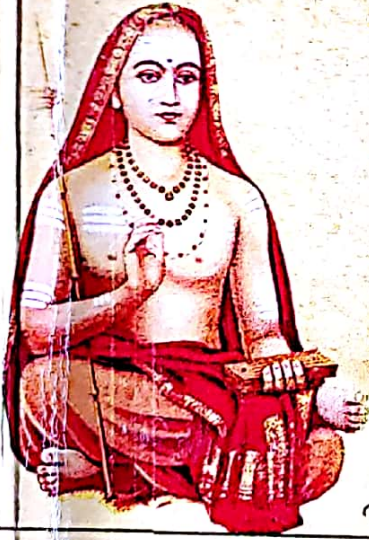


श्री शङ्कराचार्य संस्कृतसर्वकलाशाला  
Sree Sankaracharya University of Sanskrit

**Swami Vivekananda: Reconciling  
Material & Spiritual Welfare**  
National Workshop & Seminar Proceedings

Vision and Mission of Swami Vivekananda  
Volume - II

General Editors  
Dr. (Prof) A. GIRIJA  
Dr. (Prof) G. GANGADHARAN NAIR



Swami Vivekananda Chair  
Sree Sankaracharya University of Sanskrit, Kalady  
September 2017



**Swami Vivekananda: Reconciling Material & Spiritual Welfare**  
(National Workshop)

&

**Vision and Mission of Swami Vivekananda**

(National Seminar)

Proceedings

**Patron**

Dr. Dharmaraj Adat (Pro-V.C/ V.C.In Charge. SSUS Kalady)

Dr. T.P. Ravindran (Registrar, SSUS Kalady)

**Financial Support**

University Grants Commission, Delhi

**Publication**

Smile India Foundation, Malappuram.

(Registered as a Non Government Organisation)

ISBN: 978-81-931921-6-0

Second Impression: September 2017

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Sree Sankaracharya University of Sanskrit, Kalady.

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## EDUCATION IN THE VIEWS OF SWAMI VIVEKANANDA

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### Introduction

Swami Vivekananda a great thinker and reformer of India, embraces education, which for him signifies 'man-making', as the very mission of his life. Education for him means that process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet. There is lot to learn from Vivekananda's views on education. He puts lot of emphasis on physical education, moral and religious education, Medium of language in education, women education and education for weaker sections of society.

To Vivekananda education was a man-making process which would mean arousing the people to an awareness of their own worth, dignity and responsibility, making them the source of all the strength and sustenance of society, creating a society which will provide a healthy atmosphere for the development of character and personality of all its children.

Educational philosophy of Vivekananda and the aims of education together with the concept of education are founded on Vedanta philosophy, particularly the Advaita philosophy which says that in the lowest worm as well as in the highest human being the same divine nature is present. "The whole

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object of Vedanta philosophy is, by constant struggle, to become perfect, to become divine, to reach God and see God".

Vivekananda emphasized on education through the medium of mother tongue and it is the right medium for social or mass education. He said "Besides mother tongue, there should be a common language which is necessary to keep the country united". He prescribes the learning of English and Sanskrit also. While English is necessary for mastering Western science and technology, Sanskrit leads one into the depths of our vast store of classics. He also appreciated the greatness of Sanskrit. He said that it is the source of all Indian languages and a repository of all inherited knowledge. Therefore without Sanskrit, it will be impossible to understand Indian culture. It is like a store house of ancient heritage. To develop our society it is necessary that men and women know this language, besides the knowledge of their own mother tongue. According to Swamiji, "Religion is the innermost core of education. Religion is like the rice and everything else, is like the curries. Taking only curries causes indigestion and so is the case with taking rice alone." Therefore, religious education is a vital part of a sound curriculum. Swamiji considered Gita, Upanishads and the Vedas as the most important curriculum for religious education. The moral and religious educations develop the self confidence among the young men and women.

The individual development is not a full development of our nation, so it is necessary to give education to the society or common people. The education is not only confined to the well-to-do persons only but also to the poor people.

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Vivekananda emphasized on the improvement of the conditions of the masses and for this, he advocated mass education. He looks upon mass education as an instrument to improve the individual as well as society.

The educational philosophy of Swami Vivekananda is a harmonious synthesis between the ancient Indian ideals and modern Western beliefs. He not only stressed upon the physical, mental, moral, spiritual and vocational development of the child but also he advocated women education as well as education of the masses. The essential characteristics of educational philosophy of Swami Vivekananda are idealism, naturalism and pragmatism. In a naturalistic view point, he emphasized that real education is possible only through nature and natural tendencies. In the form of idealist view point, he insists that the aim of education is to develop the child with moral and spiritual qualities.

Swamiji says that self education is the self knowledge. That is, knowledge of our own self is the best guide in the struggle of our life. In the childhood, the child will face lot of problems or commit mistakes in the process of character formation. The child will learn much by his own mistakes. Errors are the stepping stones to our progress in character. This progress will need courage and strong will. The strong will is the sign of great character of the man.

Vivekananda argued for the universal education. To uplift the backward classes he chooses education as a powerful instrument for their life process. Thus education should spread to every household in the country, to factories, playing grounds and agricultural fields. If the children do not come to

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the school the teacher should reach them. Two or three educated men should team up, collect all the equipment of education and should go to the village to impart education to the children. Thus, Vivekananda favored education for different sections of society, rich and poor, young and old, male and female.

Vivekananda believed education is the manifestation of perfection already in men. He did not think it a pity that the existing system of education did not enable a person to stand on his own feet, nor did it teach him self-confidence and self-respect. To Vivekananda, education was not only collection of information, but something more meaningful; he felt education should be man-making, life giving and character-building. To him education was an assimilation of noble ideas. Vivekananda stressed the need to educate the millions of our common people to revitalize Indian culture of the day. A nation is advanced in proportion as education and intelligence spread among the masses. National development rests upon the goodness and greatness of men; and goodness and greatness of men are determined largely by education.

Vivekananda, in his scheme of education, particularly includes all those studies, which are necessary for the all-around development of the body, mind and soul of the individual. These studies can be brought under the broad heads of physical culture, aesthetics, classics, language, religion, science and technology. According to Swamiji, the culture values of the country should form an integral part of the curriculum of education. The culture of India has its roots in her spiritual values. The time-tested values are to be absorbed

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in the thoughts and lives of the students through the study of the classics like Ramayana, Mahabharata, Gita, Vedas and Upanishads. This will keep the constant flow of our spiritual values into the world culture. He said there are no problems which cannot be solved by that magic word "education".

According to Swamiji, education remains incomplete without the teaching of aesthetics or fine arts. Education is to teach one to think intensively and act critically. Intelligence plus character - that is the goal of true education."

Without the knowledge of physical education, the self-realization or character building is not possible. One must know, it is not possible to keep a strong mind without a strong body. In particular, Vivekananda stressed the need for physical education in curriculum

Another important aspect of Swamiji's scheme of education is women's education. He realizes that if the women of our country get the right type of education, then they will be able to solve their own problems in their own way. The main objective of his scheme of female education is to make them strong, fear-less, and conscious of their chastity and dignity. He observes that although men and women are equally competent in academic matters, yet women have a special aptitude and competence for studies relating to home and family. Hence he recommends the introduction of subjects like sewing, nursing, domestic science, culinary art, etc which were not parts of education at his time.

According to Swami Vivekananda, the aim of education is:

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1. Education is for character-building, bringing out the faculties of a man.
  2. Education is for developing spiritual life.
  3. Education is for social justice; development of compassion, humanity, tolerance and universal brotherhood.
  4. Education is for developing the spirit of renunciation; giving up of worldly pursuits as well as a life of pride, arrogance and ease. In place of these, we should be able to learn how to acquire knowledge, humanity, self-sacrifice and a desire to work for others.
  5. Education is for attaining self sufficiency, promotion of self reliance and confidence. And finally -
  6. Education is for social development.

#### CONCLUSION

Swami Vivekananda was a social reformer with an India-centric global vision. His views of education are rooted in traditional Indian philosophy that nurtures the ideals of harmony, compassion, tolerance and peace; and where man-making and character-building are the basic objectives. From the analysis of Vivekananda's scheme of education, it is clear that the upliftment of masses is possible only through education. His views on education bring to light a constructive, practical and comprehensive approach to education. By giving education, he tries to materialize the moral and spiritual welfare and upliftment of humanity.

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irrespective of caste, creed, nationality or time. By the way of his scheme of education, we can get to build the strong nation with peace and harmony and without caste and creed. The entire educational program should be so planned that it equips the youth to contribute to the material progress of the country as well as to maintaining the supreme worth of India's spiritual heritage.

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**PUDUCHERRY  
2016**



**ISSN 2229 - 3671**

**Sathiyam Printers, 9715675617**



## PLACE OF CHATTAMBI SWAMIKAL IN THE SOCIAL HISTORY OF KERALA

Dr. K. REMADEVI AMMA

During the critical phases of social development, Keralites were introduced to the possibilities of the modern era by spiritual Gurus. One of them was Chattambi Swamikal who is also known as Vidyadhiraja Paramabhataraka Chattambi Swamikal. He was one of the most worshiped spiritual leaders of our country. He was born on Chingam 11 of (ME) 1029. (25<sup>th</sup> of August 1853) in a Nair family known as Ulloorcode near Kollur Mutt in kannammoola, Thiruvananthapuram. His father was Vasudeva Sharma (Ananda Sharma) and Mother was Nangamma. His name was Ayyappan but he was known by his pet name Kunjan. He could not join a school for studies due to the poor condition of his family. He overheard teaching of the 'Asan' from the Kollur Athiyar Mutt and knowing this he was permitted to sit inside the classroom. He studied Malayalam, Sanskrit and Tamil languages from this 'Asan School'. He supervised the class and therefore, he came to be known as 'Chattambi', which means 'Monitor'. After his education, he practiced document writing as a job. He was also served as an Accountant in the Government Secretariat. He learnt the art of 'Hata yoga' from Thakkattu Ayyavu, a Tamil Pandit and a hat-yogi. He also learnt Tamil vedic

works from Pandit Swami Natha Desika. He became a disciple of the famous pandit and scholar Subha Jatapathikal. He traveled throughout South India and attained knowledge in different languages and religions. On return, he obtained expert training in the art of yoga from Admananda Swamikal.

Chattambi Swamikal was a multi faceted personality. He was a saint without villain, a saint who attained divine knowledge without performing Tapas, a friend of the world who loved all creatures alike, great philosopher who pioneered the social relations without being a part of it, a famous scholar who had no higher education, an expert who built up his knowledge out of his experience, a social reformer who succeeded in establishing cordial relations between different countries and a learned intellectual genius of our times. He was not an organizer or a propagandist. He strictly adhered to the characteristic virtues of an ideal sage practicing Ahimsa (Non-violence), Satya (Truthfulness), Asteya (Non-stealing), Brahmacharya (Celibacy) and Aparigraha (Non-acquisition) as an example of this mode of life. His influence widened the vision of many and imparted self confidence to innumerable people leaving a mark in the social history of India.