VALUE EDUCATION

A Special Tribute Issue to

Commemorate 150th Birth Anniversary Year of

Swami Vivekananda

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Swami Vivekananda
1863-1902

An embodiment of Universal Love, Vedantic Truths, Purified Humanism and Interfaith Harmony

An eternal youth icon who preached every youth— you are the creator of your own destiny

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EDITORIAL

Values are the strongest bonds connecting the individuals to their society. They originate from the deepest recesses of our beings but have the capacity to make us soar to the acme of human perfection. These voyages may be inbound but their external manifestations are quite explicit. So much so that we fathom the value of a man in terms of the values he loves and lives by. Societies realize the significance of inculcating the desirable set of values amongst their future-generations and for that they recognize the potential role of education. When we look back at our own tradition the term **Value-education** would sound more like a tautology but today the relevant discourses are converging around this term ‘**Value-education**’ only. Swami Vivekananda’s, 150th Birth anniversary year, which is being celebrated with much reverence and fanfare, seems to offer a good opportunity to discuss the idea of value education more elaborately.

Swami Vivekananda says “It is man-making education all round that we want” (CW 4.483) and by man making education he means, “…by which character in formed, strength of mind is increased, the intellect is expanded and by which one can stand on one’s own feet” (CW 5.342). His emphasis on inculcating values through education needs no further elucidation but do offer ample opportunities to explore further.

We wish to acknowledge our gratitude to one of the greatest thought leaders of our times by bringing out this **special tribute issue**, we don’t know how to call it otherwise, to draw the attention of all the stake holders of value-education in the light of Swamiji’s path breaking ideas on education.

Our hopes are not unfounded because like some of his other prophecies this prophecy—‘**Education is coming and compulsory education will follow**’ has come true, strengthening our hopes that one fine day his idea of **character-building man-making education** will also come true. This tribute issue is making an attempt to further brighten on the spot-light integrating values in education.

Working on the tribute issue was a privilege. We enjoyed almost absolute liberties but we battled with some constraints too. Together they lead to delay in the compilation. The response, we must say, was overwhelming and much beyond our expectations. After much thought, we decided to split the contributions in two issues. The second one will shortly follow as its sequel.

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The contributions, rather we would like to call them the tributes, we received from some gifted scholars reaffirmed our faith that behind the unfortunate lack of interest, initiatives and intentions of our policymakers the concerned minds are becoming more and more articulated and garnering more strength now.

Swami Anupamananda ji, who had been a source of great inspiration and strength behind the issue, outlines in his presentation Swamiji poignant message to revitalize education as to help the younger generations to overcome the deficiency in the present system of education. His call to rededicate ourselves to his mission of man-making is worth a serious consideration. Dr. Sheojee Singh embarked upon a spirited journey into the boundless realms of man-making education of Swami Vivekananda and called upon policy makers to address the global crises of character in all spheres of endeavors by drawing inspiration from the ideas of Swami ji.

Prof. Neeru reminds the literary- writers of today of their role as the awakeners of societies especially in the vitiating preponderance of hedonistic consumerism.

Young Kovid took us back to the Vedic times when like other facets of our life the domain of business also complied to certain norms and values. It is opportune time, he reminds us, to take up value-based business studies as a priority.

Dr. Harjinder Singh while examining the ideals of the state through the lens of Swami Vivekananda raised the issue of ethical leadership and emphasized the significance of inculcating values in future leaders.

Openderjit made endeavors to clarify the meaning and philosophical significance of the science of values as expounded by Swami ji.

Dr. Chetna Thapa in her brief exposition succinctly stated an imperative, not to be ignored- the earlier we understand the non-duality of education and value-education the better it would be.

Discussions, deliberations and debates on the issue are intensifying further by each passing day but still not leading to the desirable results. May we suggest once again to heed to the subtle message in the saying of Swami ji. “Bring light to the ignorant and more light to the educated for the vanities of the education of time are tremendous” (CW 3.247)

Let us leave these vanities and look for light towards him. But as we raise our eyes to look at him for his answers he seems to remind us “Look not to me look to yourself” (CW 3.172) so let us look within our own unfathomable divinity, own boundless self which is the source of all our values.
If man has been placed at the highest pedestal among all other living beings and is considered to be the best of creation, it is because of his higher power of judgement and because of certain values which distinguish him from other creatures. Man can determine his goals, plan his actions and can understand what is wrong and judge his deeds from a moral angle. He has certain attributes or is expected to cultivate certain attributes which entitle him to be called, ‘The noblest of creation’ whereas these qualities are found missing in beasts and brutes. Human values are thus values that distinguish man from beast or devil.

People shape their beliefs from their cultural roots and experiences. Teachers help to mould the beliefs of the next generation. It is the multicultural and the globalised environment which has changed the way values were traditionally passed on and maintained. There is so much that is vying for attention that filtering of chaff from grain is tedious for the common person. Images of celebrities, successful and powerful persons as perceived by the “becoming person” lead him to follow his role models. Swami Vivekananda said, ‘Everybody is hypnotized already. The work of attaining freedom, of realising one’s real nature, consists in de-hypnotization.’ This is so true in today world of fast moving images, shaping peoples thoughts and hypnotizing them to act in a homogenised manner. Young children and their MTV generation young teachers have had more share of TV hypnotizing than any other. They dress, eat and profess what the mass-media has been hypnotising them, with little space for critical thinking. If there is opposition to this current, it comes from a sense of wonder at the diversity and stimulates critical analysis mostly in a curious and open mind of an intellectual. Rather than aping other cultures such individuals take pride in their traditional wisdom and find a universal pattern of humanistic values. If such people are also teachers then all is not lost.

The ideology of the teacher, shaping of personality at work, reorientation of goal and objectives of teaching and wider goals of life are shaped by the types of schools they work in. The school and teachers shape each other but one thing cannot be denied that good, sincere and involved individuals
make a marked difference with their intentionality

This is achieved by propensity to preserve all that needs to be prioritised in ideas and things of value. Sanskaar and education make the cornerstones on which good character are moulded. The discourse on what are goals of education and a branched of rhetoric on value education has confused the issues of good education with certified and career based education. Still there is no denying that if daily value based class room interactions make students aware of their potential, install confidence and prepare them to face challenges while riding on successes and failures through uncertain circumstances, then education, in the real sense, is taking place. Through classroom interactions some perennial value and valued structures get passed on. Swami Vivekanand says the sign of vigour, the sign of life, the sign of hope, the sign of health, the sign of everything good, is strength. Real teachers keep on working on these to sustain and grow through challenges and recognise these strengths among their students to maintain the continuum of progress and excellence.

–Editors
Abstract

One of the greatest versatile geniuses of the times who made this epoch special with his path breathing idea Swami Vivekananda was an educationist par-excellence. Turning the focus of education inwards he emphasized the significance to strengthen the spiritual roots and training mind in concentration leading to the harmonious development of personality of the youth. Pointing out ignorance as the root cause of misery he wanted the education to invoke each soul to realize one’s divinity and rouse to self-conscious activity. Swami Vivekananda based his morality on the inherent divinity of man and universality of soul. Development of good habits, restrained emotional management, shunning of negative qualities like hatred and jealousy and practice of meditation are some of the ways through which strong character of youth can be formed and eventually man making can be ensured.

There are times when epochs make men special and then there are times when men make epochs special. India, the land of Dharma, is blessed to have produced many such men who made epochs special. Swami Vivekananda (more affectionately called Swamiji) stands out among such men. He was a saint, patriot, a nation-awakener, a global guru, a social reformer, a vedantist, an emancipator of the downtrodden, a visionary and above all an educationist par excellence. He emerged in India when we needed him the most. This year we are celebrating his 150th birth anniversary and there can be no better time than this to rededicate ourselves to his mammoth mission of ‘man-making’.

It is opportune to deliberate on his idea of education with a special spotlight on value-education. He has left an indelible mark on great thinkers of our modern world. Value-educationists acknowledge with due regard that today’s education should be built on sound spiritual and moral foundations. The remarkable similarity between Swamiji’s agenda of education with the present concerns of UNESCO rightly pointed by Swami Prabhananda underscores well the
significance attached to Swami Vivekananda’s idea of education aimed at complete man-making.

As a young boy Narendra (previous name of Swami Vivekananda) was educated by his noble mother Bhuvaneswari Devi who inculcated love, sympathy, courage and other noble qualities in him. His father imbibed in him broad-mindedness, taste in literature and fine art, self-respect and rational thinking. Thus Narendra developed in to a bright, noble, broad-minded, large hearted, fearless and patriotic youth. He studied philosophy both eastern and western at a young age. His studies of philosophy resulted in his search after eternal truths and eventually lead him to Sri Ramakrishna who was a much-respected mystic who had realised that all religions are only different paths to reach the one ultimate Truth. He was a great teacher under whose guidance Narendra practiced spiritual disciplines. Young Narendra’s life saw a metamorphosis of a kind- from an inquisitive naive seeker asking questions like- ‘Have you seen God?’ to an accomplished spiritualist who could see God everywhere, in anyone, say the poor, the ignorant, the distressed, the ignoble, the needy and the oppressed. Under the spiritual guidance of his master Sri Ramakrishna, he learnt that serving God in man is the highest worship and service unto the distressed which must precede personal cravings for one’s own salvation. Under his tutelage young Narendra attained direct experience of the truth and acquired courage to move out and explore the world. After his master’s passing away young Narendra took monastic vows and got christened as Swami Vividishananda. To know India first and apprise himself of the agonies of the masses he extensively travelled all over India as a wandering monk. Thus he came in direct touch with real India and realized that centuries of neglect and exploitation by the upper classes had reduced the Indian common masses to ignorance and poverty. He also found that the masses had lost the capacity to take initiative for their own betterment. He was pained to see the utter neglect of the women. Swamiji ascribes these conditions as the main causes for India’s degradation.

As a travelling monk as (privrajaka) Swamiji witnessed the miserable plight of the down-trodden especially the women. Unlike a laid-back recluse thinking only of his own salvation he chose to follow what his spiritual master had once ordained. His meditation amidst the perilous tides striking the last rocks of India situated in the confluence of Bay of Bengal, Indian Ocean and Arabian Sea made him realize that the time to commence the regeneration of India has come. He knew it well it is only through education he could do it. Not through the secular education of the times but through his form of man-making education. He was clear what kind of
education India needed, see what he says,”...we want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one’s own feet.” (CW 5.342) This education is in fact, he says further, “…manifestation of the perfection already in man.” (CW 4.358). The ultimate objective of his form of education is to produce men and women of strong character, high self esteem, perfect balance of head, heart and hand, capable of standing their own feet and solving their own problems. He adds further “each soul is potentially divine the goal is to manifest this Divine within by controlling nature, external as well as internal.” (CW I.124) In fact this quote sums up the essence of his education which encompasses in itself the real message for the educators of today.

Man the maker of his own destiny

An important message of Swami Vivekananda, which is very relevant to the Indian condition, is that man is the maker of his own destiny. Man has the power to make himself what he wishes to be. Man has immense possibilities in spite of this if someone remains an ordinary individual; he alone is to be blamed for this. Once a person decides the goal of his life he needs to labour under correct knowledge. This will take him to the goal. But if the person doesn’t make effort, in spite of the immense possibilities he will not grow. Some call it fate. But Swamiji pointed out that the respective person is alone responsible for that. “Men in general lay blame of life on fellow men, or, failing on God, or they conjure up a ghost and say it is fate. Where is fate and who is fate? We reap what we sow. We are the makers of our own fate. No one can be blamed or praised for whatever happens in our life. The wind is blowing; those vessels whose sails are unfurled catch it and go forward on their way, but those who have their sails furled do not catch the wind. Is that the fault of the wind?” (CW 2.224) Thus Swamiji emphatically said that our future is in our hands. This wonderful idea has tremendous potentiality. This poignant message brought a perceptible change in the attitude of Indian people who had lost the capacity to take initiatives.

REALITY ORIENTATION

Swamiji believed that the ultimate goal of education is to acquire knowledge of one’s own real nature. “Each soul is potentially divine,” (CW 1.257) said Swami Vivekananda. We have forgotten our real nature. Hence we think ourselves weak and helpless. If we realise our real nature we rediscover faith in ourselves. His spiritual master Sri Ramakrishna used to illustrate this with a story. Once a lioness, in the advanced stage of pregnancy, pounced upon a sheep, in the process it slipped and fell down. Instantly it died giving birth to a cub. The young cub started growing in the midst of sheep, eating
grass and bleating ‘baa-baa’. One day a big lion came upon the herd of sheep. It was surprised to see the lion cub also running along with the sheep. It caught hold of the cub and asked him the reason for its being afraid. But the cub said it was just a sheep and begged to be left alone. The big lion took it to the water and showed its image in the water and told it was not a sheep but a lion. Then the cub stopped bleating and started roaring. It was no more afraid of other animals. Swamiji says we are also like that lion cub. Though we have immense potentiality, still we think ourselves to be weak and helpless. That is why he said, “Teach yourselves, teach everyone his real nature, call up on the sleeping soul and see it awakes. Power will come, glory will come, goodness will come, purity will come and everything that is excellent will come when this sleeping soul is roused to self-conscious activity.” (CW 3-193). Thus, Swamiji pointed that root cause of our misery is ignorance of our real nature. Once we realize our divine nature we will not grieve.

Morality based on Divinity of Man

Swamiji wanted personality development through moral and spiritual education. He stressed on morality. Morality generally is believed to be a set of dos and don’ts. As a social animal while living in the society a man must conform to social norms. So it is to be marked that it is these external factors that make a man moral. In a way it is a kind of an imposition. Swamiji said that a man can’t live constantly with external pressure. He gave a new dimension to morality. He said time and again, “Each soul is potentially divine.” (CW 1.257) This divinity is all-pervading. It is the same soul that resides in every man. That means if I cheat someone, I am cheating myself. If I hate someone, I hate myself. If I love someone, I love myself. The same soul who resides in him, resides in me also.

Training the mind in concentration

“The very essence of education is concentration of mind.” (CW 6.38), said Swamiji. Thus training of the mind is very important for Swamijis scheme of education. It is natural that our mind gets concentrated on a subject in which we are interested. Then what is the need of training? Because the concentration we have in is not an act of our will. When we watch a program our mind gets drawn to it. We are helpless. Mind gets drawn whether we like it or not. This is not real concentration because it must be an act of will. This needs training in concentration. Thus a trained mind gets focused on whatever object it likes. An untrained mind takes us astray while a trained mind leads us in the right path. In Mahabharata when Dronacharya asked his disciples to aim at the bird’s eye, it was Arjun alone who could shoot the bird’s eye. That is the power of
concentration. Since Arjun’s mind was trained in concentration, he excelled in archery. Swamiji believes that training the mind in concentration is the secret of education. Comprehension and retention play an important role in education, which is not possible with an untrained mind. With a trained mind alone it is possible. Thus, concentration becomes paramount to education. In the context of value education it should be kept in mind that students who have mastered the art of concentration will be able to follow the righteous path overcoming various enticing distractions. It is needless to state that all distractions are packaged so that gullible students find it difficult to exercise their restraint. A man of concentration is a man who can exercise restraint and overcome the allurement of such negative values. One could summarise Swamiji’s message in the following words- concentration of mind leads to control and the control is the key to character. Teachers of today must realize the significance of instilling positive value of concentration among students so that strong character of students can be formed.

Holistic development of personality

There are three dimensions to our personality- physical, mental and spiritual. A harmonious development of these three dimensions is essential for balanced development of personality. If any one of them is ignored, development becomes incomplete. At the physical level developing a strong and healthy body is necessary. By cultivating good habits with regard to food, recreation, exercise and a regulated life one develops a strong and healthy body. Yoga and pranayama can help us in this. Mind must be trained in discrimination, emotional management and ability to accomplish any given task. Mind also must by trained in solving the problems of life. Since the negative qualities like hatred, jealousy and the like weaken the mind, one must reject them as poison. Truth shines in pure mind and it is Truth that is the source of our strength. The natural tendency of the mind is extrovert. That is why it is not possible for a man to fathom the immense possibilities of human personality, which are hidden as it were, deep within. When the mental focus is turned inwards, that is towards one’s own inner self, the spiritual truth is revealed. The method for this is meditation, by practising which one can develop spiritually.

Education to the masses and women

Swami Vivekananda repeatedly stressed the immediate need of mass education. He wanted education to reach backward, downtrodden and the unreached rural Indians. He said that proper education alone could
improve their deplorable condition. “The great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed and well cared for.” (C.W 5.222) He wanted the educated youth to go from village to village. Taking modern gadgets they would educate the masses and instil self confidence in them. He said by merely educating the urban rich, country cannot be developed. If, for obvious reasons the poor cannot go to school, school must go to their door-step. Another important point he emphasized was women education. Man and woman are the two wings of the society. A bird cannot fly with one wing. By excluding women half the population would be excluded. How can the society progress if we do so? As the boy is educated, in the same way the girl also must be educated. “They (women) have many and grave problems, but none that are not to be solved by that magic word ‘education’ (C.W 5.231). More than hundred years ago Swamiji had told that women must be trained self-defence. “Along with other things they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self-defence” (CW 5.342). In the wake rising crime graph against women this saying should be up on a priority- basis. Swamiji wanted women to be educated and empowered.

Service as Integral Part of Life

Swami Vivekananda pointed out that spirit of service must be part of our life. We live in a society. Being a member of human society we have certain responsibilities. Giving service to the needy is one of them. But Swamiji held that service is not merely a social responsibility. It is worship of God in man. We are the children of God. Divinity is the intrinsic nature of all human beings. Thus loving service to our fellowmen is the real source of joy. That is why Swami Vivekananda said “Three things are necessary to every great man and nation: 1. Conviction of the powers of goodness; 2. Absence of jealousy and suspicion, 3. Helping all to are trying to be and do good.” (CW 8.299). Two values which Swamiji proclaimed to be our national ideals are Seva (service) and Tyaga (renunciation). He firmly believed that our efforts should be focussed on inculcating these central values amongst our students.

Education in modern times has turned in to a factory of producing job seekers. Lack of higher perspective of life has resulted in making the so called educated more and more ‘self centred’. The result is there for all of us to see. The educated youth live in constant fear and tension which is driving them to depression. In this situation the youth need a role model who can show them a way out of this hopeless situation. What is the way out? It is to adopt Swami Vivekananda’s
philosophy of education. Swamiji was an inspirer of soul. Referring to him former president, Sarvepalli Radhakrishnan said, “And if there is any call which Vivekananda made us, it is to rely on our own spiritual resources. Man has inexhaustible spiritual resources. His spirit is supreme, man is unique. There is nothing inevitable in this world and we can ward off the worst dangers and worst disabilities by which we are faced. Only we should not lose hope. He gave us fortitude in suffering, he gave us hope in distress, he gave us courage in despair.”

Swami Vivekananda’s life and message have the power to empower our thought process, which will help us to inculcate self-respect, moral courage, social responsibility, creativity and patriotism. Thus Swami Vivekananda’s philosophy of education can help the younger generation to overcome the deficiency in the system of education and produce men and women of character, which is the need of the hour. He rightly said, “My faith is in the younger generation, the modern generation, out of them will come my workers. They will work out the whole problem like lions. I have formulated the idea and given my life to it.” (CW 5.223)

References

Note: The number in the bracket refers volume number and page number in the complete works of Swami Vivekananda.

1. Great Thinkers on Ramakrishna and Vivekananda, p.145
2. Ibid, p.141
Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal
-Swami Vivekananda
स्वतंत्रता-पूर्व के अपने इतिहास पर दृष्टि दाले तो ज्ञान होगा कि आत्मस्वभावी अंशों की दासता से मुक्त पाने के लिए छठपटाते परतत्र भारतीयों की स्वतंत्रता-चेतना को एक और जहाँ सावरकर, तिलक, गोकरो, लाल लाजपतराय और महात्मा गांधी जैसे जननेत्र निरंतर जगा रहे थे और दूसरी और दयानद-विवेकानंद जैसे युगदर्शक उनकी दृष्टि का परिवर्तन कर रहे थे तब उनमें उत्साह, शैर्य और स्वाधिकार जैसे चारित्रिक गुणों का जगाने का प्रयास एक और माध्यम द्वारा भी हो रहा था।---और यह माध्यम था—साहित्य। प्रथम भारतीय स्वतंत्रता-संग्राम के तुरंत बाद भारतेन्द्र हरिश्चंद्र और उनके मंडल के अन्य रचनाकारों ने अपने देशकुलों के चारित्रिक उद्धार और उनमें सामाजिक चेतना के जागरण के लिए प्रेक्षा साहित्य रचा। उन्होंने एक और भारतीयों में स्वतंत्रता-प्रेम की अलख जगाने के लिए अंग्रेजों की शोधक नीतियों का यह कह कर पदार्पण किया—

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और भारत की दुर्दशा पर ऑस्ट्रिया बहाने के लिए सभी भारतीयों में शातुभाव जगाने का प्रयास किया—

jkogq lcfey] vlogq Hoir r HkbZ
glkt glkt Hoir & nqzk u njht kbAA

तो दूसरी और इस दुर्दशा से मुक्ति के लक्ष्य से प्रेरित हो भारतीयों को समकालीन परिसर के प्रति संवेदनशील बनाने के लिए नारी-शिक्षा, कवियाँ की उद्देश्य, अस्पताल, सामाजिक पाठ्य आदि को लेकर सुधाकारी धंग की कविताएँ भी उन्होंने लिखी। 'कौन करेगा नहीं कसकत सुनि बिपटि बालकव्यन की तथा बहुत हमें दबाव देख, डा.दंतों दुसुपहुं का कम' आदि पंक्तियों में अपने देशवासियों के यथस की रचियों के जाल से मुक्त कर उनके चित्र का उदात बनाने की कामना सफ देशी जा सकती है। भारतेन्द्र-पुगे के बाद तो यह कामना उत्साहवाद बहती ही चली गई। बीसवीं सदी में महावीर प्रसाद द्विवेदी, मैथिलीशरण गुप्त, नाय राम, विजयचंद्री, बालकृष्ण शर्मा नविन, सुभाषदासबाई चौहान, गणेशनाथ चुरूवाल, जयवर्धन प्रसाद, निराला, प्रभावद आदि की रचनाओं में साहित्य का प्रेरक-उद्धारी रूप सहज ही देखा जा सकता है। उस समय मैथिलीशरण गुप्त की ‘भारत भारती’ संघचुंचु ही समृद्ध भारत की ‘भारती’ बन गई थी। नैसर्गिक के अंगे को यही इस ‘भारती’ ने भारत के जन-जन के हदों में उत्साह और स्वाधिकार का उजाला भर दिया था तथा अपने स्वामित्व अवसर के प्रति भारतीयों के मन में गर्व का भाव जगा दिया था। जयशंकर प्रसाद की ‘अरुण यह महायुग देश हमारा’ जैसी रचनाओं ने अद्वैत प्राकृतिक सौंदर्य को वास्तविक अपनी प्यारी भारत-मूलमे से देशवासियों का एक सागरस्त्र रिस्ता भी जोड़ दिया था। 'नविनी जी' की ‘कवि कुछ ऐसी तार सुनाओ जिससे उठल-युगल मच जाए तथा निराला की ‘एक बर बसर और नाच तू स्वागमा’ जैसी पंक्तियों ने क्रांति का आहवान किया था। क्यों समृद्धि राष्ट्र की चेतना को यह जोड़ने का साहित्य का

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यह प्रयास केंद्र और केंद्र ताताकालिक परिस्थितियों की विषमता के कारण ही संभव हुआ था? या कि साहित्य सबका-सर्वदा ज्योति का दरिया वितिहास राजनीति और समाज के आगे-आगे चलता रहता है......समाज को लोक-कल्याण के दिशा दिखाता, यथित को वैज्ञानिक उन्नयन के लिए प्रतिष्ठा करता? सुनाई देते में होंचों तो सुनाई देंगी ‘रासो प्राणों’ की वींसपक उक्तियाँ जिन्होंने तत्त्वावधान के साथ में जोते-जुटते राजनीतिक घटना और मर-मिटने का हरसात-पीड़ा किया था, भक्तों की ‘संतान को कहा तीन-तीन सों काम’ जैसे दिखायी जिन्होंने राजनीति के मद को सूर-सूर कर सामान्य जनता को भक्ति की अमृत-क्षण से जीवन-दान दिया था।

वहीं-कहीं हमें प्रेम-दीवानी मीरा का सरासर प्रतिष्ठित स्वर भी सुनाई देंगी जो तत्कालीन प्रतिज्ञाता को ठंढा दिखाते हुए सितारों में स्वतंत्र-चेतना का भी जो रही थी और लोक-बजा कर कह रही थी – ‘भेरे तो सिद्धिकर गोपाल, दूसरों ने कोट!’ शर्म और वैराग्य के विरोधी खड़ों को एक साथ साहित्य का संत-सिकारी गृह गोविंद सिंह का काव्य वहीं जगपात संतान देंगे, जनसाधारण के चरित्र का ‘भूमि कर्मों’ से कर्म न टलने को उदार प्रबन्ध देता। अनेकानेके उदाहरण का शिक्षा करते हैं? यही न कि यथित और समाज के उद्देश्य के लिए साहित्य के योगदान की धारा अनुसार बहती रही है। वहा आज भी यह घरा बह रही है? या कि भाजारवाद के इस दौर में यह घरा सूख गई है?

इस प्रथा का विश्लेषण दो स्तरों पर करना होगा। पहला, क्या साहित्य ने यथित के प्रारंभिक उद्देश्य के अपने लक्ष्य से अब किसी नकारात्मक कर ली है? और दूसरा, क्या यथित पूरीत लक्ष के साथ आज भी साहित्यीय रूप से जुड़ा है?

पहले प्रथा से जुडा प्रथा यह भी है कि यथित का चारित्रिक उद्धार साहित्य का लक्ष्य है भी या नहीं? इस संदर्भ में विभिन्न विद्वानों ने विभिन्न क्षेत्रों से विचार किया है। साहित्य को ‘उपनिषदितावधाय’ की कस्तीली पर कसने वाले विद्वान विचारों का जीवन से सुझाव नहीं नीता। घटना वैज्ञानिक ही है मगर साहित्य को ‘आनंदवाद’ की कस्तीली पर कसने वाले विद्वान भी जब पाठक को आनंद प्रदान कर देना साहित्य का लक्ष्य मानते हैं तो अनायास ही यह तथ्य दिखाए में हलचल मचाता है कि आनंद तो जीवन की साक्षात्मक में ही संभव है, निरंतरता में नहीं। इसीलिए यह कहा जा सकता है कि साहित्य किसी भी उद्देश्य से दिखाए जाए, किसी न किसी रूप में जीवन में जुड़ता है। वैज्ञानिक है यह साहित्य इस जीवन के सुंदर-सुमन ही बनाना चाहिए, क्रूर या दुखद नहीं। जीवन का क्रूर से क्रूर या वीभत्स रूप भी साहित्य इसी उद्देश्य से दिखाए है कि उस क्रूरता को हटाकर जीवन को सुंदर बनाया जा सके, सबका हित साधा जा सके। हमारे काफीशाहित्यों ने इसीलिए जब भी काव्य (साहित्य) के प्रयोजनों की चर्चा की है तो पुकार-पुकार कर उन्हें जीवन की साक्षात्मक में ही सिद्ध किया है। यदि ने सिद्ध है इसीलिए काव्य (साहित्य) के प्रयोजनों की चर्चा की है तो रहता-सुखद ही बनाना चाहिए, क्रूर या दुखद नहीं। जीवन का क्रूर से क्रूर या वीभत्स रूप भी साहित्य इसी उद्देश्य से दिखाए है कि उस क्रूरता को हटाकर जीवन को सुंदर बनाया जा सके, सबका हित साधा जा सके। हमारे काफीशाहित्यों ने इसीलिए जब भी काव्य (साहित्य) के प्रयोजनों की चर्चा की है तो पुकार-पुकार कर उन्हें जीवन की साक्षात्मक में ही सिद्ध किया है।

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प्रश्न में साहित्य रचने वाले मनीष साहित्यकार विद्यासागर रहे हैं। हिंदी साहित्य की बात करने तो ‘आदिकाल’ से लेकर ‘आदिनिक काल’ तक का साहित्य इस तथ्य की पुष्टि करता है।

क्या विवेकनन्द और विवेकेंद्र के आज के *‘उत्तर आदिनिक युग’* में साहित्य जीवन–मूल्यों की साफ़ीता में रचा जा रहा है? उसे पढ़कर पाठकों का चारित्रिक उत्साह हो रहा है? क्या आज के साहित्यकार ने जीवन के ज्वलन प्रश्नों से जुड़ा हुआ नहीं है? क्या इसे बिजली का बिजली का चरित्र–निर्माण करने के अपने उद्देश्य से मिला गया है?

निष्ठा ही किसी भी अन्य युग की तरह आज भी ‘यश और अर्ज–प्राप्ति’ के प्रयोग से साहित्य शिखा जा रहा है, शायद वाजरकाव ब्राह्मण के काव्य के कारण ऐसे साहित्यकारों की संख्या में आवश्यकता का अंश से वृद्धि भी हुई है मगर किर भी साहित्य ने जीवन–मूल्यों से किसी प्रकार नहीं कर ली हो।

दया, ममता, करुणा, त्याग, समर्पण, अनुशासन, परिश्रम जैसे वर्तमान गुणों के ध्वन में आज का साहित्यकार भी खड़ा है और वह अपने पाठकों के चरित्र में इन गुणों का विकास भी करना चाहता है मगर यह यह भी जानता है कि ये मूल्य निर्देश नहीं हैं। सद्वरूप किसी भी युग में ये निर्देश नहीं रहें। कष्ट और काल, व्यक्ति और समाज आदि की साफ़ीता में ही इनका निर्देश करना या न करना सम्भव है। रावण, कौंसल या दुरुखन्त जैसे प्रकार का या अपरिहार्य? समाजता और स्वतंत्रता जैसे मूल्यों की हदाय करने वालों की कस्ती पक्करता? पाठकों का कैसा प्रयासित गाया? ज्ञान के निरीक्षण विज्ञाता के उद्दाहरण से आज के साहित्यकार की बुद्धि का विवाद हुआ है। इस विवाद के आलोचक में उसने मानव–समाज के समूह के विकास का पूरा मंदन किया है। यह कुछ नयी बात नहीं। हर युग का साहित्यकार जब मंदन करता हैं। विद्यासागर के संदर्भ में आदि को पुनर्मूल्यांकित किया ही जाता है।

इसलिए हमारे आज के उत्तर आदिनिक युग के साहित्यकार ने भी मंदन का यह प्रयास किया है। इस मंदन के परिणामस्वरूप जो अघि तत्त्व उसे हस्ताक्षर हुआ है, उसी के रस से हम अपने पाठकों के चरित्र का परिकार करना चाहता है। इसके इस प्रयास का पारंपरिक तुलना पर नहीं तोला जा सकता। आपत्ति: देखने पर लगता है कि आज के साहित्यकार ने हमारी परंपरागत समाज–यात्विक, पारंपरिक संदर्भ आदि को रखने मित्रता कर दिया है।

लगता यह भी है कि वह धर्म और नीति का विवाद है। इसलिए मजा यह अपने पाठकों के चरित्र का कौन संबंध करना? मगर वास्तविकता यह नहीं है। आज के साहित्यकार ने यह प्रयागित किया है कि हमारी परंपरागत व्यवस्थाएँ कई रूप में किसी मानन–प्रियोग रही हैं। हो सकता है कि अपने मूल रूप में वे व्यक्ति और समाज के लिए कल्याणकर रही हों मगर समाज की सुधीर धारा में बदले–बदले वे इतनी जूठी और मानव–प्रियोग हो चुकी थी कि उनका प्रमाण न करना अमानोक कूट कहता हो।

व्यवस्था के नाम पर दवानों के साथ अभियुक्त से भी निकटक व्यवहार करना, तैमिय में भेदभाव से विवाहित हो रहे जिसने दैविक–सामाजिक उदीपन देना, परिवार, समाज या राज्य के एकता के नाम पर अपने घटकों के शोषण करना, कम्य धर्म के नाम पर तो कमी विकास के नाम पर पर्याप्त करना का उपाय बनाया गया है। व्यवस्था के नाम पर दवानों के साथ अभियुक्त का समर्थन कर सकता है? यह भी है कि वे आज के साहित्यकार ने यदि इन रूपों को प्रस्तावित किया है तो उसे कटरें जब क्या खड़ा किया जा रहा है? जो व्यवहार है, उसका निर्देश करने ही तो साहित्यकार अपने पाठकों के चरित्र–रीतिगणना की और पहला कदम उठाता है। पहले बुराई का विवाद हो, उसे समाप्त किया जा तभी तो अभाव के लिए जरूर बन जाएगी। इसीलिए आज के साहित्यकार ने अपने पाठकों के चरित्र के पुनर्मूल्यांकन के लिए रीति–रिविमार्शन, दलित–रिविमार्शन, दुर्ग–रिविमार्शन, आदिवासी–रिविमार्शन आदि के माध्यम से हमारी
अमानवीय पारिवारिक—सामाजिक संस्थानों पर कुटारामात्र किया है। स्त्रियों को अपमानित, मार्गित करने वाला चरित्रबद्ध तो नहीं कहा जा सकता। मूल्यों के एक वर्ग को अपूर्व समझने वाला चरित्रहीन ही तो कहलाएगा।
अपनी भीतिक तिलियों की तृप्ति के लिए कभी प्राकृतिक संस्थानों का दोष करने वाला और कभी आदिवासियों का शोषण करने वाला दुष्ट ही तो कहलाएगा। आज के साहित्यकार ने परिसरों की आड़ में लिखे ऐसे सभी दुष्टों को बेचकार किया है और 'चरित्र' शब्द में नया अर्थ भर कर उसे अधिक प्रासंगिक बना दिया है।

अब दूसरे प्रश्न पर विचार करने के लिए बायकी पृथ्वी तलक के साथ आज भी साहित्य से जुड़ा है? अपने आस–पास के समाज पर दृष्टि खोले तो इसी स्तर से साक्षात्कार होता है कि आज पाठकों के बहुसंख्य वर्ग की साहित्य में नहीं रह गए हैं। ऐसा नहीं है कि जमानत को साहित्य की शक्ति का जान नहीं रह गया है। जान तो है मगर उसकी रचित और आकर्षण के नए–नए केंद्र अस्तित्व में आ चुके हैं। महाभारत का एक प्रसंग यद आता है जब नीरविन कहता – 'जानामि धर्मम् न च मे प्रवृत्ति' अर्थात् मैं जानता हूँ कि धर्म क्या है मगर उसमें मेरी प्रवृत्ति (रचित) ही नहीं है। 'जानामधर्मम् न च मे प्रवृत्ति' अर्थात् मैं वह भी जानता हूँ कि आकर्षण क्या है मगर उसमें मेरी प्रवृत्ति ही नहीं है, मेरा मन वहीं से हटता ही नहीं है।' सो आज के मनुष्यों में से भी अविश्वास सही और गलत का में जानता है मगर जानने और अपनाने में फर्क होता है। प्रश्न प्रवृत्ति और निर्धारण का है। दैविक सुखों में प्रवृत्ति रहज़–सरल है।

मगर मन को साधनों तो कठिन होता ही है। और फिर आज के उपन्यासकारवादी युग में? बाज़ार की शक्तियों ने उसे लचीन के लिए 'ब्राह्म' नाम के मायावी स्वर्ग मृग को पूरा छल–बल के साथ उसके सामने छोड़ दिया है।

दृष्ट–ब्रह्म विवाहनों इस मायावी मृग को उसके धारासे हटने ही नहीं देते। परमायुक्त होता है वह इस ब्राह्मों को हासिल करने के लिए। ऐसे में छोटी की फ़िक्सिंग होती है?

यही नहीं, सूचना–आकार के आज के युग में फिल्मों का दौरे, टी.वी. की जगजगाती दुनिया, इंटरनेट की दुनिया का आभासी यथार्थ (अपत्तनसत्त्व तंत्रप्रासक) उसे अधिक आकृत करता है। यद्यपि इंटरनेट नामक इस नए मायाम की दूर्वाती पूर्ण को देखते हुए साहित्य भी इस दुनिया में प्रविश्व हो गया है मगर उससे भी क्या होता है। युवा, किशोरों और बच्चों को इस आभासी दुनिया की ‘फेंसबुक’ और ‘ट्विटर’ जैसी साइटों अधिक आकर्षण कर रहे हैं।

अपने आस–पास के साहित्यकारों के वास्तविक जीवन से कष्ट कर वह इस आभासी दुनिया के जुगल विशेष विशेष भिन्नता रहता है। ‘जानिए कोई नहीं होता, वहीं फेंसबुक होता है’ का गान देने वाले आज के युग की सीताओं इसी में अटकी रहती हैं कि फेंसबुक पर की गई अपनी एक–एक पोस्ट पर उसे कितने ‘लाइक’ और ‘कमेंट’ मिले। ‘लाइक’ और ‘कमेंट’ का वातावरण उसे मदद करने रखता है। इस ‘आलमुको’ युग को उपन्यासकारवादी संस्कृति में एकमात्र बदलता है। धन कमाया, बाजार में आई नई नई औसत और वहीं वहीं उनका उदय नहीं है, इसका अर्थ है इस व्यवस्था की स्थितियों में अटकी रहती है कि फेंसबुक पर की गई अपनी एक–एक पोस्ट पर उसे कितने ‘लाइक’ और ‘कमेंट’ मिले।

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जब घरों में साहित्यिक पुस्तकें के लिए एक छोटा सा कोना भी सुरक्षित नहीं रखा गया तो अब नई पीढ़ी पर दोषारोपण क्यों? पहले पुस्तकें को घर से निवासित कर दिया गया, भीतिक उपलब्धियों को जीवन-लक्ष्य बना लिया गया और अब छात्र पीट रहे हैं कि बच्चों का चारित्रिक पतन हो रहा है। जिस देश-काल में पुस्तकें अपने कथ्य के कारण नहीं, अपनी ‘माकिंटिंग’ के कारण खरीदी जाती हो तब देश-काल के मनुष्यों के मानसिक दिवालिएपन का अनुमान सहज ही लगाया जा सकता है। जहाँ किसी किताब को लिखे जाने से पहले ही उसके लेखक को हजारों-लाखों डॉलर का ’साइनिंग एमाउंट’ देकर उसके लिए ‘माकिंटिंग’ शुरू कर दी जाती है, वहाँ किताबों के संदर्भ में ’चरित्र-निर्माण’ की बात करना भी शायद हार्दिक नहीं है। वहाँ तो किताबें।

लेकिन जब रंगीन ‘स्टेटस सिंबल’ के तीर पर, महीना और चर्चाति किताबें खरीदें और उन्हें कीमती सीज़न से अटे रंगी अपने ड्राइंग रूम के शोकेस में सजा लिए। सजी रंगी से वहाँ, कभी भी न पड़े जाने को अभिशप्त!!

मगर ऐसे युग में भी रखे साहित्यकारों ने बीज बिखेरना बंद नहीं कर दिया है। जानते हैं वे कि जहाँ भी उर्वर भूमि होगी, ये बीज वहाँ अंकुंधित होंगे ही, मानवता की कसल वहाँ लहलहाएँगी ही। इसीलिए साहित्यकारों की कल्प आज भी थम नहीं गई है। वह थम सकती ही नहीं। समाज के सच को वह आज भी बयान कर रही है। समाज की दिशा देने के अपने संकल्प पर वह आज भी कायम है। बाजार की मार्गदर्शी छहों के दम पर इतरतातः पृथ्वी-पृथ्वी कसलों के बीच भी वह अपनी पूरी साहित्यकला को लिए आज भी अटल-विकिंग खड़ी है। सारे प्रलोभनों से गुज़ारे। बेहोश! उस तक पहुँचिए तो सही। मानवता का उज्ज्वल भविष्य वहाँ सुरक्षित मिलेगा।
If you want to have life, you have to fie every moment for it. Life and death are only different expressions of the same thing looked at from different standpoints; they are the falling and the rising of the same wave, and the two form one whole.

-Swami Vivekananda
Indian State: Through the lens of Swami Vivekananda

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Abstract
Swami Vivekananda like Hegel, T.H.Green and Bosanquet, did not propound any systematic theory of the State. This paper makes an attempt to cull out his views on the Indian state by arranging, systematising and developing his ideas on the said subject, as found in his lectures and writings. According to Swami Vivekananda, a state is composed of individuals, and in order to make the state worthy, virtues should be cultivated by individuals. Without virtuous individuals, it is futile to expect the state being great and prosperous. Swami Vivekananda wanted to unite the people of India and restore the pristine glory of the nation. His idea of the state is a logical corollary to his idea of Vedanta. Being member of a society, a man treads the path of spiritual discipline and the society in turn must create conditions conducive to his spiritual development and maximise opportunities for the exercise of the moral virtues. Among various instruments which society uses to serve its purpose, the state is perhaps the most important and most powerful. The state with the help of the society alone can foster and promote the common economic, intellectual and spiritual interests of the people. Hence, the state is a means to an end. Thus appreciating Swami Vivekananda’s conception of the state is very significant for understanding the notion of national development through societal transformation. The present paper makes an attempt look at the ideals of the state through the lens of Swami Vivekananda.

KEYWORDS: Indian state, National development, Virtuous, Societal transformation.

Introduction
Year 2013 is being celebrated in India in particular and the world in general as the 150th Birth Anniversary of Swami Vivekananda-the prophet of human emancipation. Over a century ago and long before communication technology and capitalism promoted the idea of a global economy; India offered the world a truly
global vision in Swami Vivekananda. He declared that man's quest for peace would remain incomplete so long as the West failed to acknowledge the spiritual and cultural advances made by India and blend these thoughts with the ideas of modernity and progress. Likewise, he advised his countrymen to pay attention to national integration, cut through societal hierarchies, abandon meaningless rituals, pursue a path of modernization alongside spiritual development, and bind all citizens to the task of rebuilding Indian State as a world leader.

Like Hegel, T.H.Green and Bosanquet, Swami Vivekananda did not propound any systematic theory of the State but his insights on state are worth examination. The author attempts to cull out his views on the Indian state by arranging, systematising and developing his ideas on the said subject, as found scattered in his lectures and writings. According to Swami Vivekananda, a state is composed of individuals, and in order to make the state worthy, virtues should be cultivated by individuals. Without virtuous individuals, it is futile to expect the state being great and prosperous. Swami Vivekananda wanted to unite the people of India and restore the pristine glory of the nation. His views on the state are a logical corollary to his principles of Vedanta. The state with the help of the society alone can foster and promote the common economic, intellectual and spiritual interests of the people. Hence the state is a means to an end. Thus Swami Vivekananda’s conception of the state is very significant for understanding the notion of national development through societal transformation.

Swami Vivekananda had a profound effect on the idea and crusade of nation building in India. In many ways Swami Vivekananda’s teachings have given and continue to give directions to those who want to be actively engaged with India and more importantly with its people. Along with Mahatma Gandhi and Babasaheb B.R.Ambedkar, Swami Vivekananda remains one of the most important political philosophers and thought leader of the country. His practical views on society, religion, economics and politics have actually shaped India as we see it today.

Swami Vivekananda spoke of employing non-violence as a method against enemies, preceding Gandhi’s idea of Hind Swaraj. As the leading authority on Gandhi today Anthony Parel says, Gandhi was deeply influenced by Vivekananda specially on argument that ‘the political means are as important as the political ends’ which Gandhi was to advocate effectively ten years after Swami Vivekananda first propounded it. In his initial days of public activities in
India, Gandhiji even went to meet Swami Vivekananda, but since the Swami was very ill, he could not meet him and came back disappointed. Gandhiji realized that Swami Vivekananda did not endorse his views about an ideal Indian village completely or his ideas about complete opposition of the East and West as he made out in Hind Swaraj. Swami Vivekananda spoke about a synthesis of the best of both worlds and was clearly conscious that technology of the West may indeed benefit the poor of India and for that he was very keen unlike Gandhi who rejected the idea initially but accepted the same grudgingly later on.

Swami Vivekananda preceded Ambedkar in being vocal about caste discrimination and was prescient about its remedies as well as the pitfalls which may arise for those who want to remedy it. His discussion on caste discrimination predate Ambedkar’s on the same issue and their views are almost the same, with the crucial difference that Swami Vivekananda wanted to make the change from within and Ambedkar wanted to make the changes by rejecting the system entirely.

Vivekananda travelled extensively in the USA and his travels and experiences there changed his views of India and the world deeply impacted the world’s vision of India. He also travelled very extensively all over the world, from France, Britain, Japan, China and Canada amongst various places, and this sharpened his perception about India and the Hindu religion. He undertook an extensive travel all over India as a Parivarajaka before he embarked on his tours to the west as an ordinary itinerant monk as well as a famous religious prophet. He also had a vast reading of both contemporary social and political thought as well as of Hindu scriptures in Sanskrit and was considered in his time to be a prodigy. Being the chosen disciple of the greatest Hindu mystic of his age Sri Ramakrishna Paramhansa, he blended both the new and the ancient with effortless ease.

Swami Vivekananda after completing his tour of India was asked to participate at the World’s Parliament of Religions in Chicago in year 1893. Swami Vivekananda felt that this might give him an opportunity to do something for his country, so he agreed to go. A majestic figure of commanding presence, vast learning and deep insight, Swami Vivekananda was barely 30 years old when he created a stir at the World’s Parliament of Religions in Chicago. While other delegates spoke of their own faiths and creeds, Swami Vivekananda spoke of the God of all, the source and essence of every faith. His call for religious harmony and acceptance of all religions endeared him in every eye. When the Parliament was over, he went on a lecture tour in the Midwest and the East coast of the United States. People
came in large numbers to hear him speak wherever he went, particularly intellectuals, thus fulfilling his Master’s prediction that he would someday become a ‘world teacher’. Swami Vivekananda’s tour of the United States also had a revitalizing effect on India. Previously, those who had gone to the West from India were full of apologies for the state of their country, he was not. He always spoke about his country with pride and respect. Thus, his work in the West instilled self-respect and self-confidence in the Indian psyche and helped India in its search for identity. It also helped to overcome deep-rooted prejudices about India in Westerners’ minds.

Swami Vivekananda’s views on Social, Economic and Political state of India.

Vivekananda is a radical traditionalist. His version of religious philosophy was also marked with a very specific political outlook which arose from his concern about the people of his country. His vision is still relevant and broadly and startlingly still applicable in India today. However, he remained scrupulously ‘apolitical’ throughout his life in that he never took strong ‘political’ stands against the Government of that time since he realized that his intention to spread mass awareness would not be possible if the British became a hindrance to the same. One may add with caution that he might have thought it fit to strengthen the down trodden, oppressed and impoverished masses by invoking in them their spiritual strength and revoking their faith in their inherent divinity instead of putting a weak fight with the British-rulers of the times.

In relation to the question of religion, Swami Vivekananda was clearly pro-religion and was of the view that the ill effects of religion was not due to religion per se, but the politics behind religion. He highlighted the dilemma of the intermixing of religion and politics and the pitfalls that arise as a result. He was of the specific view that religion ‘is neither talk nor theory nor intellectual consent’. However presciently he was extremely specific and clear that religion in India is integral and possibly the key element to public life and even if one may explain politics one will have to do it through religion. Today our political class has learnt this insight and uses it to serve its skewed interests.

Vivekananda believed that the conception of caste was present in every society of the world; however in India it was the responsibility of those at the top of the pyramid in India, namely the Brahmmins to raise those who are lower than them. He believed the caste system to be one of the greatest social systems possible. In fact Vivekananda was of the view that the institution of caste was the most effective

http://mses150vivekananda.wordpress.com/
resistance which allowed India to defend it against invaders and its central objective should be to raise the lower classes to higher class to Brahmin hood. Vivekananda was extremely perceptive of the problems of the “untouchable community “in India. He is the originator of the word “Dalit”, a word to be used for the pariahs, since it is a direct translation from the word “suppressed” to describe the situation of the “pariahs” of his time.

Vivekananda said that India needs to learn from the west but he was worried that westernization should not sweep everything that is worthy and good in India. Gandhi himself realized that though Vivekananda looked to the past for inspiration he did not want to replicate the past .In that way he could be seen as the “middle path” between Gandhi and Ambedkar, and therefore reflective of the true Indian mean in society.

Swami Vivekananda was very clear that the greatest challenge in India was to assimilate all the constituents of India. He was also clear that attempts to use force to impose a common culture would fail as would attempts to impose a common language however laudable an objective it may be. His perception of monotheism as indeed of absolutism remains extremely perceptive. Swami Vivekananda says “Monotheism like absolute monarchy is quick in executing orders, and a great centralization of force, but it grows no farther, and its worst feature is its cruelty and persecution. All nations coming within its influence perish very soon after a flaring up of a few years.” He talks about democracy and self rule but he was sceptical of the rule of the majority.

**Vivekananda and the Ideals of the Indian state**

The question here is what sort of an Indian state would Swami Vivekananda have envisaged? It is not easy to answer since Swami Vivekananda deliberately distanced him and his organisation from politics yet we can state some of the broad outlines that he would have looked forward to. So for the sake of considerations, one may examine the following observations:

- Vivekananda would have wanted a more equal society in India, both in economic as well as in social terms, which is clearly apparent from his writings. He was not against inequality *per se* as he believed it was the nature of things. But he was against giving “privileges”.
- Vivekananda did not want a state under a planned economy. He was clearly of the view that the duty of a Grihastha (Householder) was to create and distribute wealth. He perhaps would have focused the constitution on the Grihastha and the
family and put on them the onus of creating and distributing wealth in the society. He perhaps wanted the rich to be more integrated in the development of the society.

- He wanted a strong independent Indian state, a state which would use its mechanism to help the poor. He always said that he would not be against modern technology if it was for the benefit of the poor. This was very unlike Mahatma Gandhi’s stand on modern technology and civilization in his famous work “Hind Swaraj”.

- Vivekananda preferred a country which recognized the importance of religion to the society but which would be based on the eternal of Hindu religion “Ekam Sadvipra Bahuda Vadanti”, i.e. there is one truth and the wise call it by many names which ...in other words implied genuine and deep tolerance for all methods of worship.

- Vivekananda definitely wanted a country in which caste which is attached with privilege did not exist. However he would have been against war in the name of caste consciousness and the annihilation of caste. Therefore he saw the solution to India’s problems not in the abolition of caste per se but in the ending of privileges and by attempting to raise everyone to Brahminhood and not by bringing any one down.

- Vivekananda was always a proponent of individual liberty and freedom based on the principles of Indian tradition.

- He was also a democrat and was clearly against the rule of kings. He was also quite sceptical of the rule of majority and he clearly opined that the danger of parliamentary democracy was that it becomes hostage to vested interests.

- Of all forms of Government-Monarchy, Aristocracy, Oligarchy, Democracy etc. Swami Vivekananda favoured democracy. He regarded self-government best for any country. But his conception of the form of government is the one that would give ample opportunities for the moral, mental and material development to its citizens.

- Swamiji wanted a strong resurgent India. He dreamt of an India which would enjoy its rightful place in the world. However, he would have wanted a resurgent spiritual India which has not forgotten its culture and wisdom.

- Vivekananda was a great nationalist. He worked to propound the
foundations of a spiritual theory of nationalism which was later advocated by Bipin Chandra Pal and Aurobindo Gosh. According to Dr. Majumdar, the ideal of nationalism preached by Swami Vivekananda was based on the four solid rocks:

(i) Awakening of the masses who form the basis of the nation
(ii) Development of physical and moral strength
(iii) Unity based on common spiritual ideas
(iv) Consciousness of, and pride in, the ancient glory and greatness of India.

Significance of inculcating values in future leaders

Some great personalites like Mahatma Gandhi, Subhash Chander Bose, Sri Aurobindo and Swami Rama Tirtha got immensely influenced by his revolutionary ideas and his mission of transforming India into a resurgent state. All these great leaders inculcated values of leadership among the young minds of their times. In these dismal and dark days when we see the erosion of spiritual and moral values in our society which has added to the gloom, especially among the younger generation Swami Vivekananda ideas could illumine the path for a bright future.

Everything begins with the initiative of an individual. The forces for good and evil are propelled by the thoughts, attitudes, and actions of individuals. What happens to our values, and therefore to the quality of our civilisations in the future, will be shaped by conceptions of individuals that are born of inspiration and the rest will learn from them. The very essence of leadership, showing the way, derives from more than usual openness to inspiration. At this point it is pertinent to talk about the concept of ‘servant-leader’ enunciated by Swami Vivekananda. The servant-leader is servant first. It begins with the natural feeling that one wants to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such, it will be a later choice to serve – after leadership is established. “Everyone can play the role of a master but it is very difficult to be a servant,” said Swami Vivekananda.

He was known as a “cyclonic monk” who after thirty-nine years of life left a legacy of unflinching service and institution-building. Dedicating himself to his master, Vivekananda founded Ramakrishna Mission, which is still growing strong and serving the society world wide nearly
hundred years after his death as a testimony to his sound leadership built on strong values.

“One must be servant of servants and must accommodate a thousand,” said Vivekananda about the qualities of servant leadership. He talked of the three attributes of a servant leadership: purity of purpose, perseverance of effort, and a passion for service. Swami Vivekananda said, “He only lives who lives for others. The rest are more dead than alive.” In this way, through the concept of ‘servant-leader’, Vivekananda highlighted the value of character-building amongst future leaders in future leaders.

More than apparent degeneration in the present day Indian Society on almost all major fronts is a clear and gross departure of Country’s popular and ruling class from ideals Swami Vivekananda stood for and preached.

The Continuing Legacy of Swami Vivekananda

These two living legends of India whom today’s youth adore APJ Abdul Kalam and Anna Hazare accept deep influence of Swami Vivekananda’s thoughts and ideas on their vision. When closely observed, they do have intimate connections to the philosophy and ideology of Swami Vivekananda. The education policy makers of our country have also been acknowledging that they have been drawing quite liberally from Swami Vivekanada’s revolutionary ideas of education. The man-centric development policy initiatives of UNESCO could also be attributed to Swami Vivekananda. Disillusioned, disgruntled and disenchanted with the current value-crises in our disoriented state, the youth of today could well look up to Swami Vivekananda and his advocacies for value-orientation, character building and spiritual regeneration.

He has come to signify Indian society’s attitude to the ideas of caste and untouchability. Vivekananda’s call for awakening the Sudra and establishing Sudra rule along with the duty of the so called upper castes to help uplift the Sudra is almost the logical basis on which the present reservation system is argued and predicated. Vivekananda’s call for protection and promotion of untouchables and his actually calling them “suppressed” (translated into Hindi word Dalit) instead of the various names that they were known as before is now part of Indian lexicon. His clear statement of the need to bring in the heart of Buddhism into the Brahminic religion so as to have equity in society predates and is in some ways the precursor to Ambedkar embracing Buddhism by opting out of Hinduism. His statement of “Ekam Satvipra Bahuda Vadanti” is almost the boilerplate
formula of all arguments asking for religious toleration whether in the political space or in the judicial arena. Vivekananda remains the inspiration for the welfare state in India.

His ideas as to who is a Hindu, and what is a Hindu’s political and social obligations are now accepted interpretations as to how a Hindu views himself. The Hindu today views the concepion of caste, idol worship, service as a part of religious and charitable obligation, and the unity within all the various strains and interpretations of Hinduism, through the lens of Vivekananda. The oft-repeated assertion of the Hindu never conquering anyone by force comes inspired and straight out of the famous Chicago Speech of Swami Vivekananda at the World Parliament of Religions. His critique of conversion from Hinduism to other religions is now echoed every day, as does his argument that religion cannot be given on an empty stomach and therefore it is important for Hindus to ensure that the need of the deprived is met. The modern Hindu, the political Hindu and the religious Hindu arises out of Swami Vivekananda. He provides the arguments for both-those who advocate religion as inseparable from politics and those who advocate the state to stay away from affairs of religion. If there could be any ideology of Swami Vivekananda, it can be said to be encapsulated by oft-quoted following excerpt which still haunts us today:

“O India! With this mere echoing of others, with this base imitation of others, with this dependence on others this slavish weakness, this vile detestable cruelty — wouldst thou, with these provisions only, scale the highest pinnacle of civilisation and greatness? Wouldst thou attain, by means of thy disgraceful cowardice, that freedom deserved only by the brave and the heroic? O India! Forget not that the ideal of thy womanhood is Sita, Savitri, Damayanti; forget not that the God thou worships is the great Ascetic of ascetics, the all-renouncing Shankara, the Lord of Umâ; forget not that thy marriage, thy wealth, thy life are not for sense-pleasure, are not for thy individual personal happiness; forget not that thou art born as a sacrifice to the Mother’s altar; forget not that thy social order is but the reflex of the Infinite Universal Motherhood; forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper, are thy flesh and blood, thy brothers.

Thou brave one, be bold, take courage, be proud that thou art an Indian, and proudly proclaim, “I am an Indian, every Indian is my brother.” Say, “The ignorant Indian, the poor and destitute Indian, the Brahmin Indian, the Pariah Indian, is my brother.” Thou, too, clad with but a rag round thy
loins proudly proclaim at the top of thy voice: “The Indian is my brother, the Indian is my life, India’s gods and goddesses are my God. India’s society is the cradle of my infancy, the pleasure-garden of my youth, the sacred heaven, the Varanasi of my old age.” Say, brother: “The soil of India is my highest heaven, the good of India is my good,” and repeat and pray day and night, “O Thou Lord of Gauri, O Thou Mother of the Universe, vouchsafe manliness unto me! O Thou Mother of Strength, take away my weakness, take away my unmanliness, and make me a Man!”

Analysis of Swami Vivekananda’s Philosophy

The philosophy of Swami Vivekananda has been criticised on certain grounds which are enumerated as follows:-

1. One could say that there is a lack of adequate empirical substantiation in the ideas of Vivekananda. The empirical political scientist of the west will not find in Vivekananda Aristotle’s systematic treatment of the various forms of government.

2. Vivekananda’s writings are not marked by logical precision. There is an endless play with words, ‘Hindu unity’, ‘Indian Nationalism’, ‘Ignorance’ etc.

While he criticises the West for materialism and the East for orthodoxy and advocated the synthesis of the two for betterment of humanity, it would have been better if he had given a clear cut programme of social and political regeneration.

Conclusion

Swami Vivekananda was not a social scientist or a lawyer. He was a saint and like Mazzini, a prophet of inspired nationalism. He had a remarkable penetration both into the Vedantic scriptures and European philosophy. He made an effective synthesis of Hindu spirituality and Western technology. His chief merit lay in building a philosophy on the basis of the Eastern and the Western political idealism. He wanted to preserve the past of India by reconstructing it and it was in him that the Hindu renaissance reached a fuller, more self-conscious and adolescent stage.

Vivekananda was of the opinion that India should be saved by the Indians themselves. The new element in this concept was his refusal to stick to his original position, viz., that India will follow its path of development in isolation from the rest of the world, exclusively by way of rediscovery of its ancient glory and spiritual heritage of ancient India. He remarked, “My idea as to the key-note of our national downfall is that we do not mix with other nations—that is the one and sole cause. We never had the
opportunity to compare notes. We were Kupa-Mandukas (frogs in a well).”

Vivekananda remains the single most important ideologue of the idea of India as we know it and as it exists today. Swami Vivekananda recognizes that neither can Indians become Europeans nor should they want to become that under any circumstances and neither can they or should they want to go back home to the past unconditionally. He advocates a path combining the best of both Indian and Western, a path based on the single most important criteria that every idea must be tested, a path which does not reject Indian heritage as Ambedkar does nor glorify it as the Mahatma does, but a path based on equity, justice, fraternity but always based on the needs and objects of the unique civilization of India.

Vivekananda’s influence on the 20th century thinking of India, especially during the early years of this century was very deep and wide-spread. His Vedantic approach to the question of supremacy of soul over body or of the spiritual world over the material world; his teachings on the equality of all men and women, of all nations; his high evaluation of the spiritual treasure we have inherited from ancient India; his search for the Indian line of spiritual, social and political development; his thought about the synthesis of the East and the West in Indian society; his views on untouchability and on many other points were reflected and further developed in the works of outstanding thinkers, social and political leaders of the country. Swami Vivekananda’s outstanding message to every man and all mankind is aptly crystallized in his clarion call couched in these profound words:

“Arise, awake, and stop not till the goal is reached.”

Vivekananda’s utterances and writings are available to us now in eight fascinating volumes of lecture and dialogue, letter and story, essay and exposition, poem and hymn. His presence is unmistakably felt in the aspirations and achievements of awakened India. We of today are heirs to the Vivekananda legacy. For years to come, he will be revered as a great patriot, prophet and philosopher.

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Take up one idea. Make that one idea your life-
think of it, dream of it, live on idea.
Let the brain, muscles, nerves, every part of your body,
be full of that idea, and just leave every other idea alone.
This is the way to success.
-Swami Vivekananda
Man-Making Education: The Essence of a Value-Based Society

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Abstract:

Essential human values in life and education are becoming rare pursuits in the race of material affluence and consumerist culture today. This paper attempts to highlight the main points of Swami Vivekananda’s philosophy of man-making education in contemporary perspective. Taking clue from the path-breaking ideas of Swami Vivekananda, the paper delineates essential steps of man making education and discusses some practical problems in implementation of such an education. The paper asserts the urgency of such an attempt in the system of education at all levels for the better future of man in the wake of present global crisis of character in all spheres of human endeavors. He cautions against any half hearted and emotionally charged attempts in education for this purpose and brings out in conclusion, how a nucleus of sincere and dedicated workers in the field of education inspired by the ideas of Swamiji can bring about lasting and radical changes along the desired lines in all aspects of education.

Introduction:

In his pursuit to conquer nature, man has learnt to manipulate technology to exploit natural resources at an unprecedented scale primarily aimed at enhancing human happiness. But the measures seem to have delivered counterproductive yields in return. Oliver Goldsmith rightly questions this mindset, ‘If wealth increases and men decay, what is the point in it?’ Man’s spiritual explorations, philosophical quest and creative expressions have given way to the pursuits of material exuberance. While the ever expanding knowledge base and dazzling technological marvels keep man over occupied, the degeneration of values has started manifesting itself in the deviant ways of the world. It is education where the values should be the where with all, but the ground reality paints a contrary picture. The education that our children receive today

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seems to be lost in the wilderness of information explosion unwisely aimed at accumulation of wealth only. Inward nurturing is brazenly neglected and outward beautification is blatantly cherished.

J. Krishnamurti rightly articulated the desirable imperative, ‘Education is intimately related to the present world crisis, and the educator who sees the causes of this universal chaos should ask himself how to awaken intelligence in the student, thus helping the coming generation not to bring about further conflict and disaster’. He further adds, ‘Right education is to help one find out for oneself what one really, with all one’s heart, loves to do right throughout one’s life’.

**Swami Vivekananda and the Future of Mankind:**

Swami Vivekananda envisaged an education, which makes man worthy and capable of manifesting divinity in its full measure. His clarion call was ‘We must have life building, man-making, character making assimilation of ideas. We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one’s own feet’. He further declared in no uncertain terms that the salvation of the race and for that matter the nation is possible only with man-making education, ‘A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion’s courage by their sympathy for the poor and the fallen and the downtrodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising up- the gospel of equality’. This zeal of holiness and the lion’s courage come only with such an education, which essentially starts with spiritual growth or the journey towards self-knowledge. Swami Vivekananda says, ‘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.’ Nurturing, shaping and polishing of this inside and helping it manifest properly is what man making education of Swamiji is all about. This education ensures man’s organic growth from within outside and not as an attempt to keep on adjusting from outside-in (which, more often than not, shuts the inner man in a chamber of obscurity and forgetfulness.)

The volume, scale, spectrum and frequency of numerous scams, more rampant than ever before, point in no uncertain terms that the present education system is vitiating young minds more menacingly than strengthening their moral-ingrained. It is bizarre but true that

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the more one gets educated in the present system of education, the wilier one becomes in worthy affairs and learns near perfect ways of drifting from ones true-path. One can put it in a better way that the present system of education turns innocent children into future wealth creators and grooms them into individuals who have hardly any regard for values. It is more than evident that the rising corruption and increasing crime-rates and institutional malpractices indicate rather too boldly that such acts are perpetrated more by educated delinquents rather than by their illiterate counterparts. This is the result of a machine making education, which completely ignores the man-making aspect and infuses man with selfish propensities leading to narrowness of thoughts and action; thereby presenting unending conflicts and confusions for human beings. The future of human race seems to be mired in unending controversies and untold miseries with this machine-making, target-driven education. The shrinking of individuals and societies resulting from this narrowed vision of education can surely lead to a big crunch if not a big bang of nonsense existence with so called material prosperity. Education: East & West-Past, Present and Future:

The great synthesist he was, Swami Vivekananda advocated a diamond like shining purity of human nature by the combination of the best of the east and the west in education and life. He asserted the strong foundation of spirituality for the man-making education and spread of scientific-technical knowledge of the highest kind for the balanced human and material progress. In the east in Education, as Swamiji asserted, there has been extreme focus on self-knowledge leading to enlightenment for a few, who led the society towards righteousness by their life and message, whereas in the west, there has been an exclusive focus on external permutations and combinations to add up to the material wealth of mankind, giving a comfortable way of living to the maximum number of people. In the past, as life was relatively simple, there was no significant conflict in the two ways; rather these two were seen as complementing each other in beautiful ways. But, with increasing complexities of life and livelihood, man finds himself at crossroads today. Moreover, the exclusive emphasis on education for earning a livelihood worldwide has given rise to a situation, which Swamiji calls the polishing up of the outside where there is no inside. Hence, with increasing expertise in handling the external problems, no significant milestone is being achieved in making man happier. This is because the man-making aspect of education has been left unaddressed in present educational superstructure. If we want some radical
revolution aimed at delivering true human happiness in near future, there is no better way but to adopt the man-making education of Swamiji.

**Man-Making Education: Its Concept and Modes:**

Man-making education of Swami Vivekananda is basically the initiation of human individual into the path of self-knowledge, which the Vedanta declares as the expression of Sat-Chitta-Ananda (Truthfulness, Consciousness and Bliss) in all modes of existence.

As beautifully put by Swami Ranganthanandaji, ‘Man-making education aims at and eventually results into two kinds of efficiency-productive efficiency and character efficiency simultaneously. Good workers, strong workers, efficient farmers, industrial workers, administrators, professional people, everyone must be efficient to discharge one’s responsibilities to society’.\(^6\) That is productive efficiency through education. The second aspect answers what has happened to the human being after attaining this productive efficiency. If s/he has been a good worker, but has become a broken person after years of productive efficiency, then work has done no good to the worker.’ The inner life of the individual has been as impoverished as it was before attaining productive efficiency.

So, in fact, there has been no inward personal efficiency in enhancing the so called happiness index for man.

The mode of this education is, briefly stated, concentration on the divinity of man and proper mentoring for a journey to greatness, from perfection to greater perfection, from strength to strength. As Mesiti (2001) puts it, ‘The greatest need of both our generation and the future generation is that of mentoring, which truly is embarking on a journey to greatness’.\(^7\)

**The Essence and Role of Man Making Education:**

The essence of man making education consists in providing man the impetus and influence to excel its own human limitations and have a self guided confident journey from perfection to perfection. The focus should be on realizing the effective combination of character efficiency with work efficiency or productive efficiency.

The true role of man making education is, thus, in ensuring that as one learns to work and learn to bring prosperity and blessings to the society by honest, efficient and co-operative contribution in whatever field one is working, ones inner life also becomes qualitatively richer, full of joy, full of peace, full of love and genuine concern for humanity. As Gandhiji(1938) also points out, character building should have first
place in any education worth its name for the real emancipation and progress of man.  

The Urgency of Implementation:

Today, the world seems so focused on material affluence and sensuous gratification of myriad manifestations and guises. The hallmark of successful education and training is measured by the pay-package one is offered in campus placements. The only pre-occupation of man today is wealth generation and self perpetuation with external refinement and enjoyment to the maximum extent possible. But, in this mad search for outer stamina, the inner person, the so called ‘purusha’ is neglected to the extent that it is rendered almost non-existent. To quote Vinoba(1976), ‘The queer teaching methods of today break up the unity of life into two fragments. A person spends the whole of his first fifteen or twenty years in getting an education and the ordinary cares of life are kept at a distance; after that he throws away his education with his school bag and the rest of the days are given entirely to living (livelihood).’ There is no emphasis on realizing one’s true nature and helping it manifest in day to day living. This very neglect of inner man causes the severe imbalance and creates problems of all sorts. Much of our so called education today only helps us to forget the inmost divinity in us and instead of bringing out this concealed touchstone does everything to wrap it further in tighter and denser straps (Pandey, 2007). Hence, the work of awakening the human divinity and pure intelligence by realizing the true nature and native genius of man through man-making, character building education is one of the most urgent tasks before the world at present. Our Indian tradition talks of Purushartha- Chatushtaya (Artha, Kama, Dharma and Mokhsha) which represents the fourfold aim of perfect human life. But the skewed modern mindset seems to have clipped Purusharthas to Purushartha Dvya (Kama and Artha) only manifesting the entire disorientation in our value-system and total disregard of inculcation of values in our education. Dharma which was central to the set of values seem to have made an unceremonious exit and that explains why the world today has no regard for moral concerns and moral education is not integral to our education system.

The Perseverance and Patience in Attempt:

The attempt to nurture man from within has been a persistent endeavour of mankind from time immemorial in one way or the other, but the crux of the problem is lack of persistence, zeal and patience in such a difficult terrain. Swami Vivekananda beautifully points to this aspect when he says, ‘There is only one method by which to attain knowledge, that which is called concentration; the very essence of education
is concentration of the mind, which needs to be developed with perseverance and patience.

What is needed is that we must show the right path to our young minds through proper training in outer and inner learning, the so called para and apara vidya without letting them get lost in the jungle of information-superhighways. For this we need a class of teachers who are patient enough with generosity of understanding and purity of mind to educe values along with the efficiency needed for a rewarding life on this lovely planet. When our day to day life and efforts will be guided by true spirit of excellence nay, character excellence (to quote Swami Ranganathananda), values will come flooding from all sides and we will be able to declare through our education the great truth revealed in Upanishads- ‘Aa no bhadrah kratavo yantu vishwatah’- Let noble thoughts come to us from every side- (Rigveda,p.1-89-I.)

The Beatitude and Benediction of Man Making Education:

The beauty of it cannot be expressed in words as it is asserted in the Upanishads ‘Shivo Bhutav Shivam Yajeta’. In the very attempt of receiving and imparting man-making education, one feels the satisfaction, beatitude, and benediction of serving God in Man. In fact, as also asserted by Sri Aurobindo, in the growth into a divine life, which is the aim of man-making education, the Spirit must be our first pre-occupation; even if all our actions are scrupulously regulated by education or law or social or political machinery, what will be achieved is a regulated pattern of minds, a fabricated pattern of lives, a cultivated pattern of conduct; but a conformity of this kind cannot change, cannot recreate the man within.\(^{11}\)

Hence, there is a need for urgency and focus of such a mission in manifesting truth, beauty and goodness in all aspects of our daily living through man-making education.

A Cautionary Note:

A cautionary note needs to be sounded in this regard that the process of value education will not yield immediate results on the line of input-output model of industry which characterize maximum emphasis on drawing measurable quantifiable results. Moreover, as Swamiji himself asserted time and again that compassion is one of the vital inputs in such an endeavour.

Conclusion:

Swami Vivekananda wanted education to help the progressive realization of spirit into matter and thus creating lion souls in each society, lions who have broken their own bonds, who have touched the Infinite, who

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care neither for wealth nor power, nor fame, and these will be enough to shake the world out of its slumber.; thereby helping it to realize God in man. The goal is to manifest the divinity within, by controlling nature, external and internal. This shapes the character and infuses one with character efficiency along with the productive efficiency, which ensures individual as well as collective manifestation of the perfection of spiritual excellence. Then, we witness that all human values are the product of a sincere effort towards understanding the nature outside and the nature inside us. The former is done by external searches and regulations and the latter is made possible by understanding the complementarity as well as limitations of outer searches in painting a beautiful canvas of human life when we come to know that all life is one, all matter reverberates with one reality. Then our material scientist says-in unison with our Rishis, the scientists of the soul- Yata pinde tata brahmande *(whatever is in the macrocosm, the same is in the microcosm- a truth revealed by laws of science operating universally from smaller to the largest scales of manifestation). In words of the Gita, then the man experiences and declares-

*Bhramayan sarvabhatani yantrarudhani mayaya*’ (Gita.XVIII.61) 12

This great unifying declaration of the Vedanta is asserted by Swami Vivekananda when he emphasizes the 'manifestation of perfection already in man’. Educated in this way one realizes/ finds the same cosmic energy pervading all manifest universe and the same kind of rules governing the behaviour of physical world at various levels. Then the values of equality, liberty, social and economic justice etc. get manifested and no bias of any kind remains in our lives.

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Science of Values as given by Swami Vivekananda

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ABSTRACT
Swami Vivekananda believed that each person on this earth is divine and differ only in the degree to which the divinity is manifested. Through various objectives in life, our goal in life is to manifest the divinity hidden in every one of us. The manifestation of this ever pure, ever free, ever illuminated divine within us is the source of all values in inters-human relations. Honesty, trust, character strength, spirit of love and service manifests in how we live and grow. To what extent we project our divinity depends on our will to do so. Superior our values, the higher will be the manifestation of the divinity. This article is a study of Swami Vivekananda’s seminal ideas making an endeavour to clarify the meaning and philosophical significance of Practical Vedanta and Science of Values as expounded by Swami Vivekananda.

Understanding Value

The word ‘value’, in economics is used to mean the capacity of an object to satisfy a human need or desire (this is known as value in use), or money (value in exchange). It is the first meaning that is relevant here. However, Psychologists believe that man has a kind of hierarchy of needs which provide the motivation for his behavior. Clyde Kluckhon (1951) clarifies that values do not consist in desires but rather in the desirable, that is, what we not only want but feel that it is right and proper to want for ourselves and for others ...(values are) abstract standards that transcend the impulses of the moment and ephemeral situations.

Radhakamal Mukerjee(1950) holds that the psychological and social sciences dealing with values define them as mere preferences, as desirable goals, emotions and interests. The humanistic disciplines
on the other hand define them as functioning imperatives or ‘oughts’.

The values belong to a community or a society; they have certain social norms or standards. We can say that values are higher normative needs of humanity which individuals experience as inner moral or aesthetic imperatives or goal seeking. They are intangible abstract concepts which have their ultimate source in certain aspect of reality and have no existence apart from the reality they represent. They are a driving force for the attainment of a higher state.

According to Swami Ranganathananda “In the modern context religion can be referred to as dharma or the Science of values, which deals with the regulation of inter human relations in society, national and international and to human relations to outer nature, with a view of making human life happy, peaceful and fruitful. The word dharma, originally meaning ethical sense, and later applied to religion immediately brings to mind the human society. A social context is essential for the operation of dharma. Suppose you are alone in an island there is no need for dharma for you. Because where there are other people the problem arises how to establish happy and fruitful relations with others; that is the field of operation of dharma or the science of values. (Practical Vedanta and Science of Values by Swami Ranganathananda 1996) The science of values according to Swami Ranganathananda is based on truth or tattvam, which one can question and verify and not on matam, or a belief system say of religion, consisting of a bundle of dogmas which cannot be questioned or verified.

Swami Ranganathananda further says “Vedantic approach to human welfare, human development, human fulfillment is universal in scope. Vedanta formulated all aspirations and possible human urges into four categories which is referred to as Purusarthas- ‘something that is sought, after by a human being. They are called- Dharma, Artha, Kama and Moksa. In actual life Kama is the first i.e. the sensory satisfaction and the second is artha i.e. the wealth. The moment a child is born, it seeks sensory satisfaction including the basic needs such as food, clothing, shelter and also sex and social appreciation. But to satisfy Kama we need Artha or the wealth. If we consider the sensory satisfactions then Artha comes first followed by kama but if dharma or science of values is not there then acquisition of wealth to satisfy kama will go hay-wired. We need to follow dharma or certain values in pursuit of wealth or sensory satisfactions. The dharma or the science of values guide us and help us maintain a healthy relationship
in our society. Therefore among these four categories _dharma_ occupies the first place.” (Practical Vedanta and Science of Values by Swami Ranganathananda 1996)

Let us first try to understand what was the path adopted by the vedantic philosophers to reach to the ultimate truth. According to Swami Vivekananda in the earlier parts of the Vedas the search was the same as in other scriptures, the search was outside. Upanishadas raise the question, “What was in the beginning? When there was neither aught nor naught, when darkness was covering darkness, who created all this?”

In this part of Vedas our search is similar to the western philosophers who tried to find answers from the study of the external world.

In the later part of Vedas, the search turned inside and the ultimate reality was sought within one’s self. This is the one fundamental idea in the Vedas, that our search in the stars, the nebulae, the Milky Way, in the whole of this external universe leads to nothing, never solves the problem of life and death. The wonderful mechanism inside had to be analyzed and it revealed to them the secret of the universe; nor star or sun could do it. Not the anatomy of the being but the introspection of the self within was their revelation.

From Apara-Vidya- the knowledge of the perishable mundane world, the focus shifted to Para-Vidya- the pursuit of the absolute, the ultimate, the impossible one. The science of soul was to give us the answers to our questions like the question of our existence, of our origin, our evolution and our fulfillment. The answers to these questions lead us to the science of values or the science of _atam vikas_ or the science of consciousness. Swami Vivekananda holds that Gita is the true guide of practical Vedanta and only when we bring Vedanta into practice only then can we think of developing consciously and spiritually.

When the Vedantists studied inwards they got several answers- that behind the body, behind even the mind, there is the self-existent- One. He dies not, nor is He born. The self-existent One is omnipresent, that which has no form or shape, that which is not limited by space or time, It is everywhere, omnipresent, equally present through all of us.

This is the higher part of our life, and the science of the study of mind and its powers has this perfection as its real end. The utility of this science is to bring out the perfect man, and not let him wait and wait for ages, just a plaything in the hands of the physical world, like a log of driftwood carried from wave to wave and
tossing about in the ocean. This science wants you to be strong, to take the work in your own hands, instead of leaving it in the hands of nature, and get beyond this finite life.

Swami Vivekananda claims that love, truth and unselfishness are not merely moral figures of speech but they form our highest ideal. A man who can work for five days or even for five minutes without any selfish motive whatever, without thinking of future, of heaven, of punishment, or any of the kind has the capacity in him of becoming powerful moral giant. In our hearts of hearts we know that it is hard to do it, but we know of its value and the good that it brings.

Swami Vivekananda did not use the phrase science of values but he firmly believed that Religion and Science are closely interrelated and further suggested how our basic values can be sustained. He believed that when Vedanta becomes practical in every day life lots of social transformations will take place. Human dignity, human freedom, human equality, spirit of service, capacity for efficient team work, all these will become heightened in the society, he believed.

Swamiji stated that the highest virtue is not I, but thou. Watch word of all well-beings, of all moral good is not "I" but "thou". Who cares whether there is a heaven or a hell, who cares if there is a soul or not, who cares if there is an unchangeable or not? Here is the world, and it is full of misery. Go out into it as Buddha did, and struggle to lessen it or die in the attempt. Forget yourselves; this is the first lesson to be learnt, whether you are a theist or an atheist, whether you are an agnostic or a Vedantist, a Christian or a Mohammedan. The one obvious lesson one can draw is the destruction of the little self and the building up of the higher Real Self. (Swami Vivekananda, Lecture on Practical Vedanta delivered in London, 18th November 1896)

This leads us to recognize non individualism- that you are a part of me and I of you, that in hurting you I hurt myself and in helping you I help myself. Do not injure another. Love everyone as your own self, because the whole universe is one. In injuring another I am injuring myself and in loving another I am loving myself.

Swamiji firmly believes in self-abnegation. He says that this little personalized self is the cause of all my misery. This individualized self makes beings breed hatred, jealousy, misery, struggle and all other evils. But when one raises above this narrow self all these evils vanish.

Some of the values that Swamiji strongly advocate are mercy and self sacrifice,
service, duty, chastity, non-injury and attention to means. He holds that two things guide the conduct of men: might and mercy. The exercise of might is invariably the exercise of selfishness. All men and women try to make maximum of the power or advantage they have. Mercy is heaven itself; to be good, we have all to be merciful. Even justice and right should stand on mercy. All thought of obtaining return for the work we do hinders our spiritual progress; nay, in the end it brings misery.

One can destroy one’s evils and overcome one’s miseries through spiritual knowledge and anyone who imparts this sacred knowledge is the greatest benefactor of mankind. Spiritual knowledge is followed by intellectual knowledge and finally next in the line is physical health. Ignorance is death, knowledge is life. Life is of very little value, if it is a life in the dark, groping through ignorance and misery.

Environment changes the nature of our duty and doing the duty which is ours at a particular time is the best thing we can do in this world. No man is to be judged by the mere nature of his duties, but all should be judged by the manner and the spirit in which they perform them. “Duty is seldom sweet. It is only when love greases its wheels that it runs smoothly; it is continuous friction otherwise. … Duty is sweet only through love and love shines in freedom alone the highest expression of freedom is to forebear”. Swamiji believed that chastity is the first virtue in man or woman, “they should be true to each other in all sense. (CW I .67)

He also advocated that no one is more powerful than he who have attained perfect non injuring. Yes his very presence and nothing else means love, wherever he may be.Swamiji states that the greatest lesson he has learnt in his life is to pay as much attention to the means of work as its end. He has been always learning great lessons from that one principle, and it appears to be that all the secret of success is there; to pay as much attention to the means as to the end, he further maintains.

Technology has accelerated the pace of our era and also changed the face of our social life. The gap between the rich and poor is widening. Collective approaches and common goods are yielding to narrow so is our individualistic approaches and vested interests. In such times value erosion is at its peak. The values that were once a part of our culture seemed to have disappeared. When science and technology, inventions and discoveries, and advances in knowledge (including humanities -such as psychology and management) fail to answer questions pertaining to declining moral and ethical values, widening gap
between the rich and the poor, failing economies, and feeling of insecurity all around, one turns to something else for finding peace and balance of mind. Religion and spirituality offer such a hope for most of us.

The world of consumerism we dwell in today defines and directs our life-pursuits. The cravings of material comforts which dominate our life will eventually lead us to nowhere and the sooner we move above our sensory-realm to the world of eternal realities the better it will be. The consciousness must be withdrawn from the finite outside to the inside, from the perishable one- the Brahman. This will free us from bondage and lead us to freedom. It is this freedom which everyone from lifeless particle of matter to the highest being in the world- Man seems to be pursuing. Pure unselfishness in our every thought, word and deed would set us on the path of our most desired goal-freedom.

Bhagvad Gita also offers a set of values known as ‘divine wealth’. It includes fearlessness, purity of mind, charity, control of senses, sacrifice, austerity, uprightness, non-injury, truth, absence of anger, renunciation, tranquility, absence of calumny, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness, boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride, and many more. It is only when we possess at least some of these values that we will be able to use the artha to judiciously for attainment of kama. By advocating fearlessness to be one of our supreme values. Vedanta holds that no virtue can be sustained without fearlessness, Fear cannot be the source of moral actions. We cannot force anyone to have a moral conduct by scaring them of false superstitions. Values will sustain only in a fearless society, among people who possess inner strength. Swamiji spent his lifetime in encouraging people to understand their inner strength and do away with their fears. If possible even the fear of birth and death. After we have attained dharma that regulates our artha and kama, the highest goal that a man aspires is moksha or freedom from all bondage. When we have have attained the worldly pleasures and are still not satisfied within that we begin a new journey- a journey to know the truth of all truths, the highest value of all values. When a person treads this path of knowing the unknown – the imperishable or the higher science that we attain the eternal bliss. We understand who we are. And what is the soul? (Practical Vedanta and Science of Values by Swami Ranganathananda 1996)
This apparent soul that is in every one of us is only the image of God and then nothing beyond that. The real Being who is behind, is that one God. We are all one there. As Self, there is only one in the universe. It is in me and you, and is only one; and that one Self has been reflected in all these various bodies as various different selves. This is one value that is lacking in us today we are all living as isolated individuals forgetting that we are actually the part of that infinite being the God. We are one in our origin and our soul are the reflection of the same infinite power. All we need is to recognize this and believe in it. Because only when we understand this eternal truth that we can conquer our fears and get rid of our miseries.

As Swamiji holds that when fear ceases, and then alone comes perfect happiness and perfect love. That universal sympathy, universal love, universal bliss, that never changes, raises man above everything. It has no reactions and no misery can touch it; but this little eating and drinking of the world always brings a reaction. The whole cause of it is this dualism, the idea that I am separate from the universe, separate from God. But as soon as we have realised that "I am He, I am the Self of the universe, I am eternally blessed, eternally free" — then will come real love, fear will vanish, and all misery cease.

As we study Swamiji’s ideas of values we see that he emphasizes the most on to selfless service onto others. He believes that in following these values we do not do good to the society but we do good to our own self. We are debtors to the society and the world does not owe us anything. This world will always continue to be a mixture of good and evil, so we should not hate anyone. We should love all and not be fanatics of any kind, because fanaticism is opposed to love. We should always remain calm, as the calmer we are and the less disturbed our nerves, the more shall we love and the better will our work be. He encourages us to recognize our internal strength and acquire eternal bliss.

References

http://mses150vivekananda.wordpress.com/

Kolkata: Advaita Ashrama

Stand up, be bold, be strong.
Take the whole responsibility on your own shoulders,
and know that you are the creator of your own destiny.
All the strength and succor you want is within yourself.

-Swami Vivekananda
आज व्यापार का ताप्त बनेते बनें-बनें प्रबंधन धनरूप ही मान लिया गया है। उसका परिणाम है अन्योन्नक्तीय 
के करण विद्रोह, बगावत, उदयपुर्कता व जिसका का वातावरण। व्यापार-प्रबंधन एक क्षण है, जिसके अवसर में ये विद्रो 
घटनाओं घट जाती हैं। प्राणशील विश्व भारतीय में व्यापार-प्रबंधन के विषय में नाना प्रकार के निर्देशन प्राप्त होते 
है। इसके इक्कीसवीं सदी में विज्ञ के धरातल पर व्यापार समस्यामध्ये विविध कुशलता दिखाई देती है तथ्यात्मक रेखा-तर 
बहुत नीतिक मूल्यों के अभाव के कारण सब कुछ चमकता-चमकता दिखते हुए भी भीतर से खोजता प्राप्ती होता है। 
समाज में बालुख का भाव समापत हो रहा है। व्यापार की सिद्धि करना ही व्यापार नहीं होता अपने 01 दिसंबर 2012 की 
भावना के साथ सार्वजनिक व सर्वमातृकारी दर्शनपूर्वक अन्तर्न्तृप्ति का प्रभाव ही व्यापार कहलाता है। प्रतिवर्ष शुद्ध लेख 
में प्राणिनाम नारदित उदभव के साथ व्यापार-प्रबंधन को स्पष्ट किया गया है। जिसमें वस्तुओं का मूल्य निर्धारित 
करना, तीक-तीक गा-तोल करना, वस्तुओं के विकार का प्रकार, तिलावटों को ढाँचा देना, उपयुक्त वस्तुओं का 
तीक-तीक वितरण करना, जमाओं न करना, कर्तव्यदान व व्यापार लेख में नैतिकता, कार्यनीति का निर्धारण आदि विषयों 
की बच्ची की गई है। इसके समाक्ष्य में स्वार्थ विवेकानन्द व स्वामी दयानन्द के दक्षिणों, वेद तथा अन्य शास्त्रों के 
प्रमाणों का भी उल्लेख किया गया है। आज का युग अन्तर्वन्त है और प्रतिवर्ष व्यक्ति अर्थ-परिक्रमा में ही संविदा है। एक 
का दो, दो के चार, चार के अटल के रूप में गुणनात्मक ही ही आबद्ध होकर, निर्यातवा वह गतावाही दीढ़ में शामिल हो गया 
है। अब नैतिकता- अनौत्तरित के मानव उसके लिये वधे है। इक्कीसवीं सदी के इस आपाताधी-वातावरण में हमारे 
व्यवहार मूल्याधारित कैसे हों और कैसे हम एक वैश्विक परिषद के रूप में मिलजुल कर सांसारिक सुधी का प्राप्ति करें ? 
यह एक विशाल और कठिन प्रश्न बन गया है। परन्तु इस प्रश्न का उत्तर हमारे प्राणिना उच्चकोटि के सार्थिय में स्विटर 
से वर्णित है।

हमारी संस्कृति के अनुसार प्रत्येक मानव के जीवन में चार लक्ष्य होते हैं— धर्म का आवरण, अर्थ की प्राप्ति, 
कामनाओं की पूर्ति एवं अन्य विभिन्न साधनों। वैदिक 
वातावरण में धर्म, अर्थ, काम और मोक्ष पुरस्कार-चतुर्दशीय 
के रूप में प्रतीतिपद है। परन्तु आज धर्म विवृत है। 
काम विद्रोह है। मोक्ष विस्तृत है। केवल अर्थप्राप्त ही 
एक मात्र लक्ष्य रह गया लगता है। अतः गान आज 
अन्तर्यात्मा है और समस्त मानन्तव ज्ञात हैं। इस 
अर्थप्राप्ति 
व व्यापकता के वातावरण को नष्ट करने के लिए हमें 
नैतिकता को स्वीकार करना ही होगा। सिस्टमों 
नैतिकता के साथ यदि अर्थप्राप्ति की कामना की जाती 
है तो वह एक सुन्दर व संसारसुखदायक व्यापार-प्रबंधन 
कहलाता है।

http://mses150vivekananda.wordpress.com/
आज व्यापार हमारे जीवन का महत्वपूर्ण अंग है। जीवन में जीविका के समस्त साधन व्यापार के अन्तर्गत आते हैं। "To loksk vkleurk r-i w; rsimeZs m vFlakiy fr ij f; lsokl Q ki j% अथात् जिस काम के द्वारा जीवन का भली—भाली पालन—पोषण होता है वह व्यापार कहलाता है। जीवन में किये जाने वाले आप्रविका के सभी कर्म कृषि, पशु—पालन, काम—बच्चे, उद्योग क्र—विक्रय लेन—देन, पेशा, रोजगार, वाणिज्य, उद्योग, संस्कृति, संस्कार, विद्या, आयात—निर्यात, मूलधन, बैंकिंग (सादृश्यकारी), ऋणदान, कर—प्राप्त, अन्यायप, सुस्था—कार्य, छेदा—शुद्धादि आदि व्यापार के अन्तर्गत आ जाते हैं। अथात् जिस कर्म में आय या व्यापार के रूप में अर्थ धन) का वित्तीय सुनिश्चित कर दिया जाता है वे भी कर्म काम व्यापार के अन्तर्गत आ जाते हैं।

अतः उपयुक्त समस्त कार्यों में यदि नैतिक मूल्यों और सच्चार्थ का अर्थतंत्र विधान होता है तो वह शुद्ध व लोकमान्यतावर व्यापार कहलाता है। इसी शुद्ध व्यापार का ही वर्णन हमारे प्राचीन साहित्य में उपलब्ध होता है। चेते, सृष्टि, शास्त्र, धर्मशास्त्र व नैतिकशास्त्र आदि सभा प्रथम प्रक्ष्यके व्यापार में नैतिकता का ही प्रतिपादन करते हैं। वेद में व्यापारी को वैश्विक, विविध, व प्राण आदि नामों से वैविध्य किया गया है। जो अपने कार्य—कर्म को तीर्थ तत्त्वसंग के साथ करता है। इससे भाषा—आमगन में कुशल होता है, व्यापार योग वस्तुओं का शुद्ध रखता है। वह प्रजातीय व्यापारी होता है। "A: rnl; ;seS; \2

rjk w%"}

अर्थव्यवस्था के तुल्य काण्ड के पननस्तवं सृलं में ऐसे व्यापारी का वर्णन प्राप्त होता है जो अपना धन प्रजाओं में लगा देता हैं—"1 bhkhv/kunk vlorqge;e\2" व्यापारी को वैविध्यक इसलिए कहा जाता है कि वह व्यापार के योग वस्तुओं का शुद्ध रखता है और उन वस्तुओं से सामाज व राष्ट्र का पोषण करता है—"bf.w - i ;a usDr\2" वस्तुओं का विनिमय, आदान—प्रदान, क्र—विक्रय आदि व्यापारी के मुख्य कार्य हैं। इन समस्त कार्यों का एकमात्र साधन है— तुला यामी तराजु। तराजु, के द्वारा नैतिकतापूर्ण कार्यसम्पादन हो सके, इसलिए व्यापारी की कुशलता को वें में स्वर्ण किया गया है— "rgkSof.k e\2। भौतिक वस्तुओं को तोलने में तराजु और जीवन—व्यवसाय में आय—व्यापर का वास्तविक सन्तुलन ही तुला (तराजु) है।

e\2; fu/\2. k %

मूल्यनिर्धारण व्यापार—जगात का महत्वपूर्ण विषय है। अन्य, स्त्री, मृत्यु, धौ, धौ, नृत्य और अन्य उत्पन्न वस्तुओं का आदान—प्रदान उत्तर मूल्य पर हो सके, इसके लिए प्रशासन, व्यापारी इव ग्राहकों का पास्परिक तत्ता—मेल, साहित्यविद्याओं व सामाजिक अती अवधार है।

मूल्यनिर्धारण के प्रसंग में यह प्रापक होता है कि एक वित्त कर्ता योग का मूल्य निर्भर होता है जो उसे रेत में बार-बार बदल नहीं जाता। । व्यापार से दृष्टि के अन्य, वातिका अपनी वस्तु पर दृष्टि रहे, एक सुनिश्चित समाचारों के साथ किसी भी वस्तु का मूल्य अधिक न करे और ग्राहक भी साधन होकर वस्तुविनिमय करे, यही नैतिकता है।

olrqofue; %

क्र—विक्रय का स्वरुप भी दो प्रकार का पापा जाता है। रघु—रघु के द्वारा गूढ़ देखरेख वस्तुकस्म तथा वस्तु के बदले वस्तु को देकर वस्तु का प्राप्ति है। "बल" शब्द और 'शुक्ले' शब्द मूलयवाचक है। वहीं रघु—रघु के द्वारा वस्तुकस्म का उत्तर है। वस्तु के द्वारा वस्तु विनिमय का वर्णन यजुर्वेदी में प्राप्त होता है। "Oh We phapu srk —A ijeski lqk 0 l sl glzqgk iQse\2" में सोने जो सोने से खरीदें है। वह इन परमाणु आपूर्णों के बदले नये आपूर्णों के क्र—विक्रय का वर्ण है। धार्मकिय के उत्तर है— "d bea n'bfHeZha 0 hMfr 0k\21। वह दुशुकार गौरों के बदले कौश है जो मेरे इस ऐश्वर्य को खरीदता है? इस प्रकार वें में मनो में पण, प्रण, प्रतिपण,
वस्तु-विवेचन के द्वारा अत्यधिक लाभार्थ सामाजिक अभियान है। अधिक लाभ की आकृति व्यक्ति को लोगों बनाती है। ऐसे व्यक्ति की निंदा समाज में होती है और उसे नियत रूप में रखने का अधिकार राजा को दिया गया है— ततो विद्वान् वर्णः यूवीमीयधोवल्भः।

अज्ञात अवस्था को दर्शाने करने का सन्देश रूप में प्राप्त होता है— न्हः प्रक्षे प्रकोकाल्पो वज्रः क्ष्र्यक्।

खेतो, कारखानों, फूटफर्शियों, होटलों में योग्य पदार्थ उपाधित किये जाते हैं। ये पदार्थ केवल मालिकों, केवल धनादि साधनों या केवल श्रमिकों व केवल प्रबंधकों के श्रम से नहीं उत्पादन होता, अपितू इन सभी सन्न्यासियों से ही सम्बन्ध हो जाता है। उत्पादन व वितरण संगठन से ही होता है। अतः, वेतनों में इस संगठन शक्ति को मान किया गया है— uels x. kls x. H'p' ols uels x. kls x. H'p' ols uels x. kls x. H'p'll

योग्य पदार्थ उपाधित किये जाते हैं क्योंकि व्यक्ति के ही हाथ में हो पाता है। उत्पादित वस्तुओं का वितरण भी संगठित प्रबंधन के माध्यम से होता है। इस व्यवस्था का संकेत चैल्जन में प्रतिवाद प्रक्त है| लम्बाई तथा वितरण न होने से जमा कोई मुक्ति आपि अपाकेषियों में वैशिष्ठ्य पैदा होती है। आवश्यक प्रमाण है क्योंकि देखने में आता है कि व्यवस्थाका आ पड़ने पर मूलस्थिति कई गुणर कर दी जाती है, जो अनैतिक है।

प्रशासन का कर्तव्य है कि वह समय पर आवश्यकतानुसार सभी को आवश्यक सामान मुहूर्त करवाये। ऐसे वितरण-कुर्सल राजा का आहवान वेद में किया गया है— foHDrq a golegs ol k'p=L;

ज्ञात वितरण व्यवस्था में कुर्सल राजा का यह भी कर्तव्य है कि वे वेदन-व्यवस्था को भी सुधार। वेदन-भोगियों में वेदन-वितरण विवृत या असंभव न होने पाते, इसका भी ध्यान प्रशासन को रखना चाहिए।

स्वामी, अभिमान व उपभोक्ता तीनों का समान अधिकार व्यापार की वस्तुओं व धन पर होता है। अतः इसी अनुपात से सभी की क्रमश्क्ति का ध्यान रखने हुए ही अर्थ, धन, वस्तु व वेदन का सम्पूर्ण वितरण राजा को करना चाहिए। नहीं तो वितरणपूर्ण व्यापार अनैतिक कहलाता है और इससे समाज में विद्वान व उपभोक्ता उत्पन्न होते हैं। शासकों में दिए गए इस संदेश को हमारा प्रशासन और व्यापर-जगत अनुभव तथा अपने तो व्यापार-जगत में, जिन नैतिक मूल्यों का आवाम खट्टा रहा है, उन्हीं मूल्यों की पुन: व्यवस्था हो सकती है।

व्यापार प्रबंधन के क्षेत्र में नैतिक मूल्यों का अत्यंत बना रहे। इसके लिए प्राचीनकाल में वस्तुओं के उत्पादन, वितरण, उपभोग व विभिन्न ध्यान रखा जाता था। वेद, धर्मशास्त्र, नैतिकशास्त्र व अर्थशास्त्र आदि उपश्रृंखलों में वितरण से इसका विवरण उल्लेख है।

आचार्य चाणक्य ने कौटिल्य अर्थशास्त्र में दो अवश्यक वितरण विषय पर ही लिखे हैं। सर्वप्रथम भूमि वितरण की चर्चा में चाणक्य कृषि कृषि को ही भूमि वितरण की बात करते हैं। भूमि उसकी नहीं मानी जाती, जो कृषि-कर्म कर नहीं करता है। कृषि ही आजीविक भूमि का स्वामी माना जाता है। राजा उदयव व देवर भूमि को जनता को विशुद्ध देता है; यदि व्यक्ति उस पर कृषि कर्म नहीं करता है तो उस भूमि को अन्य व्यक्ति को या ग्राम-सहायक समितियों को सीधे दी जाती है। यदाँह यह ध्यान है कि जमा से या पारिवारिक प्रसरण से कोई भी भूस्वामी नहीं होता है अपितू कृषि ही भूस्वामी कहलाता है। उत्पादन के क्षेत्र में नैतिकता का यह प्रथम मानदंड है।

तुंडहिंस, अतितुंडहिंस, अनातुंडहिंस, भाद व अन्य विवरण परिवर्तन से शून्यने के लिए राजा केंद्र से केंद्र तीन वर्ष तक अपेक्षा अन्य का संचार लोगों के लिए करता था—

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तत्तदकलि सत्त्वस्तृतः नृपेणालिहित च।

यापिकत रूप में अध्यक्ष धनसंग्रह को वेद में नकारा गया है— "तैन वालप्रत हुसेनी।" भारतीय अर्थसार्थ में वैदिक सम्पत्ति स्वीकृत है— उतनी, जितनी से जीवन ज्ञान सुखद है। अत्यधिक धन को दुखद व विषमता का मूल माना गया है—

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और न देना।” वे चार से लेकर अधिकाधिक बीस प्रतिशत तक वाणिज्यिक व्यापार लेने की चर्चा करते हैं, परन्तु ऋण के रूप में दिए गए एक रुपये के बदले सी वर्ष वीट जाने पर भी 'व्यापार के साथ मूल्यांकन' कुल मिलाकर दो रुपये से अधिक वापस लेने के सम्बन्ध में अन्य बौद्धिक नहीं हैं।

इसे उन्होंने ब्रह्मार्थ भाना है। इस उदय में उनके हृदय से नैतिकता छलकती हुई दिखाई पड़ती है। उन्होंने अपने समय में समाज में साहुकारीपन को देखा था और सेंटों के द्वारा दरिद्रों के भयंकर शोषण के विरुद्ध उनका यह संदेश था।

इसी प्रकार स्वामी विवेकानन्द, रामकृष्ण परमहंस आदि सन्तों ने भी अपने कल्याणवेत्ताओं व प्रवचनों में जीवन के प्रयोक्ते में नैतिकता की ही दृष्टि की है । स्वामी विवेकानन्द बहुत ही मुखर शब्दों में अपने साहित्य में नैतिकता पर अपने विचार स्पष्ट करते हैं –

- नैतिकता की परिभाषा यह है कि – जो स्वाधीन है वह अनैतिक है और जो स्वाधीन नहीं है वह नैतिक है।

- स्वाधीनता धर्म की परिभाषा है। जो अनैतिक स्वाधीन है वही आध्यात्मिक पुरुष व शिक्षा के अति निकट है।

- दूसरों के प्रति स्वभाव रखना नैतिकता है और घृणा करना पाप है।

- तुम भगवान का दर्शन कहें भरत हो ? क्या सभी गरीब, धर्मीही व शक्तीहीन लोग भगवान नहीं हैं ? सबसे पहले उनकी पूजा क्यों नहीं करते?

जो व्यक्ति गरीबों, कमजोरों और रोगियों में शिव का दर्शन करता है वह वास्तव में भगवान की पूजा करता है और जो केवल मन में ही शिव की कल्पना करता है उसकी भावना पूजा परम्परा प्राप्त की है। जिसने जातपत्त, धार्मिक विश्वास आदि को बिना सोचे किसी एक दरिद्रजन में ही भगवान का दर्शन करते हुए उनकी सेवा व सहायता की है, उस व्यक्ति से भगवान अधिक प्रसन्न होते हैं बल्कि उस व्यक्ति से जो भगवान का केवल मनोरंजन में ही दर्शन करने का प्रयास करते हैं।

# रख-दुख-दरकर्ष

धनसंचय करना प्रत्येक प्राणी का स्वाभाविक होता है। संघर्ष गयापि बुद्ध नहीं है तथापि इसकी अपनी एक सीमा होती है। कितना भोजन, कितने कपड़े, कितने मकान, कितना बैंक-बैंकैसा ? बड़े-बड़े रिगिय धनसंचय करके सब यहीं छोड़कर चल गए, सामय नहीं ले जा पाये। अर्थां-खराबों रूपों के पदार्थों का उपयोग जीवन में सम्म से नहीं है, किंतु भी अन्तर्निह एक्षण-संघर्ष में जुटे रहना, दूसरों के हक को छीनने के समान है। यह जानने हुए भी कि ज्ञो-संघर्ष तय नहीं हैं, पुनर्पीड़ियों, परिशदों और टिजरोवियों का धोने के पाश्चात्तिक कर्म में सत्तित रहना गानता नहीं है। महावीर व्यास ने ठीक लिखा है-- 'दो प्रकार के लोगों के गते में बड़े-बड़े पत्थर बाँधकर उन्हें पानी में डूबो देना चाहिए। पहले उसे जो धनवान होकर भी लागू नहीं करता, दूसरा उसे जो दरिद्र होकर भी परम्परा नहीं करना चाहता। गरीब पुरुषाधिकर और धनवान अपने भण्डार का हार खोल देंगे, यही आध्यात्मिक जगत में नैतिकता है।

ioBHl iSvQI LS yxs cni/k n<=k f/kyleA /nwoUenkr Kjajia napki riloueAA22 अत वें में धन का सही-सही बंटवारा कर सकने वाले राजा का आह्वान किया गया है जो अतिरिक्त, अन्तरिक्त, भूमिक, झालावाल, चक्रवाल, दुमिका, अन्नदाद, बाड़, महामारी, रोग-संक्रमण एवं अन्य प्राकृतिक विपदों के कारण उपन राष्ट्रीय समस्याओं का तकात मुल्लला पूरक समाधान कर सके। कितनी दुमिक-पूर्ण स्थिति है कि नैतिक मूल्यों के इतने सार्थक और व्यवहारिक निर्देशों के बावजूद हमारे व्यापार-प्रबंध-प्रशिक्षणों में इन मूल्यों पर आधारित पादयामों का निर्माण आवश्यक है।

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यापार—प्रबन्धम में केवल प्रजा का योगदान ही नहीं होता अपितु राजा का नियमण भी होता है। राजा कर—प्रणाली के माध्यम से राष्ट्र की समस्त योजनाओं—प्रोक्षणालोक को पूर्ण करता है। वैदिक विवाहारा में कर्नित सब भी पराजत विवाह—विवाह किया गया है। नैतिकता को समस्त रखते हुए मनु का निर्देश है—राजा, राजपुरुष व प्रजनन जिस विधि से सुधी रह सकें उसी तरीके से यापारियों व प्रजा पर कर्नित की स्थापना की जायें। इस कर—प्रणाली में नैतिकता बना रहे हैं, अतः जिसे लिए बीच, बच्चा व मंचन का उदाहरण देते हुए लिखते हैं कि जैसे वे योगी क्रमशः रक्त, दूध व शरद आदि अपने—अपने लाख पदार्थों को धोड़ा—धोड़ा करके ग्राहण करते हैं, वैसे ही राजा भी प्रजा से धोड़ा—धोड़ा ही वार्तिक करते हैं।

कर (टेक्स्ट) लगाने वाले राजा का यथाहार सूची के समान होना चाहिये। जैसे सूची अपनी किस्मों से सब स्थानों से एक समान बाहर मात्रा में पानी को धीरी करता है, वैसे ही राजा भी कर। जिस प्रकार सूची की किस्में लोटो, घोड़ो व छोटे—छोटे बच्चों में रखे पानी के पास न रखड़कर, उन्हें बचाते हुए, केवल बड़े—बड़े सरलरूप, जीवो, नदी—नालो व समुद्रों से ही अधिक मात्रा में भाप के रूप में पानी को धीरे धीरे धीरीत उसी प्रकार राजा भी लेतें, बरी। छोटे—छोटे बच्चों के लिए उन्हें धोड़ा करके, भी ढोते बच्चों, जीवो, नदियो व समुद्रों से ही अधिक मात्रा में भाप के रूप में पानी को धीरे धीरे धीरीत उसी प्रकार राजा भी लेतें, बरी। छोटे—छोटे बच्चों के लिए उन्हें ठीक करके, भी ढोते बच्चों, जीवो, नदियो व समुद्रों से ही अधिक मात्रा में भाप के रूप में पानी को धीरे धीरे धीरीत उसी प्रकार राजा भी लेतें, बरी।

अन्ततः सूची के समान अपने लिए जल को न लेकर पृथ्वी पर पुनः उद्देश्य देने की भावत राजा भी यदि प्रजा से कर—प्रायण कर प्रजा के मंगलप्रद कार्यों में ही लगाता है तो यह भी नैतिकता से पूर्ण 'राजधर्म' ही कहलाता है।

वस्तुतः जिस समाज में लोग मूल्य व अभाव के कारण मर जाते हैं उस समाज की यापार—यवस्था दृष्टिकोन है। जिस राष्ट्र में एक ओर अन्य लाखों विदेशों की मात्रा में सड़. जाता है और दूसरी ओर लाखों मूल्य में तड़प जाये, कपड़ों का अभाव मार्केट में होते हुए भी लोग फुटपथों पर सवाई में दिखाते रहे। मकन व फलेंट हजारों की संख्या में खाली होते हुए भी लोग चुले आसमान में रहने को मजबूर कर दिये जाये तो उस राष्ट्र की दृष्टिकोन—यवस्था का सहज अनुमान लगाया जा सकता है। यापार व यवस्था के क्षेत्र में यह भन्नेक नैतिकता है। अत: वेद में कहा गया है—

मै यस्मिनुरुस्तारो मद्यपार्श्वमन्त्रा यशवन्तो व दांतो न दिन उसे बनाते हुए राजा दल के कार पर देने वाले बड़े—बड़े धनारों से धन छीनकर उसे प्रजा में जबर्दस्ती वितरण करता है।

इस प्रकार यापार—प्रबन्ध के क्षेत्र में यदि राजा का समुपित हस्तक्षेप हो और सभी यापारो, धनिक व सामाध्यावान नागरिक सामान्य जनों के साथ भाई—भाई की तरह रहकर एक—दूसरे के दुख में सहयोगी बनेंगे तो समस्त विवेक एक विवाह परिवार के रूप में परिवर्तित हो जाएगा। नैतिकता ही यह अंकुश है जिससे विवेक में सुख—शान्ति का सामान्य स्थापित होता है और यापार प्रधानमंत्री के आपराधिक में इसकी गरीबों को पुनः स्थापित करना हमारी सर्वाधिक प्राथमिकता होनी होगी।
1.- The Only definition that can be given of morality is this: That which is selfish is immoral, and that which is unselfish is moral. (Volume-9 Complete Works of Swami Vivekananda) (CW 1.110)

2. This unselfishness is the test of religion. He who has more of this unselfishness is more spiritual and nearer to Shiva. (CW 3.143)

3. Loving others is virtue, hating others is sin. (CW 5.419)

4. Where should you go to seek for God—are not all the poor, the miserable, the weak, Gods? Why not worship them first? (CW 5.51)

5. He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva, and if he sees Shiva only in the image, his worship is but preliminary. He who has served and helped one poor man seeing Shiva in him, without thinking of his caste, or creed, or race, or anything, with him Shiva is more pleased than with the man who sees Him only in temples. (CW 3.142)
All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying. Therefore love for love's sake, because it is law of life, just as you breathe to live.

-Swami Vivekananda
Educating Values- the Vivekananda Way

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With its moorings in Vedanta Swami Vivekananda emphasizes his essence of education as making men who seek perfection within themselves. Vedanta Philosophy guides the man to attain his unity with the supreme soul-Brahman. Vedanta is about faith, faith in oneself, faith in one’s inherent divinity and according to Swami Vivekananda education is a means to realize this faith. Vivekananda’s quintessential saying; ‘Education is the manifestation of the perfection already in man’ (CW 4.358) sums up the very essence of his idea of education. According to him, knowledge is inherent in every man’s soul which is a source of infinite power. To realize this, he recommends- one has to let go ones ego, false identification and ignorance. He also prescribes concentration of mind instead of colligation of factual information. Training mind to concentrate to imbibe positive values becomes the initial lesson in educating values.

Today’s tech-savvy-pleasure-seeking human race reveling the mechanical ways of life has somehow made man to stoop to the level of a gadget operated by a remote. Moral values, once considered the signposts of our society mean and matter nothing to man today. Utter disregard to these values is manifesting itself in the forms of rising social evils, mental unrest and violence. Education, once deemed as an awakener of man’s spiritual self, has been reduced to disseminating ways of acquiring material affluence, satiating consumeristic desirer and fulfilling hedonistic pursuits. Increased social upheaval, terrorism, organized crime of global scale, evil dispositions in juvenile delinquents rampant across the globe point to some serious deeper maladies. One could seek hope in Swami Vivekananda’s scheme of things who laid enough stress on spiritual and religious aspects of education. One can very well construe his idea of religion when one comes across this famous saying “The old religions said that he was an atheist who did not believe in God. The new religion says that he is the atheist who does not believe in himself.” (CW 3.51) He goes
further that for religion and spirituality to educate values the students must have a sound physique too. He associated strength with goodness and morality and weakness with evil. He emphasized on character formation among the students for which he suggested inculcation of good habits. “Character is repeated habits, and repeated habits alone can reforms character” (CW 1.208) he quips. He suggested some guidelines such as doing hard work, imbibing moral values like purity, faith and humanity, learning through repeated practice and high will power. By teaching the young learners in the act of meditation and concentration we can in fact prepare them for the tough world replete with demeaning distractions, he firmly believes.

His method of imparting education resembles the heuristic method of the modern educationist. It is the role of the teacher to invoke the spirit of enquiry in the pupil. Moreover, role models inspire the child whether at school or at home. According to Swami Vivekananda, mother tongue is the right medium for mass education. Studies which are necessary for all round development of body, mind and soul of the individual were included such as physical education, fine arts, language, religion, science and technology. His scheme of education is a perfect blend of Indian and western education through which upliftment of masses is possible. It harmonizes the traditional values of India with the new values brought through the process of science and technology. The remedies for today’s social evils and global illness can be sought in his idea of education, because only the real school education can motivate our students to think, to do something on the right path in the right way.

A closer examination of Swami Vivekananda’s views reveals that his idea of education inherently incorporates all the ingrains of value-education. To an educationist today education and value education mean two different disciplines. Many educationists talk of introducing the latter in to the fold of the former but for Vivekananda the two are non dual.
Report on the 150th Birth Anniversary Celebration at PGGCG- 11, Chandigarh

P.G. Govt. College for Girls, Sector- 11, Chandigarh celebrated Swami Vivekananda’s 150th Birth Anniversary on Jan 12, 2013, when our nation remembers Swami Vivekananda by Celebrating National Youth Day. It organized a colourful youth event paying rich tributes to Swami Vivekananda- a youth icon with an eternal appeal. Packed to its capacity the auditorium effused the spirit of youthfulness and vibrancy truly representing the spirit of National Youth Day Celebrations.

(Spirited group dance performance by students of PGGCG- 11. Sh. V.K. Singh, Sh. K.K. Sharma, Principal, PGGCG- 11 and senior faculty enjoying the performances.)
The highlight of the event was a panel discussion on the theme of “Relevance of Swami Vivekananda’s Philosophy in 21st Century” presided by Mr. K.K. Sharma, advisor to the Administrator, U.T. Chandigarh. Touching varied aspects of Swami Vivekananda’s message to the youth the panelists urged the students to bring on the best of their talent, develop self-faith, deem themselves to be creators of their own destinies and work for a harmonious society. Panelists invoked the students to study Vivekananda-litterature and groom themselves to be Men of Courage, responsibility and strength. In his presidential remarks Mr. K. K. Sharma apprised the young students as to how Vivekananda thought is still relevant today.

Other panelists included Mr. V.K. Singh (Finance Secretary, Chandigarh Admn.), Mr. Ajay Sharma (DHE, Chandigarh), Dr. Sudhir Baweja (Coordinator, Philosophy and Vivekananda Studies, USOL, PU, Chandigarh) and Swami Ramarupanandaji (Ramakrishna Ashrama, Sector-15, Chandigarh)

The panel discussion was followed by a very lively interactive session wherein students raised very pointed questions and the panelists gave very insightful responses.

Earlier in the programme a short documentary on Swami Vivekananda was screened. Many student activities which followed included Dance performances, patriotic song recitals. Participants of declamation contest also draw a spirited participation and an enthusiastic audience response. The programme concluded with the winning students
getting their awards from the dignitaries. Following are the results of various competitions:

**Declamation Contest:**

**First Prize:** Gurbani (B.A.Ist) PGGCG-11, Chandigarh

**Second Prize:** Onkar Singh (B.A.IInd) G.C. Commerce and Business Administration, Sector-42, Chandigarh

**Essay Writing:**

**First Prize:**

Titania Brar (B.B.A.IIIrd) G.C. Commerce and Business Administration, Sector-42, Chandigarh

Urmila Devi (B.A.IInd) PGGCG-11, Chandigarh

**Second Prize:**

Nonika Kashyap (B.Ed.) Govt. College of Education, Sector-20 D, Chandigarh

Ashish Jaryal (B.A.IInd) PGGC-11, Chandigarh

**Slogan Writing Competition:**

**First Prize:** Jasleen (B.A.Ist) PGGCG-11, Chandigarh

**Second Prize:** Sehjpreet Kaur (B.A.) PGGCG-42, Chandigarh

**Third Prize:** Anju (B.A.) Dev Samaj College, Sector-45, Chandigarh.

Dr. Desh Raj Sirswal

Department of Philosophy

P.G.Govt. College for Girls,

Sector-11, Chandigarh.

http://mses150vivekananda.wordpress.com/
Instructions to the Contributors

The Society publishes two issues of the journal every year. One issue contains special supplement by the society and second issues contain full-length papers, discussions and comments, book reviews, information on new books and other relevant information. Instructions are given below:

Format of Submission:

The paper should be typewritten preferably in Times New Roman with 12 font size (English) and Kruti Dev (10) with 14 font size (Hindi) in MS-Word 2003 and between 2000 to 3000 words. They should be typed on one side of the paper, double spaced with ample margins. The authors should submit the hard copy along with a CD and a certificate of originality of the paper to be sent to the editorial address.

Time Line:

The last dates of submission of the manuscript are as follows:
For April Issue: 28th February every year.
For October Issue: 31st August every year.

Reference Style:

Notes and references should appear at the end of the articles as Notes. Citations in the text and References must correspond to each other; do not over reference by giving the obvious/old classic studies or the irrelevant. For detailed reference-style sheet follow our CPPIS Manual for Contributors & Reviewers available at http://lokayatajournal.webs.com

All contributions to the Journal, other editorial enquiries and books for review are to be sent to:

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