



"Value education with reference to swami Vivekananda's thoughts"

By

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Vivekananda said: The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out the strength of character, a spirit of philanthropy, and the courage of a lion-is it worth the name? Real education enables one to stand on one's own legs. The ideal of all education, all training, should be this man-making. The end and aim of all training is to make the man grow. the man who influences, who throws his magic, as it were, upon his fellow beings, is a dynamo of power. and when that man is ready. he can do personality put upon anything will make it work.

Education. he said, must provide life-building, man-making, character-making assimilation of ideas. The ideal of this type of education would be to produce an integrated person who has learned how to improve his intellect, purify his emotions, and stand firm on moral virtues and unselfishness.

Vivekananda emphasized that the ideal of all education, and all training, should be man-making. Lamenting over the prevailing system of education, Vivekananda observed:

Intellect has been cultured with the result that hundreds of sciences have been discovered. and their effect has been that few have made slaves of the many... that is all the good that has been done. Artificial wants have been created; and very poor man, whether he has money or not, desires to have those wants satisfied, and when he cannot, he struggles, and dies in the struggle. In order to counterbalance this uneven development, Vivekananda strongly recommended the adoption of a spiritual and ethical culture, and he looked upon religion as the innermost core of education. But by "religion" he did not mean any particular religion.

Religion to him meant the true eternal principles that inspire every religion. Swami Vivekananda once observed: What is meant by morality? Making the subject strong by attuning it to the Absolute, so that finite nature ceases to have control over us.

Man-making For Global Advantage: Vivekananda was a strong believer of Law of Karma where he feels that man normally performs his actions out of ignorance man's karma determines his nature and karma does not contradict man's freedom. By his own good deeds man can win over his ignorance and suffering. He means freedom as self-determination, which represents the essence of the soul, and the soul is not really in bondage, because due to its simplicity, the soul is immortal. According to him the desire to win over death is also taken as a sign of our immortality and through yoga soul can realize immortality

Divinity of Man: Swami Vivekananda laid the greatest stress, in his message, on the divinity of man because he knew men are divine and since truth liberates, the only way to be free is to perceive the truth of one's divinity. Secondly, we tend to think and act according to our concept of ourselves. The ideal of all education, all training, should be this man-making. But instead of that, we are always trying to polish up the outside. What use in polishing up the outside when there is no inside? The end and aim of all training is to make the man grow. The man who influences, who throws his magic, as it were, upon his fellow beings, is a dynamo of power, and when that man is ready, he can do personality put upon anything will make it work.

Training the Mind: Training the mind should be a student's highest priority, not simply the accumulation, memorization, and repeating of facts. In the long run, stuffing one's mind with information, technical skills,



and useless trivia only creates more problems if one's mind is not nourished and strengthened and made healthy. Yet training of the mind in all its aspects is conspicuously absent in today's education. Learning to concentrate the mind was the focus in the swami's scheme. He said: To me the very essence of education is the concentration of mind, not the collecting of facts.

Culture and Education: Vivekananda says: It is a culture that withstands shocks, not a simple mass of knowledge. Knowledge is only skin-deep, as civilization is, and a little scratch brings out the old savage. A teacher needs to help a student learn how to think, what to think, how to discriminate, and how to appreciate things. The only true teacher is he who can immediately come down to the level of the student, transfer his soul to the student's soul, and see through the student's eyes hear through his ears, and understand through his mind. On the student's side, in order to facilitate the manifestation of his innate strength and knowledge, he should cultivate the spirit of Shraddha, that is, faith in himself, humanity, submission, and veneration for the teacher. This is also necessary to create a favorable environment for learning.

Religions and Education: Education and religion are inseparable. Vivekananda once said. Science and religion will meet and shake hands. Poetry and Philosophy will become friends. This will be the religion of the future, and if we can work it out, we may be sure that it will be for all times and people. Religion refines the soul and keeps the brain cool and concentrated. Religion teaches tolerance, humbleness, and respect for fellow beings. Education propagates religious concepts and this leads to the birth of a bioethically mature society. In his lecture on My Master Vivekananda says I learned from my Master that the religions of the world are not contradictory or antagonistic. They are but various phases of one eternal religion are applied to different planes of existence, is applied to the opinions of various minds and various races. There never was my religion or yours, my national religion or your national religion; there never existed many religions, there is only one.

Universal Values: Vivekananda emphasized that the ideal of all education, and all training, should be this man-making. Lamenting over the prevailing system of education, Vivekananda observed: Intellect has been cultured with the result that hundreds of sciences have been discovered, and their effect has been that few have made slaves of the many... that is all the good that has been done. Artificial wants have been created; and every poor man, whether he has money or not, desires to have those wants satisfied, and when he cannot, he struggles, and dies in the struggle.

In order to counterbalance this uneven development, Vivekananda strongly recommended the adoption of a spiritual and ethical culture, and he looked upon religion as the innermost core of education. But by religion, he did not mean any particular religion he did not mean any specific religion. Religion to him meant the true eternal principles that inspire every religion. Swami Vivekananda once observed: What is meant by morality? Making the subject strong by attuning it to the Absolute, so that finite nature ceases to have control over us. Thus, in order to be worthwhile and effective, education must be rooted in religion. or to be precise, in the science of spirituality, and evidently not in dogma.

Yoga as Physical Education for Universe: Yoga is the science of right living and, as such, is intended to be incorporated into daily life. It works on all aspects of the person: the physical, vital, mental, emotional, psychic, and spiritual. On a more practical level, Yoga is a means of balancing and harmonizing the body, mind, and emotions. This is done through the practice of asana, pranayama, mudra, bandha, shatkarma, and meditation. At the physical level yoga brings different functions into perfect coordination so that they work for the good



of the whole body. At mental and emotional levels yoga presents a proven method for coping with phobias and neuroses as a result of the stresses and interactions of everyday living. Through the practices of yoga, awareness develops of the interrelation between emotions. mental and physical levels, and a disturbance in any one of the more subtle areas of existence.

Today a spiritual heritage is being reclaimed of which yoga is very much a part
Vivekananda stressed yoga for the entire humanity.

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