

CHAPTER 1

INTRODUCTION

1.1 Introduction

Narendra Nath, born at Calcutta in 1863, came in contact of Ramakrishna Paramhansa and then he becomes a monk, Vivekananda. He spread the gospel of Ramakrishna Paramhansa and explained the philosophy of Vedanta to the American and European. He had full sympathy for the poor and downtrodden and he wanted to teach Vedanta to everyone without any distinction of caste, colour, creed and sex. It was to Vishwanath and Bhuvaneswari Devi, that this child, who was to become the greatest man of his age, whose influence, was to shake the world and who was to lay the foundation of a new order of things, was born.

Narendra Nath, as he was named by his parents, was a naughty child, subject of fits of restlessness during which he was beyond control. But for these outbursts from time to time, he was a sunny tempered, sweet, loving child, but of such as extraordinary restlessness that it took two nurses to take care of him. He had an immense fancy for wandering monks and he would give them anything he had in his hands when they appeared.

The first education for anyone is on the knee of the mother and Narendra was no exception. It was from his mother that Narendra first heard the tales of Ramayana and Mahabharata and it was no doubt that he thus caught some of the dramatic fire and force that he exhibited later. The first seed of spiritual life was sown in this period. Even as a child, Narendra was found meditating for more than two to three hours at a stretch.

Even as a young boy Narendra Nath had very strong and steadfast ideas about various issues. 'Caste' was one great mystery to the boy. Many of his father's clients, belonging to different castes, used to come to Narendra's house. Every caste was provided with its own tobacco pipe, provision was made for the Mohammadans. 'Why could not a member of one caste eat with the member of another caste or smoke his pipe? 'What would happen if he did?' Would the roof fall on him? Narendra decided to see for himself. He took whiffs from all the tobacco pipes and when he was reprimanded for his action, he said that he could see nothing wrong in what he did.

Narendra never evinced an importance with superstition and fear, no matter how hallowed by tradition. Narendra was in the habit of climbing a tree in the compound of his friend's house. Annoyed by his gymnastics on the tree, the old grant father of his friend, told Narendra that the tree was haunted by a ghost and it would wring the neck of whoever climbed the tree. Narendra did not stop what he did merely because the old man told him. He had to find the truth himself.

- **The Relationship Between Ramakrishna and Naren**

It is quiet difficult to give a complete idea of the relationship between Ramakrishna and Naren. Naren enjoyed a lot of liberty and love in the company of his Master. The master confided the innermost secrets of his heart to Naren. He helped him to develop independence of thoughts, thus increasing a thousand fold Naren's self reliances, regard for truth and innate spirituality. The master's love for and faith in Naren, acted as great restrain upon the freedom loving young disciple and proved as an unconscious protection from temptations. Naren also confessed that Ramakrishna was the only person, who, ever since he had met him, believed in him uniformly throughout, even though his own mother and brother did not do so. It was this unflinching love and trust of Ramakrishna for Naren that bound Naren to Ramakrishna forever. According to Naren, Ramakrishna alone knew how to love another. Only those who have sat at the feet of the master can know the ocean of sweet intimacy and oneness with Sri Rama Krishna in which the disciples were bathed. It was a tender, natural human and easy relationship free from any affection and the repelling spirit of egoism and darkness which so often characterizes the atmosphere which surrounds the guru. The spirit was indeed divine, the presence of God was always felt, and yet there was much laughter and fun beneath the spreading trees of Dakshineswar and in the master's room.

- **Ramakrishna's Influence on Naren**

Thus, Naren's all-round development, physical intellectual and spiritual, was due to the influence of Sri Ramakrishna Paramhansa. Naren had the native graceful bearing of a wild animal, with absolute freedom of motions. He would walk along, now slowly and then with speed, his mind absorbed in thoughts which literally swept his soul, and yet, he had certain boyishness of spirit about him and spontaneity of manner

which were a delight to all who knew him. The love which Sri Rama Krishna bore for him, struck a balance between his intellect and heart. By instinct Naren was a philosopher, Sri Ramakrishna made him a devotee. Insight tempered and softened by spiritual love, was the foundation of spirituality. Naren's afflictions and poverty drew out one side of his character, his association another. Sri Ramakrishna said that, had Naren been nurtured in luxury and comfort he would have become a great statesman, lawyer, social reformer or an orator, but poverty had given Naren sympathy with the poor.

For five years Naren had company of his guru. These years were a period of silent realization, silent teaching and silent assimilation. The master gave him all that he had. Sri Rama Krishna was like one who had struggled hard amidst impossible difficulties to acquire a great treasure and Naren was the son and heir who was to reap the treasure. Rama Krishna had built a great spiritual empire by conquering great invader's lust and gold. Naren was to extend the empire over the earth. Sri Rama Krishna had dived deep down into the spiritual ocean. Naren was to show the world, what his master had discovered. The training that Naren had at Dakshineswar was all directed to making him realize. By a gradual process that all religions are paths to God and that all are essentially one. When Sri Rama Krishna started having persistent throat trouble he knew he was approaching the end of his mortal existence. He became more keen to kindle in the hearts of his chief disciples a burning desire for the realization of God. of all the disciples of his master, Naren, though very young, possessed the most penetrating intellect as was shown by his keen observation and comprehensive outlook on life. This, in a measure, made him their natural leader, competent to child as well as to guide. The companionship with Sri Ramakrishna and wholehearted service to him gave devotees increased faith and devotion. They were unconsciously walking on a very dangerous road, full of commotion's. While Naren was himself, trying to balance his emotion, the condition of the master was going from bad to worse. Medicines proved of no avail. He was removed to a garden house for good air and clean atmosphere on the afternoon of the 11th December, 1885, the master was removed to the new premises and he felt much refreshed at the new place on account of it's beautiful scenery, fresh air and solitude.

1.2 Swami Vivekananda's Philosophy of Life

Swami Vivekananda devoted most of the last fifteen years of his life to communicating his universal message of unity and tolerance. In his famous address at the Parliament of Religion in 1893 at Chicago, he summed up his message and Philosophy by saying "Upon the banner of every religion, will soon be written, in spite of resistance". "Help and not Fight", "Assimilation and not Destruction", "Harmony and Peace and not Dissension". Religions of the world are not contradictory but they are various phases of one eternal religion. I accept all religion that were in the past and worship them all. Not only shall I do these but I shall keep my heart open for all that may come in the future; salutations to all the prophets of the past, to all the greatness of the present and to all that are to come in the future. My ideal indeed can be put into a few words and that is, to preach unto mankind their divinity and how to make in manifest in every moment of life".

1.3 Rationale for the Present Study

There is need to the study of education philosophy of Swami Vivekananda, as he is one of the strong philosophers among the Indian educationalists and has gone deep into the field of education and suggested certain strategies measures to be inculcated in the education system. He talked about the child centered education and man making education is also prime focus of the modern education system. Further the researcher is highly impressed by the magnetic personality of Swami Vivekananda and believes that the solution of educational problems of modern education can be sought from the philosophy of Swami Vivekananda.

1.4 Statement of the Problem

Educational Implications of Swami Vivekananda's Philosophy

1.5 Operationalisation of Terms

Educational Implications: - Swami Vivekananda was an idealist as well as pragmatist philosopher. He presented his views on every aspect of human life. Being a great visionary, he gave his views about ideal education, role of teacher and student etc. Educational Implications in this study means applicability of Swami Vivekananda's philosophy to know about its effect in educational field.

1.6 Objectives of the Study

- To study Swami Vivekananda's philosophy of education.
- To study the method of teaching advocated by Swami Vivekananda.
- To study the views of Swami Vivekananda on the role of teacher.
- To study the views of Swami Vivekananda on cultivating discipline in student.
- To study the educational aims as advocated by Swami Vivekananda.
- To study the advice of Swami Vivekananda to students.
- To arrive at the implications of Swami Vivekananda philosophy about education.

1.7 Research Questions

- In which way Swami Vivekananda's philosophy can be used for all round development of the child?
- What is the method of teaching advocated by Swami Vivekananda?
- What are the views of Swami Vivekananda on the role of teacher?
- What are the views of Swami Vivekananda on cultivating and discipline in student?
- What are the educational aims advocated by Swami Vivekananda?
- What is the advice of Swami Vivekananda to youngster?
- What are the implications of Swami Vivekananda about education and its relevance in modern context?

1.8 Delimitation of the Study

- The present study is based on the selected books based on Swami Vivekananda's Philosophy. The researcher selected following books for study:
 'Educational philosophy of Swami Vivekananda' compiled by Dr. D. Vijaya Bharathi and edited by Dr. Digumarti Bhaskara Rao.
 'Vivekananda Reader' compiled by Dr. M. Sivaramkrishna and edited by Swami Narasimhananda.
- In the present study the researcher studied only Educational Implications of Swami Vivekananda's philosophy.

1.9 Scheme of Chapterization

Planning of any work is the representation of the future work. It is very necessary to plan out any work before put into practice. The planning of the chapter is as follow.

Chapter: 1 Introduction

The first chapter deals with an introduction. In this chapter the researcher described the life of Swami Vivekananda and Swami Vivekananda's philosophy of life. This chapter also talks about the research objectives, research questions of the present study.

Chapter: 2 Conceptual Framework and Review of Related Literature

The second chapter is about Conceptual Framework and Review of Related Literature which includes the Swami Vivekananda's philosophy of education, some great thinkers philosophy of education. This chapter also includes Reviews of individual thinker and comparative studies.

Chapter: 3 Research Methodology

This chapter presents Research Methodology. It discusses the research method used by the researcher in detail.

Chapter: 4 Content Analysis

This chapter consists of Content Analysis of the selected book.

Chapter: 5 Implications and Suggestions

In this chapter the researcher has presented Educational Implications of Swami Vivekananda's philosophy on the basis of his content analysis.

1.10 Conclusion

This chapter presents Swami Vivekananda's life and philosophy of life. This chapter also includes objectives of the study, research questions, operationalization of terms, delimitation of the study and scheme of Chapterization.