

Role of a Teacher – According to Swami Vivekananda

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Abstract

The word 'Education' comes from the word 'Educatum', 'Educare' etc. Educare means to nourish, to bring up and Bengali meaning is Shiksha. The word 'Shiksha' is derived from the word 'Shah' which meaning is to control or to discipline. Only an ideal teacher can help to bring up or control a student. So Vivekananda told that teacher is the most important person in society. Education is a method of overall development. Both of Teacher and student are included in the method from the pre-historical period. They are depended on each other. Because the teacher teaches through some method to student and student follows that method. The students are able to develop their own soul. So the teacher is called educator. Now the most important matter is that they would be taking part in the honor in this process. No education is completed without anyone participation. So Adams in his book 'Evolution to Education Theory' said that education is a bipolar process in which one personality effects by another personality. Another personality is called the teacher. In this process, the teacher plays a most important role. Because Swami Vivekananda said that Education is not only gathering some information from the book. Education has been present in our own soul since birth. So it is an intrinsic issue which is manifested by the only teacher who is introduced as an external issue. Vivekananda said that teacher would be a good personality, knowledgeable, etc for character building of student. In this article I want to discuss from the view of Swami Vivekananda about some teaching method and why Swami Vivekananda told role of a teacher and character of a teacher are a most important path, where is a relation between the character of a teacher and overall manifestation of a student, etc.

Keywords: Teaching process, Character of the teacher, Student and teacher relationship.

Introduction:

Swami Vivekananda's view is that '**Education is the manifestation of perfection already in man**'.¹ The meaning of this line is that a child teaches itself. Anyone cannot help to go forward in its own way. But it is true that this manifestation is not completed without desires, which comes from only a teacher. The teacher can take away all types of obstacles, but knowledge comes out of its own nature. Even Vedanta says that within man is all knowledge, it requires only an awakening and that much is the work of the teacher. So it is said that the teacher and student are complementary to each other. Modern educationalist Adam said also that both teachers and students have a very important role which is a bipolar process has been considered. This type of process is called metaphysical progress for learning. The main aim of education is a complete manifestation of a human being. According to Vivekananda teachers are responsible for a students' physical and mental development. Actually one touch, one glance can change a whole life. That's why in our country a teacher is a most highly venerated person, he is regarded as God. Now we desire to learn which type of person is called the teacher? A teacher is a person who helps others to acquire knowledge, competences or values. The principle objectives of my discussion are that to explain the characteristics of teachers in the view of Swamiji as trainees can get the opportunity to explain why should they become interested in education through the teaching process of teachers and they become a perfect human being. He believed in spiritual development for a perfect human being.

If a human being is to be educated, then he becomes a good person because knowledge is present in our spirit. But the soul is covered by ignorance. As a result, knowledge cannot be elicited at the present of ignorance by itself. So the cover of ignorance would be removed for the manifestation of the knowledge. This ignorance is released by education. A person can be educated by

a teacher only. 'GURU' is largely used in modern India in the place of 'Teacher'. It is a Sanskrit term. 'GURU' consist of three letters in which 'GU' means a supernatural power; 'R' means emancipates of sin and 'U' means un-manifest Lord Vishnu. In other words, 'GURU' is supreme, the embodiment of these three. The term also refers to someone who primarily is one's spiritual guide, who helps one to discover the same potentialities that the gurus already realized. So who can remove the sin or ignorance and help to reveal the knowledge is called the teacher. The only teacher knows which student will able to move towards perfection by what object path.

A question might arise against the view. Swamiji expressed that education is succeeding by self-effort, yet why the teacher is important to the student for education? The answer is that education means one kind of salvation which is attended by a conscious visitor. So which conscious visitor can overall develop another conscious soul, he is known as a teacher. When a tree is in the harness in a seed then there are need some strength from material world for the emergence of the strength of the seed. Those strengths are soil, water, etc. Another hand we want to be a wise man through the book. But in this way, many shortcomings of fallen are presented in the practical field. Because in the way the spiritual progress is nothing. For progress, a conscious soul is very much important. Who can help the progress, is called the teacher and another person is called a pupil or student? The spiritual strength is transmitted only from a teacher to a pupil. The pupil has much confusion which may be eliminated with the help of a teacher and only the teacher can fill up the pupils' soul with true knowledge. Benjamin Franklin said that 'Tell me and forget, teach me and I remember.' So according to Vivekananda 'GURU' shows a bright path for a future life. He teaches to live in a new way through the internal prosperity of a pupil.

Sometimes of internal progress teachers are responsible for wrong guidance, though they are all knowledge to himself. When a teacher is an ignorant person then the problem may arise. Because ignorant people are wrapped in darkness. If teacher and student are present in face to face with difficulty and ignorant people is guided by other ignorant people, then the student is more ignorant from ignorance. Only a non-ignorant person can help to internal prosperity with brightness. So at first teacher should be a non-ignorant person. Actually 'Guru' means not only a wise man with theoretical knowledge. Guru should have some good characteristics also. Because student's dearest and nearest relative is his teacher, next mother, then father.² A teacher shows us the way to salvation and parents give us only our body. Even the personal life of a teacher can influence students' mind also and in this way, students become devoted to his teacher. So the teacher should be a virtuous person.

At first, teaching should start with the mother language. At the first stage of the teaching period learning is started by only simple and easy mother language. If a teacher teaches with mother language then the education will start with complete enjoyment and good feeling. The mother language is more comfortable at all. So if a good quality of the teacher is to teach with easy mother language. That's why at first teacher would be able to feel the main essence and careful for using the word about his teaching matter. Always a good teacher should be describing the source of words to avoid any complexity of understanding. It is the only way of a self-ostentatious display about skill. It is not only the right path for a students' realization. There is an example that, when we get lost in a forest then we cannot find any way for getting out. Same as if our mind gets lost in a net of word meanings then we will be bereaved main essence of the subject matter. So teachers have to pay attention to the use of words. Secondly, the important role of a teacher would be cataract like electricity. If teachers contact with student personally then he can make full transfer his educational power to the student. Thus a student can be appointed with the learning process. So teaching implies giving and taking process. The teacher gives and the student receives to open their mind. In the sense, the relationship of teacher and student is named by donor-recipient relationship. Relationship of teacher and student is most important for teaching also. It would be a friendly relationship. In this type of relation, they realize love with an affection which removes all of the fear. As a result, they can face to face each other and the communication path may be easier. Only this type of relationship can develop a morally good person. Vivekananda said that without the personal life of a teacher there is not possible any education. That's why gurukul was the most favorite place for the education system to him.³ As a result transmission power of teacher and taking the power of student are dependent on both character quality of teacher and education system. Swamiji told that man making, character building, creativeness, personality and virtue would be manifest by some external quality. Those should be the character of the teacher, student, and education system. Even the ability of transmission is a very important path also for learning. His goal is the accomplishment of character building, man making, creativity, personality, and virtue to the student. This quality depends on the powers of transmission of teacher, acceptance, and capacity of the student. Thirdly, selflessness and dedication must be true suggestive. It is possible if any negotiated does not arrive between donor and recipient.⁴ This negotiation is avoided by love only. True love is always unselfish. The teacher teaches to his student without expectation

and with unselfish love. Even student may be devoted to his teacher if the teacher has heartily loved to the student. Devotion means intense love. One single moment of the madness of extreme love to his teacher brings a student external freedom. This type of love is a source of compassion. At the time of teaching, the period teacher can feel the thinking pattern of students and change his mind to students' level for this compassion. As a result, he understands the essence of subject matter to students' level and he teaches him from the lower level also and understanding process grows comfortably to the student. In this way, both teacher and student would be contacted with each other and their donor-recipient relationship may be flawless. This type of relationship is a great relationship in the world. So maintenance of the relationship is the duty of a teacher. Fourth characteristics of the teacher are selflessness love. Swamiji said that love has three angles. Selflessness is one of the angles, but it is a lower quality of love.⁵ So the teacher should teach through upper-quality love which is unselfishness. It is the duty of a teacher. In this way, a teacher would be the owner of two important characteristics, are unselfish and endurance. Endurance is the fifth necessary character. A student can do any wrong work in the present of ignorance. All creatures are imperfect. The student is imperfect being also. The teacher should bring the right way to the student from the wrong work. Endurance is the ability to bear the sin of the student. For this matter, the teacher should have presented the ability to tolerate. Another hand the sixth quality is pure consciousness of mind. The only teacher can transfer much new theoretical information. At the time of transformation, the teacher should watch that there are not generated excitement of any types of power and inherent intelligence from the student. It is the main duty of the teacher for teaching period. When both teacher and student exists with pure consciousness then one conscious mind can understand another conscious mind. It is possible when there are exist the same consciousness. By proper understanding give and take policy is possible also. So the teacher should teach with full purity and confidence which is transmitted to the student by itself. Our mind is reformed also to an honest mind through the purity only. Because this type of mind is free from sin, guilt and holy etc and it can contact and understand different types of mind. Only this type of mind is filled with integrity and there exists much knowledge. But the mind is not completely pureed in anyway. Vivekananda advised that pure mind is raised by righteous deeds and good ideas. Those are attained by controlling the power of the mind. The easier to control our mind when holiness power is constantly increased. Anybody can not realize a metaphysical truth and transmit it to another person with honesty and spirituality. It is an ability which is attained by the purity of heart and mind. So sacredness is one type of means for salvation and education.

Only a virtuous person can achieve salvation. A virtuous character is made by righteous deeds. An honest person would be a virtuous man. Virtue is a quality of morally good and is valued as a foundation of principle. Who is a good moral being is called virtuous man. This type of character is derived from the sinless character. Sinless means a divine character. Only a divine character can bear the disciple's burden to evil for release him from the guilt. So Guru would be a divine characteristic. A combination of respect, love, believes, obedience and devotion for teacher reveal the consciousness and his learning power of student. He is an ideal teacher who is acceptable with all respect to the student.

The personality of a teacher is the most important path for teaching also. It flows into our internal mind. The maximum way is different for our different personality. A good personality can influence to engage in a good subject to an individual with full enjoyment and attainment of one's subject. Teaching is not imparting doctrines, it is communicating. When we are able to get some happiness from that subject matter then we are engaged to matter with concentration. This concentration depends on a good lecture. When a good lecture can make a tactual perception of a soul, then pupil is concentrated on his study with a delightful feeling. So the power of speech is the most important character for good communication. A powerful lecture is not possible without a powerful personality. So another important task of the teacher is nice to talk. So we can say that righteous deeds are possible by a strong personality. The student would be influenced by connection with this type of personality. So we can say that our all work is a result of individualistic personality. A strong personality can influence other personality. So the words of a man who can put his personality into students, take effect, but he must have tremendous personality. So the teacher would be a strong person. Students are influenced by the personality and want to manifest him also. Thus a person may be an obedient student to his teacher. When a teacher does not like any item of work and denies not working then the student may refrain from action even the strength of wrong work and thinking maybe disappeared. By which teacher it is possible he is called an ideal teacher.

A teacher can help as an external object. Internal progress of a student is not possible without self-realization. Again self-realization is not possible without any external help. Only a teacher may help him to feel that a positive strength, knowledge, encouragement, etc are present in their own soul. It is a process of self-realization. When a student feels it then his all

illumination is removed and awakens the internal strength. Fear is removed by the absent of ignorance also. Eliminating fear is an important part of learning. A distance is made from fear between student and teacher. As a result, the student cannot reveal himself in a simple and easy way. If a teacher conducts friendly with his student then the fear may be eliminated naturally. This type of manifestation becomes from upper-level love which is named 'prem'. Love is a source of the inherent power of student. Fear may be removed by love. There is the same abode of the absence of fear and love each other. A student can change his worthlessness, narrowness of mind for fearlessness mind. When these obstacles are removed then student wants to know the ultimate truth from illumination also. But the only the teacher cannot increase the ability of acceptance of the student, there are important is impatience. A violent craze for getting true knowledge is called impatience. These obstacles are removed with increasing the impatience. When illumination becomes less then Wisdom and internal salvation is continued in gradually.

As an external object, some good character is very important for the teacher also. It is developed by control of the mind. Again mind cannot be determined by a bad moral character. If we can control our mind then sense organ may be controlled also. So it is a process to control of sense organs from the external world. This process is activated by concentration. The power of concentration manifests as focused attention and as a one-pointed mind. Our mind is one. So our mind can concentrate on one object and contact with one sense organ at a time. When we can control our mind then all sense organs are controlled and according to our desires, they can contact with experience world. Our minds are not under the control of, rather mind controls our soul. It is a fault of concentration. If there is any concentration problem arises when the mind just jumps restlessly from one thought to another, not allowing anybody to meditate properly. Normally we collect different types of matter. Sometimes bad or wrong theory may be placed also in our mind. Those theories can increase the instability of our mind. So concentration should be the most important ability of both teacher and student. Vivekananda said that cultivation of ability of concentration is an activity of learning. So the ability may be a means for the manifestation of our strength. Education is the only way to achieve this power. The student is educated by a teacher. So the teacher would be entitled to the controlling power. Because who has a capability to control self-mind, he knows all types of mind. So it is possible for him to control of any types of mind.

There are eight rules for the habituate in the process. They are Jama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi, etc. Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha are means for the process of Jama. This process is used to bring under control of the mind. Swamiji ordered brahmacharya is an important mean to increase the mental power of a student. There are some rules. The mind cannot connect with the external world by observing the rules. Those rules are Saucha, Santosh, Tapo, Swadhaya, Iswarapranidhan. Asan is third. It is one type of yoga. We get a healthy body by yoga. In yoga asana refers to one types of comfortable sitting that is seated posture used meditation. "Pranayama is control of Breath". "Prana" is Breath or vital energy in the body. and "ayama" means control. So Pranayama is "Control of Breath". It is actually an ancient Indian practice concerned with controlling our breath. Pratyahara is a system of withdrawal of the Indriyas from the objects. Dharana is the sixth limb of yoga. It affectionately referred to as 'concentration' which is fixing our mind on one object. Next one is dhyana. Dharana and Dhyana are two sides of the same coin. Dhyana is taken up in Yoga exercises and leads to Samadhi and self-knowledge. Samadhi is a spiritual experience that opens us to the highest state of consciousness and inner bliss. It is stepping into our enlightened nature that is free from suffering. At first, the teacher would be familiarized with the rules himself and then teach to students for maintenance the process. Some forms of expression are generated by the successful maintenance of rules. Those are four types of expression. In those expressions first is cool of mind which is produced by the constant eradication of desires, Dama or the control of the external organs, Uparati that is self-withdrawal. It consists of the mind-function ceasing to act by means of external objects. Uparati is extreme abstention. It is the turning of the mind from the objects of enjoyment and last, is Titikha. It is the power of endurance. A Titikshu is able to bear pain, insult, heat, and cold. He does not care to redress them. He is free from anxiety. He does not lament on this score.

Conclusion

Through this discussion about the role of teacher, we can decide that spiritual development is very important for a complete education. This type of development is completed by some process. According to Swamiji, I have described those processes. Some characteristics of the teacher are a very important part of the maintenance of those processes. In this paper, I have tried to discuss the process and characteristics, according to Vivekananda. He said that whereas the teacher should be a speaker, dominated person, again whereas the teacher should play on the role of friend, philosopher, and guide. Honesty and non-ignorantly should be the most important characteristics of a teacher for the maintenance of the roles in the right way. At the end

of the article, we can say that which teacher is pure-minded and the student accepts the education with enjoyment and feels spiritual progress by connection to him is called Ideal teacher. There is complete manifestation with bodily and emotionally of a student by connection of the Ideal teacher. Through this process, the teacher can transmit some metaphysical energy to students' mind. Thus some metaphysical development of mind is started from the energy. This type of development is called 'Agni-diksha'. So Alexander said that 'I am indebted to my father for living, but to my teacher for living well.'⁶

End Note

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