

**Details of Module and its Structure**

<b>Module Detail</b>	
<b>Course Name:</b>	<b>Education</b>
<b>Course Name:</b>	<b>Contemporary Indian Education</b>
<b>Course Code:</b>	<b>CIE009</b>
<b>Module Name/Title</b>	<i>Educational thoughts and practices: Critical reflection on the educational thoughts and practices of Swami Vivekananda with respect to the relevance in the present education system.</i>
<b>Module Code</b>	CIE009
<b>Learning Outcome</b>	<p>After going through this lesson, the learners will be able to</p> <ul style="list-style-type: none"> <li>Analyse the educational contribution of Swami Vivekananda.</li> <li>Elucidate education as viewed by Swami Vivekananda and relate his educational thoughts and practices of Swami Vivekananda in the present scenario.</li> </ul>

**2. Development Team**

<b>Role</b>	<b>Name</b>	<b>Affiliation</b>
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## 1. Introduction

Educational thoughts and practices of Swami Vivekananda with respect to the relevance in the present education system.

Today, we are going to deliberate one of the most notable figures in the social and religious development of modern India- Swami Vivekananda. Before discussing I would like to narrate (video) a story of Two birds. Two birds of golden plumage were sitting on a tree. The one above, serene, majestic immersed in his own glory; the one below restless and eating the fruits of the tree, which were sometimes bitter and sweet. immersed in his own glory; the one below restless and eating the fruits of the tree, now sweet, now bitter., then he ate an unusually bitter fruit, he paused and watched up at the majestic bird above but he soon overlooked about the other bird and went on eating the fruits of the tree as before. Again he ate a bitter fruit, and this time he jumped up a few boughs nearer to the bird at the top. This occurred many times until at last the lower bird came to the place of the upper bird and lost himself. He found that there had never been two birds, and he was all the time that upper bird, serene, majestic, and immersed in his own glory. The fruits in the story denote karma, the fruits of good and bad karma. The restless bird is the jeevatma, the individual soul; the majestic bird is the divine, the Absolute, God. The spiritual journey of a human being starts when he understands that he is not a limited, finite being, who lives in sorrow and fear. As he grows spiritually, he recognizes that he has misinterpreted himself to be in bondage, but that he is the Divine with no limitations. Knowing himself as infinite, he's freed from fear, sorrow, stress and mental agitation. The entire Vedanta philosophy is in this story.

## 2. Brief life sketch

Swami Vivekananda, a great thinker, philosopher and social reformer of India, was a Bengali bearing the secular name of Narendra Nath Dutt. He was born in Calcutta on the 12th January 1863, to Bhuvaneshwari Devi and Vishwanath Datta, a well-to-day attorney-at-law in the Calcutta High Court. Narendra's exceptional abilities, intelligence, and prodigious memory set him apart as a leader. He had a flair for drawing, melodious voice, an orator who could speak extempore and was also proficient in physical activities like rowing, swimming, wrestling, and riding. Since childhood, he was deeply affected by the idea of life leading a life of spirituality. He accepted Ramakrishna as his guru. In 1886, after Ramakrishna death, Narendranath and other disciples started the Ramakrishna Math at Belur with the aim of serving mankind in order to realize God. In the year 1890, he crisscrossed India as a wandering monk. In order to spread his message in the west, he decided to attend the World Parliament of religions to held in Chicago in 1893. In his address in the world parliament of Religion as "Sisters and Brothers of America," to the audience which brought an unprecedented thrill and ecstasy among the delegates and people rose to their feet with claps of applause for two minutes. He lectured in several cities across the United States on the essence of Vedanta philosophy. In 1895 he went to England and other European Countries, spreading the seeds of Vedanta farther and deeper. In 1897, he returned to India. Two years later he set upon the second phase of travel in the west. In late 1900, he returned to India. Swami Vivekananda breathed

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his last on 4th July 1902 at the Belur Math, leaving behind an immortal legacy not just in the hearts of his contemporaries but for all the generations to come.

### 3. Swami Vivekananda Philosophy of life

- a. *Swami Vivekananda as Vedantist:* He was a true Vedantist. The Vedanta is eternal. It is not originated by any person or prophet. So it is not built around any particular individual as the center. The Dvaita, the Vasistadvaita, and the Advaita are the different expressions of the Vedanta according to Swami Vivekananda. So to him, they are not opposed to each other. They are not absolute systems. They are merely the stages for helping the individual to proceed progressively towards the realization of higher and higher ideals till everything is merged in the wonderful unity with the creator.
- b. *Faith in man:* Swami Vivekananda has intense faith in man and realizes the dignity and diversity of human beings. In fact, he finds the manifestation of God in man.
- c. *The concept of Religion:* According to Vivekananda, no religion is inferior to any other. All religions lead to the same goal. So one must remain in one's own religion. He had a very liberal concept of religion. He advocated a religion of universal oneness and cosmopolitanism
- d. *Faith in Universalism:* Swami Vivekananda emphasized universalism and spiritual brotherhood. The saint after having realized the self sees the self in all creatures. Therefore, he devotes himself entirely to the service of all beings
- e. *Perfection as one's heritage:* According to Vivekananda, "Perfection is not to be attained, it is already within us. Thus perfection is one's heritage.
- f. *Brahmacharya for Concentration:* Brahmacharya is essential for developing the power of concentration. Brahmacharya gives mental and spiritual power of the highest kind. Vivekananda demonstrated how Brahmacharya helps to improve various physiological activities such as learning, remembering, thinking, etc. and thus facilitated the process of education.

### 4. Philosophical Basis of Vivekananda's Educational Thoughts

The essential characteristics of the educational philosophy of Swami Vivekananda are Naturalism, Idealism, and Pragmatism.

- a. In a Naturalistic viewpoint, he emphasized that real education is possible only through nature and natural propensities.
- b. In the form of Idealist viewpoint, he says that the aim of education is to develop the child with moral and spiritual qualities.
- c. In the Pragmatists viewpoint, he emphasized the Western education of technology, commerce, industry, and science to achieve material prosperity.

#### 4.1. Meaning of Education

Education according to him is a continuous process; it should cover all aspects of life- physical, material, intellectual, emotional, moral and spiritual. He was of the view that, education has the function of discovering or uncovering knowledge that lies hidden in the mind. His attitude towards modernization is that masses should be educated before anything else is done. He wanted to remove from India four major evils namely (1) priest-craft, (2) poverty (3) ignorance (4) tyranny of the wise. Education should be used as a tool which liberates the individual from the darkness

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and ignorance. He wanted to impart education in India in its cultural context. True education was not for the career, but for the contribution to the nation.

## 5. Aims of Education

Vivekananda was a firm believer in education as an instrument of human betterment. He wanted to inculcate the religious or spiritual life in man. Spiritual life does not particularly depend on any organized religion but consists in the manifestation of divinity. The aim of education is to manifest of perfection in life, which is the very nature of the inner self. This perfection is the realization of the infinite power which resides in everything, consciousness, and bliss. After understanding the essential nature of this perfection, one should identify it with own inner self. For attaining this, one will have to remove one's ego, ignorance and all other false identification which stand in the way. Introspection, fortified by moral purity and urge for truth, helps man to leave behind the body, the senses, the ego and all other non-self-elements, which are perishable. He thus realizes his immortal divine self, which is of the nature of infinite existence, infinite knowledge, and infinite bliss. The culmination of all education, all training should be man making. He prepares the scheme of this man making education in the light of his overall philosophy of Vedanta.

According to Swami Vivekananda, the following should be the aims of education

- a. *The Aim of Reaching of Perfection:* -The main aim of education is to achieve extensive perfection already in man. Swamiji opined that all material and spiritual knowledge is already present in man covered by a curtain of ignorance. Education should tear off the veil so that the knowledge shines forth as an illuminating torch to enliven all the corners by and by.
- b. *Fulfilment of Swadharma:* - Swami Vivekananda accepted the idea of Swadharma in education. Everyone has to grow like himself/herself. No one has to copy others. It is hence that he condemned the imposition of foreign education. There should not be any type of external pressure on the children. External pressure only creates destructive reactions leading to obstinacy and indiscipline.
- c. *The aim of developing faith in one's own self:* - He propagated that purity, patience, and perseverance are the three essentials to success. Education must create faith in oneself. The function of education is to make a person conscious of his latent powers. This will lead him towards a life which is sublime and divine in all aspects
- d. *Concentration:* - Concentration is the essence of education. Concentration is the only valid method to attain knowledge and education. He believed that everybody should be trained to practice Brahmacharya in order to develop the power of concentration which is the basis of all education. It gives mental and spiritual powers of the highest kind.
- e. *Moral, spiritual and character development:* - Vivekananda asserted that education should aim at the development of character, morality, and spirituality. He stated that we must have life building, man making and character making education. In his opinion, the chief aim of education is to create a human being and the true mark of a human being is the character. Thus the main aim of education is to

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build character and develop spirituality. The glory and beauty of life lie in character making and spirituality.

- f. *The aim of developing the spirit of renunciation:* - Education must create the spirit of renunciation in man. Today our country needs the spirit of renunciation. Without renunciation, none can work for others. Education must inculcate the feeling in man that “we are all debtors to the world and the world does not owe us anything. It is just a great privilege for one to be able to do something to the world.”
- g. *Mere book learning is no education:* - Education must aim at the growth of unlimited energy, endless zeal, infinite courage and infinite patience in man. Education enables to realize the divinity and potentiality of the child according to him, book learning is no education.
- h. *Promotion of Universal Brotherhood:* - Education must promote universal brotherhood through knowledge and understanding of each other’s languages, customs, and traditions. His love for mankind knew no geographical boundaries. Vivekananda believed that the aim of education is searching unity in diversity. With the help of education, we should gradually reach the idea of universal brotherhood by flinging down the walls of separation and inequality.
- i. *Practical aspects of Life:* - Education should also give importance to the earning capacity to create self-dependence. He considered a system of education worthless which ignores the practical side of life. Everyone must stand on his own leg. He suggested the establishment of workshops and other centres to solve the problems of hunger and unemployment in the country. He favoured the study of western technology and engineering for the economic prosperity of India.
- j. *The aim of Physical and Mental Development:* - The prime aim of education is that the child should be able to promote national growth and advancement as a fearless and physically well-developed citizen of tomorrow. He suggested that individual should develop a strong body with muscles of iron and nerves of steel. Therefore, physical education must be an integral part of the education system because without the knowledge of it self-realization (development of mind) and character building (development of body) is not possible.
- k. *Spirit of renunciation:* - Education must inculcate the feelings that we must work for others.

## 6. Curriculum

### 6.1. Harmony of Vedanta with Science

He believed that what is really needed is harmony between Western science and Indian Culture. The only synthesis between them can inspire a man to use the resources of science for peaceful purposes and the progress of mankind. According to Swami Vivekananda, the key aim of education is spiritual growth and development. For divine perfection, Swamiji suggested Religious, Philosophy, Upanishads, Company of saints and their preaching's

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## 6.2. Subjects in the school

He feelingly supported the insertion of all those subjects and activities, in the curriculum, which nurtures material welfare with spiritual advancement. He recommended Languages, Geography, Science, Political Science, Economics, Psychology, Art, Agriculture, and home science. Education, according to him remains incomplete without the teaching of aesthetics or fine arts.

## 6.3. Physical Education

Physical feebleness is the cause of at least one-third of our miseries. The youth of India have become lazy. They cannot combine our thoughts and actions. Swamiji noticed that “We speak of many things parrot-like, but never do them; speaking and not doing has become a habit with us. Physical weakness. This kind of weak brain is not able to do anything; we must strengthen it. Religion will come afterward. Therefore, it is clear physical education must be an integral part of the twenty-first-century education system because without the knowledge of it self-realization (development of mind) and character building (development of body) is not possible.

## 6.4. Technical Education

He advocated the need of the technical education which may develop industries, so that men, instead of seeking for service, may earn enough to provide for themselves and save for the rainy day. The entire educational program should be so planned that it equips the youth to contribute to the material progress of the country.

## 6.5. Cultural Values

The cultural values of the country should form an integral part of the curriculum of the education. The culture of India has its root in her spiritual values. The time tested values are to be imbibed in the thoughts and lives of the student through the study of the classics like Ramayana, Mahabharata, Gita, Vedas, and Upanishads. This will keep the continuing flow of our spiritual values into the world of culture.

## 7. Medium of Education

He emphasized that education should be imparted through the mother tongue. In addition of mother tongue, there should be a common language which is necessary to keep the country united Vivekananda appreciated the greatness of ‘Sanskrit’. It is the foundation of all Indian languages and a storehouse of all inherited knowledge; with the absence of this knowledge, it will be impossible to understand Indian culture. It is similar to a storehouse of ancient heritage; to nurture our society it is necessary. So men and women should know this language, besides the knowledge of the mother Tongue.

## 8. Methods of teaching

Swami Vivekananda prescribed some ancient spiritual methods of teaching wherein the Guru and his disciples lived in close association as in a family. The vital characteristics of those religious and spiritual methods were as under: -

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- a. *Method of Concentration:* - Concentration is the sole key to the treasure of Knowledge. Vivekananda considers the concentration of mind as the essence of education. To control fleeting mental faculties by the practice of Yoga and to develop the mind by concentration and deep meditation. According to Vivekananda, the mind of the students has to be controlled and trained through meditation, concentration, and practice of ethical purity. All success in any line of work, he emphasizes, is the result of the power of the concentration.
  - b. *Brahmacharya for Concentration:* - Concentration, which necessarily implies detachment from other things, constitute a part of Brahmacharya, which is one of the guiding mottos of his scheme of education. Brahmacharya, in a nutshell, outlooks for the practice of self-control for securing harmony of the impulses. By his philosophy of education, Swamiji thus brings out that education is not a mere accumulation of information but a comprehensive training for life.
  - c. *Discussion and Contemplation:* - In addition to concentration, Vivekananda laid emphasis on the importance of discussion and contemplation as methods of education. The people can remove the difficulties in his path by discussing them with his teacher in an informal atmosphere.
  - d. *Development of Faith in one's Own self:* - All through his life, Swamiji exhorted the individuals to keep full faith and confidence upon their powers. They should inculcate a spirit of self-surrender, Sacrifice and renunciation of material desires for the good of others. Education should foster all these qualities in individuals.
  - e. *Freedom in education:* - Vivekananda was a strong supporter of freedom in education because he believed that it was the first pre-requisite of development. Hence no teacher should exercise any kind of pressure on his pupils.

## 9. Role of teacher

Swamiji believed in self-education. According to him each of us is our own teacher. In this system, the teacher invokes the spirit of inquiry in the pupil who is posed to find out the things for himself under the bias-free guidance of the teacher. He laid a lot of emphasis on the environment at home and school for the growth of the child. The parents and the teachers should motivate the child by the way they live their lives. The purity of heart is essential for a teacher to impart truth to others. A true teacher is one who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through and understand his mind. Only a dedicated and selfless person can be a good teacher.

## 10. Place of the Child

The child is the pivotal point of education. He is the store-house of knowledge. Knowledge resides within him. He laid emphasis on the discovery of inner knowledge and said, "You are the greatest book that ever was or will be. Until the inner teacher opens, all outside teaching is unsuccessful."

## 11. Discipline

Swami Vivekananda emphasizes child-centered education in which the child is provided full freedom for activity and self-learning. The child is bestowed with full opportunities and a suitable environment to develop himself naturally. Each child is his own teacher having latent knowledge in his mind. The task of the teacher is only



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to help, guide and inspire the child in order to bring out the inner knowledge of his pupils.

## 12. Women education

Women education is not in the hands of others; the powers are in the women. Vivekananda considered women to be the incarnation of power and asked men to respect them everywhere. unless Indian women secure a respectable place in this country, the nation could never march forward. The important features of his scheme of female education are to make them strong, fearless, and conscious of their chastity and dignity. The relevance of Swami Vivekananda's ideas in modern education

### 12.1. Value education

Mankind is passing through a Crisis. The fundamental principles of civilization are ignored. Here, education is perceived in the broad sense; everything in society plays an educational part. The formal education system is a fragment of the culture and values in the system are inevitably determined by the culture. Education is seen as a tool for harnessing human drives and has consequences, it becomes to some extent, a method of behaviour modification. Education conserves rather than changes social values. Education is seen to abide by prevailing cultural norms of the society.

### 12.2. Peace education

The world seems much smaller and almost instantly, global issues are becoming local, and the need for peace education has arguably never been greater than it is today. Constructive education for peace must target to reform humanity so as to permit the inner development of human personality and develop a more conscious vision of the mission of mankind. What we want today is an education that is capable of saving mankind from the present predicament. Such an education comprises the spiritual development of man and the enrichment of his value as an individual and preparing the young people to understand the time in which they live

### 12.3. Environmental education

Environmental education trains learners with the knowledge, skills, and motivation to address complex environmental challenges in the 21st century. Environmental education is regarded as a fundamental part of the education process. It is taken to be centered on practical problems and can be of interdisciplinary character. It should aim at building up a sense of values, contribute to public well-being and concern itself with the survival of human species. Its force, therefore, mainly the initiative of the learners and their involvement in action and it should be guided by immediate and future subject of concern. Environmental education empowers them to accomplish the environment in which they live through thoughtful use of resources

### 12.4. Citizenship education

Citizenship education can be defined as educating children, from early childhood, to become a clear-thinking and enlightened citizen who participate in decisions concerning society. The concept of citizenship education should target to mold the future citizens into the frame of a civic society where citizens are aware of their rights, respect democratic ideals and work for a welfare society with shared

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responsibility. Education for democratic citizenship is a set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society

### 12.5. Yoga education

In this modern world of the 21st century, our environment is struggling for endurance and survival and we human beings suffer from more and more physical and psychological stress and strain. We cannot always control them but can find out the ways to face them and to this end, Yoga is a good creation. Vivekananda placed emphasis on concentration and meditation in the teaching-learning process. In the practice of yoga, as it is in the practice of general education, five elements are necessarily involved – The teacher, The Taught, The Aim, The Subject, and The Method. He was convinced of the fact that all knowledge is in the human mind that can be experienced by practicing concentration and meditation

## 13. Summary

Swami Vivekananda was the most influential and renowned theorist, educationist and reformer of India with his ideas and philosophy of education which is an efflorescence of moral and spiritual culture. He was a great Vedanta's patriot prophet who gave Vedanta a practical form. Viewed in the light of contemporary thought, Vivekananda was actually an epoch capsule into a life span of fewer than forty years updating his mother country to fight against all kinds of social evils. 'Equilibrium' and 'synthesis' were the watchwords of Vivekananda. His impact to the awakening of modern India is critique in its kind and quality. He was a practical saint who wanted to remove the evils of the society by giving re-orientation to politics, sociology, economics, and education. Swami Vivekananda laid stress on education as a powerful weapon for this change. Educational needs of modern India are reflected in the preamble to our Constitution. It is clear that educational aims, contents, and methods of teaching and in fact the entire process of education must be based on these Pillars-Secularism, Socialism and Democracy. From the educational philosophy of Swami Vivekananda as stated above, it is clear that he visualized the needs of independent India and accordingly he set forth his philosophical thought. His views are quite relevant today. He was for a liberal approach to religion and accordingly advocated values of secularism. He believed that ignorance was the most important evil in society. He advocated mass education, i.e. Free and compulsory education as well, adult education. His advocacy of women's education is in accordance with the present day needs. His stress on child-centered education is another remarkable aspect of his educational philosophy. He advocated a system of education that was egalitarian. He revived the spirit of humanism in education. He stated it emphatically that if society is to be reformed, education has to reach everyone-high and low because individuals are the very constituents of society. The sense of self-respect rises in man when he becomes aware of his inner spirit and that is the very perseverance of education. In fact, the entire educational program should be so planned that it equips the youth to contribute to the material progress of the country. He strived to harmonize the traditional values of India with the new values brought with the advent of science and technology. He embraced the cause of education as the very mission of his life. Swami Vivekananda was the most influential and renowned theorist, educationist and reformer of India with his ideas and philosophy of education which is an efflorescence of moral and spiritual culture. He was a great Vedanta's patriot prophet who gave Vedanta a practical form. Viewed in the light of

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contemporary thought, Vivekananda was actually an epoch capsule into a life span of fewer than forty years updating his mother country to fight against all kinds of social evils. 'Equilibrium' and 'synthesis' were the watchwords of Vivekananda. His contribution to the awakening of modern India is critique in its kind and quality. He was a practical saint who wanted to remove the evils of the society by giving re-orientation to politics, sociology, economics, and education. Swami Vivekananda laid stress on education as a powerful weapon for this change. He laid emphasis on self-Knowledge, self-reliance, courage, concentration, brahmacharya, women education, education for the masses. Throughout his life, he preached and practiced brotherhood of man, the realization of God, renunciation, and righteousness. He synthesized spiritual and material values and advocated a national system of education. He established Rama Krishna Mission. His mission was the service of mankind through social service, mass education, religious revival, and social awakening through education.

**Quadrant-III Learn More / Web Resources / Supplementary Materials**

Books, Articles, Research Papers, Journals, Case Studies etc.:

- Khanna Jyoti, Nangia Anita and Sareen Seema. (2015). Education as a field of study. New Delhi, Ludhiana: Tandon Publications
- [www.scholarsimpact.com\\_scholarsimpact@yahoo.com\\_Vol-I, Issue-4](http://www.scholarsimpact.com_scholarsimpact@yahoo.com_Vol-I, Issue-4)
- <https://www.speakingtree.in/blog/relevance-of-swami-vivekananda-teaching-in-present-world>
- [www.newresearchjournal.com/education\\_Volume 1; Issue 4; April 2016; Page No. 58-61](http://www.newresearchjournal.com/education_Volume_1; Issue_4; April_2016; Page_No._58-61)
- <https://www.esamskriti.com/e/Spirituality/Education/Education-In-The-Vision-Of-Swami-Vivekananda-1.aspx>

Links to web sites giving additional readings, Wikipedia, blogs, open source content etc.:

- <https://slideplayer.com/slide/4310293/>
- [www.scholarsimpact.com\\_](http://www.scholarsimpact.com_)
- <https://educational-system.blogspot.com/2012/03/educational-contributions-of-swami.html>
- <https://roadtodivinity.wordpress.com/2017/01/11/swami-vivekananda-incidents-casteism/>
- <https://www.youtube.com/watch?v=voVqtrOoSul>
- [www.vedantany.org/sri-ramakrishna-biography/](http://www.vedantany.org/sri-ramakrishna-biography/)
- [www.advaitaashram.org/rkmhq](http://www.advaitaashram.org/rkmhq)

**Quadrant-IV****Self-Assessment**

**Description:** In self-assessment Question No. 1 to 10 consist of multiple choice questions in which learners are required to select the correct one out of the four alternatives.

Q.1 Who gave the name Vivekananda to Swami Vivekananda?

- a) Ajit Singh of Khetri (Instrumental in sending Swamiji to Parliament of the World's Religions)
- b) Alasinga Perumal (founder of Ramakrishna Mission Chennai)
- c) Bal Gangadhar Tilak (Met Vivekananda in train from Mumbai to Pune)
- d) K. Seshadri Lyer (Diwan of the Mysore state)

Q.2 Who was the first in west to write Swami Vivekananda's biography?

- a) Aldous Huxley
- b) Romain Rolland
- c) Max Muller
- d) Christopher Isherwood

Q.3 In which city in US a street is named after Swami Vivekananda.

- a) New York
- b) Chicago
- c) Boston
- d) Philadelphia

Q.4 Swami Vivekananda used to go to gym and even played cricket. In which sports did he supposedly receive a prize?

- a) Shooting
- b) Wrestling
- c) Cycling
- d) Boxing

Q.5 What was Swami Vivekananda's nickname at home. (Answer is not Naren or Narendra)

- a) Biley
- b) Babu
- c) Hari
- d) Khoka

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Q.6 Swami Vivekananda's father, Vishwanath Dutta was an attorney in Kolkata. He moved to another city with his family for some years and the airport in this city is named after Swami Vivekananda. Name the city.

- A. Cuttack
- B. Raipur
- C. Siliguri
- D. Bhuvaneshwar

Q.7 Swami Vivekananda was born in Kolkata on 12th Jan 1863. His birthday in India is celebrated as \_\_\_\_\_

- A. National day of service
- B. National spiritual day
- C. National Youth Day
- D. National meditation day

Q.8 Which of the following was not founded by Swami Vivekananda?

- A. World Yoga Society
- B. Ramkrishna Mission
- C. Vedanta Society
- D. Advaita Ashram

Q.9 Who said Swami Vivekananda is "the maker of modern India"?

- A. Mahatma Gandhi
- B. Jawahar Lal Nehru
- C. Rajendra Prasad
- D. Subhash Chandra Bose

Q.10 What has been reported as possible cause of Swami Vivekananda's death?

- A. Heart attack
- B. Rupture of blood vessels in brain
- C. Food poisoning
- D. Pneumonia

Answers:

1: (A) 2: (C) 3: (B) 4: (D) 5: (A) 6: (B) 7: (C) 8: (A) 9: (D) 10: (B)