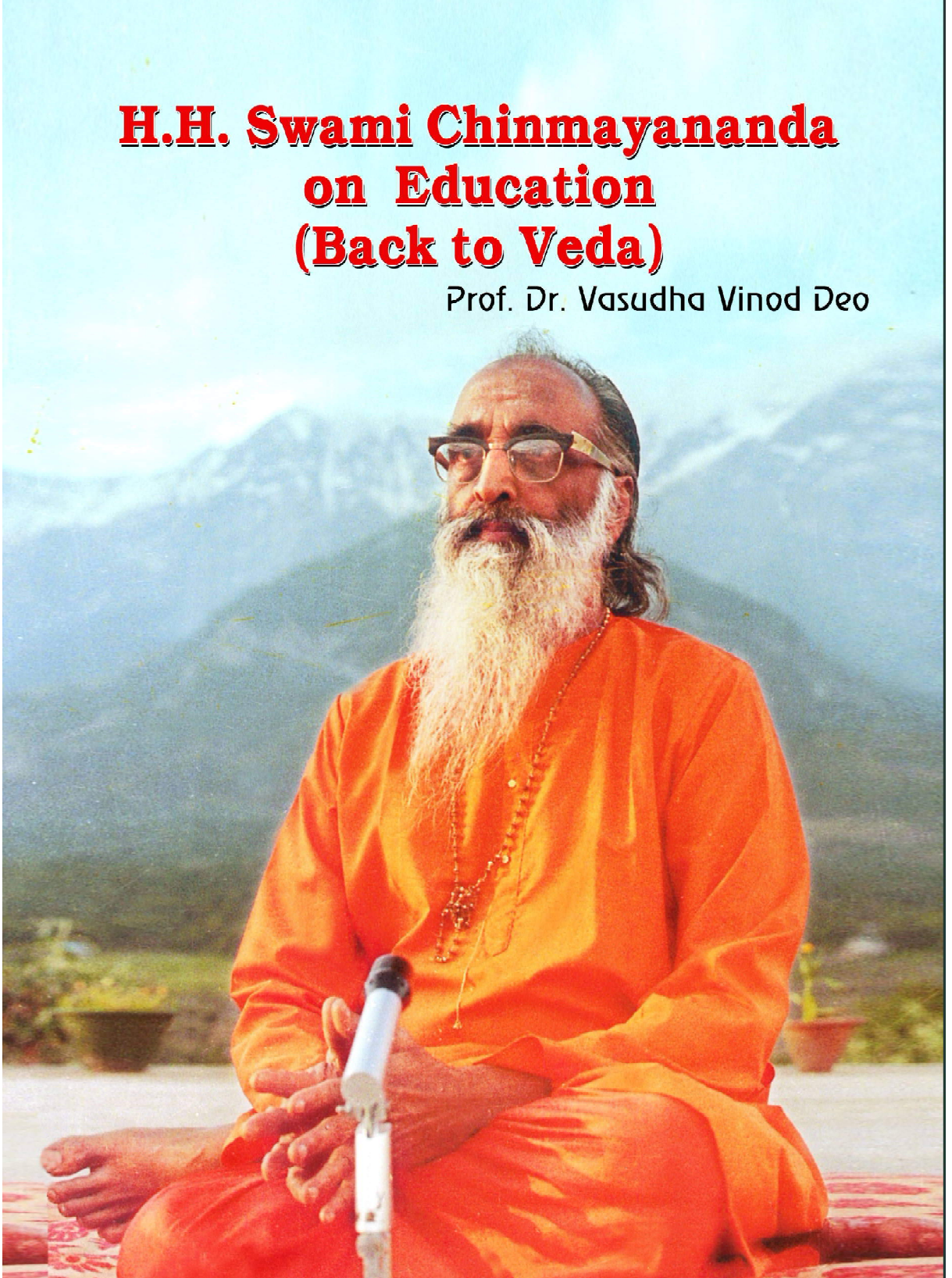


**H.H. Swami Chinmayananda
on Education
(Back to Veda)**

Prof. Dr. Vasudha Vinod Deo



Swami Chinmayananda on Education

(Back to Veda)

Under the Guidance of
H. H. Swami Purushottamananda Saraswati

Written by
Prof. Dr. Vasudha Vinod Deo
Maharashtra Education Service
Akola

Translated by
Dr. Shankar Nene
Pune

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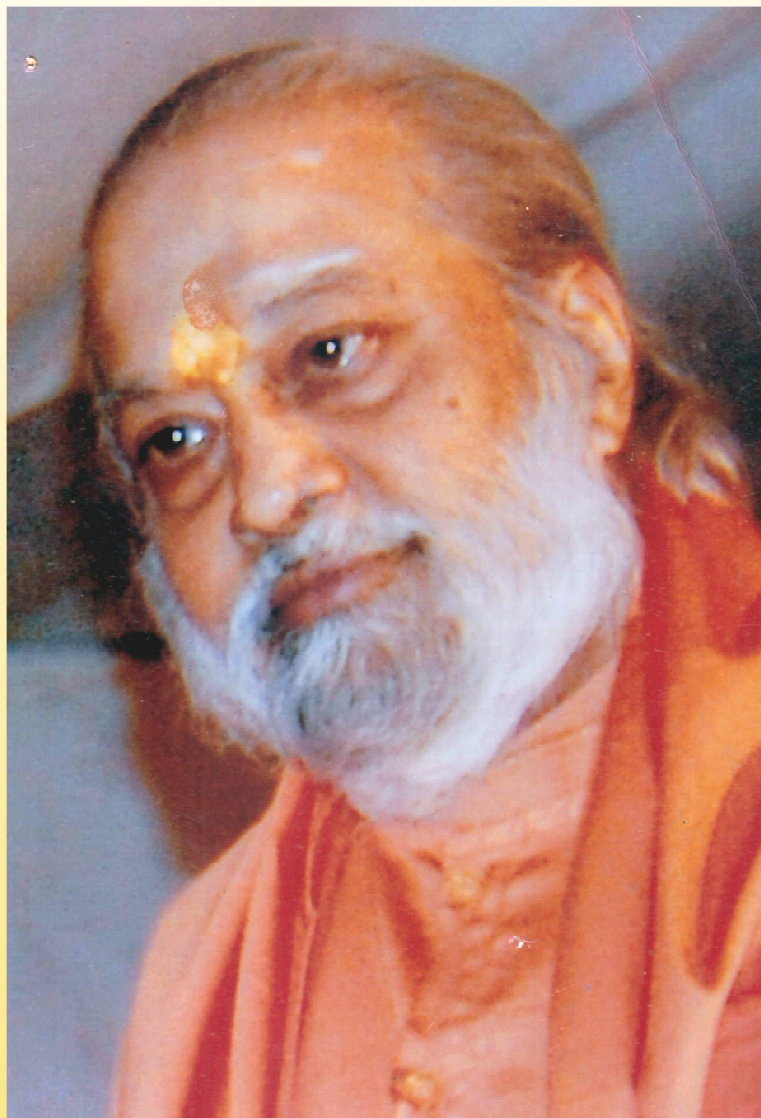
“We Worship your Feet
So that we reach your heart
thats sweet”

Dr. Vasudha V. Deo
Akola

Inspiration



Inspiration



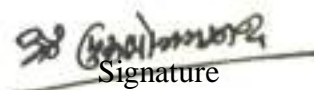
Blessing of H. H. Swami Purushottamanand Saraswati

“Om Shri Chimay Sadgurudevay Namh:”

Human progress achieved by mankind, especially exploring the mundane world and progress in the world of science and education are extraordinary. The research that enabled us to achieve progress to make human life happy and comfortable are really applaudable.

If actual human life is seen from a proximity, despite having all kinds of facilities in our modern time and which were hardly available in the ancient times, our life is churned out miserable with growing tensions and mental perplexities of all kinds. It is a great irony of our time that despite all the riches we are actually miserable and full of discontent with ourselves. One of the greatest sages of our times, late Gurudev Swami Chinmayanand observed the life and epitome of human existence put in his thoughtful saying. He observes, “The tragedy of human history is decreasing happiness in the midst of increasing comforts”. “Though there has been constant increase in the comforts of the common man, real happiness in life is on decline. It is really a tragedy that despite all the mundane facilities, man is not satisfied. If one inquires into its causes, the answer is somewhat hidden in the question. The real cause is not located externally, it is involved inside. It is deep in our mind. Man cannot understand that happiness and sorrows do not depend on the external ambit. These depend on our inner psyche. As is the Mind, so is the Man. It could be experienced in our daily life as well. If my mind is happy, then I feel happiness; and if my mind is sad, I invariably feel sadness. It is a universal experience. Today man has achieved at most progress. Man has reached the Moon. However, man has not seen the inner moon. Man knows Objective Management but he does not Subjective Management. It has resulted in an ironical condition that despite being engrossed in all physical pleasures, he feels the inner anguish. Whatever may be the apparent causes, despite having paramount Knowledge around the Self he is deprived of real Knowledge about the Self. It resulted in declining social health, mutual love, respect, relations and peace due to this eccentricity of mind. It is the need of the time to allay spiritual thoughts to the development of science. “National

Development and ultimately World Development could be achieved with Individual Development. It is the foremost tenet propounded by our Gurudev. Individual Development is possible only with personality development. It is inclusive that covers physical, psychological, intellectual development that happens through a medium of education. It is inclusive with not mere Human Values but also involves spiritual values that allows real spiritual harmony. Spiritual values should be stressed as the core of education. Self Development is aimed for National Development and the National Development is for World Development. It nurtures spiritual coherence and harmony. Swami Chinmayananda has emphasised this comprehensive education through his teachings. He has given a strong foundation for holistic education and a harmonious world. In this regard, Chinmay Vision Programme launched by Chinmay Mission is of vital importance. ““Dr. Vasudha Deo has taken immense efforts in collecting Swami Chinmayananda’s thoughts dispersed in his vast gamut of books. She has also interacted with many of his disciples to arrive at the proper understanding of his thoughts. Her thoughtful pursuit has already been published in her dissertation, ‘Analytical Study on Educational Thoughts of Shri Swami Chinmayananda in point of view of New Education Syllabi.’ It would prove beneficial for study and research in the field of education. “An epitome of her research on Swami Chinmayananda’s comprehensive philosophy on education is going to be published in a book of 300 pages ‘Chimay Shikshanopanishada’ on Aug 3, 2009, which is the holiest occasion of his Mahasamadhi, so I feel happy to congratulate her“ I extend my best wishes to her work and a large number of educationists and general readers should take benefit of the book. ““Wish Everyone Love, Affection & Hari Om.



Signature

H. H. Swami Purushottamananda

PREFACE

“Upanishads are the store house of riches in Indian Philosophy. These are also called as Vedant. The meaning of Up-nishad is that it is a kind of literature that takes its purser near to the source of ultimate knowledge. These are replete with teachers and their disciples' dialogue about the true nature of ultimate knowledge, which is called Brahmanvidya. It is the objective of the study to realise four precepts or Mahavakyas. It aims at elimination of ignorance, attainment of knowledge and fulfilment of life. Swami Chinmayananda says - "A spontaneous source of energy lies in us and that is the soul". It is the role of Upanishads to direct the tenets which could be realised in life. It is the ultimate clarion call of upanishads to declare "Shivohm" by eschewing our ignorance and petty egotism.”“ Shikshnopanishad clears many misconceptions about education. It enables us to know real teacher, real student and true education. It also propound unanimity in Education and Life. By following these three principles, it harmoniously prepares a way for personality building. These lead to the positivity in individual life. It also results in the creation of powerful nation which hoist the flag of true culture and religion. The guidance that one gets in Shikshanopanishad is able to answer every doubt and query arising in the mind of every seeker. Here, Swami Chinmayanand is in the role of the teacher while the disciple is the seeker who is puzzled with deviated concepts of educational which have literally bewildered his mind. These questions are: What is the real meaning of Education?; What should be ultimate aim of life in the point of view of education? What should be the aim of Education? What is the real meaning of Personality Development? What is the corelation between Value, ethical life and Education? What is the relation between religion and education? What is the true religion? Who is teacher? How should be a true disciple? What is the foundation of student-teacher relationship? What are discipline and freedom? Which methodologies should be adopted for the proper development of students? What is the role of human Mind in regards of education? And the most vital question: whether Indian Education System would discover its soul or true essence. These are the questions arising in the minds of the seekers. These questions are answered by Swami Chinmayanand and his mind-illuminating answers constitute this Chinmay Shikshakopnishad. The gist of this upanishad (i.e. Mahavakya) is "Vedadyavan Pravartanay" which directs us to Vedas to imbibe true education. This book will definitely guide the education seekers to achieve educational excellence. “It is really a great experience to get guidance of Swami Purushottamananda Saraswati and support of Swamini Manglananda in this special analytical study on the thoughts of Swami Chinmayananda in view of the New Education Syllabi. As every word of this book is of Shri Gurudev, I humbly dedicate this work on the feet of My Master.

Hari OM

Dr. Vasudha Vinod Deo
Akola

Swami Chinmayananda on Education (Back to Veda)

- 1) Education is not mere instructions. It is a purpose, a goal. Instructions are given, education is gained.
- 2) Education is a light inside the heart of a student, which is protected by teacher. Instruction does not constitute education, Instruction is necessary, and is easily available. Education is the goal to be reached and it is to be gained by one's own reflections. Instruction is objective, education is a subjective phenomenon kindled in students and maintained by teacher.
- 3) Education is nothing if it does not train our faculties to capture all our opportunities, to be useful to all others and to be always happy in ourselves.
- 4) To create desire to give, to share, to serve is education.
- 5) Real education is transformation of knowledge into wisdom which is then used to curve out a strong character.
- 6) Education should create good character.
- 7) Not merely adding one more instruction to the students, or giving more and more data. It can best be instruction.
- 8) Education is the expression of inner beauty of person.
- 9) Ultimate goal of education is self transformation. Not transfusion of idea, but transformation.
- 10) Just bookish knowledge is not important, there has to be coordination between knowledge and action.
- 11) Spiritual education would help the student to unveil his beauty. If it is done early in life, it becomes a permanent and beautiful personality.
- 12) To make the thought good is called good education.
- 13) Real education starts with cultural activities.
- 14) These days, education means we stuff information on particular subject in childrens' head, which they take out at the time of exam. This is not education.
- 15) In modern education intelligence is necessary. So we develop intellectually very high, but we may remain ugly on individual level. There is no emotional development. Head is developed, heart is shrunk. It is necessary for head and heart to develop in a balanced way. Education should create an integrated person.
- 16) Education should get totally absorbed, melted in a person so that it finds its expression in his action.
- 17) Do not give only factual knowledge or wondrous theories to present generations. Teach them the ideals of life and to live those in practice.
- 18) Education in a country must help to rebuild the character of its people.
- 19) Education is building a character. This has four pillars: Doing, Feeling, Knowing and becoming.
- 20) Education should create ability to solve these issues: 1. How to meet the problems 2. When it is solved, was it morally right or wrong 3. Is it beautiful or ugly.
- 21) Education is reintegration of personality
- 22) A truly educated person never forgets his Sanskaras—his good manners. It becomes a part of his life, and it brings fragrance of sanskaras in his each word and action. Such a person can live as a great person. His thoughts are mixed with fragrance of love.
- 23) Education means the ability to see the whole world as one entity.
- 24) Purpose of education is an overall unfolding, gentle blossoming of child, of his physical, emotional, intellectual, spiritual level of personality.

Swami Chinmayananda on Education

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Chapter 1



Education is not mere instructions.
It is a purpose, a goal.
Instructions are given, education is gained.



Chapter 1

H.H.Swami Chinmayananda : Man and His Mission

A) H.H. Swami Chinmayananda: Birth and Personality

Swami Chinmayananda was an outstanding theologian who posited before India a novel interpretation of the concept of Hinduism, based on Bhagavadgita. A great scholar of Vedanta philosophy, a staunch propagator of the path of Knowledge or Jnanamarga, Swamiji was discipline incarnate. Known all over the world as a Spiritual Guru, Swamiji was the super most among the few gracious spiritual personalities who contributed in the noble task of disseminating Indian culture world over. The spread of Indian culture was like an incessantly flowing stream of river Ganges and Swamiji worked relentlessly to attain this goal.

A spring of love, ocean of knowledge, in the heart as compassionate as only a mother could be, a strict disciplinarian — Swamiji's life in itself was so virtuously disposed that it was like a model for all the devotees and followers. He was an ideal Guru or teacher. He possessed remarkably uncommon memory. His contribution is unique in the task of reestablishing Hindu ethos. An unquestionable great nationalist himself Gurudev propagated an entirely new concept of nationalism. In the hearts and minds of Indians he inculcated a vision as to how to look at India as a nation and not only as a country.

His life mission was to strengthen and empower India in such a way that it could regain its past grandeur and glory. He spent his life time sowing, in the minds of people, the seeds of the values of love towards nation, pride for culture, sense of service to others, and love for spirituality. He felt, India should be powerful in all the fields. He used to draw an imaginary picture of India as a super power, but he was ever insistent that tolerance and tolerance alone should emanate from the great power.

Whenever there were foreign invasions, Gurudev, through his writings, aroused sense of nationalism among Indians. He was insufferably pained on the prevailing selfish attitude among the countrymen. He believed that no country will have bright future if its foundation is not laid on the ground of the values of sacrifice and service to others. He made the task of spreading the ideals and thoughts of Vedanta as his life mission. His heart pained intensely on the ignorance and overall grievous plight of fellow countrymen. He firmly believed that India cannot make progress unless the Indians are made aware of their plight and awakened.

Ancient Indian Vedanta philosophy is real identity of India and its inhabitants. He was of firm opinion that an Indian cannot be called an Indian citizen in the real sense of term unless he realizes that ancient Indian philosophy of Vedanta is the real identity of every Indian individual. For this he propagated the concept of "Jnanayajna" or "Sacrifice



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of Knowledge” and through this he endeavoured to promote and spread the Vedanta ideals. Gurudev’s discourses were not merely a demonstration of scholarship but they were also filled with deep purport and sentimental import. Indeed, these discourses were delivered in such a manner that they were intelligible to the audience at large. Simply because of this, the discourses were always inspiring and stirring. It will be appropriate to delve deep into the various dimensions of his personality and to observe as to how did they unfold with times.

Life Sketch

May 1916! Excessive heat all over ! Living beings were literally burning and puffing with the excessive heat. The land of India was grossly pervaded by pungent scorching sun everywhere. In such a challenging ambience a mother gave birth to a child. Mother’s spontaneous exalted uttering was: A drop of heavenly nectar has descended on earth in order to ensure peace and tranquility in the lives of millions of my children. This heavenly drop of nectar has the import of immortality. It will spread itself over the length and breadth of the world and will encompass the whole world under the gamut of its knowledge. Mother’s comment was, as it were, kind of blessing pronounced as a prologue to the prospective mission of Gurudev.

The child was born in a house named Pumamapalli at the village Ernakulum, in south India. Child’s mother was Parvati (Makuamma), sister of Shree P. Nilkantha, Bar at Law, a retired judge in Kochin. Father Shree Kuttan Menon came from a rich landlord family. He was also famous as Munsif^o of Kochin State of Trichur. Born in such a well educated, cultured and endowed family this child was named as Balakrishna.

Shree Chatarambi Swamigal was the family priest. He made a horoscope and predicted that the child will become an eminent figure of world fame.

Balakrishna was everybody’s favourite and pet. The atmosphere in the Menon family was very religious and traditional. There was a custom that everybody must observe the family rites and rituals. An accomplished ascetic or Siddhayogi should get an ambience and atmosphere conducive to his performing Sadhana or observing penance – this is god’s wish. Accordingly noble and virtuous values of the path of devotion or Bhaktimarga were inculcated in Balakrishna’s mind since his childhood. Worship of deities continued for two hours daily. Then there was Aarati^{**}. No one was allowed out of the temple until the Aarati was complete. But there was a flock of questions making rounds in the mind of the small child during the period of these two and a half hours.

The child started enjoying looking at pictures of Gods and Goddesses. Even at that age he had special fascination for mother Goddess Saraswati. He was completely overwhelmed by the clean, white attire, graceful sitting posture, hands sporting Vina, beautiful fingers. Time and again he posed himself to listen to one musical sound on Vina, but in vain. What young Balan had really liked the most was the countenance of



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Lord Shiva – carrying the sacred Ganges in his long, matted hair, graceful serpent around the neck, sporting the digit of the moon on forehead. This son of the Goddess Saraswati reached out to the hundreds of thousands of people through the Jnanaganga, the stream of knowledge. He became the cause to take / carry this river of knowledge to the common man. It became Balan's hobby to keep observing this image of Shiva, just as it was, in the innermost part of his heart. He did this whenever he so wished. It became a craze for him and that is how, one can say, Swami Chinmayananda was born in the real sense. It was God's will to give him the initiation of this path of knowledge.

As a child, he learnt to write alphabets from the family-priest St Swamigal, who had predicted very early, that this child was going to be a prodigy. He took part in all the family rituals, performing all the sacred rites of the family, with a great enthusiasm and was a favourite of all. But life is never a royal path for ever, it always has pitfalls every now and then. One who shows the ability of crossing over these pitfalls of human life with fortitude, emerges victorious. Balan had this strength and the capability. He lost the patronage of his mother at the tender age of five, and became an orphan. The soothing shadow of love was no more. Nobody was there to teach him the lessons of life—the do's and don'ts. Time had snatched away the person who was doing this. There was a big vacuum created in his life. But he could feel the presence of mother in all the good things that he had learnt. Then, the relatives started taking care of the small Balan, trying to make sure that he is comfortable without his mother.

Balan's formal education in school started when he was five. His first school was "Shri rama Varma Children School", where medium of instruction was English, but Malyalam and Sanskrit languages were also taught. He was always fond of sports, especially football and badminton, and used to play after school hours. Life went on smoothly and happily till he was ten years old. Thereafter, it changed. In Malabar, it was customary to make the child free from religious discipline after it has attained the age of ten. That was the set practice of that time. Perhaps, as a result of this, this emotional, meditative child was lost somewhere. He became free and independent. But his passion of wandering on the sea-shore remained intact. He always got completely engrossed while watching the sea from the shore. At night he never went to bed without chanting "Om Namah Shivaya". He did not understand at that time that it was his penance through chanting of prayers. Nor did he understand the meaning of what he was chanting. But he never broke this practice.

Youth

Balan was born in a rich family and entered his youth as a favoured child in the house. By the time he began his college education, he had acquired a tall and handsome personality. He never abandoned the habit of asking questions. He was always intensely curious and analytical, which resulted in his asking crisp, naughty questions, often to the annoyance of the person concerned. He even dared to ask: "Why is there the necessity of God at all?"



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He began his college education in Maharaja college at Ernaculam. His naughty behaviour and his curiosity some times became a cause of concern to his family. Nevertheless, he was very devoted and committed person; and was extremely honest, where friendship was concerned. Since he came from a well-to-do family, he could do things like paying the fees for his needy friends, or lending them the books. He did this with great generosity. However, his mind was always meditative and he came to an interesting conclusion from this meditateness. In the field of knowledge he realized that vis-a-vis fire, all living beings are only like a spark, or with regard to the sun, they are like rays. God is the one integrated force which binds them all. All these sparks and rays are the integral parts of the God. In fact God is the Absolute and we are all fractions of his. All this made him conclude, that if we all together constitute the existence of God, then God is the sum-total of us all – that means, God is consisted of some goodness, but He is also full of a lot of bad smelling, dirty particles. And unless and until we do not gather all living beings together, this God of ours has no existence. This would also mean that Balan is the root-source of God—not the other way round. Then why should Balan pray to God? This thought somewhat distanced Balan from God. His mind became suspicious. This suspicion was also quite mischievous. How can one turn around this concept of God in the simple language which can be understood by common people? It was the integrity of his intellect which was mainly pursuing this matter. He was not prepared to trust any blind faith. So, such doubting contemplation during the day, and worship of Shiva in the night—such was his daily routine.

This continuous thought-process on life was always on, while being engaged in the study of science, which was his major and favourite subject. But science could never win his meditative mind. As a consequence, he could never finish the graduation in science, but the study of science made him more analytical about human life. His life style, even at that time, was very modern. He was marvelously brilliant, but more than anything he was very loving and kind natured person, which made him popular and favourite of all. He went to Lucknow University in Uttar Pradesh –North India, to study literature and law.

Staunch Nationalist

Though Balakrishnan was not interested in politics, there was immense love for the nation in his mind. He had fiercely and actively participated in Quit India movement. The youth was overwhelmed by his work. British Government had issued an arrest warrant against him. He was arrested and put behind bars by the police. Life in prison did not suit him, the food and the dirt that was there took its toll and he fell severely ill. But God was with him, and he was destined to do valuable work. He was chosen by God for that. British authorities got tired of his illness and put him on the roadside, out of the prison. Ironically, that was a great action taken by the Britishers, who had handed this great Indian personality back to the nation. A Christian woman saw him moaning and in distressed condition, lying by the road side. She carried him to her house and



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took care of him like her own child. Her son, she said, was working in the army, and his nose resembled that of Balakrishnan. He used to joke about it; “I was saved because of my nose”.

Later, he took up a job with National Herald, where he got to closely observe and study the life and culture of the rich of that time. He was a good tennis player and was invited to play in the British club. He saw and experienced all this, but was always aware that these were all superfluous things. He knew that human being, howsoever rich and resourceful, is not happy. He became weary of this artificial, pretentious show of life. He realized, no one was living a peaceful life. There may be sympathy outwardly, but deep within there is enmity and hatred. This awareness was responsible for the onset of the spiritual journey of Balakrishnan Menon. He studied Oriental and western philosophy, did extensive research on it. He felt the depth of Indian Philosophy. There were still many unanswered questions in his mind. He toured the whole nation in search of answers for these questions, and got to see many things that were done in the name of religion. He saw poverty, misery and ignorance among people from very close quarters and his heart grieved.

That was his moment of awareness about the commitment towards nation. Sparks of patriotism got ignited and further illuminated. He was very sad to see that people of India were ignorant, and very poor. During this time, he continued writing in the National Herald . While travelling he also met with Ramana Maharshi. This meeting was unforgettable and left eternal impact on his mind, as that was his first encounter with spirituality. This divine experience had an overwhelming effect on his life. One kind and passionate glance of Ramana Maharshi took him in his meditative stance. He was astounded! He did not know what exactly was transpiring inside him! He tried to ignore the magnanimity of this incidence at that point in time. His life was encompassed with the constant wandering for many years, experiencing grief over the constant subjugation and killings of Indian patriots under the British rule, India’s abundant riches, its culture and civilization, philosophy of Hindu religion — he was observing and experiencing so much ! The same nation, where the religion and spirituality had rooted and grown, was also witnessing its adversity and pervasiveness. This made him dejected and sad. But it also inspired him to dedicate himself in the service of religion and the nation. He began to combine spirituality and its social utility, in quite natural way. Around this time, while writing his columns in the National Herald, he thought of targeting the so-called ascetics, who were fabricating stories in the name of religion and deceiving common people. Having this goal in mind, he went to Hrishikesh –the city which was recognized as the city of ascetics. He regarded these so-called ‘holy men’ to be fictitious, heretics. In 1947 he reached Swami Shivananda’s hermitage in Hrishikesh. Shivananda was Dr. Malaya of earlier times, who had his business in Singapore. He later dedicated himself to the cause of Indian spirituality and became its propagator. He went and settled in Hrishikesh after winding up his business, and set up his Ashram Ananda Kutir. There, he was engaged in activities such as giving discourses



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on religious scriptures, running clinics in the service of poor people. He believed, that the religion will not rise to its eminent position, till the purport of the spiritualism is not sowed in the life of humanity. One could see this view of him reflected in all his actions. Balakrishnan Menon received a warm welcome in this hermitage. While residing here, Menon closely studied the life of Swami Shivananda, observed his life style closely. One can say, the seeds of the Chinmaya Mission activities were sown during this time, at this place. Shivananda's personality had a tremendous impact on Balan. He was flabbergasted by the style of his working and his devotion to his work. Till he was acquainted with Shivananda's work, he used to think that an ascetic is an idle person. But this misgiving was removed after his association with Swami Shivananda in Ananda kutir. During his stay there he also edited one commemoration volume for Shivananda. This 3 months stay in Shivananda's Ashram lent a new direction to his life. Swami Shivananda was responsible for sowing the seeds for his future work, in Balakrishnan. Indeed, he was not spiritually oriented earlier. But he received a lot of love from Shivananda. One cannot fail to experience that this relationship of a disciple with his mentor – the *Guru* – is something which is felt from within, which is destined and designed by God.

Whenever there was a religious assembly in the Ashram, Balakrishnan was always there to partake. Shivananda started asking him to address the assembly – the *Satsang* — in the evening. Balan found it difficult in the beginning. But he got substantial support from his Guru Shivananda, and he started presenting his thoughts before the audience without fear. He soon became an expert and eloquent orator. Shivananda had recognized the splendour of spirituality in Balakrishnan. He could see his honesty and integrity of his thoughts, genuineness of his deeds, and was convinced, that he will not find a better person with so many good merits together, to work for the cause of Hindu religion. He suggested to Balakrishnan to take *sanyas* – the renunciation, and work for propagation of Hinduism. But Balakrishnan had not yet made up his mind. He left Shivananda's *Ashram* after 3 months' stay, not knowing that he was destined to come back after a very short period. Everything that happens in life, happens as per the divine design. One who realizes this in life, definitely experiences the touch of God in life. The planner of this universe has his own specific projects or plans, he has a hand even in this realization. When we look at the entire sketch of Balakrishnan Menon's life, we can see the validity of the statement: God has better plans for everybody. But very few people have the urge and the ability to understand this divine planning, and this divine plan can be fulfilled only by these few fortunate blessed human beings.

One such moment of realization came also in Menon's life after the death of his friend. Life and death, indeed, are every-day-happenings. Yet, a common man becomes sad and melancholic after experiencing death of dear one. A friend's death made Balakrishnan contemplative, meditative. He was given the responsibility of immersing the ashes of his friend. While doing this, his mind was full of clamour of thoughts. Why did his friend die? Such a big body, now contained in this small pot! Why am I



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alive? What is the purpose of my life? What does God expect me to do in my life? What is the cause of life and death, of joy and sorrow? His mind was constantly struggling to find these answers. Without it, he could not have attained peace of mind. He became aware that only Swami Shivananda had the capacity of providing these answers. His intellect confirmed this thought and he went back to Ananda kutir Ashram.

Rise of Swami Chinmayananda

24 April 1948 Menon set on his voyage to Himalaya. It was a difficult journey, but he had decided to do it barefooted. He was wandering around Gangotri, Yamunotri, Badrinath, Kedarnath, simultaneously gaining knowledge. He met many ascetics on the way, established dialogue with them, learnt about their different ways of worship, about their varied experiences with regard to *Tapashcharya* –the penance. During this time, he started getting curious about Indian Vedanta. At this stage, he met with Swami Tapowana, who was revered and was considered to be very knowledgeable scholar among the ascetics on Himalaya. This meeting turned out to be one of the very important happenings in his life. Because it prompted and inspired him to do more intensified study of religious scriptures. His urge to do this increased manifold. The magnanimity of nature's beauty, ascetics living selfless life, all this had expected impact on him. He took firm decision of renunciation. His life took a unique, interesting turn. He had all the luxuries and comforts he could have enjoyed in his affluent house. But this dignified, handsome man was now determined to quit the materialistic, worldly life. He decided to follow his mind, completed his journey of Himalaya, and came back to Swami Shivananda. The moment for which Swami Shivananda was waiting, had arrived. That was the day, when the advent of a great ascetic had commenced. 25 February 1949, on the auspicious day of Mahashivaratri, Balakrishnan was initiated into renunciation by Swami Shivananda. Balakrishnan became the great ascetic Swami Chinmayananda, who like true ascetic, renounced all worldly desires. And he did this with great ease. After this, he was not going to have any existence as a member of family, or a member of society. Religion, knowledge, death—these were now his riches and blessings of his Guru were his life-support. It was the goal of his life to serve humanity, and spread the teachings of Hinduism. Balakrishnan Menon thus became Swami Chinmayananda Saraswati.

Guidance from the Guru

Swami Chinmayananda was keen to study theology through Sanskrit medium. Hindu religion today pompously stands with the support of old scriptures, and it was necessary to know them while commencing the new mission of life. For this, Swami Shivananda sent him to swami Tapowana. Tapowana was a man of great discipline. Study of religious scriptures under him was a very tough job. He had laid down some strict regulations for the student, and had big expectations from him. Tapowan was originally from Kerala. He was a Chippukutti Nair from Madappasur family in the village Palakkad. He was a



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detached person from his childhood. He did not go to a normal school, but studied spiritual books. He had built a small cottage in the premises of his house, where he used to perform meditation and worship. His mission and aim in life was the study of Vedas. He went to Uttarkashi and built a hut there. Here, he gave lessons in spirituality to students. The aroma and effect of his accomplishments was there everywhere in the Himalayas. So many ascetics used to come there, have discussions with him and sought his guidance. Tapowana himself had done many compositions in Sanskrit. He was against the construction of hermitage, but Govindagiri Maharaj, an old disciple of him had built an Ashram on a road coming down from Tapowan's cottage and he made arrangements of lodging for the students. Govindagiri was somewhat apprehensive about Swami Chinmayanand's ability of staying there under the strict discipline of Swami Tapowan. But the commitment and resolve of Chinmayananda was remarkable. Before starting with the actual study, Tapowan Maharaj had entrusted him the task of doing up his garden. There was no water near-by for the garden, it had to be fetched from the bank of Ganges down below. Chinmayananda did this without complaining, because that was an order from the Guru. He was to start his studies with Swami Tapowana in a month's time. Till then, Chinmayananda was asked to do some contemplation on whatever he had read. A month after that, Swami Tapowan Maharaj, Swami Govindgiri Maharaj and Swami Chinmayananda started a *Padayatra* – pilgrimage on foot. This was a very vexatious journey on foot, but Chinmayananda accomplished this with great determination, as his curiosity about the knowledge was intense and endless. After going through all this, his education started. The book "Panchadashi" by Vidyanaraya Swami, explaining the concepts of Vedanta was first taken for study. Chinmayananda, who was always very inquisitive and curious, asked many questions to his Guru, and took notes in English. He did not stop until he was fully satisfied. He learnt a lot through the conduct and behaviour of his Guru. His daily routine was very disciplined. He used to take bath in the cold water of Ganges twice in a day. Chinmayananda cooked his own lunch, and the alms (in charity) for this lunch used to be brought by the Nepali students. Swamiji was fond of his meals, but could not cook. But Chinmayanada was grateful to be able to cook food for his Guru, who, in return, enjoyed to consume whatever was offered by the loving hands of his disciples. Similar was the case with the learning. Disciples were happy to absorb any knowledge given by the teacher—the Guru. Disciples were expected to do meditation and contemplation without wasting any time in the Ashram. The Guru was particular in that the discussion was about the self, and there should be only introspective contemplation. He was of the opinion that to keep on speaking without any purport is an obstacle in the quest of God. In the evening, Chinmayananda returned to his shelter. This shelter was an open cow pen with slanting grass-roof. It used to be very cold, there was snow in the night. But even in such conditions he contemplated on the knowledge given by the Guru, undisturbed; meditated, and solidified the focus on principle. Even during these days his life-support was the love of his Guru, and his love for scriptures. Around this time, he also undertook a journey with Swami Tapowan Maharaj. He had great fascination for the beauty of nature, and



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always tried to extract and gather that divine wealth of nature in his eyes and mind, practically experiencing the truth of what Guru Tapowan said: How is it possible, that even after watching this magnificent play of nature people still have doubts about existence of God and his magnanimity! After this wandering was over, studies started again. During the learning time, it was a rule to do some service to others in the Ashram, as service reduces the ego, and blissful traits increase. Tapowan tested the conduct of his disciples at random, their level of endurance and ego. There are examples of this in his biography. But Chinmayanand had nothing against it, his faith and loyalty towards his Guru was on firm footing. He served his Guru with complete devotion. Devotion then became the permanent characteristic of his personality.

Impact of Geeta

Then again there was a moment in his life, which changed everything. On knowing that his father was not well, he went to see him. On his way back he visited different temples, gave discourses. While doing this, whatever he saw and experienced, was not good, generally he saw people in miserable plight. He started thinking, how can this picture be changed, and eventually came to conclusion that the answer lies only in the Vedanta philosophy. He became aware that Vedanta was not just a thought or principle; it is a science of practical conduct. This science should reach to the common people. Arjun was young when he was preached the Gita on the battlefield of life. Philosophy of Gita changed his mental condition and he was ready to fight. People have to learn Gita on this battleground of life. They should learn the science of Vedanta if they want to raise the level of quality of their life. He was totally engrossed with these thoughts.

Extraordinary Experience

Whenever Chinmayananda talked to his Guru about disseminating knowledge of Vedanta among the common people, Swami Tapowan negated the idea. He believed, religion is not for everybody, but only for those who want to know about it. So, at initial stage, he did not get any instruction or order from his Guru about this. But he was more keen and possessed with the idea of bringing light in the lives of other people, than just making the spiritual progress of one's own self. Once when he was sitting at the bank of the river Ganga, with clamour of thoughts in mind as usual, this feeling, that the philosophy of Veda should not just lie inside the big books, but reach out to everybody, became very intense. He wanted to see common people having more respect for Indian culture and Hindu religion. Having lived in the vicinity of foreign culture and foreign rule for many years, people have lost some of their respect for Indian culture. What was more worrying was that they were developing critical view about Indian culture, which was a dangerous sign for India's future. He had the comprehension of all this, and wanted to change this situation. He wanted to see Indian spirituality reach out to the wider section of the society. When he was engrossed with these thoughts, it was as if the mother Ganga, through her flow, gave him a message: "Look at me my son! I was born in the Himalayas, but I flowed down to give life to people. One must share whatever one



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has got with everybody.” This was a very extra ordinary experience. Chinmayananda felt as if the whole earth was giving him her blessings and inspiration. The mission of his life became clearer to him now.

Gangotri Plan

After getting this enlightenment, his vision about the philosophy of Vedanta changed. He designed his own plan at his own level, to take this philosophy to the common people and submitted it for the Guru’s perusal and consideration. First, the Guru did not allow him to implement his plan, but eventually, though not very happily, he relented and gave him the permission. Swami Tapowana finally realized that his best disciple had considered it a mission of his life to do the resurrection of Indian spirituality and human values. He then gave his blessings to Chinmayananda, for propagating and disseminating knowledge in society. Swami Chinmayananda started to work on this mission in 1951, when again he went on a nation-wide tour. He went on foot en route Gangotri, Hrishikesh, Delhi, visited some important places, went to temples and *mathas*. Naturally, he encountered many difficulties on the way. He got suggestions from the so-called custodians of religion that this time was not suitable or important for spiritual awakening. When India is in financial and political calamity, a person clad in orange cloth should not, alone, talk of spiritual resurrection –They exhibited staunch opposition to his plan, but Chinmayananda was firm on his decision. He had a dream about spiritual upliftment of Indian people and wanted to bring this dream into reality. But this mission was neither easy, nor could have been accomplished by one single person. Vedanta Philosophy was available in Sanskrit scriptures and Sanskrit language was not the language of the masses. He then prepared a plan of giving discourses. He called this the Gangotri Yojana or Gangotri plan.

Beginning of the Movement

He chose the path of organizing discourses, to make Gangotri plan successful. He called this session of discourse ‘Jnana yajna’ or “Knowledge Sacrifice”. Behind it there was a noble concept, that it was the oblation of knowledge offered in the fire-altar of heart, for purity and spiritual upliftment of the Sadhaka or one who is in the quest of final goal. With this sublime concept in mind he began this ‘Jnana yajna’ and selected city of Pune as the first centre for this ‘Jnana yajna’. This is something which should make the state of Maharashtra proud, because the land of Maharashtra is considered to be the parental home of saints. Here in Maharashtra, worship of saints was rooted, grown and became as elevated as sky. Swamiji’s first ‘Jnanayajna’ commenced in Pune on December 31, 1951. The subject of this ‘Jnanayajna’ —discourse—was “Let Us Be Hindus”. There were only seven people attending this discourse. It continued for 100 days, till April 1952. In this, he spoke on Kathopanishad and Kenopanishad. Out of 100, first 60 days lectures were on introductory part. Location was the Ganapati temple in Rasta Peth. Gradually, there were more and more people. Then there was crowd. He



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announced his future plans there: “My mission is to convert Hindus into Hinduism”. Religious pundits expressed a view that Swamiji gives these discourses in English language, and that is something against the moral code of religion. Chinmayananda used to explain the complex and difficult subject like Upanishads in simple intelligible English using easy words. But efforts were made to put ban on his activities. He also got threats of life. But that did not deter him from fulfilling his dream. He began gaining popularity among educated people. Swamiji then announced that this Jnanayajna will grow and emerge as a movement. Second phase of the mission was at Chennai. Here also he had to face opposition, but one Muslim came to his help. He put his own house at Swamiji’s disposal for the discourses. This Muslim was the living version of the Swami Chinmayananda’s concept of Hinduism. Thus, in the South, the first attempt of the service to Hindus was successful because of one Muslim person. The success of Gurudev’s mission and its popularity became possible because of three things: his Reasoning, Oratory and Progressive thinking. The Prasad was distributed in this Jnanayajna in Pune also in the form of a Certificate to all the participants.

Jnanayajna in Delhi was inaugurated by the then President of India Dr. Rajendraprasad in 1956. From 1951 to 1956 Swamiji conducted 25 Yajnas, during which time a big number of youth was attracted to his work. In 1955 he also gave some discourses on the radio and propagated his thoughts.

Shrirangaswami Natarajan Iyyer (Swami Dayananda) and Kanti Ayyer (Swami Shantananda) had important role in the foundation of Chinmay Mission. In 1953 a group of scholars decided to become organized for the study of Vedanta and approached Chinmayananda about it. At that time they solicited his permission for the foundation of “Chinmay Mission”. We get the indication of his inspiration for selfless mission in the reply that he gave. He said “Don’t start any organization in my name. I have not come here to be institutionalized. I have come here to give the message of our ancient sages which has benefitted me. If it has benefitted you, pass it on.” On this explanation from him, his supporters argued that ‘Chinmay Mission’ organization is not centred on a person; it is connected with the expression “Satya Jnana Darshan”. As seekers of truth we call ourselves “The Chinmaya Mission”.

This mission of Jnana yajna was started in the form of a movement. “Yada yada hi dharmasya” – people once again experienced the truth of this verse from Gita. When Hindu religion had bad time-patch, many contrasting doctrines and opinions flocked around prevalently . People in general got stuck with rites and rituals only, rather than understanding the actual meaning of religion and practising the true religion. Undesirable trends and tendencies were becoming assertive and dominant in the comprehension of religion. In the words of Lord Krishna “Whenever there is decay of Dharma and rise of Adharma, I embody myself.”. Swamiji has elaborated this concept in the following words: “Dharma is verily the Karma that is conducive to man’s growth and progress; what impedes them is Adharma. At every time Adharma prevails and prevents man’s



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evolution, the cosmic intelligence embodies itself, as a matter of fact”. Whenever the true religion loses its real meaning and gets adversely affected by evils and sins spread predominantly in the society God has to emerge in some form on this earth and resurrect it, and abolish all evil. In olden times these men in disguise were Shankaracharya, Jnanadeo, or in modern times Swami Vivekananda, swami Chinmayananda. Chinmayananda not only started the Jnanayajna – sacrifice of knowledge –but also determined its symbol –Om—which was the symbol of Hindus and universalism. Its background was to be of saffron colour and the flag of the movement was also designed. Saffron colour was the symbol of fire and it lighted the fire of knowledge. Chinmay Mission was established. The vision of the Gurudeo behind this organization was as follows (From here onwards Swami Chinmayananda will be addressed as Gurudev): He has expressed his thoughts in “ The Cult of Creative Goodness”:

No mission can successfully function and produce satisfactory results unless it has its own vision. Higher the vision, greater the mission.

Now is the time that we need a clear vision to make the mission a really dynamic one, asserting itself against the perversion— moral, political, and social —that we see around us. The heritage of 500 years of slavery is too strong upon the minds of our generation. We must, with all efforts, break it. As mission members we must learn to drop all class or caste distinctions. We must forget even to entertain them! All are Narayana only.

All Chinmaya Mission members together form a single happy Chinmaya family of sincere and dedicated servants of the lord.

Ours is not a political organization and we have no political programme. Ours is the human problem – the problem of character –the texture of social life. To revive it is to revive man. To reinstate the personality within each Indian is the goal. Certainly, it is a silent and quiet work and needs endless patience, infinite love and boundless sacrifice from each member. The mission should expect from its members everything –their money, knowledge, abilities, strengths, their children, influence, time, health – in short; we must be ready to give ourselves up for the mission. In our dedicated service, in our courage of conviction, and in our faith in the glory of our past alone can we inspire the nation, which has been dying for centuries, but is not yet dead—it is the immortal spirit of Bharat.

This is the time for the culture of the Rishis to bring hope and strength, faith and courage to the dying hearts and confused heads. Chinmaya Mission is the one organization in the country today which can faithfully and sincerely take up this sacred work of national resurrection of Bharat. Chinmaya Mission members are the servants of the Lord, putting his plans in practice here among mankind.

In this grand, new vision, the Hindu culture will revive, grow and flourish, not only among a few devotees, but throughout the world, throughout the country. Country is



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not a nation; it is only a geographical entity. The nation is where people live in creative endeavour. So, to transform a country into a nation, we must remould the population into people with common living culture consciousness.

To forge and to evolve out of our population a healthy, vibrant, creative people is the work of the mission. Spiritual revival is the work of the Chinmaya Mission, which it visualizes to fulfill by improving the quality of human beings. This is the grand vision of the Chinmay Mission.

After this, within two years, branches of Chinmayananda Mission were set up in Chennai. Each of this branch had its own library and programmes were planned for every week. Mainly, there were meditation classes, recitation of Shlokas, and discussions. It was their endeavour to propagate this work in every city. Every member of the mission was expected to do his work as a mission, from the mission's point of view. Chinmay mission was and is like a disciplined family.

First Publication

First publication of Chinmay movement 'Tyagi' was published in September 1955. Notes were taken of every lecture of Gurudev. A small booklet was prepared of all these notes, and the copies were sent to 12,000 such people, who were responsible for the success of the mission. At this time, a group of Gurudev's disciples decided to publish a journal in Chennai, carrying the articles by the great saints such as Swami Shivananda, Arvinda and the likes. This journal and the work done through it had received blessings from Swami Tapowana, who had profusely praised the name of the journal "Tyagi". Editor of the journal was Mr. Natarajan Iyyer.

After this the second publication was 'Holi Renaissance, vol.I'. This was published in December 1956, at the auspicious occasion of the 95th *Jnanayajna* or knowledge sacrifice in Hyderabad. Gurudev was requested to encourage and inspire people to attend this, and help increase the attendance, using the management Principle of Motivation.

Mahasamadhi of Tapowana Maharaj with God

The horizon of work of Gurudev was constantly expanding. Concept of *Jnanayajna* was taking roots in the society. Programme of peoples' awareness about Hindu philosophy was continuously going on. Stream of knowledge of Vedanta had started flowing to the minds and hearts of people. Work was relentlessly going on with full commitment. Sadguru had given one vitally valuable disciple to the nation. It is said that a noble Guru gets real recognition as an ideal Guru from his disciples. Swami Tapowan himself was a gem among Gurus, and Gurudev Chinmayanand added to his splendor and glory. Accomplishment of work is in the service, and accomplishment of service is in the continuity, fulfillment and completeness. Sadguru Tapowan was now convinced that his life mission had immersed in the completeness. Time had come to make good



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disciples and repay the Guru's debts. November 23, 1965 was the last phase of the Jnanayajna, when a message was received that Swami Tapowan was seriously ill. Gurudev went to meet him –that was their last meeting. After that in January 1957 Tapowan Maharaj took *Mahasamadhi* –finally immersed in the Supreme Being. Bodily he may have died but he will live on for ever in the form of his work.

In 1956, when the Jnanayajna in Delhi was over, some people came to meet Gurudev. There were some very staunch activist and scholarly women among them. In 1958, a lady Ma Sundaran had founded a Ladies Group. These ladies used to gather once a week, to have discussions on Vedanta. They also contemplated on how to make practical use of Vedanta in everyday life. Chinmayananda heard from them about their activities. He gave them the name Chinmaya Devi group. This ladies-group was founded on November 2, 1958. The activities of this group slowly converged into a movement, which got momentum in the Chinmaya Devi conference held in Kerala in 1960. Concept of Women centric family had already appealed to Swamiji. He firmly believed that if the mother in the house is a person of noble dispositions, it certainly has positive impact on the atmosphere in that house. He used to say, your family does not have to go out to hear a Swami, you change yourself and your environment will follow suit. You are the model, you are the mother and you are the Guru. He gave instructions about guiding the children. He insisted on teaching them the values of life through small things. He used to inspire women to generally have regard and respect while doing their daily household chores.

In 1955 he conducted first programme for children in Delhi. Mrs. Janaki Seth had collected 35 children. More children could not join due to lack of space. In such camps children were taught high cultural values in the nice, natural ambiance in the garden. At Ernaculum Ms. Janaki Menon started a class for children. chinmayananda's following statement about children is very vital. He says: "Children are the architects of the future world, they are the builders of humanity. The most sacred task of parents as well as teachers is to mould their lives in accordance with the sublime Indian tradition. The seed of spiritual values should be shown in the young hearts and conditions should be made conducive for their sprouting and steady growth by exercising proper control and discipline. When cared for with warmth of love and affection a tree will blossom forth. Children brought up with exercising proper control and discipline will also blossom. The noble sense of brotherhood, universal love, peace, bliss, beauty and perfection will be automatically instilled among them.

In 1959 All India Chinmaya Children Conference was organized under the auspices of Chinmaya Mission. A workshop was also organized for primary school teachers. The aim of the workshop was to give them background of their religious heritage to enable them to share it with their students. This conference was inaugurated by Swamiji. In his inaugural speech he explained the difference between a teacher and an instructor. He expressed regret: "it is unfortunate that India had patterned its modern education after



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the style of the west, focus of which is stuffing the minds of children with facts and figures, where they remained just long enough to be vomited back at examination time”.

In September 1959 Swamiji started second journal, Usha, published from Hyderabad. This was useful for spreading information about the activities of Chinmaya Mission all over.

From 30 August to 1 September 1952, All India conference of Chinmay Mission was organized in Ambassador Hotel at Chennai. 400 representatives participated in it. The subject of the conference was “Dynamic, Integrated Hinduism.”

January 23 – 25, 1960 at Kollengode in Kerala All India Chinmay Devi Conference took place. The aim was “to revive Hinduism and guide the younger generation to take up right path.” In 1961, Children Festival was organized at the same place. Subject was: “How our dreams of better tomorrow could be realized through proper moulding of our children.”

In 1961, something happened, which was important from the Mission’s point of view. Swami Chinmayananda initiated Dr. Ekambaram in renunciation on the auspicious day of Mahashivaratri. Dr. Ekambaram was a medical doctor by profession, who had retired from a hospital in Chennai. He had served Swami Chinmayananda for a long time. After his initiation he was given the name Swami Premananda.

On 8 March 1961 Chennai Publication Trust was established at Chennai. It was also registered. Chinmaya Nursing Home was founded in 1962 at Bangalore. At Mumbai, Foundation of Tata Cultural Trust was set up and “Tapowan Prasad” was started.

In 1964, 3rd Chinmaya Mission Conference was called. There was a study group of around 100 centres, in which Devi group members of Bala Vihar participated. A proposal came from all the corners, that a centralized organization was needed which will be helpful for coordination of the activities of all units. Logo of Chinmay Mission was also decided at this conference, which was a lamp. . “The oil lamp is a symbol of the moral and ethical life necessary to develop the discriminating power to bring forth the light within”. Swan is a symbol of power of discrimination; lotus is the national flower, symbol of the final goal of mankind. Despite living in mud, it blossoms from within and remains clean.

Shivananda Maharaj who was Swamiji’s Guru, and had initiated him, took Mahasamadhi, i.e. liberated himself from worldly existence in 1963. In order to commemorate his memory Sandipani Centre was established in 1963. The proposed Central Chennai Mission was founded in July 1964. Its aim was declared: “promotion and spread of Indian culture and Education and Enlightenment among the masses.” In April 1964 a foundation stone of Jagadishwar temple was laid. This was the first temple of Chinmaya Mission.



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The purpose behind this foundation was very noble. He had unflinching faith in Hindu religion. Resurrection of Indian Vedanta Philosophy is not possible if the religion is not organized. While explaining the purpose of the mission, Gurudev says: “Why do we want an organization? Without organization neither industry, nor commerce, nor culture, nor any activity in the world can succeed today. When I pay my attention to religions, I find, those religions which are organized, have a stay in the world. Disorganized religions will be wiped out. See Christianity! How beautifully they are organized! Look at Islam! Even Buddhists all over the far East are well organized. Our religion also has to gain organizational beauty.”

In August 1964, in the premises of Sandipani centre, foundation of Vishwa Hindu Parishad took place. This was done by a number of Hindu brothers, with the intention of making Hindu society organized. Gurudev was the founder-president of VHP.

Chinmaya mission’s activities were on full swing. The first nursery school started at Kollengode in 1965. The plan was to have more nursery schools every year thereafter, and it happened at Kurnul, Maisore, Bhandara, Kalikat, Mumbai and other places. The retired principal of Womens’ college at Kurnul, Swamini Vidyananda was entrusted the responsibility of educational activities. She went to each city and established contact with teachers. Schools’ agenda was in accordance with the regulations of education department, but focus was Hindu culture and heritage. Aim was to establish schools, which will impart secular education, but will not forget to include moral values of Hindu culture, its religious ideals, philosophy of life. Schools started expanding, adding up new divisions every year, and reached till the 6th standard. Many branches also had secondary levels. Financial source was student’s fees, donations and existing funds.

In March 1965 Swamiji went on a world tour of four months. Chinmay mission’s activities had reached a global level. In 1966, Jnanayajnas were conducted also on foreign soils. That was an important time for Chinmaya mission, and also for India. In 1966, Chinmaya mission correspondence courses were started for foreign students. There were 70 Chinmaya Mission schools, and also one residential school in the country. This was a feather in the cap in education-field. Now, Chinmaya youth centers were also founded for the youth. Their viewpoint about youth was very positive. Gurudev had faith in the youth power. He always said: “Catch them young and give them your love, inspire them to lead a higher life of noble values and self dedicated service, you can then be sure of the nation’s glorious present and a brighter future.” With this vision before him, Chinmaya Youth Centre (Chinmay Yuva Kendra –CHYK) was founded by Gurudev. Haridas Chaitanya was appointed Organizing Secretary. The youth connected to the Chinmay mission were expected to have spirituality in action. Thus, concept of active spiritualism was introduced in the society. “Never before the world needed such dynamism as today and our country needs it most. Your future job is to uplift the country, revitalize and make it a nation.” This shows, how active spiritualism was connected with the making of the nation. This is something, which cannot be understood by



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mundane knowledge. “In the leaders there has to be this explosive expression, personal magnetism and dynamism, cultivated through proper education”. Intention behind creation of Youth Centre was “to create an atmosphere of study for the youth, whereby they are exposed to the highest truths of Vedanta and at the same time they are able to exhibit this knowledge as excellence and perfection in their interactions with the external world”. What exactly he was looking forward to achieve through this? He always said about the youth “they are not careless. They are cared less”.

His participation in social and national work was always full of vigour. He was a staunch patriot. India’s ancient glory is in spirituality, in Hindutwa. Its spread all over was the mission of his life. Throughout his life he kept working for inculcating patriotism, and pride for own culture among Indians. He created social awareness among people. Whenever there were foreign invasions, he candidly expressed his thoughts. He was appropriately proud about spirituality in Indian culture. He said that sacrifice and service are the integral parts of culture of India, without them existence of India will be wiped out. Just as the country is in danger, our religion is also in danger – this thought saddened him very much. He firmly believed and said if we are proud of being Indian, we must protect our religion and culture. He was sad that even so many years after India’s independence; her financial, political, social condition has not improved. He appealed to the young Indians for this. He was already totally involved in the work of propagation of Vedanta philosophy. He never looked at the obstacles in his way as obstacles. He was constantly engrossed only with his ultimate goal; his individual life meant nothing for him. He never bothered about his health when he was working. His enthusiasm about his work was so intense, that in initial period he himself used to advertise about his own discourses, during conferences and seminars. He took megaphone in hands, and riding bicycle, he went from one lane to the other, and made announcements. Actually, it was believed at that time that an ascetic should keep his spirituality within his own self and should not make it public. But the bad social condition, religion that had become sleepy, depressed and unenthusiastic Hindu society, in spite of having a legacy of noble thoughts, helplessness in the name of forbearance, lack of strength and lack of conscience in the society, undue importance given to rituals —all these things were making him sad and helpless. To bring about change in this situation was tough for a single Sanyasi. It is always difficult to bring awakening in the society. Good thought does not take root in the society easily. Swamiji’s work continued relentlessly because of his love for the country, love for his religion. He knew that the soul of the nation is Hindutwa, and he had found this soul. It was not easy to shake up the rule of the orthodox pundits, to face the opposition of orthodox Brahmins, who were of the opinion that non-brahmins or common people should not learn Brahavidya. There is also a mention that orthodox Brahmins went with this complaint to the Shankaracharya of Kamkoti peeth. The inherent emphasis in the complaint was also that Swami Chinmayananda was not born in Brahmin family, so he had no right to learn Brahavidya. All common people and non-Brahmins are teaching Brahavidya and working towards decaying the religion. But Kamkoti-Acharya was a true ascetic, and was an accomplished Sadhaka.



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He was aware of Swamiji's authority. He gave appropriate reply to these people—that Chinmayananda Swami has understood the real meaning of Gita and Upanishadas, which the pundits have not. And he knows how to take this to the common people. After this some of these pundits also became Swamiji's disciples! By opening the youth centres Swamiji had opened doors of active spirituality for young people. These centres worked for the constructive character building and personality development of youth, and made them organized. More details about these activities have been given in a separate chapter. Youth centre is involved in extensive study, cultural programmes, social service, youth camps, conferences, study session, etc.

In 1972, he held discussions on Vedanta with professors in different universities in the West. One student in a foreign country named Robert Holbin used to attend his discourses on Vedanta. He wrote a letter to Swamiji and asked a question: How they could integrate East and West? Swamiji's reply to the question has no parallel in the world. He said: "To serve as a bridge between East and West the individual must have an inconceivable height and his arms must have the widest imaginable embrace. When an individual has grown to such a height, and such an arm's length and has put his head in the heights of meditation, he becomes all pervading. Because where the ego ends, spirit alone exists. The spirit needs neither the eastern spirituality and its values of life, nor the western materialism and its all-annihilating missiles of death and disaster. In the external heart there are no continents. There are no people. There is only love. Cultivate such an all embracing love which seeks no distinction, sees no difference, knows no east and west and will bring the whole universe to your palm. Wish to embrace the whole universe, never plan to make craggy quilt of the world by bringing together the spiritual experience of the east and material wealth of the west. This cannot be done where one in the another cannot be." When we see this global view-point of Gurudev, we get an idea about his loving approach. When we are pondering over some happening and if we do that from the place of that happening it helps in developing a right view point. "By study of Hindu philosophy Christians would become better Christians. Their own understanding of Christianity would be enhanced and their personal relationship with Christ and his teaching would deepen".

Though Swamiji had utmost respect for Hindu religion, he never encouraged any non-Hindus to change their religion. On the other hand, he advocated as to how the study of Vedanta would help people to understand their own religion in the right way.

Swamiji's influence on the whole world was widely talked about. Wherever he went, he won the people there, won the mankind and love. His discourse went deep into everybody's heart, it sank down in their life, and changed many peoples' life. Many people come together, founding the centers. There was an all-inclusiveness in these activities, he connected minds of people — from downtrodden to elite. The important link there was Vedanta philosophy. He started getting invitations for lectures and guidance from universities from all over India —and abroad. His lectures were wholesome, pervading and engulfing all necessary aspects. Chinmay International Foundation and



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Chinmay West –these institutions were the best features, through which Vedanta philosophy reached across the oceans. Not only that it got roots there, but many new Chinmaya centres were also established. Activities became more versatile, many seminars and conferences were organized, encompassing all religions, in which Swamiji immensely influenced people. His articles appeared in many newspapers. His extensive, wide vision became highly punctuated through his interviews, and his work became more and more global.

He was a strict disciplinarian, but also equally loving. He used to get angry with his students so as to inculcate discipline in them. But his personality was like an ocean. Outwardly there was agitated ripple of waves, but inside it was all pervading tranquility and quiet.

In 1992, “Hinduism Today”, a journal published in U.S. bestowed upon him “Hindu Resurrection Award” and felicitated him with the title ‘Hindu of the Year’. This was a “Guest of Honour” for India.

Swamiji led a completely dedicated life, and had no hollow pride or ego. Even when his reputation reached outside India, his feet were firmly on the ground. He believed, he was merely an instrument for divine work which was being given affect. Irrespective of the age-group of his audience, he could easily strike a chord with the people according to the respective level of understanding. Swami Brahmananda said in this connection, “Swamiji comes to the level of his audience, and simplifies the subject according to the need. He liked to speak to the children, told them stories with gestures and expressions, and made them laugh. To the youth, he explained the problems prevalent in the society and in the country and told them how to face them successfully. What is the purpose of education? How to become a good citizen, what are the solutions, methods for it? If India’s image is to be enhanced in the world, every young person must become well-educated, well-behaved, and a good planner. That was Swamiji’s rule for young Indians.

To women he advised as to how to make personal upliftment, while carrying on one’s duties in the house. He always said, and insisted that it is womens’ job to shape the future generation in an excellent manner. “In every action of Swamiji, there was a sentiment of the Yajna—sacrifice. The secret of his ever being occupied was his untiring work. Sometimes, his work continued from four o’clock in the morning to two in the night. Another remarkable feature of his work was, he gave reply to every letter personally maintaining self-involvement. He always addressed the doubts and problems in the minds of people and tried to remove the doubts and solve the problems. He always got totally engrossed in whatever work he did.

Gurudev Beyond Body

“My real countenance is Brahmaswarupa or manifestation of Brahma or that cosmic consciousness”. He had lived the experience of “Aham brahmasmi” (I am that Brahma or cosmic consciousness). One could see that in his conduct. Many such moments are



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recorded by his disciples. To cite one such incidence: Once he climbed up the dais during his discourse, and started speaking. He spoke for one-and-a-half hours. Usually, he got up and left the dais after his lecture was over. That day he asked his audience to say “Hari om” and leave. Audience did that, but was surprised. They asked Swamiji what was the matter. He replied, he is unable to stand. Everybody thought he was not well, and ran to him. They saw that a nail had pierced in his foot and there was bleeding. His attire had got wet and had stuck to his body. But even in that condition, he completed his talk without any trace of pain on his face. This is an example of his “Asangoham” sentiment (the sense that I am without attachment).

His body gradually started showing the consequences of continuous extensive work. His heart surgery was done in Huston. In July 1990, during a Jnanayajna he suddenly felt breathless and tired. Doctor was called immediately, who, after check-up, and doing all the examinations, found out that there was problem with blood supply to heart. There were 90% blockages in the veins. When the doctor asked him his daily routine, he was shocked to know the amount of work he was doing when he had such severe heart problem. The well-known surgeon in Huston Dr. Datenkulli performed bypass surgery on him, and Swamiji went to Klint for rest.

In December 1993 he gave talks at United Nations, New York. Same year, in many universities in U.S. his talks were arranged. Health was deteriorating. But he said “Illness and pain are the nature of the body, whoever has a body will experience them. We must have courage to suffer it with peaceful joy. Never pray for a cure, the Lord will never give anyone –even his enemy – more pain than he deserves. Pray for the strength, to the lord, pray for his love. Always keep smiling, under all conditions.

This is how, even in this condition he worked for 21 hours per day. In May 1992 to May 1993 his health deteriorated further. Only 20% heart functioning was there. He was advised complete rest by the doctors. But Swamiji did not do that.

In August 1993 he concluded the spiritual camp in Washington and went to Sanoiego in California. He had said to his disciples recently: “ The Lord has been calling me. But all these people do not let me go. I feel like a rope being pulled from both ends”.

What he said came true. His ailment became serious and he was moved to ICU. At that time the chief of Devine Life Society Swami Chidananda met the Swamiji. He prayed and told the devotees that Swamiji will soon merge into the eternal bliss and will become one with the Parabrahma, that cosmic consciousness. Accordingly, on August 3, 1993, at 17.45 hours Swamiji breathed his last.

Swamiji – a Great Patriot

Swamiji was a staunch patriot. We can also observe his patriotism in his work. In 1962 when China attacked India, Gurudev spoke on All India Radio. The gist of his speech



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was that our motherland is presently in danger. Foreign demons have captured a big chunk of our Himalaya, which is considered to be a source of our culture. Ancient religious places and hermitages have been looted and destroyed. The epitome of our pilgrimages –Kailash – where very few of us can go—Mansarovar –a place of inspiration of many generations of our ancestors – has gone beyond our reach. We have to take permission to visit our own house.

In fact Hindus, by nature, are not keen to fight. India, as a nation, is not interested in establishing her rule. We like peace. We like to be contented. That is the specialty and splendour of our culture. This contentment and quiet have emerged from our spiritual wealth and moral values. It is clear that Hindutwa is a way of life and it has never fostered and promoted weakness. This peace, which is the manifestation of the strength of our soul has given us its blessings and is now beckoning us.

When the moral life of the society is endangered, all the values of religion are destroyed, thirst for greed is on the rise, it is a religious duty of all good souls to put all their strength to test and fight these demonic powers. Our religious and mythological literature is full of such religious wars. If you want to see active Hindu, you should look at the biographies of ten incarnations of Lord Vishnu. Why! Our Vishnu with four weapons in four hands shows us the dynamic life-style of Hindutwa. Lord Vishnu, with a conch in his one hand, challenges one and all to live a life of good ethics and moral. Lotus is a symbol of faith, which gives peace to all who obey Him. Those who do not care for his advice, get beaten by his Gada or mace club and those who are totally shameless and incorrigible fall prey to his Chakra or a moving discus with sharp edged bars.

We blew our conch but foreigners did not hear our call. Then we also used our Gada or mace club, but they were still blind with ego. Now, we have no alternative but to show them what our Chakra can do! We will pray for peace but we will not bow before evil forces. We are modest, but will not remain modest in countering the attack on us. We will face this challenge successfully and will win back our Himalaya, that is for sure! That is the message of Gita: ‘Tasmad uttishtha kaunteya yuddhaya kritanishchayah.’ Swamiji invoked the people of India: “my countrymen, resolve firmly to fight. Be ready even to lay down your lives for this sacred land.”

Disciplinarian Swamiji

As mentioned earlier Swamiji was a strict disciplinarian, also because of the Guru, under whom he was trained. His Guru was very particular about keeping the deadline of any work. Those who could not finish a job in the given time, could not remain with him for a long time. He had set his own example to teach the importance of time. Swami Chinmayananda was asked to give suggestions in connection with those who some times remained absent in the class. The solutions he had given, were mentioned in the book ‘Journey of master’, they are as follows:



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- 1) **Sickness:** No excuses based on sickness are acceptable to Chinmaya mission Study Centres. We will no longer accept your doctor's certificate as proof of illness, since we firmly believe that if you are able to go to a doctor for consultation, you are surely fit to come to the classes. If you received the medical certificate through a phone call or through an agent, please send us the doctor's name and address along with your apology for your absence.
- 2) **Death (other than your own):** This will be accepted as a very reasonable and valid excuse but we would like to have at least a week's notice to check whether you have paid all dues and subscriptions. Those, who are group leaders, should give a week's notice and during that week train another member of the group to take up your work.
- 3) **Interruptions:** During the study classes we would like to discourage people from running to the bathroom too often. We shall further decide to go to washroom in alphabetical order.

Swami Chinamayananda's senior disciple and the guide of this project Swami Purushottamananda Saraswati has recorded memoirs about Swamiji's discipline: In Swamiji we find a beautiful balance of mother's love and father's strict discipline. He did not spare any student while in studies. Once, while reading Mundakopanishad, a student could not tell the question that a disciple had asked his Guru, he asked that student to leave the Ashram. Where his worshippers and disciples were concerned, he believed in being strict, rather than being sentimental. The level of his discipline varied according to the capability of each student. The intension was improving the student. As mentioned above love of a mother and strict discipline of a father—that was a beautiful aspect of his personality. To what extent one can force one's discipline on others? His reply to this was, "when you deal with other people, use your heart, but when it is about yourself, use your head." This was his approach towards self-discipline.

Righteous Gurudev

This was an integral part of Gurudev's personality. When common people were disinterested in culture, religious concepts were getting destroyed, he convinced people of the crux of the culture. Hindu religion is wide-ranging. But it was, at times, misinterpreted by the thoughtless scholars and incapable disciples, thus, polluting the sacred knowledge of it. When any generation feels emotionally insecure, or nurtures hatred for what is the best in its culture, the only way is to remove that unnecessary sense of insecurity from the mind of the common man; only then the resurrection is possible – that was his candid opinion. That was the reason he took up the task of propagating religion. If man is not reaching out to the religion, religion has to reach out to the man, and for that Swamiji devoted his entire life. There were people bent upon harming our culture, they intentionally created destructive misunderstandings in our traditional thinking, presenting the Hindu philosophy in distorted form. Hindu religion



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is the only religion, among all other religions in the world, which is all-inclusive. But even today, its condition was bad, and that made Swamiji sad. Therefore, with a view to organize all Hindus together he initiated the Foundation of a Hindu Organization – Vishwa Hindu Parishad. Today, India is an officially declared secular country. Swamiji says: “Hindus have dug open the grave of their culture with this very weapon of distorted version of their eternal religion . We neither have the spiritual courage to walk on the path of religion, nor are we strong enough to be secular. We are playing the dangerous game of practising two different ideals— being unrighteously religious, and religiously unrighteous.” This was the draconian reality about religion that he was successful to unfold and present before us. That was the resurrection of the country’s values and culture. He wanted to take the flag of our ancient culture all over the world. He was the propagator of resurrection of Hindutwa in the real sense. His definition of Hindutwa gave a new view point of looking at the Hindu religion to the youth. They got the scientific view-point. Because of his teachings of Vedanta, Indian society got to know the value of their rich culture. He made so-called educated people, who considered themselves modern, understand the meaning of religion. He showed, how Hindu religion is the religion of the world, he awakened the pride of Hindus.

It is human tendency today to see religion in temples, mosques, religious organizations, missions, Mathas, schools, etc. This gives birth to religious intolerance and hatred , causing religious wars, which is not only intimidating but also insulting to the humanity. General inference drawn from all this is — religion is responsible for the intimidation and attack on humanity. This general approach towards religion was not acceptable to Swamiji. He knew, that the concept of religion is intact because there is something very valuable in it, and he wanted to find out what it was. Without finding that crux aspect one cannot have proper and overall understanding of the religion. He asks, “which are those foreign thoughts that have completely possessed the modern generation in course of time, that some of us have started hating religion?” He did the logical reasoning and said, we will have to find and nip in the buds the bad tendencies in the very beginning of the work-process of implementation of this concept of religion. We see today, more and more new hospitals are coming up — more and more diseases and more and more patients. Mankind has not become free of diseases. But that does not mean, this has happened because hospitals are useless. Similarly, religion is an institution. Gurudev says that the religion transforms into a Pantha or sect, and then all the bliss in it starts getting maligned. “transformation of religion into sect is a distortion and perverted activity.” Today man is compromising high values, as a result, the sanctity and sacredness in values are diminishing. When this kind of compromise goes on for a long time, there is generally a chaotic situation and this chaos is harmful for society. Even today, when there is a hue and cry that ethical values and principles are deteriorating, that is the result of this compromise. But the religion says “yada yada hi dharmasya glanirbhawati bhārata”—— whenever religion decays, etc. This tradition continued till Swami Vivekananda’s time in 19th century. All scholars in this tradition talked in terms of cosmic dimension or universalism. Chinmayananda explained the real meaning of Hindu



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religion very comprehensively. We need to have that comprehensive outlook to understand that. According to him on the field of this world, where the values, the principles advocated by the Rishis, by the Upanishadas, are followed verbatim, that we call Dharma. Our Hindutwa has many Dharmas, many Dharmas together have become one Dharma, and that, collectively, is called Hindutwa. The word Hindu is not mentioned from caste or communal angle, but from global outlook. Those who respect and honour the noble and ethical values in life, demolish brutality within themselves, and try to re-establish the rule of God. All such people are Hindus. Affiliated to this grand Global Federation of Hindu Religion there are various Hindu religious associations. These associations were established at different points of time at different parts of the world on the demands of disciples. This concept of Hindutwa is all-encompassing, and this outlook makes Hindutwa global and wide-ranging. Because every Rishi's thought means Hindutwa — may it be Acharyas, Gautam Budhdha, Guru Nanak — when all such people get recognition as Guru, as visionaries from mankind, mankind also accepts Hindutwa. Misunderstandings that have entered the concepts of religion today, are like parasites on original roots and these must be removed, says Gurudev. We have to cherish human values, but at the same time, we also have to remove wrong concepts, if some have entered therein, to propagate Dharma. He is sad, that the modern science has attacked the humanism in human being. Modern man is somewhat scared of scientific and technological revolution. At the same time he is also surrounded by political, social, and natural calamities and is living in a continuous stressful condition. But Swamiji draws attention of everybody to a terrible reality, that “though science and technology have provided a great deal of comforts, facilities and conveniences to us, it has also posed a serious political, social and emotional dilemma before us in the form of such complex society, and we cannot disown this truth. We have achieved a lot materialistically, but our lives are full of sorrow and suffering. Even after so many scientific discoveries and even after revolutions after revolutions can we say, we do not need any guidance? And this need of guidance can be fulfilled only through religion. Today, people take objection to the concept of religion. They say, religion has its roots in fear and insecurity. But Gurudev has dispelled this opinion of critics. He says, “There is nothing wrong in using the stick of fear, in order to jump on the path of progress.” Who is responsible for the creation of this whole universe? What is my relationship with this world? Who created this world? From all these questions some people came to the conclusion that some powerful divine element is at the back of all this. If they had not posed this question in connection with the universe, they might have done so in connection with themselves. How and why have I come here? Who has created me? How can I be happy? What emerges in the answers of these questions, is called spiritual element. “In the language of Upanishadas, these are called values.” When we apply this pure philosophy in a social situation, that becomes dharma, and when we practise it in our lives, religious norms are formed. This is a positive outlook with regard to religion, but there is a lot of flexibility in it. Whenever the wars were fought in the name of this religion, people wanted to throw away religion, but Swamiji candidly



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asks, when world wars were fought on financial or political grounds, was politics or economics considered dispensable? Whenever there were efforts to do away with religion, it was replaced by other things — even those in power have tried to do that. Formerly, we had fear of God, now we have fear of the people in power—people who are ruling. But religion cannot have alternative. Because that will not make human behavior harmonious, but will create individualism and give rise to hatred, resulting in making the situation chaotic. Swamiji had understood this, so he said with full conviction, that the universal consequences of human values means dharma. It is Dharma, which makes human outlook wider and extensive. They experience the sublime feeling of “Vasudhaiva kutumbakam”. Because if the feeling of universalism is to be inculcated among the people, people have to be one with the magnanimous ideals first. These thoughts of Gurudev will be very useful in the period of globalization today. Today, we have accepted the notion of global village, of globalization, but have we been able to wipe out the narrow-mindedness among the people, to make it sublime and extensive? Swamiji posited the view which guided those who presented the modern concept of globalization and attempted to inculcate it through the medium of education. This view was as follows: “How can I be able to inculcate the feeling of global harmony and brotherhood in the people? Should I, myself, not become one with that magnanimous ideal, to be able to do that? When I become one with my family, my caste, my country, I start squabbling with other country, other house, other caste and tend to distrust them. But instead, if I become one with the eternal, magnanimous reality— with that element, which is the manifestation of this universe, then my outlook will be widened, and I will be able to love all living beings — nay, the whole world!” This statement of Gurudev goes hand-in-hand with the principle of modern science of education, mentioned in “Four Pillars of Education : Learning to be and Learning to live together”. Religion gives us the feeling of co-existence, we develop a soul-searching spiritual approach of a very high level. At that level, there is no feeling of differentiation, and the concept of “Divinity in all” takes root. This is the feeling of global harmony. Foundation of global harmony is religion, but when the same religion gets entangled with ‘my religion, my spiritual Guru, my religious scripture’, the true meaning of religion gets wiped out and the hatred for religion starts, leading to the fragmentation, annihilation of societies. Social tensions start mounting. Destruction takes place in the society, in the name of religion. But at such time, if you are enlightened about the ultimate consciousness or spirit, this will not happen. Swamiji answers very candidly, why such blind, mad conduct in the name of religion is on the rise. The problem started when politicians began to hobnob in religious issues. All religious wars took place because religion got connected with the politics in uncivilized manner. Politicians brought with them their expectations and differences. In ancient India, when spiritual and religious leaders entered politics, they did so in the capacity of wise men or Rajgurus. They tried to mediate between the fights among various countries, contributing towards peace, happiness and development. But when Rajgurus became a hindrance for politicians, they removed them from politics. Religion should have entered politics, but instead, politics entered religion — not only



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that, religion itself became politics! And Gurudev was very distressed about that. As a matter of fact the world needs religion at this juncture of time. Everywhere there is rampant injustice, misconduct and that is not because of religion, the reason for that is individual weakness. It would appear that religion is prevalently existent in each and every field or particle of life. But that is, in fact a make believe religion. That is not religion in the true sense. Gurudev says: “Our wise ancestors made amendments in religion from time to time as per the need of the time. That is why people look at India as a country, nurturing high spiritual culture and heritage. India is a democratic country, and Hindutwa (Hinduness) is her identity. About thinking in the context of Indian democratic Hinduness he says, “In modern Indian democratic system, they can decide through voting that they do not want religion, or even spiritualism. They would like to have secularism. Hinduness will welcome these thoughts. Because this is exactly the greatness of our culture. It accepts the rule of people. Not only that, the generosity and the nobility of Hindu religion is such, that it can go to the extent of self-inflicting destruction, for the sake of welfare of the society.” Such a wide-ranging, magnanimous conceptualization of Hinduness and Hindu religion is astonishing and we bow our heads before it.

Swamiji, the Hinduness incarnate, was felicitated by the well-known American magazine “Hinduism Today” with the title “Hindu of the Year”, and the award for Hindu resurrection. This Title is bestowed on a person who leaves maximum impact on Hindus all over the world. In August 1993, Gurudev was to be honoured with the “Global Vision 2000” award. He was chosen to be the President of the representatives of Hindu religion, who were to represent the Hinduness on the global level, in the global religious Lokasabha (parliament), to be held in September 1993. He was invited to address the Global Religious Assembly. 100 years after the speech of Swami Vivekananda, this moment of joy had come in the life of India, but that was not to be! Before that on August 3, 1993, Swamiji went into the final communion with God.

The word Dharma has no equivalent term in English. Religion is the hastily done translation. Traditionally speaking, religion means good conduct. But even this expression is not apt to give the real or the complete connotation of the word Dharma. There are some fundamental noble values of life, which are universally applicable. Such values mean Dharma. There are some basic values which are prerequisites for the foundation of ethics and morality. There is a situation, where one is equipped with these values and is always ready to face problems — is Dharma. Similarly, completeness of morality is Dharma. The eternal duties of every man is Dharma. — man who has attained perfection in performing his duties towards mankind and who is trying to live the life of human dignity, and relentlessly striving to be a human being that has reached the highest level in the process of development — all these situations can be termed as Dharma. The Law of Being is Dharma. Hindu religion is built on the duty, on responsibility, not on the right. European thought process is based on the principle of right. The rights which have been on the rise through the weapons, through bullets of



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guns and cannons, and have reached where they are today. These rights can anytime boomerang. Now, the right of one is for the demand against the right of the other, for fulfilling these demands. They are demanding the rights, while threatening each other with the secret killer-weapons, with nuclear weapons. Rights are to be snatched per force. Culture which is based on rights definitely walks the path of shouting and fighting. That will contribute to the tendencies such as extracting, collecting, storing, preserving, resulting in the loss of peace in society. But the orthodox religion of Hindus considers the self-duty and the self-responsibility one's fundamental special right. Duty encourages the attitude of giving, of charity, rather than taking and collecting. In that sense, if UN had presented the concept of 'special right of man', instead of the current human rights concept, Indian society — indeed, the entire global human being — would have become aware of its duty and could have avoided the situation, where in the name of human rights, those very rights of the human being are being sacrificed.

The above elaboration gives us an idea of Swamiji's personality. But the activities of the Chinmaya Mission, established by him, portrays his real personality.

B) CHINMAYA MISSION

SLOGAN

To provide for individuals from any background. The wisdom of Vedanta and practical means for Spiritual growth and happiness enabling them

To become positive contributors to society.

PLEDGE

We stand as one family,

Bound to each other with love and respect.

We serve as an army, courageous and disciplined,

Ever ready to fight against all low tendencies and false values

Within, and without us.

We live honestly noble life of sacrifice and service,

Producing more than what we consume, and

Giving more than what we take.

We seek the Lord's grace, to keep us on the path of

Virtue, courage and wisdom. May the grace, and blessings flow

Through us to the world around us.

We believe that the service of our country is the service of the Lord or Lords,

And devotion of the people is the devotion to the Supreme Self.



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We know our responsibilities. Give us the ability and courage
To fulfill them.

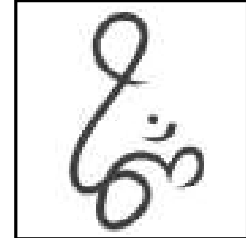
☞ OM TAT SAT

Hari Om

☞ My justification is only with:

☞ I am essentially his servant

☞ I am entirely his to be used as he likes best.



Lamp of Truth

☞ Mission members

☞ Wherever they are

☞ In whatever condition

☞ Their life's work is to discuss and impart

☞ The secret essence of Vedanta

☞ Be yourself a "sandeepani"

☞ One who lights the lamp of truth in the heart of all.



SAFFRON OM FLAG

☞ Fire of knowledge

☞ Sound with which creation of this universe Began.

CHINMAYA MISSION MOTO

☞ To give maximum

☞ Happiness

☞ To maximum

☞ People

☞ For maximum Time



Chinmaya Mission

Chinmaya mission is not an organization, it is a movement. An organization has many goals –or many projects with one goal. But with Chinmay Mission, it is something different. Gurudev had a very unbiased and candid opinion on why is such an organization necessary. He says: "What we want is an organization without organization. Neither industry, nor commerce, nor culture, nor any activity in the world can succeed today without an organization. When I pay my attention to religion, I find those religions that are organized have become very significant in the world. Look at Christianity! How beautifully organized they are! I look at Islam! Even Buddhists all over the Far East are well organized. Our religion also has to gain organizational beauty."



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After the Chinmaya Mission was established, it got expanded. How this expansion has taken place, we can see from the description below:

CHINMAYA SANDEEPANI SADHANALAYA

In ancient times Maharshi Sandeepani established the Gurukul and propagated spiritual knowledge. Lord Shri Krishna, who propagated the knowledge of Vedanta through the medium of Gita was his disciple. Swamiji had a dream – to mentor those who can study Vedanta, for the propagation and canvassing of Vedanta. He was interested in those who had love and respect for knowledge, to keep the stream of knowledge flowing. This was the reason, he chose the name Sandeepani. His many disciples made generous donations to it, and helped him fulfilling his dream.

1. Sandeepani (West), Californiya
2. Sandeepani Himalaya, Siddhabari, Himachal Pradesh
3. Sandeepani Tamilnadu, Koimbatore
4. Sandeepani Karnataka, Bangalore
5. Sandeepai Andhra Pradesh, Chikotta
6. Sandeepani Prayag , Allahabad
7. Sandeepani Kerala, Kasalgad
8. Sandeepani Maharashtra, Kolhapore

Training centres like these came into existence in India, as well as abroad. The details are as follows:

1) Sandeepani Sadhanalaya, Pawai, Mumbai Swamiji expressed the wish for the foundation of Sandeepani centre and Ms Tara Swarup promised to donate half of her 14 acres land at Pawai. She is the Managing Trustee of Tara Cultural Trust. To begin with, 3 acres of land was given, and Swamiji gave permission to create Sandeepani Sadhanalay there. After a gap of some years, 8 acres additional land was given. Sandeepani is functioning today on total 7 acres of land. Members of Chennai Chinmay Mission laid down the rules and regulations of Vedanta Training Institute, which they published in Hail Renaissance, Volume 1957. Swamiji himself had made an appeal for donation in a journal called “Tyagi”.

Sandeepani Centre was inaugurated in 1963, on Tapowan day. Many applications were received for the Vedanta course, which were screened by Swamiji himself, and he selected 60 applicants. He gave first lecture in the capacity of the Acharya – (teacher) . From 1993 to 2000, 11 batches of nearly 385 students completed the course on Vedanta. They had great teachers like Swami Chinmayananda, Swami Dayananda, Brahmachari Swaroop Chaitanya, Swami Tejomayananda, Swami Purushottamananda, Swami Chidananda, Swami Anubhawananda.



Dharmasewak Course

This was started by Swamiji in 1991 at Sandeepani Sadhanalaya, Pawai. 40 students had enrolled themselves for the course, which had, among other things, philosophy of Vedanta. This was the Lower Dharmasewak course. Higher Dharmasewak course also was started after that. Sanskrit was a mandatory subject as a part of this course.

1) Sandeepani (West) – 1979

This is the second institute established in the context of the Vedanta course.

This institute was established in 1979. This is located 200 miles away from San Fransisco, endowed with abundance of natural beauty.

Krishnalaya has spread in 8 acres of complex. This is the Head Quarters of the Chinmaya West. It has activities like Bala Vihar, Yuva Kendra (Youth centre), residential camp, etc.

2) Sandeepani Himalaya - (1981)

This is the second institute established in the context of Vedanta Course. Gurudev's vision of imparting Vedanta-education in various regional languages was implemented through this institute. Here, Vedanta-training is given in national language. In its preliminary stage, Viveka Chaitanya, who is known today as Swami Tejomayananda, served here. Sandeepan Himalaya was inaugurated on 25th and 26th April, 1981. Thus, the dream of Gurudev was fulfilled. He was told by his Guru to come back to Himalaya and teach Vedanta, way back in 1951. From 1981 to 2001 seven batches of 70 students passed out from this institute, who are doing the job of propagating. Swami Viveka Chaitanya, Nirwan Chaitanya, Vishala Chaitanya, Sumitra Chaitanya, and Subodhananda served as teachers or Acharya in these 7 batches.

3) Sandeepani Andhra Pradesh -1982

In initial period this centre worked unofficially. It was not formally inaugurated. Swami Sharadapriyananda had started training / teaching some celibates. Medium of instructions was English and Telugu. There was no educational eligibility. Dharmaveer courses were also organized here. This was a course of 11 months duration, based on Vedanta. Purpose was to enable common man to undertake the work of propagating Vedanta. 54 people have done this course till today.

4) Sandeepani Prayag -1985

This centre was formally inaugurated on 14 April 1985. Swami Vishala Chaitanya (Swami Subodhananda) served as the first Acharya, when 7 students were enrolled. The course ended in 1987. Thereafter, no Vedanta training course was held at this place.



5) Sandeepani Tamilnadu -1988

It was Gurudev's dream to enable all the Sadhakas or trainees all over India to come to Sandeepani. Medium of instructions was English and Swami Atmachaitanya was appointed as Acharya. For some time, the centre was moved from Koimbatore to Chennai, but was re-established at Koimbatore in 2000. Centre had the privilege of having Swami Atma Chaitanya, Swami Dharmesh Chaitanya, Swami Pravin Chaitanya, and Bra. Samhita Chaitanya, Swami Shridharananda as Acharyas.

7) Sandeepani Kerala- 1988

Sandeepani Kerala started at Kasaragarh on 16th February. This complex is spread on 7 acres of land. Chinmay Vidyalaya (school) is also running here. Swami Bodhananda and Atma chaitanya served as Acharya.

8) Sandeepani Karnataka -1988

Medium of instructions is kannad. We can see Swamiji's foresightedness in that he always tried to impart training in regional languages. He considered the importance of regional languages and also the large number of people speaking those languages, which would help reaching the Vedanta knowledge to common people. This institute was named Chinmay Sandeepani. It started first in the premises of Dinabandhu Dewashram, Bangalore, on 10th May, 1982. It was his endeavour to open such centres in every state.

9) Sandeepani Maharashtra

This centre was established after the Mahasamadhi of Swami Chinmayananda, with the intention of conducting the Vedanta course in Marathi. This project is located in Top Sambhapur near Kolhapur. Swami Purushottamananda Saraswati is the main Acharya and Vedanta studies have started.

Chinmaya Movement

A small Chinmaya plant planted by Swami Chinmayananda has grown into a big Banyan tree today and the humanity is resting under this tree. Not only the tree has many branches, its descending shoots are rooted deep down. It has transformed into a big Chinmaya movement all over the world. Some of these projects are as below:

1) Sandeepani: Foundation of Sandeepani is the beginning of the movement, for the spreading and propagation of spiritual knowledge, and preparing propagators for that. Sandeepani has created (trained) 540 Rishiputras (sons of sages) till now. We have dealt with the history of Sandeepani before. Many Swamis and Swaminis, and celibates have been trained in Sandeepani centres, and are doing the work of propagating the Vedanta (philosophy) all over the world.



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2) Chinmaya Vidyalaya: Swami Chinmayananda says: “You can train a young plant to grow straight, but you cannot straighten a tree. Children are the architects of the future world, and builders of nation. We should adopt a methodical approach to foster their innate talents and heighten their spiritual potential.” He had chosen a class of young children. He used to tell his colleagues to “catch them young”. He loved children immensely, which resulted in the creation of the project of Balavihar in 1950. In 1965 first Chinmaya Nursery School was founded at Kollengeol in Kerala. Retired (lady-) principal Pankajamma was appointed the head of this school. She was given Sanyasa Diksha by Swamiji in 1968, and was named Vidyananda. She was the first Swamini of Chinmaya Mission. Swamiji’s purpose behind the establishment of Spark school was “to import the latest secular education as well as inculcate moral values and the typical Hindu philosophy of life”. Thereafter, Chinmaya Vidyalaya expanded. Its statistics are as below:

Schools	75
Colleges	08
Higher Middle Schools	20
Middle Schools	23
Primary Schools	29
Harihar Schools	01
International Schools	01

Many of the above mentioned schools are affiliated to C.B.S.E. Some are affiliated with I.C.S.E. (Indian Council of Secondary Education) and others are affiliated with Education Boards of the corresponding states. The list of Chinmaya Schools appears in the appendix.

Goals of Chinmaya Schools:

- 1) To prepare the students to live their lives fully and successfully by instilling in them the vision of life.
- 2) To inculcate in the students the spirit of service in all walks of life and become responsible citizens of future.
- 3) To make students capable of facing challenges of life efficiently and carve out their own future.
- 4) To provide a balanced and school oriented programme by incorporating progressive techniques, learning theories and methodologies.
- 5) To provide a conducive environment to team and live the right values and appreciate the glory of our culture.



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Chinmay education-movement is an important contribution of Chinmay mission. Chinmay Vidyalay(school) functions from Chinmay Education Cell. Swami Chnmayananda was a visionary. He used to say, “Children are the cream of our generation and are the rulers and makers of tomorrow. Upon them depends the future of our nation. I am sure that the Chinmay Education Movement will serve as a spiritual workshop to mould and march out the new generation of men and women who will grow to have great moral stature and ethical beauty”. Today, 50,000 students are taking education in Chinmay schools.

Moto Of School – keep smiling

Vision – Inner transformation of individual resulting in a happy World around them.

In the context of education, Swamiji says, “Don’t just invest on the child. Also invest in the true education. Investment in the child’s education is not only a load of information but also the light of transformation.”

Chinmay Vidyalay is definitely different from other schools. In the article “Chinmaya Vidyalaya –School with difference” The global Guru of Chinmaya Mission Swami Tejomayananda writes, “The students are our greatest wealth, they are the assets of the society and the nation, the future citizens who will mould the world. So we invest our time, money and effort to nourish and guide children. Chinmaya Mission is building these schools and other educational institutions to impart not only academic knowledge, but also values and ideals that will remain with students throughout their lives. Valuables are short-lived, but values are permanent. When we say “Chinmaya Vidyalaya is a school with difference, we mean that our Vidyalayas do not merely emphasize on academics, but also enable students to adopt to various situations in life through our Chinmaya Vision Programme. One should be able to use the knowledge not only for material gains, but to serve people and purify one’s mind” (Tapovana Prasad. Sept 2007). This explanation tells us how Chinmaya schools are different. These schools have their own policy and work-culture and it is compulsory for all Chinmaya schools to follow this policy. Central Chinmaya Mission, Mumbai has set up certain guidelines for this, on the first page of which there appears vision of Gurudev:

“The children of today are the citizens of tomorrow. To mould their thoughts and aspirations is the true fulfillment of education. Try to create in them self confidence to serve and act rightly in cheerfulness. Generate in them true affection in all their contacts. Inculcate in them some personal discipline and the true spirit of leadership”.

These guidelines are complete in themselves and all the Chinmaya schools run as per these guidelines. They cover following topics:

- 1) Management of the school
- 2) Classification of minimum qualification for recruitment



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- 3) Vacation and Administrative matters
- 4) Service record and miscellaneous matter
- 5) Leave rules
- 6) Accounting Procedure fees and funds
- 7) Disciplinary control
- 8) Provident fund, liberalized pension scheme
- 9) Admission, Award and Assessment
- 10) Examination system
- 11) House system and its conduct
- 12) Code of conduct for teachers and other employers
- 13) School community relationship
- 14) Student participation
- 15) Leadership training
- 16) Vidyalaya publication

Swamini vimalananda of Chinmaya Mission has prepared Chinmaya Vision Programme, which is based on the vision of the revered Gurudev. Emphasis is given in this programme on the physical, mental, intellectual and spiritual progress of children. It has four levels:

- 1) Integrated development of child
- 2) Cultural development
- 3) Patriotism
- 4) Global outlook

A manual has been prepared for this entire programme, and for the teachers' training. Parents' cooperation is also taken. Hundreds of thousands of students have been benefitted by this educational movement. Around 50,000 students are taking education from these schools. Students coming from the needy sections of the society are given C.E.C.S – Chinmaya Education Cell Scholarship.

Chinmaya International Residential School

Chinmaya International Residential School was established in 1996 at Coimbatore to give education in culture to students all over the world. Swamiji's vision of education was : "Education means the ability to see the whole world in unison working together with a macrocosmic vision". And he fulfilled it. He gave a message on the occasion of the inauguration of this institute, in which he said: Those who have gone abroad with their family, try to contribute there Indian way of life with the life style of their adopted countries. In his message he has appealed to the parents to send their children/wards.



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The vision of international Chinmaya School, in Swamiji's own words is: "The purpose of education is the overall unfolding, a gentle blossoming of the child, of physical, emotional, intellectual, spiritual level of his/her personality through education, complement academic excellence with character and personality development."

In school, CVP programme is followed for the value-education. Basic value-system of this school is as given below. This is a group of values and it is mandatory for the school to adopt it.

- 1) Placing the interest of the student first
- 2) Best of quality in everything
- 3) Preaching people with respect and dignity
- 4) Highest standard for integrity
- 5) Fierce pride in one's country
- 6) Thanking Lord for all that he has given us

"Jnanam sewa cha kaushalyam" is the slogan of the school. Logo is very educative. School's syllabus includes spiritual courses. For standard 5, 6 and 7 there are biographies of saints, daily prayer, introduction of Gita, Tulsi Ramayan; grades 10, 11, 12 have Chinmaya oath, I love you letter, Bhagwadgita.

The said school is affiliated to CBSC and I.B.O (International Baccalaureate, Geneva). Grades 11 and 12 are connected to higher education.

Chinmaya Institute of Technology, konnum (approved by AICTE)

This educational institute was founded by Swami Tejomayananda on December 16, 2002. Gurudev's vision for this was as follows:

- 1) You will be among the top self supporting professional education institute with global impact and strong local commitment.
- 2) Our practices will make us one of the most sought after institutes.
- 3) Our students who will be future professionals, shall inculcate in them the best business practices.

The basic values will be:

- 1) Social responsibility
- 2) Learning
- 3) Achieving
- 4) Caring
- 5) Sharing



Chinmaya Mission and various projects

1. Chinmaya Vibhuti project
2. Chinmaya Tapowan, Kerala
3. Chinmaya Aranyam, Andhra Pradesh
4. Central Chinmaya Vanaprastha Sanstha
5. Pitamaha Sadan
6. Chinmaya Mission Hospital

Chinmaya Institute of Management

Gurudev used to get invited to deliver talks by many management institutes. At that very time his dream was to open one institute himself. This institute is, of course, for the management-science like other institutes, but its syllabus also includes Vedanta's outlook. Various programmes such as Executive Development Workshop for corporation and colleges, Seminars, Guest lectures, research publications etc., are conducted here.

Chinmaya International Foundation

C.I.F was founded in April 1989. This was a very important phase of Chinmaya movement. It was inaugurated in 1990. It is a research centre of international level. The Arts subjects are Vedanta and Sanskrit Studies. C.I.F. is geared to function as a bridge between spirituality and science. The place where this is built, is the birth place of Adi Shankaracharya. Gurudev says about this institute “ Let the C.I.F grow up as a national institute of Hindu culture, gearing up to embrace the entire humanity in love and with great concern for their welfare”.

C.I.F is a bridge connecting spirituality and science. Its library has a collection of 10,000 books and is equipped with a computer. Researchers have the facility of lodging-boarding.

Chinmaya Service Project

In accordance with the slogan of Chinmaya mission its activities are going on relentlessly. Various service-projects are part of it. These are :

1. **Chinmayaranyam, Andhra Pradesh:** Swamini Sharada Priyananda is the founder of this. It was founded in the rural area of Andhra Pradesh—Ellayapalle. 17 generous people donated 24 acres of land for this project. Gurudev's vision behind this project is : “This Ashram would be a new type of Ashram where the poor and needy would be served with love and affection. It would set an example to the whole country to show how village upliftment should be done.” Sharda Priyanandani not only served the poor, she also made them cultured, raised their living standard, and concentrated on their spiritual education.



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In 1982 Satyakam temple was started with only two children. It has today around 109 children.

2. **Harihara school:** this was started in 1986 with 26 children. Children from poor background get education from grade 1 to 7. They are also given milk and lunch. Number of students here is growing, and Middle school has also started. A hospital is also built in Chinmayananda project, started in 1990. In 1997 Rural Reconstruction Programme was started. This project is a proof that the work of Chinmaya mission has the power of changing economic and social history of society. There are three Ashramas under the Chinmayananda project. These are; Chinmaya Sarda Tapovanam, Chinmaya Yoga Ashram and Gita Ashram. These are all busy doing the work of imparting spiritual knowledge.
3. **Pitamaha Sadan and Central Chinmaya Vanaprastha Samsthan:** The purpose of this project is to provide a quiet quality life to senior citizens. It is affiliated to centres at Tamaraiakkam, Struvani, Ellayapalle, Kolhapur, Allahabad, Siddhabari. It is like home away from home. Here, men are prepared to enter the Vanaprasthashram, from Grihasthashram. There are various training programmes for this.
4. **Chinmaya Mission Hospital :** In 1960 some disciples took a room in a slum-area and started a weekly clinic, which later became a hospital. Today, there is a facility for 200 patients here, and various services are available. The objective of the hospital is immediate human patient care at affordable cost.
5. **Chinmaya Institute of Nursing :** This was founded in 1986 to provide service-oriented nurses to Chinmaya hospital. This has recognition of Karnataka Nursing Council. It has the course of 3 years duration. Slogan of the institute is “Service to people is service to God (to Janardan)”. Classes are also held here in Indian philosophy, philosophy of Gita and personality development.
6. **Chinmaya Diagnostic and Research Centre :** This is located a little away from Calcutta, at Baswaria. Facilities such as X-ray, sonography, pathology are available. Therefore rural population does not have to go to Calcutta for these tests.
7. **Chinmaya Diagnostic Centre and Clinic :** This is at Chembur, Mumbai. All the above facilities are available here, and it is under C.C.M.T.
8. **Chinmaya Rural Care and Training Centre :** This comes under Tapovan Trust. Its work started in 1985, with the purpose of providing basic medical services in rural area. It has reached 278 villages and 1,50,0000 people can take benefit every year. The goal is empowerment of women and harmonious overall development. Various women-and environment-oriented projects are being conducted.



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9. **Chinmaya Sewa Centre** : This was established at Siddhabari. In hilly areas divorce is a common feature. Women are exploited in this process. To provide support system and to make them empowered is the purpose of this centre. It has three branches: Sewing centre, Carpet making centre and weaving centre.
10. **Chinmaya Human Research and Development Institute** : This centre is at Ranipat in Sikkim. It started in 1988. It is functioning in the field of rural welfare. There are training programmes for women –and youth- empowerment.
11. **Sewa-Inc** : This centre works from Washington. Educational scholarships are given.

Chinmaya Mission Projects

Swami Chinmayananda was a visionary and an excellent teacher. Intellectual and mental formation of human being is different in every age-group. Gurudev had a very deep study on how human 'sanskara'-system should be in accordance with the respective mind-and intellect-formation of human being. Related projects on this were:

1. **Bal-vihar** :

Gurudev gave a talk in Mumbai in 1987, on "Our children, our future". He expressed his outlook on children in this talk, which revealed his view-point, not only on children, but also on child-education. He says:" Outlook of today's children, their principles of life, their goals and aspirations, their ideals —all this needs to be guided and moulded properly, so that the world can become better organized and ideal, as per today's expectations. We have to keep in mind that children of today are the future of tomorrow, and try hard, to achieve better future. We have to make our children more thoughtful. We can see the goals of Bal-vihar in swamiji's speech "March of Future":

- 1) To train the children and induct among them the reverence for our ancient culture and inspire them to live up to it with correct understanding.
- 2) To create self confidence to serve and act cheerfully.
- 3) To generate true affection in all contacts, inculcate personal discipline and a true spirit of leadership.
- 4) To mould their capacity to express and assert their individuality.
- 5) To bring out their dormant faculties and detect defects, cultivate and improve their creative abilities.
- 6) To help them develop a healthy restraint over temptation in the atmosphere in which they grow.
- 7) To provide an atmosphere to grow with noble ideals, healthy emotions and physical discipline.



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Bal vihar started its activities in 1965 with the above goals in mind. There are a number of Bal vihar today, in the country. Attention is given for improvement in good conduct, emotional refinement, intellectual finesse and spiritual awareness. A child is helped to become a responsible member of society. Swamiji says, just as we need strong bricks to build a building, we need good human beings to create a good society. “Catch them young” he says.

Chinmaya Yuva (Youth) Centre

Gurudev’s vision behind this was to create an atmosphere of study for the youth, whereby they are exposed to the highest truths of Vedanta and at the same time they are able to exhibit this knowledge with excellence and perfection in their interaction with the external world. Through this youth-centre Gurudev wanted to build an army of youngsters. In 1975 he collected some young people at Bangalore and held a 9 days-long session with them. His plan to organize the youth became more concretized then, and Swami Haridas Chaitanya was appointed in-charge of the centre. His emphasis was on ‘Spirituality in Action’, which he called dynamic spirituality. Only the study of Indian philosophy is not enough, it is equally important to give expression to it in daily life. We need such dynamism today. We need to develop our country and transform it into the nation. And this, he believed, is a responsibility of the youth. His intention behind setting up this centre was spiritual, as well as social. His emphasis was on youth with high values in life.

He had great faith in the power of youth. According to him youth must look ahead, youth alone can dare looking ahead. The old will tend to look back and live in memories. The youth is ever full of hopes and plans, to build a new world to fit in their demands in life. We should collate and collect the knowledge of the past in the present, and build in accordance with the present, for beautiful future –that was his thinking. His conceptualization of the youth centre was a little different from other centers.

All these centers carried out various social, educational, spiritual projects. All India Youth Assembly meets every year. The projects in operation till now:

1. Blood Donation Camps
2. Visiting Orphanages
3. Personality development camps
4. Public speaking course
5. Sevak sadhana week
6. Abhanga Darshan
7. Chinmaya katha
8. Youth camps
9. View of education



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10. Pulse polio
11. Shravan sadhana on Bhagwadgeeta
12. Chinmaya youth festival
13. Patriotic song competition
14. Disha—carrier counselling projects
15. Camps on :
 - a) Mind your mind
 - b) Unfolding of Self
 - c) Total Self
 - d) Achieving success in exams
17. Drama – Yugapurusha
18. Projects on “My city is beautiful and awakening of national consciousness among people”
19. Parikrama – interschool cultural programme
20. Art of man-making quiz contest
21. Talks
22. Chinmaya Vyakhyanmala
23. One act play
24. Saints of Maharashtra
25. Indian Classical dance competition
26. Special coaching classes for 10th passed students

These are just a few examples. There are many more such programmes and conferences conducted in the auspices of 16 centres.

Chinmaya Study-classes

There are three disciplines under this. 1) Self study, 2) discussions, 3) reflection on the knowledge gained in class. A guide-book has also been prepared for the management of classes. Swami Dayananda says: “Study groups help you to provide opportunities for reflections”.

Swamiji has shown farsightedness in planning these courses. These are not a series of lectures, where only one person speaks and others merely listen. These are thoroughly interactive. All the members of the study class participate equally in the class. Once-a-week everybody gathers together and one person organizes friendly discussion. Swamiji has also given recognition to a correspondence course of one year. A joint syllabus of Chinmaya study programme is also there. Correspondence takes place directly with the Sandeepani centre. Answer sheets are sent to the Gurukul hermitage for checking. These courses started in 1963 and are running today all over the world.



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In this modern age of computer an E-Vedanta Course has also started. About its utility Swamiji says: “Once you have gained discriminative knowledge, run away from the study groups. Apply it to your life and realize the state of truth in yourself.” Swamiji had suggested a course of study in this connection. In course of time, due changes were made in it. Its division has been made as follow:

Part 1 : Basic Scheme of Study

For group study	For self study	For video viewing
Kindle life bhaja Govindam	Vedanta through	Viveka Chudamani
Tattva Bodha letters	Manahshodhanam (mind searching)	Sadhana panchakam purusha Suktam
Upanishadsara Narada	Meditation and life- bhaktisutra	Jnanasagar kenopanishad
	Geeta 1-2	
Geeta 3-6	Dhyanaswarupam shavasyaopanishad	Kaivalyopanishad Geeta 7-9 Geeta 10-11
Bhaktisudha Geeta13-15	Mundakopanishad,	Geeta 16-18, Saddarshan

Part 2; Advaced Study Scheme

- 1) Yoga vashishtha
- 2) Adwaita makaranda
- 3) Aitareya upanishad
- 4) Dakshinamurti stotra
- 5) Kathopanishad
- 6) Prashnopanishad
- 7) Taittiriya Upanishad
- 8) Mandukya Upanishad

Part 3 : CHYK Study Group

Senior CHYK	Junior CHYK	Self study
1) Self unfoldment	Art of living	Hindu
2) Art of manmaking	Hanuman Chalisa	Culture
3) We must	Art of God	symbolizing
4) Vibhishana Geeta	I love you	
5) Sadhana Panchakarma	Game of life	
6) Right thinking		

Chinmaya Devi Group

This project is for women. Woman’s image of mother is important. Because the process of good conduct—‘samskaras’ in society can continue only if mother power is kept awakened. Indian philosophy recognizes the powerful image of woman. This study group is expected to hold classes once-a-week. Like any other study group this study



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group also works at three levels. Swami Dayananda says: “Knowledge is acquired by inquiry and knowledge acquired should be free from error, vagueness and doubt”.

Bhajan Group and Vedic Recitation of Mantra-Group

Sadhakas get together on a fixed week-day and recite Bhajan, stotra, sukta, Hanumanchalisa, Tulsiramayan.

Jnanayajna and Spiritual Camps

In order to make the Vedanta Geeta philosophy reachable to all, Gurudev presented a concept of Geeta Jnanayajna. These are (held) mobile. Intention is to create awareness of the ancient cultural heritage of India.

Spiritual camps are residential. Study of religious scripts, Satsang (devotional assemblies), meditation are included in this. Swamis and Swaminis serve as Acharyas (teachers) in these camps, to give training in Vedanta on behalf of Chinmaya Mission.

This, in short, is an introduction to the Chinmaya mission’s activities.

Swami Tejomayananda

Presently Swami Tejomayananda is the supremo of Chinmayananda mission. He was born in Madhya Pradesh (India) in a Maharashtrian family, on 30 June 1950. He was known as Sudhakar Kaitwade at that time. He met Swami Chinmayananda at the age of 20, when he was a student of physics, doing MSC. Sudhakar was so much influenced by Swamiji that he took the permission of his mother and became a member of a Vedanta studies class at Mumbai.

When he completed this course of Vedanta in 1975, he was asked to supervise the work of some centres, including Bhopal, Kawnpore, Siddhabari. He became the first Acharya at Siddhabari Sandeepani Himalaya Ashram and was in charge of the Vedanta syllabus taught in Hindi.

Swami Chinmayananda gave him Sanyasa Diksha on 21 October, 1983 and he was named Tejomayananda. He was appointed Acharya at the hermitage of Sandeepani sadhanalaya at Mumbai, where he taught Vedanta course in English for two batches. Many of his disciples are renowned Vedanta scholars and teachers. He was sent to a centre at San Jones in America in 1981, and also became Acharya at Chinmaya Mission, Verul. Subsequently he started looking after various Chinmaya mission projects based in North America.

After Swami Chinmayananda’s Mahasamadhi (final communion with the almighty)) in August 1993, Swami Tejomayananda returned to India and took over as the supremo of Chinmaya mission. He immersed into this new role easily and humbly, and has since been following the ultimate goals of his Guru. He is of progressive thinking and has the



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ability of taking quick decisions. Following schemes were implemented under his able leadership and guidance:

- 1) Chinmaya International Residential School at Koimbatore
- 2) Chinmaya Centre of world Understanding, New Delhi
- 3) Chinmaya International Foundation, Kochin
- 4) Chinmaya Heritage Centre, Chennai
- 5) Extension of Chinmaya hospital, to provide more facilities.

Swami Tejomaya keeps an eye on various activities of Chinmaya Mission, and simultaneously travels all over the world to hold Jnanayajna at various places every week. He propagates knowledge of Vedanta in Hindi, Marathi and English. He becomes popular with the people he comes in contact with, because of his soft nature and skill of quick repartee. The bhajans (songs of worship) sung by him are very popular and they touch the hearts of people. He has done writing on many original Sanskrit scriptures. These include: Bhaktisudha, Jnanasagar, Manahshodhanam and Jnanaswaroopam. He has also written commentary on ancient science scriptures like Kapilgeeta, Yoga Vashishtha, Upadeshasar, Drig-drishya-vivek and Sad-darshan. He has also translated Swami Chinmayananda's commentary on Bhagwatgeeta and Upanishads from English to Hindi.

He is one of the leading personalities, giving discourses on Vedanta in the whole world. His exemplary intellect and scholarship and knowledge of Vedanta easily intermingle with ideal qualities of Bhakti. He is a living example of striking balance between Bhakti and knowledge.

Chapter 2



Real education is transformation of knowledge into wisdom which is then used to curve out a strong character.



Chapter 2

Concept of Education

A great deal of literature is available, based on speeches of Gurudev, and written by him. Studying and researching this work, and extracting the cream of principles of education from it is a huge task—it is like churning the ocean and taking out educational wealth from it. Thinking from the point of informal education, the entire literature is educational. But from the point of view of educational principles, we can certainly throw light on some of the principles therein.

1) Education

Gurudev is not only fundamentally spiritual, he also reinterpreted the philosophy of non-dualism (Adwaita Philosophy). His views on education are clearly comprehensible through his books. In his book (Art of Man Making) “Manav Nirman ki kala” he has expressed his views and his disappointment about education. He says “ Today we see improvement in general ability or capability of common man, thanks to education all around, but the ability to apply knowledge in your work-field has not increased. When knowledge produces this ability, it is the ability of making use of knowledge in day-to-day living.” We can see from this statement that Gurudev did not approve of just bookish knowledge, he expected knowledge to improve man’s general work-caliber. There is a divide in education and life in modern education. Students are not encouraged to connect education with life and experience.

In the same book, he has emphasized the process of reconstruction of personality. He has described two such processes:

1 Re-educating intellect in the right values of life

2 Re-aligning of Mind

Body, mind and intellect are constantly undergoing change. But the element which enlightens these things is unchangeable and eternal. Brain is where mind and intellect are located. Education of brain is essential. It is necessary to know what place we have in the entire planning /scheme of elements, living beings, happenings around us, and what we think about the events surrounding us. There is an invisible power behind this ever changing play of life, which remains unaffected by destruction or death. Knowledge and awareness about this brings about new vision of life. This is the education of heart. Intellectually we appreciate moral values of life, praise them, but when the time comes to put them in practice, our actions are of such low level, as if we are uneducated. This is contradiction. Knowledge is necessary, but sufficient education is also a must. Sometimes we see, that teachers and so-called cultured well educated people behave



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worst than uneducated and uncultured people. In this context, Gurudev has talked about co-relation between knowledge and action, between preaching and education. The path of gaining knowledge is human. When scientific knowledge of science is gained through the medium of thinking and contemplation, and it is studied for some time, it gives new dimensions to our actions. This means, that only the knowledge-gaining is not important, studying it and thinking about it is equally important. When all this enters our action, true concept of education is brought into practice. He has effectively described the difference between education and preaching or counseling.

Direction is not education. Direction is necessary, and it is also available easily, but our goal is education. It can be achieved through reflection. Instructions /directions are given from outside but education is gained it is not given. It is something, which keeps burning in the heart of pupil, something internal and protected by the Guru. We have today many institutions giving instructions, but we do not have educational schools. There are instructors available, but very few are true teachers. It is everybody's duty to educate oneself. Instruction is objective, education is a subjective phenomenon kindled in students and maintained by the teacher.

Among all the definitions of education, made by educationists and philosophers, this one is the most apt and comprehensive. Philosophers advocating non-dualism emphasized on the manifestation of man's best qualities, but these best qualities constitute the internal elements maintained by Guru. By giving such conceptualization of education Gurudev has made valuable addition to the concept of education, which is very important. Education is something that has to be achieved, it cannot be forced in from outside; from this point of view, education is a natural phenomenon or natural process.

Gurudev has connected the ability to gain opportunities with education. He has made a definition in the article 'spiritual signpost' as hereunder: "Education is nothing if it does not train our faculties to capture all our opportunities, to be useful to all other and to be always happy with ourselves". Education has got a new angle by gaining opportunities, let others be benefitted by it, and gain happiness to oneself through this action. He has tried to connect the knowledge gained by him, with the world. It is considered important to establish connection between the education and the world and the knowledge outside. In this connection he says: "If we are providing more and more joy to ourselves, it is certainly the daily test of our growth and progress, and of our open-eyed adventures in the living of these sacred pages". When we become more and more useful to others, we can believe that our education is going in the right direction. From this respect, education means to develop tendency to give, to share, to serve.

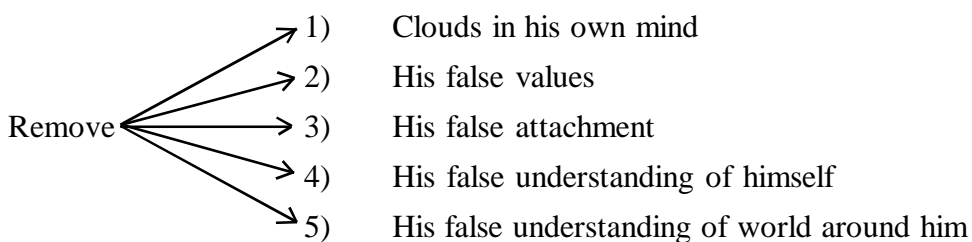
In the biography of Gurudev "Journey of Master" there is a reference to his speeches. His speech in the teachers' conference reveals his view on education. While defining the true education he says, "Real education means the transformation of knowledge



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into wisdom which is then used to carve out a strong character”. Education should produce good character. Similarly, knowledge should be transformed into wisdom. The process of transformation of knowledge is important, and the character formed through this process will undoubtedly be strong.

Gurudev has described one incidence in the article “ On True Education”. He met his friend on the street, who wanted to take home a stone which was lying on the floor. This friend was a sculptor. Both the friends carried the stone to his studio. Gurudev went to the studio after a few days. He saw, his friend had made a beautiful sculpture out of that stone. When he asked, what was the secret of that sculpture, the friend answered, “This beautiful sculpture was hidden inside that stone, that was lying on the street. He had only removed the ugly, shapeless part from it. What he said further was still more important. “When this stone was lying beside the street, I had seen the idol of Krishna in it.” That artist had the necessary vision. He saw a sculpture in an ordinary stone. According to Gurudev, this is real education. Giving more and more information, more and more instructions to children is not true education. It can, at the most, only be pointing back to existing rules . He goes beyond this and gives definition of education “Merely adding one more instruction, providing more and more data, is not education. The place, where information is imparted, can be called institute, not school. School is where we bring out from a student the beauty that was already inherent in him, which we, as parents, did not recognize. In every student, there is an inherent beauty which is hidden. This is the strength of man. This beauty and this strength should get expression through education. Education is expected to have this capability. This is the creative task of education. Today, we teach everything in schools. This kills the creativity in children — creativity to produce new things, which is the expression of their mental beauty. This expression has to take place through natural process, not by stuffing information in the brain. For this, some elements in their personality have to be wiped out. But which are these elements? Following diagram will clarify that:



Personality

Spiritual education can do away with the above mentioned factors from the child’s personality. And sooner it is done, better it is to make his life beautiful.

Gurudev has written an article “Help yourself”, in which he has thrown light on things such as literacy and cultured behaviour. According to him while indulging in worldly matters we get ourselves into difficulties and expect help from others. We do get help



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or we also help others in such trivial matters in life, that leads us to believe that even in our internal organization we can get help from others. If some outside source is helping our development, it cannot be called education. Teachers, books, laboratories are necessary, because they provide conducive atmosphere to gain knowledge. But that is not enough. If schools and colleges could impart real education, all graduates would have become cultured and well-educated. But unfortunately, it is not so. All graduates surely are literate, but not necessarily well-educated. The ultimate goal of education is self transformation. What we need is not transfusion of ideas, but transformation of ideas. For this, one has to make one's own progress. One cannot depend on others for it. He has suggested the path of meditation for this. According to him in outside world there are no friends, and no enemies. All these are within us. Sometimes ego existing in our personality refuses to act/work in accordance with the guidance of our personality of intellect and follow the discipline. It then becomes the enemy of our spiritual aspirations. On the other hand, if our ego is simply following the good instructions of our intellect which are in our interest, such personality will become our friend, who is helping us in our self development. That is why meditation is so important. It was only through meditation that a common – normal boy from a Bengal university grew up to become Swami Vivekananda. After living incognito for eighteen years he emerged a brilliant, luminous person. It was because of meditation that the prince of Kapilavastu became peace and compassion incarnate and came to be known as famous Bhagwan Buddha. Meditation brightens the flame of life. It spreads a new spirit, a new enthusiasm and power in the personality. The tired, broken inner personality gets a built-up and becomes its own creator. Such a personality, which is a result of meditation, rules over the entire happenings around its world.

This description tells us that self transformation means education. While talking about this approach to education, in order to fulfill the goal of self-transformation, Gurudev has suggested the path of meditation. We come across the similar thought in his article "Why the number of unsuccessful people is more?" (Chinmay Chaitannya, March 2005). It is not enough to gain knowledge; one should know how to implement it in life. It is not enough just to admire ethical values of life, one has to also live up to them. On one hand we indulge in big talk about Shantras or scriptures but we behave like animals. That is why, only knowing what the 'Shastra' says is not enough, we have to know where, when and how to apply what we know. Such a conduct is not easy to follow, it takes lot of efforts. He gives the example of the music for this. You may be having good knowledge of music, but that does not mean you can sing or play good music. For that you need a long practice. Similarly, you have to put into practice the knowledge you have gained through books.

As a solution to all the above, he has suggested spiritual education. He says that spiritual education would help the student to unveil his beauty. If it is done early in life, it gives a permanent, beautiful personality. He has given one more definition in the article "Change your thoughts" Man is bad or good because of his mind. You are good if your



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mind is good. You are bad if your mind is bad. Mind itself is not bad or good. Your thoughts make your mind bad or good. If thoughts are good, mind is good and if mind is good, then man is good – that is the equation. We know or name the pot or the container by the product we keep in that. The same pot can be a sugar pot or a salt- pot, depending on what we keep in that. Similarly, if mind is filled with good thoughts, it will be recognized as good mind, and that person will be known as a good person. But if mind is filled with bad thoughts, that person is considered a bad person. In his article on definition of education Gurudev says that to make the thoughts good is called good education. To make this happen, we need to practice what we have learnt. This is not happening today. Schools and colleges have become institutes giving information. Schools and colleges have become institutions giving instructions. Teachers only give instructions, so they are mere instructors. They only stuff the minds of children with more and more data and information. All these educational institutes should try to beautifully shape the future of their students. They should see how their personality can develop, how their thought-process is developed in a nice way. If man can transform his thoughts, he can transform himself. For that, these institutes have to go beyond the prescribed curriculum, keeping the goal of ethical and moral development of personality. This would need dedicated and inspired teachers. “We must have teachers who must be inspired and feel pride and joy in teaching. Education is not in the textbooks, not confined to classrooms. The living examples of right type of teachers and the mighty men of the status of Saint Dnyaneshwar carve out the character of the children.” It is necessary that students get to know such great personalities and saints. Schools should have the statues of saints in their complex, to inspire students to think of their good thoughts and deeds after entering the school and looking at these statues. We tell the students what is good, but we fail to set examples from within us. Gurudev has expressed his disappointment at that. Small children listen to us only when they see us setting an example of good behavior before them. And this has to be done also by the teachers. Children remember digression more than main lesson. They will remember digressions in the form of model examples and learn to change themselves. Changed thoughts change the personality – Mahatma Gandhi changed after his experiences in South Africa. He consistently followed and practiced noble thoughts and became Mahatma. Real education starts with such cultural activities. That does not mean, one need not study modern sciences. All the branches of modern sciences have to be studied in detail, comprehensively. But while doing that we should not forget that character depends on the quality of human beings. Temples can be of help, in this respect.

Thus, we have seen, how education can install good thoughts, and consequently, good mind and character. This is well achieved by living examples and actual behavior. . Valued Based Education—in its foreword Gurudeo has appealed to do some re-thinking about today’s education system and try to bring about the required change in it urgently. Today’s education system may be equipped to face professional challenges, but it does not raise the ethical standards and quality of life of students. Though he has expressed this opinion in 1988, it will not be wrong to say that situation has remained the same till



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today. He suggested that the education should be value-based. It is expected that education improves the value-base. where he says, education has to develop values like equality and co-existence. Education system has to promote values like peace, humanity, variety of culture. Hence it should include issues like tradition and cultural heritage.

Gurudeo has said in teachers conference, “Today teachers are like a means of stuffing information on a subject in children’s heads and taking it out at the time of examination. That is not education. Education is something that makes a man wise, builds his character. Teacher’s character and personality is important in education system. Teacher should not only win love and respect of students, he should also have emotional warmth and intellectual caliber. Without these things, the impact on students, of whatever is taught, is not long-lasting. Gurudev’s knowledge and observation about the mentality of different age-groups was also stupendous.

This concept of Gurudev is manifest intensely in his article “Our Children –Their Education – a National Challenge” –(Tapovan Prasad, June 1996, pg 6.) He says, “Today’s children are different. They grasp things quickly. They have gathered different qualities in themselves to face the challenge of fast life of modern age. Modern science and technology is making fast progress. Its propagation is also happening speedily. Our children have to keep pace with this modern situation and they are being molded accordingly. Nature has given them the necessary (increased) strength for that.” Further in the same article he has talked about the concept of education in accordance with different age-groups. While doing this he has kept in mind the fact that a child of today is a citizen of India tomorrow. Man’s education starts when he enters this world. This is the condition of education before birth. We are not even aware of our existence in this world at this time. Struggle starts when after taking birth we start experiencing things through different organs. We discover our capabilities through this experiment and gain equilibrium of organs. This is child’s infancy. When it starts seeing and observing things, it is the condition of his self-education. A child is always in search of things. About this condition Gurudeo says, “The child’s endless wonderment at things, its steady sense of inquisitiveness, its silent but very thoughtful attention to everything said and done around him is his world. Its experiments with love, affection, anger, jealousy, instincts of acquisition, grabbing, fighting, kindness —the entire gamut of emotional activities is the next stage of his life. During this time (the real)education starts and this highly impressive period is the most crucial time in building up the child’s entire future.”

This is the pre-primary condition of child (nursery level). In this stage he should have happy, energetic, loving ambiance around him. His ideals should be noble deeds, admiration for them, introduction to beauty in human being. Ability of adapting to abstract things is less, so he needs to have visible expression of nobility. “Touch the children, tell them that you love them, that they are beautiful, intelligent, noble.” This needs to be done frequently. Display your tendency to make sacrifices. Let them see that you are ever ready to help others. All this will help in wider and healthier development of his mind.



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Teaching is a 24x7 profession. Students are excellent observers. They especially observe such teachers closely, whom they really love. No action of such beloved teachers is meaningless for them. They observe and their actions are reflected in their own behaviour.

A child is ready to go to school at the age of 5. While talking about this age, Gurudev says, “Now his limbs are steady. A healthy child has enormous energy to burn up and therefore it needs frequent refreshments to replenish the energy drained away in playing, running, fighting, crying, screaming and also studying a bit.” During this period efforts should be made to shape his behaviour and his character from the point of view of social development. He should be encouraged to make progress in his knowledge and ability. Art and handicraft classes bring shine to their personality and produce creative atmosphere. Even a naughty child should be treated with love and affection. It can be punished in front of other children, so that they get lesson in discipline, but this should be done with the only objective of setting an example.

A child should be given lessons in noble values at the age between 5 to 10 years. Because in this age child is stretching his emotional and intellectual abilities into ever widening fields. This can be done through the medium of stories. It can select its idols from the stories, whom it can respect. Mythological stories are to be made comprehensible for children. We can also include stories about great leaders and activists. Or stories like those of Panchatantra. Things like recitation, mass chanting, group songs will also be useful.

In the age group of 10 to 14 they should be given literature that will bring about positive changes in their thinking. They will enjoy books like Geeta.

From 15 to 18, help them to sink their ideas into their own minds. Give them incentives when they work harder. Shyness should be carefully removed from their minds. Encourage them through noisy compliments and real rich presents, for what they have tried to express. Do not criticize for their mistakes. Give them space, let them grow up. Do not pressurize or hasten them.

18 to 20 age-group is that, when physical and mental development is complete. This is when they need to develop the habit of deep thinking and comprehension. Accordingly, steps should be taken from the point of view of practice and meditation, whereby they discover, all by themselves, that with diligence and practice they can control the mad on-rush of their own wild and crazy mind. In this age, chanting prayers for some time will be helpful to realize that man needs self control if he has to control his own mind. There will not be beauty in their actions without moulding their minds in this manner.

After this, in the age group of 20 to 25 they have to be guided towards the supreme things. They should be taught Upanishads —especially Isha and Kathopanishad. Similarly, chapters 2, 3, 5, 9, 12 and 13 of Geeta should also be taught to them.



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If we determine this course of action, we will be able to successfully accomplish the task of educating our children properly. They will have the ability to face challenges in life and profession, from the point of view of inner values of life and outer objective science. This should be a secular education. Will we be in a position to chalk out such an education charter?

The said article is given here in detail, because this is a short sketch of formal education, drawn by Gurudev in his entire writings. Like Plato had given an outline of education plan in accordance with age-groups, while laying down the ideology. In different age-groups, man's needs change his opinion. Awareness and sensitivities get wider. He had studied these aspects thoroughly and we see it's reflections in this article. He has talked about man's stages as follows and has given education plan accordingly:

- 1) pre-birth stage
- 2) infancy 0 -3
- 3) nursery stage 3-5
- 4) primary stage 5 -10
- 5) middle stage 10 -14
- 6) higher middle stage 15 -18
- 7) higher education 18 -20
- 8) higher education 20 -25

He has talked about the specific features of each of these stages and given suggestions. We find in his thoughts balance between Indian philosophy and modern science. Man must be a master of knowledge, but he must also be the master of wisdom. There should be a good balance of knowledge and wisdom in man's personality.

Gurudev has given a very appropriate description of today's education system. He has expressed his disappointment about the fact that we are only providing information to the children in the name of education. He says, "In our teaching centres knowledge is stuffed into the students. They attain proficiency, but cannot rise out of the gutters of poverty and inefficiency." He was concerned about how to get out of this situation. We won our freedom, but we could not create equilibrium in our inner personality. That is a sad state of affairs. And this is so because of wrong education system. Education is not bringing about harmony in the personality of young people. In the article "Symmetry of beauty" he says, "In modern education intelligence is necessary. Some develop intellectually very high, but they can be individually very ugly persons. Because there is only intellectual development, there is no emotional development. Head is developed, and heart remains ugly. If heart is not developed, every intellectual fool is emotionally zero." This is a sad situation of education system of today. The solution to this is balance between heart and head. In Geeta, such a man is called Yukta purush, means integrated person.



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In his commentary on Taittiriya Upanishad he has candidly described the bad state of today's education system. He says, "We can very easily recognize the first-rankers when we enter an assembly-hall of any university, because they are invariably very slim, lack-luster, tired-looking people. On the other hand, a healthy looking, energetic student may have passed in a third class by sheer bad luck.

This is due to the mismanagement and lack of coordination in education system. It is possible to bring about both intellectual and physical development simultaneously, and that should be the purpose of education before any educationist in any country.

These thoughts on education resemble those of Swami Vivekananda. A person once said to Swami Vivekananda, "I have read Bhagwadgeeta, but nothing has happened." Swamiji retorted, "You have gone through the Bhagwadgeeta, but has Bhagwad-geeta gone through you?" Education has to get absorbed in students, and it should be displayed through their deeds and actions. That is why, only giving information and instructions is not education. In his book 'World and you' he says, "Our education has given working skills but we lack in using those skills in our respective fields. Ability means making proper and maximum use of acquired knowledge." The youth today likes to plan things. They also want to work. They have innovative ideas and they try to remove the shortcomings that they see around them. All this needs to be guided properly. They need to have the ability of studying various issues and grasp them. That will give them mental harmony, improving their work culture. They can become more creative and productive.

In chapter 2 of Geeta there is a commentary on re-construction or re-edition of mind, which is being ignored today. Westerners still have to find and accept the concept of re-edition of mind, but here in the East, we have convinced the world about this much earlier. Gurudev says, "India had adopted this approach even before the foreign educationists determined the path of education in India, in their own interest. Our approach had been the foundation of our national education plan for generations together. Mecale's educational experiment was tried on Indians, and today's weak generation was created. But before that, we had started the activities of Gurukul, where lessons were given in good values and humanity and efforts were made to take care and maintain the golden Age of Hindu culture and heritage. Our students, who completed their school-curriculum and professional training, and entered the world outside, had good idea about what place they have in this world They did not get cheated or did not go astray in life, nor did they believe that life is a treasure of mysterious wealth, or a secret cave waiting for us. Today when the students come out of the university after graduation, they have a feeling that they have got degree or education, but they have not got the knowledge. We can see such comparisons between the earlier well-educated people and the half-educated, misguided people of today. In his book "Spiritual Culture" Gurudev says, "It is a duty of educated people today to see that they do not just give factual knowledge or scientific theories to the modern generation, but teach them to



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inculcate the ideals in life. In olden days these things were done naturally, the Rishis did not get any special training for this, or the men and women of the house did not have to take out extra time to do this.”

In the analysis of 8th chapter of Geeta Gurudev has given a definition of educated person. “A truly educated person never forgets his good values, they become inseparable and integral part of his personality and one can smell and feel the fragrance of those values in his every action, word or thought.” This gives us an idea, what the real education was according to Gurudev. Only sending a child to school is not enough. Developing basic learning skills is also not education. Getting good marks in a particular subject or field is not education. Knowledge is not cultivated like that. It alone does not develop the analytical approach of a person. It could very well be a job-oriented education, which does not necessarily teach you lessons about how to live life. To be literate and to be educated are two different things. The ultimate goal of education should be transformation.

In the article Education and Religion (Tapovan Prasad, Aug 2003, pg 6) Gurudev has connected education with religion. He says that in order to fulfill any duty you need to have character. Lack of good character is the biggest enemy of freedom. So, education in any country must help to re-build the character of its people. Character is of utmost importance to any person—big or small. The process of building of character goes through various procedures, which are as follows:

- 1) Doing
- 2)Feeling
- 3)Knowing
- 4)Becoming

Doing

External disciplines in our movements and contact with the world of objects around (the civic law) and the common rules of conduct, etc., bring about rhythm in our doings — our physical movements and personal relationship with other physical bodies , both things and beings, are harmonized thereby, to create a happy society.

Feelings

Our individual emotional life is so educated in cherishing love, kindness and tolerance towards others around us, that we develop emotional balance and create a sort of collective harmony.

Knowing

Once intellectual equanimity is developed and maintained, right character building takes place. Discipline at the level of thinking should be the goal to be achieved by every educational scheme. Thinking capacity develops in a free and ideal atmosphere. If the nation is given a goal that can inspire the genius of the country, there is an



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electrifying influence all around, under which we can find a mighty flare of constructive doing of progressive feeling and creative thinking from the most unexpected corners.

When religion (Dharma) is understood and followed properly, physical doing, mental feeling and intellectual thinking –these schemes start functioning. Any education-system which is not based on truth of principles or on religious elements, cannot inculcate good values in students –such as polish of culture, nobility of heart, alertness of intelligence.

While establishing the connection between religion and education Gurudev says, “Education sans religion and philosophy is but a technical training that may bring out trained hands, hearts and heads, but not educated men who alone can count in the rediscovery of nation.”

In all these matters philanthropists have an important role to play, it is important, what they think about this. In the commentary on Taittiriya Upanishad Gurudev says, “in order to create a scheme of high quality around us and in society it is necessary that we give some practical and factual knowledge, or some mysterious established truths and also some values and ideals of pure life to the developing and progressing generations. To train them to implement these in their personal life is the duty of the educationists.

His view about education system is clearly expressed in his article ‘Youth Fortification’ (Chinmaya Udghosh —Sept, 2005). Man is an animal who takes a long time to create himself. 9 months in mother’s womb, one year in her arms, and then many more years under the parents’ guidance and vigilance. At the age of 12 he realizes that he can come to his own judgment but he does not know how. This is to be taught to him. Because this is the age where he is discovering things, he has discovered one tool—he has become aware of his intellect. After he finishes his education by the age of 20-22, he should be given professional training. It is only by the age of 25 that a student becomes equipped with the right understanding in a particular profession in life. At this age he has to know how to apply his intellect. Because when he enters (adult) life, he is surrounded by all kinds of challenges, which nobody can stop. Today, it is generally believed that the outside world is capable of giving us happiness. This wrong conception took roots in the West since the 15th century, and now it has spread here too. In the modern education system we have developed the world at the expense of individual. As one grows, one encounters three issues:

- 1) How to face and solve the problem?
- 2) When it is solved is it normally right or wrong?
- 3) Is it beautiful or ugly?

Only the first question has an answer in today’s education-system. All the universities teach how to solve problems—whether they are financial, technical or political. But nobody teaches whether they are ethically right or wrong, that is the sensitivity of mind.



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We do not know what is unethical, and we do a certain thing thinking it is right to do that. There is lack of sensitivity about what is good and what is bad, or what is right and what is wrong. When we are faced with a problem, the only available means of solving it is by corruption. Thus, we slowly become corrupt.

There is dirt all around us – cities, villages, roads, houses, colleges—everywhere. We do not study about the beauty. Art and literature are deteriorating. Who are the substitutes for Tagore or Raman Maharshi? Are such men being made now? Why is there poverty and dearth in every field? How can we revive and bring about the old beauty and the genius of this country? In the West, genius is an accident. Newton is an accident of the western world. But in India, it is not an accident. A normal prince became Buddha. Narendra of Calcutta became Vivekananda. Today, such personalities are not in the making. Because nobody has got the vision. Everybody wants money. Everybody wants house, property, belongings. Nobody abroad wants to buy Indian goods, they are not up to the mark any more. We think the whole world can be cheated. We need to follow ethics in all our deeds. Success is not good without moral integrity. I am wondering as to how do we exist as a nation!? This is the challenge we are facing today. And Swamiji has appealed the youth of the country to face this challenge. Modernity of a person depends on the harmony of his personality, but this aspect is ignored by the education system.

There is a close relation between education and decent conduct (Susanskara). While explaining this in the commentary of the 8th chapter of Geeta Gurudeo says, “a true well-educated person never forgets his Sanskaras –good conduct. It becomes a part of his personality and its beauty is displayed in each of his actions and words. Such a person can become a great person, a master mind. His actions are all selfless and thoughts have the fragrance of love. His feelings are transformed into kindness. Culture starts deteriorating when we forget all these things. Then even the brave people like Arjuna become weak-minded. They become intellectually incapable, mentally broken and do not have the strength to face challenges of life.

In short: Swami Chinmayananda was not happy with the present education-system, which increased the knowledge but did not help developing the skill to implement that knowledge. He was seriously concerned with the lack of ability among Indians to put in practice today's education. He was not satisfied only with the general personality development through education, but expected education also to do the harmonized, balanced development of personality, re-construction of personality. For this, re-educating the intellect and re-organization of mind, was more important. Education, according to him, should give knowledge about knowing, what role and what place one has, as a human being, in one's surroundings. Knowing this was more important for him. He did not agree with just intellectual discussion on values of life, he insisted on bringing them in practice. And it is just this aspect, that is slipping out from the education system of today. Today, behaviour of so-called educated people has become of low



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level and he expressed his anger about it. He has given special emphasis on pondering and reflection in the process of education. His concept of education is knowledge + action-oriented education. He differentiates between education and counseling. True education is extremely important. Changing approaches and attitudes of educational institutes today make him angry. They are no longer the institutes, imparting education in real sense, they just give instructions. He was fully aware of this reality. Like other experts of non-dualism, he too emphasized on the idea that education is an expression of the best qualities. But what is different is that the power or the strength is secured by the Guru. Here, the Guru has an increased responsibility. He said, through the means of education various capabilities of man progress. He has also emphasized on the creation of happiness, and connecting the education with the whole world. Undoubtedly, the thought behind it is, our education should be of use to others as well. It is important “to Give, to Share, to Serve”. Knowledge should be transformed into wisdom. Production and creation is also involved in the concept of education. Today’s education is information-oriented, students are given more and more information. However, that is not real education. Education should help a person to give expression to his inner beauty. Emphasis should be on expression. Negative elements which have entered human personality should be removed and inner harmony should be there. Education is self-transformation. It is not just education taken in school and college. A person should get to know himself/herself. This can happen through meditation. Self transformation is possible only through meditation. Re-construction of man’s inner personality can happen only through meditation, this is his firm belief.

Education should enable people to imbibe basic values and principles of conduct and this is exactly one finds missing in the society today. That is why, just bookish knowledge is not education, that which is not brought into practice, is not education. It is not enough just to have knowledge about music, one needs to do regular riyaz—practice. He has suggested the path of spiritual education. In the concept of education, he has given prime importance to the mind. He says that man is what his mind is. Therefore, the thoughts, which make the mind good or bad, are very important. Education should give proper direction to thought. That is good education. Change in the thought-process has to be in positive direction, that is education. It should help developing the beauty of thought, leading to the development of character. This needs good, able teachers. Teacher has to follow good traits and values in life, that is an important aspect of education-system. Through individual education, the fate of India can be changed.

Gurudev was a staunch patriot. His love for his country can be seen in each of his thoughts. He emphasized on various things in the context of education. Similarly, he also insisted on ‘Sanskriti-education’—education about good conduct, about cultured behaviour. He also insisted on modern science. He was particularly aware of the fact that education is the means of inculcating good thoughts. Today, education gives higher degrees and posts, but does not raise the quality-level of life. Because it is not value-based. Students are just stuffed with information, which they vomit out at the time of



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exam. Development of values does not take place. Modern generation is very intelligent. Their grasping power is also excellent. Drawing attention to this fact he has explained what are the different age groups and the relevant education to be given to them, what kind of principles of good conduct they should learn at which stage. He has given a diagram on this, sharing his thoughts about inner values of life and outer objective of science. He has also proposed Secular education through his philosophy. According to him person with good conduct or good dispositions (susanskarita) is educated and cultured person. He does not accept the principle of factual knowledge or wandering theories. He insists on the ideals of life, for which he advocates path of study of religion. Doing, Feeling, Knowing and Becoming, according to him, are four pillars of character. He has thought about these pillars in the context of Study of religion. Religion and Education are connected with each other. Creation of beautiful mind should take place through theological studies.

2) Objectives of Life

From the point of view of educational philosophy we see the reflection of objective of life in the objective of education. If we look at different philosophers, different sub-branches in education, we find that the goals of life as described by the respective experts, reflected in the goals in the context of education. When we think about education systems of various periods, we see this happening – objectives of life get reflected in the respective education systems, in ancient, medieval and modern age.

Gurudev has laid down the objectives of life. We can see guidelines about these objectives in every word of his literature; but here we have only considered those objectives that are reflected in his thoughts about education system.

In his book 'Dhyan ani Jeevan' (Meditation and Life) while talking about the narrow objective of life he says that we spend our energy in vain in earning and spending. Each one of us is after a single objective. We want nothing but pure and total happiness and peace and this we endeavour to achieve by enjoying the mundane objects through our sensory organs.. But it is not possible in this world, where happiness is sought in the worldly things —this happiness is not real, not lasting, it is verily short-lived. It ends quickly. Then we blindly multiply the same efforts to make ourselves happy. We keep nursing one desire after the other. Run after fulfilling more and more desires and get tired and become unhappy. The chain continues till one day we leave this mortal cell of body and this material world which is the source of all mundane things of so-called happiness.

These outer, material things do not have the ability to give us happiness. That happiness is superfluous and momentary. But man does not realize this and keeps after this narrow objective during his entire life. Entire human species is fully engrossed in the task of achieving this narrow objective of life. Gurudev does not appreciate this. He tells us that the cultural and spiritual development is more important than all the materialistic



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wealth. This he calls 'Atmonnati' — development of self. In his analysis of the 3rd chapter of Geeta he says that prime objective or duty of life is not the earning and collection of wealth and its spending. Life is much more than that. Material wealth or success is just the means to achieve that ultimate goal of life. They are not the goal in themselves. We must make the maximum use of the existing situation and try to achieve spiritual and cultural progress. This needs right action. Right action will reduce the knots and the burden of Sanskaras and then self development will begin. This is only possible in case of a human being. Because only human being has the power of discrimination and this discrimination power makes him different than other living beings. Through this ability he can differentiate between true and false, right and wrong. Constant use of this power strengthens his intellect and becomes the means of self development. Thus, it becomes the objective of life to strengthen this discriminatory power. Man should aim at inculcating in him the ability to do right action in life.

In his analysis of chapter four of Geeta Gurudev has stated that self revelation is the ultimate objective of life. "Self realization is the aim of life. Development of man is not possible without abandoning the greed that spoils mental balance. When man achieves this discipline of mind, he gets engrossed in thoughts of self-realization and achieves victory. So, to reach this goal of self-realization becomes his ultimate sensitivity and exciting joy of life". In Indian culture there is emphasis on performing five kinds of Yajnas or sacrifices for self development. These are: wealth sacrifice, penance sacrifice, Yoga sacrifice, Swaddhyaya (self study) sacrifice, and knowledge sacrifice. Swamiji approves these actions.

In chapter four of Geeta he has mentioned ultimate peace as the purpose of life. That is the goal of life. Peace, that has no diminution, that is endless. Every living being tries to get the maximum joy out of all his actions in life. From breathing to consuming food, to the collective efforts of having hold on the global market by destructive means and war are all means of the weak and poor human being to get more and more happiness and pleasure. This is true, not only of man but also animals, birds and plants. In short, man works because of his strong desire to get supreme and ultimate happiness. If the whole world is trying to achieve this and to retain it when achieved, the objective of the world is complete happiness, where all struggle and conflict end. All wishes get fulfilled. All thoughts come to an end. Thoughts get inspiration through the desire of enjoying happiness. While these thoughts are making efforts to get fulfilled in the outer world, they manifest themselves through every-day-activities of life. When one achieves complete happiness, restlessness of the mind and fatigue disappear. So, it should be the goal of life to achieve complete happiness and complete peace.

Human mind should arrive at such destination, where all its inner conflicts have ended. This can happen only by achieving happiness. Happiness gives peace. But this depends on man's desires, his actions take place according to his desires.



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In view of the above, we can name the objectives of life as follows: 1) To blend our desires with good dispositions, 2) to get inspiration for action of high virtue, 3) putting an end to the confusions and perplexities and 4) to gain ultimate peace.

A) Quest of Divinity

Man considers the search of Divinity to be one objective of life. Man is originally divine. Gurudev is a spiritualist. His thoughts support non-dualism. That is why he believes in the magnificent, divine, pure form or countenance of human being.

But man is not aware of this purity of himself. He must recognize it. In the analysis of chapter four of Geeta Gurudev has given the example of electricity to clarify this point. He says, we can say that electricity is eternal and permanent. Because it existed even before the scientists discovered it. And even if we ignore it or do not pay attention to it, it is going to be there, it will not perish. Similarly, divinity within man is not going to perish, even if man does not accept it. It is the objective of man's life to discover this divinity.

B) Achieving Complete Happiness

To achieve complete happiness is the purpose of life. When or how can this happen? In his analysis of chapter five of Geeta Gurudev has expressed this view: Man has to achieve perfect harmony within himself, then only he becomes capable of living a happy life. Instruments of mind and intellect, which can sing song of harmony are being neglected since the ancient times, they need to be organized. Gurudev expressed his concern about this neglect of mind and intellect. Development of mind and intellect was considered important in every age. It was always considered significant. Accordingly, efforts were made in that direction. But today the kind of behaviour or conduct of man we see, it cannot be said that this development has happened as it should have been. The development that has happened is not positive. This is an important purpose of life, and to fulfill this purpose it is necessary to give up things like anger or jealousy. Because that is in a way decline of human personality. "Desire or wish is like a snowball sliding down from the high peak of mountain in the deep valley of mind, speedily heading towards the outer material world. When the speed of this snowball is hindered by obstacles, before it reaches its destination, it collides on those obstacles and breaks into pieces with a big bang—that is anger. Intensity of anger depends upon the intensity of our reflection on certain subject. The one who has achieved victory on the feeling of happiness and sorrow, who has become successful in being detached from the outer materialistic world, does not have the desire to win or lose anything that is sad or happy. The mind which does not carry any desire, does not have feeling of hatred, it is alien to him. This is a disease which is very powerful and difficult to resist. So, a person who has won over this disease can live as an independent person who can have true and lasting happiness in this world of incompleteness. Only such a person, who has learnt to give up Vikaras or perturbations like anger and hatred can become truly and completely



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happy in life. This is the key for happy, joyous life. This is the big, main road, the royal road. The six enemies of mankind —shadripos — are the major obstacles on this royal road. There is a chain of these enemies on the way of life. But the one who breaks this chain and moves ahead becomes successful and truly happy, whose life is worth living.

C)Self-Restraint

“Art of Man Making “ is a book based on Gurudev’s preachings. In this book he has talked about the objective of self-restraint. He says, “Man has many unrestrained tendencies and although it is a natural phenomenon, winning them over is the indicator of human strength. Self restraint is necessary to give boost to one’s working-skill. This results in increased efficiency and work-skill. Gurudev says that self-restraint is important because it boosts the work-skills. If the accumulated strength of the self-restrained person is directed towards creative activity, it will support the social progress, consequently progress of the nation. If the production-ability is to be enhanced as per the modern policy, if national production is to be increased, we will have to create an army of such self-restrained people and divert their accumulated strength towards nation-building.

But he has expressed his disgust about the fact that today’s youth does not have this self-restraint, which is a dire need of today. Because this era is an era of inner and outer conflict. He tells some measures to increase self-restraint. It is the objective of life to have restraint on mind. The youth today is living constantly under all kinds of attractions and enticements. Therefore, one has to try always and be inward looking. This inward-looking path is very effective. Gurudev was a great visionary. He had anticipated the explosion of attractive and enticing things, and feared that in such condition, youth will be outward looking, losing the creative or work skills.

With lack of self restraint, man’s degradation begins. If you do not have self restraint, your life starts degrading, you are always thinking of material gain, lust, desire. From desire comes anger, enticement, loss of memory and finally destruction of power of discrimination.

Only solution to this vicious circle is self restraint, through which one can attain one’s well being. One can make one’s inner personality powerful. Man becomes great thinker, he has purified his thoughts and has acquired restraint over his organs. Control or restraint is not destruction or suppression. By means of training and reeducating mind one can have mastery over mind, leading to self-restraint and peace. Gurudev has put forward a welfare approach for man’s progress. Today, man has surrendered before lust and has been possessed by desires. He has let his organs loose. Human organs are not getting proper training. That has its repercussions on the next generations and they are becoming uncontrollable. In this context, thoughts of Gurudev are of utmost importance. In his book ‘Vedanta in Action’ he says that there is duty towards yourself to live with self-control, to eat and sleep properly, to exercise your body, to maintain a loving and peaceful



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attitude towards all and to educate yourself more and more in your Shastra knowledge. This alone can bring sweetness in your words.

D) Experiencing Self

The ultimate goal of life is to gain self realization or to experience your Self. While talking about it in his book 'Art of Man Making' Gurudev says that self realization does not just mean to be aware of high level of consciousness, it also means, to ignite that magnificent flame and keep it constantly alive so that it will make the surroundings lighted magnificently. That will change our attitude towards life. It does not remain self-centred and egocentric. There emerges the feeling of global affinity and unity. This feeling of being one with universe with is the sacred offering of bliss, abode of peace, temple of contentment and satisfaction. The ultimate goal of life is to experience that eternal indestructible self. Having attained this high level of consciousness one does not turn to desire, greed, lust for self interest.

When Gurudev posits his thoughts on experiencing self, we become aware of the high level of his own experience. Experiencing harmony or being one with universe at spiritual level makes man universal, which creates the feeling of co-existence within him. Discovery of self enables non-duality with the universe and inferior feelings have no place in mind. This approach towards life changes the thought process in man. Three virtues are considered to be of importance for experiencing self. These are : 1) determination and resolve, 2) unparallel faith in the set goal and 3) self restraint for success.

One has to consistently adhere to these virtues to experience the self. One would then start loving the universe also. Because the act of experiencing self is the act of becoming aware of the fact that this awareness is not separate from the all pervading cosmic consciousness. One, who has experienced this, realizes that that awareness of cosmic consciousness is the crux of the diversified universal being. Such a man, because of the feeling of being one with that awareness of cosmic consciousness, cannot but love others as much as he loves himself. For him, love for the universe is not a skill to be learnt, or the formality to be followed. He does not have to attain anything. That is just his perpetual faith. Love for universe becomes his lifestyle. Such a man is a global man –the man of the universe.

E) Attaining Peace and Happiness

We have seen earlier that to attain happiness and to have the experience of ultimate peace should be the aim of life. There are thoughts on both of these aspects in the book 'Meditation and Life'. Peace is a condition that a person has experienced, that is a mental condition without sorrow, experienced as inner peace. This peace is accessible only to such a person who has turned his back to the outer world, has become introspective and has observed and noticed the things that are taking place in different



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conditions of mind. One cannot do this till one is totally engrossed in fulfilling one's own desires and accepts them as the values of life. Even one's desires for worldly pleasure are the root cause of many kinds of sorrow. And that is also the beginning of the chain of our self-suffering. Desires for worldly pleasure create storm in mind. This condition causes the deterioration of mental peace. They give birth to thoughts, thoughts give birth to deeds. These deeds result in bringing about experiences of happiness and peace in human being. So, more the desires, so much more are the thoughts. More the deeds, more disturbed or unquiet is the mind. On the other hand, if desires are less thoughts are less, deeds are less and mind is peaceful. So, if one wishes to attain permanent peace, one has to give up desires. Purpose of life is to attain complete satisfaction and happiness, which is not dependent on outer things. One must live with this feeling. That requires power of discrimination, understanding, introspective mind. Today there are several challenges before the mankind, and the biggest challenge of all is the materialistic challenge. Indian philosophy has an answer to this. Common man's life is tossed between peace and war. The world has been marching ahead since a very long time, but man is unable to determine its age. Man has unsuccessfully tried to dedicate his life for the reconstruction of the world. If man is interested in creating an ideal world —Ramarajya — man must actually live the basic spiritual principles. For that, one needs to offer the common programme that the Vedas have taught us. Then only the atom bombs promising the destruction and hydrogen bombs promising gigantic floods will get together for us and deliver peace and happiness instead. Everyone should try to complete one's own education- process. When hundred people will come forward to get the experience of truth and live accordingly, those hundred people can become a group of the world's saviors. Their spiritual life is the only answer to the worldly challenge of atom bombs and hydrogen bombs. For this we need to change the blood-soaked values like greed, lust, selfishness, outwardly desires. Instead, we have to accept divine principles or values like love, generosity, compassion and introspective meditation. It is possible for us to do away with our weakness in terms of values, and surge forward towards divinity. This is the path of world perfection through self perfection.

If we think about the above analysis, we realize that Swami Chinmayananda considers peace and happiness as things dependent on each-other. They are the foundation of human life, but they are not dependent on outer elements; it is the condition of human mind. In today's fast and hectic life man has lost this peace and happiness and he is constantly searching it in the outer materialistic world. But he cannot get these things permanently from the outer world. And that is the big challenge of today. The capacity to face this challenge lies only in religious and spiritual activities and in high moral values.

In Chapter 3.8 of *srimad Bhagvadgeeta* says, "We are living in an age of unprecedented violence, caught up in intolerance, blind faith in religion, fights and frustration. There are big challenges before the values like ethical conduct, peace and welfare of all.



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World over, and also in the country, on local levels, there is an increasing number of people believing in violence. There is a dire need now to determine time and place for the education on peace.”

Philanthropists today are also feeling the need for peace and so National Core Group has given an independent scheme called Education for Peace to the education-sector. We find the root of this scheme in the thoughts of Gurudev, who is an advocate of Indian Philosophy. He told us to follow the path of moral values for establishing peace, . This can only be done by developing ethical values in children and youth. Teachers have a significant role to play in this. In Geeta, Arjun’s mind became peaceful when his attitude changed. His fear of outer calamity reduced and he became happy.

F) Freedom from sorrow in life

If one has to gain happiness in life, one would have to take retirement from sorrow. Gurudev has dealt with this subject in the book ‘Meditation and Life’. He says that marital life means restrictions. Man becomes lustful and greedy while living mundane life. His eyes are always tearful with the pain of grief. He is constantly struggling with the incompleteness of his personality and sweating it out, to meet his needs, always looking dissatisfied and unhappy. He is confused, fearful of the presence of his death, and has become ugly and sad. Every act of a person in outside world is an attempt to express himself as more complete than he possibly is. His curiosity, his struggle, his wish and his action—each of his thoughts and his words—it is all an unconscious effort to regain his completeness. But the sad thing is that this world with its inappropriate elements and living beings is not a place to search for eternity. So, he is perpetually trying to be happy. All actions of worldly life—individual or collective, those of man or of animals, have one single purpose—that is attainment of happiness, freedom from sorrow. This fear of sorrow is very natural, so that is also there in man. Only way of getting out of this pain and sorrow is to come out of one’s ego and attain higher stage of mind. This progress of oneself enables one to experience the feeling of ‘Shivoham’ (I am that ultimate Brahma) and he goes beyond the outer conditions. Then he is happy. Gurudev asks, “Don’t you get tired of earning wealth, spending, storing and pulling on, crying and screaming, unfulfilled desires and successful love, wasted feelings, expectations that have remained unfulfilled, and the rest of such treacherous life? How long are you going to search eternity/imperishability in undesirable worldly objects? Stop your search now. Control your explosive feelings and emotions. Forget your frustrations. Be harmonious. Go in search of life. That will end your sufferings. This freedom from sorrow is life. To attain harmony with self is life. The re-discovery of ourselves by ourselves will give us peace and light of knowledge. This is the purpose of life.”

Thus, we have learnt that introduction with self is freedom from sorrow. This can be called re-comprehending yourself or knowing yourself once again. After this, man gets



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to know his true self, which is a happy self. When he experiences this, he is truly relieved of his suffering. Modern education syllabus has included one sentence of Gurudev Ravindranath Tagore. When we find and win over ourselves, that is the highest joy. Reintroduction with oneself establishes a kind of binding with the entire world, which is important for human development.

G) Attaining Divine life

To achieve divinity in life means to attain sublime, divine life. In the book 'Meditation and Life' Swamiji has expressed his thoughts on this concept. In every mortal human species lives a conscientious man who has got salvation through knowledge. Just as there is butter in milk, there is divinity in man. When an intellectual thinker stops getting enticed by outer attractions of various organs, that is the time when the curd is ready for churning. Divine life churns the incomplete life of man and extracts butter, that is the essence. Divine life is a systematic way of living certain noble values of head and heart. It is a steady process of renouncing the negative values of material life now being lived, and accepting the positive values of divine life. This divine life can be attained only by living it. For that you have to follow the principle 'Start by starting'. You have to free yourself from mind and intellect and look at yourself.

There is divinity in every personality, only he/she is not aware of it. To be aware of it, one has to have the ability to witness or observe oneself indifferently. Without being able to look at yourself as an indifferent observer you cannot recognize the divinity within you. For this it is also necessary to be introspective and that is the goal of life.

H) Choosing the Right Path

In life, one should aim at being able to choose the right path. In his book 'Jeevan Jyot' (Kindle of Life) Gurudev has mentioned: There are two ways in life—clear path and free path. Easy, comfortable way is our dearer, agreeable path and welfare path is the better, superior path. At every moment in life man has to choose only one path. Dearer path makes him happy, it attracts him and lures him to follow. On the other hand, salutary, propitious path based on the order imposed by religion and religious ban faces resistance from human mind. Dearer path bestows momentary self satisfaction to the man. But at the end of it there is sorrow and disappointment. On the other hand, the pious / propitious path is disliked in the beginning. But it later takes one to the superior happy life and self satisfaction. Superfluous mind selects the first, easy path. But determined man of discrimination chooses the other, better path and takes mankind to eternal happiness.

Entire human species always face this question, which path to choose. It should be the goal to develop ability of making right choice and act accordingly.



I) Rehabilitation of Personality

While contemplating about the goal of life, we come across an incredible thought about rehabilitation of personality. In 'Jeevan Jyot' Gurudev says that man's personality is made of four levels : body, mind, intellect, and consciousness. Of these instruments, mind and intellect are experiential . When these instruments are fine-tuned, when they have developed harmoniously, there is a good and perfect communication in human life. Shape and size of every human body is different, but the basic ingredients in the body are the same. The elements in human body that never change are mind and intellect. We make use of these two elements in the body in our daily activities. But unfortunately these things of human personality are neglected and are decaying in today's world. That is the reason, why man's descent has begun. There is resultant confusion in society.

Man's personality is determined from the quality and the texture of the fabric of his mind and intellect. Man can develop his personality by training the mind and the intellect. By doing this he can improve the level of his mind. He develops his subtle discretionary power and keeps cordial relationship with the outer world. This is called rehabilitation of personality. For this, he has to study the nature of his internal instrument—mind, and know its place and its function in the institution of human body. But today we see, mind and intellect are separated from each other. We do not see the discrimination and thoughtful action. Our actions which are dependent on our whims and our moods are harmful for our well being and progress. This is the fall of man. We can get valuable help of philosophy in doing rehabilitation and readjustment of personality. In order to keep good, unspoiled relation with the world it is necessary to keep mind and intellect unspoiled. Rearrangement of personality is a measure to gain peace and progress of man and for man's revolution. This path is important in the development of the nation. Because nation consists of its people and these same people are instrumental in building the nation. When a person follows guidelines given by each religious scripture of the society and the country, and does rearrangement of personality, he strives for the peace and the fame of all the people and that society and that nation heads fast towards prosperity. So, reconstruction of personality is the reconstruction of the nation.”

In Swami Chinmayananda's concept of life-objective there is harmony between objective of life and objective of nation. In the context of personality development he has presented following novel ideas, which he has explained in detail:

Rehabilitation of personality

Readjustment of personality

Rearrangement of personality

Rebuilding of personality (Reorganization)

This has been done keeping in mind the development of nation.



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As said earlier, the mind and intellect of child has been neglected in the education system of today. Modern education system may have thought of physical, mental and intellectual development, but the mind of a child is ignored. Process of mind-building does not happen. Intellectual development does take place, but children do not develop discretionary power. Due to the neglect of mental development and emotional development we do not see all round development in the child.

J) Achieving Balance of Personality

Personality development is important, but at the same time, maintaining the balance in that development is also important. Gurudev says that in outer world man has to fight with every living being. Internally also we become slaves of all kinds of desires. Due to outer pressures and internal confusion we are constantly under stress. Challenges outside make us suffer. When we keep living in such condition, life gets divided in many parts. We have to face many situations which create hatred in our minds and we start finding solutions. Elements such as anger and protest weaken the personality, making outer challenges look stronger. This means, rather than facing the challenges and fighting them bravely, we make ourselves weak, giving them a chance to crush and destroy us. We have to increase our inner strength before we come to this situation. We have to have a harmonious dialogue with the situation. We have to widen the horizons of our mind. We have to have all-inclusive, wider perspective of situation. When all this happens, we will start feeling our problems small and petty. Till such a time that we remain in the habit of looking at our problems in a self-centred manner and from individualistic point of view, the problems become big. But when we look at the same problems from a broader perspective, they start appearing petty in nature. Therefore, it is important to accept the outside world, and also important to develop the balance of personality.

We see today, at every stage of life we have to face problems, challenges, difficult situations which make us uncomfortable. But by facing them, by accepting them we can have the balance of mind and balance of personality in the true sense. Man is lacking today in facing up these challenges. While facing these challenges the element of socialization gets nurtured. It helps to increase man's participation in social activities..

K) Accomplishing Plan of Perfection

This should be the grand objective of life. When we look at the nature we realize that our different ideas of name and fame, confusion about their value and complications of problems of life—all this must have some plan behind it which is quietly doing its work. Awareness is there at every step from the very bottom level of development to the completely developed level. To have this awareness should be the peaceful, divine and vibrant objective of life.



L) Development of Inner Personality

Gurudev has done extensive and detailed study of human development. There is a separate chapter on this in this treatise. But the aim of life of a human being is to make this development happen. But this is an inner personality. He says in his book “Secret of Action”, that man comes into contact with the outer world through the means of mind and intellect. If these instruments are defective, one will not be able to get peace and happiness from outer elements. Therefore it is necessary to develop man’s inner personality. For that, mind and intellect of individuals have to be regulated, disciplined and perfected. Since man’s personality depends on the quality of his mind and intellect, it can be developed by controlling the mind and training the intellect. If inner instruments of human personality, mind and intellect are developed, then outer happenings cannot affect the peace and stability of mind. Even today we do not give importance to rehabilitation of personality. We give preference to development and beauty of external world. We find guidelines on this in the religion.

M) Rediscovering Soul

This is a significant goal of life. In chapter 6 of Geeta Gurudev has told us when the reinvention of soul occurs. We know the materialist world on the body level. On emotional level we only understand feelings of other people. Similarly, from intellectual level or level of thinking we can understand the thoughts storming other people’s intellect. When a person goes beyond his intellect, he reinvents his divine nature. When he sees from the level of spirituality he sees his own being all pervading and everywhere. When a yogi sees himself in the whole world, he does not think about things like whether he should love his left leg or right! Everyone loves all parts of one’s body, because he experiences his close relations with all of them. When I recognize my own self and start seeing myself everywhere, the whole world becomes so harmonious with me, that it is me everywhere, all the time! Such a *me* is a very compassionate person who gives much more to the society than he takes from it. He creates much more in proportion to the toils he has put and the pains he has taken. Love for him is inspiration whereas compassion is life. This thought is comparable with the modern thought known as Education for co-existence.

After all, the self in oneself is existent in the whole cosmos. This is man’s own rediscovery and that is the reason he considers himself the cosmic soul and then

various constituents of the universe become his parts. As a consequence he tends to love all his limbs excessively and considers this as the ultimate mission of his life. Learned man attains the completeness or wholeness. Not only because he has gained the knowledge of self or has experienced self but because he has been able to connect his life with the universe at every level and consequently has developed an integrated whole personality. That is why rediscovering self and resultant development of integrated personality is the goal of human life.



N) Spiritual Development

Spiritual development is the ultimate goal of human life. This goal has the acceptance and approval since ancient time. In fact man struggles strenuously in his life in order to gain this wholeness or completeness. This matter has been dealt with elaborately in the book “Meditation and Life”. If one wants to become prosperous and wants to gain riches in life he has to work for it. Without doing some toil he cannot have it. Similarly, in order to attain spiritual development one has to have some steady means and those have to be authentic and honest. After having treaded through varied paths of experiences man becomes curious about the ultimate truth. Having gained good and bad experiences of the universe through the multiple births he develops some expectations and in the process of expecting fulfillment of his aspirations he meets his tragic end. Kith and kin do shed tears, flowers and garlands are offered but all this cannot make him alive. Going through all such experiences the living being develops itself and gradually reaches the highest stage of thinking. Then many questions begin to storm his brains. What is the meaning of life? Why was I born? What is the ultimate goal of my life? Is life only a time-interval of the fruitless struggles in between uncertain two ends in the form of birth and death? At this juncture only one observes the mortal living being knocking at the blissful field of the gate of threshold of divine life.

To relieve oneself from the insufferable and tiring clutches of selfish harshness and meanness caused by desires and also from the trap of cravings and greed is to regain

one’s independence, which is one’s birth right, and contentment and which, in fact, is the indicator of the harmony in all the living being. Spiritual development is possible only through divine life. Devine life is a technique of self perfection. This recognition

Of self is a crowning victory of life. This is vision of God. At this stage man remains unaffected by outer-worldly dualism. In this condition man is already a superhuman.

All power, all knowledge and all capabilities are his.

Gurudev’s thoughts in the book ‘Jeevan Jyot’ are on the same line, where he says that man is made of physical, mental and intellectual components and of the consciousness which illuminates them. When man establishes oneness with natural personality, he lives as a living being with a body. He always occupies himself in earning and collecting worldly things. At physical level desires are never ending. The more we get engrossed in desires, more intense they get. So, the person who lives at physical level is always confused and possessed by desires. A level above that is the emotional level. Mind of a man at this level is broad enough to seek other people’s well being. He gets highest satisfaction from the feeling of love and brotherhood for other people. As a result, material needs turn their back to him. With increasing progress and development man gets more and more united with intellect and his discretionary power also improves. He forgets his emotions and desires. But conscience or awareness is in the heart of man.



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His physical, mental and intellectual actions move around it, and awareness itself is static like spokes of a wheel. But after all the changes and movements, he becomes one with awareness. Thereafter he does not get mesmerized by the wonders of sensory perceptions, feelings and thoughts and establishes full control over himself. It is the goal of human life to recognize this element of awareness.

In every experience of man these four elements of personalities are inherent and in order to gain the subtle attributes of personality man is willing to give up broader elements of personality. For his mental satisfaction he is ready to do anything. With more subtle personality he gets more satisfaction. When we become one with our subtlest personality, we easily go beyond the world of our broader personality, beyond its joy and sorrow. Till today, religious leaders have tried to create the society, that is physically healthy, mentally happy, intellectually sharp and financially sound.

In human life march towards progress is important. Man's actions are in accordance with whichever form of his personality he unites with. As he gradually heads towards the subtle, he does not hesitate giving up the gross. Like a soldier who sacrifices his life for his country, he becomes close to the divine objective. This is his real progress. Truly educated person never forgets his Sanskaras — good conducts or good dispositions. They become part of his personality, and bring fragrance in his thoughts, words and actions. Similarly, a person who is aware of his divine nature, can go about in the world as a master mind. His actions are all submerged in selflessness. His thoughts have the fragrance of love. His feelings are blossomed with kindness. When a person fulfills his duties expected by society, he does not just remain an honest member of the society, he is also a culturally developed person, who is able to take a leap forward towards his spiritual level, spiritual peak.

In chapter 2 of Geeta Gurudev has given guidance on how objectives of life can be obtained. He says that if, in any field, a person can work on his wish with consistency and concentration, he shall definitely be successful. But unfortunately one cannot restrict one's thoughts successfully in one single track. So he feels as if his objective has become shaky and blurred. Since the goal is always changing, his determination of reaching that goal also keeps changing. Such an undecided person can never be successful in any endeavour. For any creation, only action is not enough; it also needs thoughts. The biggest tragedy of our time is that we have ignored this fact. Our actions get the strength and the feeding from our power of thinking. When this thinking power gets strangled and weak, the power activating the outer deeds also loses its strength and becomes weak. In order to achieve one's own goals in life it is important that his focused and concentrated thoughts flow freely through his enthusiasm and vigour.

O) Achieving Mastery over Self

This objective is described very well by Gurudev in his book "Meditation and Life". He has beautifully put the summary of the whole philosophy in one sentence: "Any person,



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who has achieved mastery over himself, will gain mastery over the world.” But today, the situation is that man has become a slave of lust and luxury. As a result, he is incapable of facing outside challenges. He cannot react powerfully to the outer challenges. He cannot accept easily experiences of life. That is why he is flowing with the stream of life. It is Dharma which teaches us to lead a life in which one has established mastery over his own self. According to Gurudev one who has gained mastery over his own self is a live institution in this world. This mastery over self relieves one from the slavery of conditions and never in his life has he to face sorrow or failure. Because of this mastery over self he, as if, goes beyond the level of body and ascends the sublime height of the existence and knowledge and enjoys peace and contentment. Such a person enters the prosperous field of the eternal bliss. In this age man has become prone and used to distresses and mental furies and outbursts. That is why he keeps brooding and lamenting over his plight. He, at that time, does not dare accepting the path of mastery over self.

The path of Mastery over self, which is expected by Gurudev, is a situation which is earned with efforts. This situation of ‘I am that supreme being’ is the strength of man, that is, in a way, his empowerment. Person, who gains this power, can achieve victory over outer world. However, he does not suffer the consequences of outer distresses, perturbations and Distortions on the mental, physical and intellectual level and he experiences unique happiness. In today’s materialistic world these thoughts of Gurudev are a guiding factor. This style of gaining mastery over self does not teach us to run away from life, but to be choosy and select your way of living intellectually. Things are changing constantly in any field of life. Man faces many challenges all the time. One should be able to make use of these challenges and one should learn to win mastery over oneself, and over outer world.

In the same book, on page 13, Gurudev has explained how one can achieve this mastery over self. He says, even if we are experiencing the outer world through our body, our instruments — mind and intellect — are the ones who are having that experience. One will see the outer world more clearly, if one gets rid of the defect in eye-sight. In a situation where mind and intellect are kept in good condition, and we are disciplined enough to do only right actions, then we can bring in necessary corrections in our faults that we experience in the outer world. So all the schemes for bringing about improvements in oneself should be directed to strengthening and disciplining our emotional and intellectual feelings.

P) What Is Human Life?

An important objective of human life is to progress. While defining human life Gurudev has said, life is a continuous process of a particular objective, excellent variety and strict methodology of logic. Each of us is leading a particular type of life and there is a specific cause for leading that type of life. Even if we do not know the cause but the effect is visible. Our present life is one of the innumerable phenomena taking place in



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our eternal existence. As ultimate peak of the process of his theory of evolution Darwin had envisaged a generation of superhuman being. Accordingly, the life which human being is living and which is full of the series of various challenges, is to be lived by the man till he attains the evolutionary stage of superhuman.

Gurudev has beautifully summarized life while commenting upon Kathopanishad. “Life is a series of challenges”. Every movement in life we are trying to answer a question — should I, should I not do? We encounter allurements one after the other. Future becomes present and makes us flat, and runs over us only to dissolve in the eternal past. Our intellect and discretion are summoned to independently evaluate every moment and pass judgment about living-and non-living things. Worldly things have limitations, so they cannot remain the same even for a second. They get together and formulate various kinds of shapes and figures. In the context of this ever changing creation a thinking animal like man is challenged to determine his relationship with life, and to keep taking new decisions every moment, to maintain this relationship.

While analyzing objective about man’s evolution, in the analysis of Ishawasya Upanishad, Gurudev says that according to Darwin, evolution can be measured by the intellect displayed by each living being and the completeness of it’s body-formation. But according to the spiritual masterminds of Upanishad, measuring scale of evolution is the result of power displayed through physical and mental instruments of living being. In Vedanta philosophy experts have visualized three types of all human beings except stone age man or Ashma-manav: 1. Animal-man or Pashu-manav, 2. Manushya-manav or human man and 3. Ati-manav (super-man).

The stage of animal-man can be defined as slow and insensitive stage of poor knowledge and men of this stage are slaves. Always immersed in troubles they have no values and are atheists. In their opinion religion and spiritual penance mean nothing. Among them, some evolve soon into different, next superior stage — human man stage. Such a human being is considered suitable to live spiritual life. In Vedanta we find description of some scientific ways of evolution from the stage of human man to the stage of super-human. The basic rituals of all religions of the world indicate various penances which enable animal-man’s evolution to the human man. In higher studies of religion like discretion, ethical and religious good conduct, absence of lust, meditative penance we find such an all-round and all-inclusive plan, which helps us achieving self evolution from the stage of human man to the stage of super-man consciously and speedily. This is the objective of man’s life.

Here it is expected that after taking birth as a man he should do his own development. While describing how to do this Gurudev says, “Kill, rob, — save your own existence

at any cost –this is the rule of survival of the lowest living beings from the lowest animal-kingdom. But when man takes birth as human being nature warns him that if he keeps living adhering to the animal life-style, he cannot evolve much. Fight with



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your natural tendency, do not indulge in theft and robbery, do not kill, do not steal—even if you are on the threshold of death! Bear it, not quietly, but bravely. And do not give up the values of life like love, compassion, kindness, pity. Because this is that way, from which man will get access to the kingdom of prowess and can claim his right on peace and happiness of superman.

Atimanav or superman was conceptualized by Darwin, but we see its manifestation in the thoughts of Gurudev. Man cannot achieve this Atimanav or superman position without getting into the subtlest condition. When he thinks about himself only on physical level, he is (acting) on the animal-man's level. In order to attain the Ati-manav or superman's level he will have to delve deep into the core of his personality. That means, for that his inner development is important. And this is the objective of his life.

Q) Love

Love is the central point of all religions. Gurudev's thoughts in the book 'Anamol Moti' are very enlightening. Just as a flower needs the sun, human heart needs love. Any deed or action is an expression of love. Love is a noun and a verb. Love is power. Abundance of love even converts drawbacks into beauty. If there is love in the heart of a man, his life becomes beautiful. Indeed, the entire world is infatuated by love. But the doors of man's heart are closed. The amount of love a man gives to others, same amount of love he receives from them. Creation of this love, and to preserve and nurture this love is the objective of life. Without objective, the supreme qualities of man cannot be expressed. The commitment and devotion that is needed for attainment of this objective is more important than winning that objective. Running is more important than winning (the race).

R) Achieving Peace

In his address to the United Nations on December 2, 1992 Gurudev has laid down an important point in this connection. That is, "Why are we not competent to bring out solution to any problem in the world? United Nation did not come together till today to create peace in the world. Man has many achievements, and yet today also he is unhappy. Technology gave a boost to global communication. Knowledge and science did develop a great deal. But man is still not happy and is facing many problems."

What is the meaning of progress? What means development? Development of what? Development of the creation of the universe? Does man really attain peace and bliss from it? Why is it so that in spite of having everything no body is happy? We try and minimize the intensity of this problem.

But nobody ever really tries and makes efforts to reach out to the original source of the problem. Peoples' plight is just like a doctor who is not able to diagnose the ailment. With the progress in technology we have been, no doubt, able to discover many resources



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to minimize the intensity of pain . But we have not been able to find out the original cause of the pain or sorrow. Have we really been able to gain peace and stability. We have strived endlessly to achieve this. But in the wake of the present plight of the world can we say that we really are satisfied or contented. But Vedant has tried and fundamentally pondered over this problem. It can be said that that is a subjective science and this thought of UNO is the source of Education for Peace. The path to find this has also been elaborated by Swamiji in his address. That path is “Find yourselves”. This precisely means “Adapt yourselves to new environment.” We tend to look at the worldly faults with bad intentions and attitudes. The origin of such intentions and attitudes are our faulty concepts about the world. If a change is effected in our attitudes these faulty concepts and notions can be done away with. If such changes are effected in ourselves we will feel that the world also has changed. We will also be aware that there is peace in the world. This thought is the subject matter of the book “An Enquiry into Peace”.

In the book “Inevitability of Action” Gurudev has expressed very inspiring thoughts: “Discovering a goal and vision in life and a great ideal to be inspired, surrounding oneself to that ideal and working in the world outside seems to be the secret of discovering new dynamism in our activities”. That means that if we have a sublime goal to achieve we tend to rediscover our new work inspiration. We must have goal in our life so that we may look up to that goal and draw inspiration for our action. It is not only important to have fixed goal in our life, but equally important and necessary is to channelize that goal properly. Otherwise that goal proves to be uncreative. “Thus bring that entire energy focused into activity that is the highest creative action in the world outside.” That is why the secret of success is in choosing the appropriate model or ideal. Choosing appropriate model will depend upon the dedication towards the action and concentration in achieving the goal. This thought Gurudev has elaborated in the book “The Secret of Success”. According to him instead of fixing personal goal one should fix goal which is supportive to the progress of social welfare state. In the “Self Unfoldment” complete plan of achieving goal sets proper guide line.

2) Plan to Attain the Goal

A) Self cleansing

Man is standing between two worlds. One dying and other struggling to be born. Which is the world that is in-between, in the centre of these two? We can choose that. We are the makers of our own worlds. If we think that the world is ugly, then that is because we ourselves must be ugly. “We cleanse our hearts, we will find that the brilliance in the world is but a reflection of the brilliance within.” Outer world is an expression of our internal attitude. For that, self cleansing is important. A common man finds this process very difficult and complicated. For this it is necessary that one follows some qualities very rigorously in life. These are — living morally, maintaining ethical standards, religious virtues, and cultural values. True, we talk a lot about these qualities,



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but we do not bring them in practice. Without the implementation of these in actual life the texture, the quality of life does not improve. Their implementation adds beauty to our conduct. If we want to achieve stability, wholesomeness in life, this internal beauty has to improve. And individual perfection is the means for the total perfection.

B) Being Aware of the Continuity of Life

In the book 'As I think' there is an article entitled 'Continuity is Existence'. In this, while defining future, Gurudeo has thought about this objective. Continuity of life cannot be restricted to time frame. Time has flow. From past the present takes shape and from the present, future. He has given a new definition—*Continuity of past modified in present is future*. Nobody can stop this eternal continuity of time. Present is the meeting point of past and future. In the context of past, present is the fulfillment. With reference to future the present is not a helpless ending, but it is a deliberate beginning. That is why, present is huge capital for us. One should invest this capital very carefully and cleverly, then only one can get the benefit of it in future. This alone is the continuity and the necessity of life. To be able to do this successfully, one has to be aware, that "Community effect of the past is the present. To meet it properly will be the intelligent scheme of creating a happier and peaceful future. A person should have the ability and strength to face this present successfully.

C) Developing Ability of Dealing with Problems

Human life is full of problems. It is, as if, there is always a parade of problems before us. We have to deal with them very carefully, and we have to find solutions. Loss of wealth, or of near-and dear-ones is a very grave problem for some of us. But some people test their own abilities through such problems. They move away from their pain and face it. Such people are called Men of Destiny. A common man keeps struggling with problems and while doing this pushes himself in the grave of sorrow. This issue is dealt with in the book 'As I think', in the chapter 'Problem? Face it'. In the end of this chapter a challenge has been posed before man: Make a grave for all the problems. Do not allow problems to dig a grave for us. For a wise man even a grave is not a problem. He knows how to face it. Therefore, everybody has to learn the art of solving a problem – whether it is physical, mental, or intellectual. The objective of solving problems in life is a useful objective, especially in the modern age. Because in the modern age man is surrounded by all kinds of problems. These problems are attacking his life and preparing his grave. Man should have the strength to prepare his grave himself, and should not allow problems to do this job!

The above analysis points to the following things as man's ultimate objectives of life — according to Gurudev:

- 1) to bring about the development of power of discretion
- 2) to develop ability to do right action



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- 3) self-realization / knowing one's own self
- 4) to inculcate mental discipline
- 5) to treat desires (make sanskaras on desires)
- 6) to create inspiration for action of high level
- 7) to end mental unsteadiness
- 8) to gain peace and bliss
- 9) quest of Divinity
- 10) to gain eternal bliss
- 11) to gain self control
- 12) to achieve self realization
- 13) detachment from sorrow in life
- 14) to attain divine life
- 15) to choose proper path
- 16) rehabilitation of personality
- 17) to achieve balance in personality
- 18) to complete the plan of completeness
- 19) rediscovery of soul
- 20) spiritual development
- 21) to attain mastery over self
- 22) evolution of human life

All these objectives are the crux of Gurudev's thoughts.

3) Guru and Disciple and their Relationship

Guru Chinmayananda was the disciple of Swami Tapovana. He was a good disciple, who had imbibed his Guru's discipline, his knowledge. It is said that being a good disciple is the beginning, which culminates into being a good Guru. Gurudev was a good disciple, so he also became a good Guru. His relationship with his Guru was something beyond description. It was unique. He gifted immortality to his Guru through his knowledge, his work. Swami Vivekananda and Swami Chinmayananda are the valued gifts given to the society by Ramkrishna Paramahansa and Swami Tapovan — here disciples are as great as the Gurus. Gurudev has thrown light on the Guru-shishya relations through many of his books and speeches. He has narrated what should be the Guru's qualities, what should be the disciple's qualities, etc.

In modern age students are mainly taught worldly science. In this context, in a discussion with teachers and students on chapter 5 of Geeta, Gurudev has expressed following



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view: “Worldly science can be taught successfully to any teacher or student and can be stuffed in his /her brain. It is not necessary in this process for a student to have love or respect for the teacher. Teacher is just an instrument of imparting education. In modern colleges today, teacher is as vocal or as good an instrument as a black board, platform or a bench. For inculcating fragrance of good culture, ethical quality, or feelings like love, respect, devotion it is necessary to have closeness with the Guru, to nurture that respectful relationship. This will sound strange to today’s students as well as teachers. In today’s education system, teachers and students do not need to have mutual personal communication. Professors are mostly like machines, pupating the record of what they have learnt. They teach things, which students can also get on their own from good libraries. This vocal thrashing on both students and teachers by Gurudev is very revealing. Because he is spiritual, his analysis has more emphasis on the spiritual role of teachers and students.

Ideal Guru

This analysis is from chapter 4 of Geeta. A real Guru can immediately know the direction of the thoughts and the mistakes of his students from the questions they ask. He successfully deals with their doubts and queries, and brings their internal thinking process on right track, without the student knowing it. When a student keeps indulging with such intellectual fights with his Guru, the fragrance of the Guru’s completeness automatically gets into him.

Art Man Making

A real teacher guesses the doubts in his student’s minds in advance and gives answers to them. Teachers should inspire students to develop strength in them to experience things independently. A real Guru helps his student to keep the vigour in him alive by his own conduct.

Aitareyopanishad

All great people—all masterminds in the world have advocated that there should be a coherence between your thoughts and your words. If this is not followed, students will not be able to express their doubts before their teachers. If you express something what you internally do not believe, you will start living a scattered life, resulting in breaking up of your inner personality. You cannot produce beautiful music from a broken instrument.

Prashnopanishad

In this we find discussion on who is the real teacher. Gurudev says, one who is free from ego, pride, too much of self-indulgence, is always modest and well behaved. If such a teacher outwardly appears to be strict, his student will understand him and know his true nature.



Viveka Chudamani

He should have a heart full of compassion and kindness for his pupil, without it he cannot come down to the level of the pupil. If Guru does not have sufficient compassion for his pupil, both cannot have close relationship with each other.

In Viveka chudamani we find the description of a guru from spiritual point of view. Guru should see whether the knowledge given to the pupil is properly and fully imbibed in his mind, he should give him the initiation only after testing him on this count.

If a Guru imparts knowledge to an undeserving student, who does not have the necessary mental and intellectual qualities, it will be waste of his strength and energy. Besides, if an undeserving student gets spiritual and other related knowledge, he can misuse it, or use it, leading to self destruction, or destruction of the world, and that will be improper on part of a Guru. In any country when a person not caring much for the do's and don'ts comes in power, he creates terror in society.

A Guru should be a well wisher. He should not be just like a record-player, but should have his own experience. Guru should be a man of caliber. And he should be complete and proper in his conduct. A good Guru does not kill the power of independent thinking and discussion in his pupil. Good Gurus have always nurtured this debating skills in students.

Meditation and Life

Teacher is one whose remembrance helps one to become one's own critic. He is a guide, who, in all moments of moral and ethical compromises rises up somewhere in your memory and warns you not to fall prey to temptation and lends you courage to come out of the obsession of that moment and walk heroically the rugged path of righteousness.

Vision of Life

The teacher can supply a clear vision of what is involved. A glimpse of a goal to be achieved, and logical arguments to convince the student of the blessedness and perfection of both the goal and the path, but each one must walk the path independently.

In the book 'Spiritual Culture' the Gurudev has described great qualities of a teacher. These are:

- 1) The practice of what is right and proper as indicated in the scripture
- 2) Living the ideals that have been intellectually comprehended during the studies (Satyam)
- 3) A spirit of self sacrifice and self denial (Tapas)
- 4) Control of senses (Dama)



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- 5) Tranquility of mind (Shama)
- 6) Practice of concentration and ritualism through fire worship as was in vogue in the society of those days.
- 7) Doing one's duty towards humanity

It has been said in the 6th chapter of Geeta, when some stormy personality comes forward to argue against the great philosophy of some honest campaigner of religion, to reject his preaching with a dagger in hand, then to face such revolutionary intellect a Guru needs to have the balance of mind, unparallel understanding of heart and incredible skill.

In his article 'Guru', (Chinmaya Mission News Bulletin, July 2006) there is a description of a Guru by Gurudev. He says, Guru should be a complete man in his conduct, with a large heart, from which there is a constant flow of compassion. To weed the mind and plant new ideas is a very painful operation and this can be performed only when the teacher has infinite patience, endless love, and supreme affection. A student should have the feeling of security in the company of his Guru.

In his article 'the Role of Teacher' (Tapovan Prasad-Aug.'98) Gurudev has laid down the role of a teacher. A teacher should function as a bridge between school and society. He is a link between the student and his parents. He should not make a mistake in performing his duty. While working hard, pouring love and affection on the tender children and imparting to them a stable culture and brilliant character, we shall, certainly, as members under the constitution, seek our own rights and privileges. He thought there was a need to change existing examination-system. This system only produces clerks and typists. He thought, examination system should display following two qualities of student; one, original thinking, and two, capability of independent judgment. This system can only be applicable when teachers will stop teaching in a traditional way. In traditional method Gurudev has mentioned textbook cramming and note dictating. These methods can be used only by instructors. A true teacher will never use this method. A true teacher's job, according to Gurudev, is as follows:

A teacher's job is to guide the students to think independently and give him the art of educating himself.

For this a teacher will have to make proper planning in many factors of his personality. Only then we can hope for this change. Some of the teachers among us enjoy their work, while for some it is a burden. Teachers who enjoy their work are not many. This work load has to be transformed into the joy load.

Geeta, Chapter 4

Real service to Guru lies in following the Guru's preaching in one's own life. Knowledge is to be gained by surrendering before Guru, asking him questions, and serving him.



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Intellectually, approach of student has to be of complete surrender, modesty, idealism and obedience. While going to the Guru to gain knowledge, one must be mentally prepared to understand and follow what Guru is saying. Just as water always flows from the high land to the low land, knowledge also flows from high level to the low level. For this a disciple has to have the feeling of complete surrender. Then only he will completely absorb the knowledge given by the Guru. A disciple must be aware enough to recognize the doubts coming to his intellect. He should always be prepared to be involved in respectful, intellectual discussions with the Guru, not leaving the framework of faith, respect, intelligence and modesty while doing this.

Art of Man Making

Guru can impart knowledge to his student only when there is a perfect mutual harmony between the two. A student needs to have studious nature and good grasping power to study any subject. Even if he does not have the understanding of a subject, he should have interest in it and also respect for it. If a student is wearing an attire of distrust and hatred towards Guru, then there is no question of his gaining any knowledge. Because he will make himself inaccessible and will not be able to take or welcome any new colours of thoughts.

Aitereyopanishad

A student will be able to maintain continuity in learning, when he develops not only the ability of grasping things, but the ability to keep that knowledge safe just as the text carved on the pillar of sand. This kind of memory is called 'Medhashakti' or power of intellect in Sanskrit. For this, one needs to put in conscious efforts. Some students respond positively to this, though they cannot remember everything that they have learnt. Some other students may remember everything. Mind has to be trained to think and ponder over for a long time and become compatible for memory-knowledge. This mental and intellectual process of absorbing what we have heard is called Chintan or pondering. This is done effectively, keeping the thoughts alive in a corner in your mind. The incense stick kept in a corner of a room spreads its fragrance in the entire room. That fragrance is also spread outside in the atmosphere through the window. Similarly knowledge which is gained should be kept burning in mind in one side. Its fragrance will soon spread in the internal world of thoughts and ideas, through action and speech. This process should be kept on for some days during the learning, day and night. That would mean that I am consciously trying to get organized, trying to avoid the destructive tendencies. That would mean, I am listening to my Acharya from my heart and responding to it. I am pondering over the values and the principles day and night.

To have complete grasp of knowledge is a divine tendency and it comes from the respect, devotion, love and total surrender to the Guru. The knowledge should be absorbed immediately after hearing from Guru. Student should feel united with the Guru. He has already made his internal kingdom pure and content through self discipline, so he is



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well settled in complete worship, modesty, grasping ability and caution. Whenever student is in contact with his teacher, he should try his best to have clever, intelligent, imaginative dialogue with him.

Geeta: Chapter 11

At the end of a session when student goes to his Guru with his doubts, he has to make the Guru aware that he has understood reasonably well the topic in hand. That makes the student qualified to ask questions and get their answers. A true Guru should extend all possible help to his students to solve their problems.

Kathopanishad

Best students are those, who get to know what their Guru wants, and serve him. Medium students are those who are obedient. But those who take Guru's instructions casually and fail to implement, deserve to be disregarded.

Swami Chinmayananda was staunch advocate of spiritualism and of non-dualism. His approach about a student is also spiritual. For him it is important that a student obeys his Guru and surrenders before him. In the commentary of sub-section 1 of chapter 1 of Kathopanishad Gurudev has explained the categories of students. This has been done in the context of duty towards Guru. These are: 1. Best, 2. medium and 3. Low. This has been explained above. This categorization is found also in spiritualism.

In his article 'A True Guru and Attuned Disciple' (A Vision comes true—July 1996) Gurudev says, "A true teacher however has a thorough knowledge of the science of religion and is also rooted in his own subjective experience of that state of consciousness indicated by the scriptures". About the method of teaching he says in the same article, "Guru must explain not only the word meaning by which the limited words of scriptures explain the inexplicable, thus relieving the student of his mental confusion. The Guru must also instruct the student on the process of self revelation and help him along the path to succeed in his subjective quest of truth.

A Guru, a teacher should have knowledge of religion, religious scriptures, religious paths –that means, he should be committed to religion.

4) Teacher-student Relations

This relationship is unique. Gurudev, in his commentary of Geeta, chapter 1, says:

Guru-disciple relationship in India is unparalleled. Until the disciple tests his Guru and is convinced that the Guru is god incarnate, he does not have a feeling of worship for him. Guru believes that once he accepts somebody as his student, it is his duty to guide him with love, care and kindness. The amount of affinity a father has for his children, a Guru has thousands times more affinity for his student. If a Guru feels that his student



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should follow his instructions meticulously, he should consider it his responsibility to remove all his doubts.

Geeta: Chapter 3

Guru is inspired to teach his student sincerely, only when they share particularly loving relationship. He should not have the commercial approach like “you pay me, I will teach”. Development of intellect and mind takes place only in the atmosphere, where there is love, friendship, freedom and mutual understanding.

Geeta: Chapter 7

As mentioned above, a student has to show that he has understood the subject taught fairly well, before he approaches Guru with his queries. When his questions are logical and shows understanding of the portion or discussion done earlier, the guru should render all possible help to solve his problems. Guru is the spiritual father of his student. Gurudev has presented this approach, because he is a scholar of Indian philosophy. He has strongly criticized the teacher-student-relationship today. He has objected to the commercial approach in teaching profession. He lays emphasis on their relationship in the context of the teaching of the Guru and learning of the student,. “But if there is scarcity of good, quality-teachers today, it will be a comment on the degradation of not only the teachers, but also the mental attitude of students. These days teachers go on strike for demand of increase in salary. Naturally, students look at them as salaried employees.” (Swamiji’s comments on kanthopanishad, chap.1, subsection or Valli 2.)

In an article entitled “Gurus, Teachers and Preceptors” in the book “The Essential Teacher” while throwing light on the teacher-student-relationship, Gurudev has clarified the dire necessity of Guru in man’s life. To complete any work successfully, one needs a good guide. Every great person has become great because of the guidance of his guru. While talking about the connection between teacher and teaching he says, “the relationship between the teacher and the taught is exactly like the relationship of gardener and the flower on the bush”. Gardener does not produce flowers, he takes care of the sapling and the plant. He adds manure, and water, but is not sure that the plant will grow flowers. It is same with the teacher. “teacher’s job is to nurture the student with right thought. Student must be given a conducive and protective environment where he or she need not overstrain to live. But blossoming and the real fragrance and beauty must come from within.” Teacher has an important role in the personality development of his student. It is not necessary that every teacher can teach a student of every level. Just as there are levels of learning, there are levels of teaching. A teacher can teach only on



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that level. The Upanishads summarize the qualification of teacher in two terms—Shrotriya — one who is a master of scriptures and Brahmanishtha —one who is well established in the experience of truth. Without the knowledge of scriptures the teacher will not be able to convey his wisdom to his disciples. Only bookish knowledge is not enough. Teacher must have two more qualities: 1)His behaviour in the world must be perfect. 2) A preceptor must be large-hearted, he must be kind and patient. Without these two qualities he cannot be called preceptor. A teacher is recognized because of his students. Our preceptor is he, who inspires us to live a noble life and in whose presence we feel elevated. Gurudev has elaborated the attributes and qualities of a teacher, but has said at the same time, that these attributes and qualities are only found in God.

Teacher can make impact on students, if he has good rapport with them. Words create only the expected waves in minds of listener. When I pronounce a word ‘cup’, it enters the brain and the sensitivities created in mind produce memory-waves of the shape and use of a cup. Thus, language is a convenient medium for exchange of mutually known experiences. But when a listener has not experienced that thought, the same language becomes difficult for communication. That is the reason, why teacher and student have harmonious communication. About the ideas prevailing about teachers today, he says, : On one hand today you have blind worship of guru, where no intelligence is applied; but on the other hand this is also a period where guru is ignored, intimidated. Those who have trust in teacher, are led like the herd of sheep, and when they listen to their teacher and follow him in practice, there is no enthusiasm and vigour in that action. His commentary on chapter 2 of Taittiriya Upanishad is the ultimate commentary that one can have on this subject.

1. One who creates one’s own life style in the context of self and the society
2. Advice on controlling relationship of self with forefathers and present parents
3. Relationship of self with self and the teacher
4. One’s approach vis-a-vis wise and knowledgeable people in society
5. Rules in life about help to others and generosity
6. Answers to doubts about the duties and conduct of oneself
7. Doubts that have been wrongly levied about one’s relationship with others In the context of Teacher-student relationship in Indian educational tradition gurudev’s contention is that teacher-student relationship in India is unique. After testing the Guru and convincing oneself that he is like God, disciple develops feeling of complete devotion and takes his shelter. Once the Guru accepts someone as his student, it is his duty to guide him with love and care. The amount of affinity a father has for his children, Guru has thousands time more affinity for his students. If Guru wants his student to follow his instructions meticulously, he must provide solutions to all his problems. Even if a student asks silly questions, he must have patience and make him understand. In ancient



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times, student's ambition used to be formulated while he was being educated. Teacher and students together prayed that they should get intelligence, self restraint, good conduct, ethical and moral values, mental strength and psychological stability. This was a common link between them. Today it is different. Anybody can teach worldly science to anybody, and stuff it in student's brain. It is not necessary for a student to have love and respect for his teacher. Teachers in today's colleges are instruments or equipments like blackboard, platform or bench. But if teachers want their students to develop good values, they should feel love and affection for them.

Today's examination system has many flaws, and students do feel frustrated with it. At such time, the role of a teacher is important. Gurudev has given an example of ancient times in this context in his analysis of Kathopanishad. He draws our attention to the fact that earlier there were no examinations. If some student fell short of required Vedic level, he was not made to fail, or was not condemned. Teacher used to take him to the higher level, he purified him. In the analysis of Mundakopanishad Gurudev has contended that today we are engaged in always finding faults or criticizing the teacher. Earlier, during rich cultural heritage student looked up to the teacher with love and respect, which we do not find today. Students did not dare taking too much liberty while talking to his guru. Whatever he wanted to convey, he conveyed it in few words, and expected the kind-hearted and understanding guru to understand what was in his mind. This was a proper way of interacting.

The 'Shantipatha' in Kathopanishad gives us an idea, with what purpose or approach the guru and the student got together in this profession of teaching and learning. This mutual feeling of cooperation is important in this field. But unfortunately, it is missing today. The crux of this Shantipatha – feeling of mutual cooperation – is a collection of values, useful for living. For living on international level man should lead as happy and peaceful life as possible. If the world wants to go on peaceful path, wants to take on a difficult journey of cultural wholesomeness, then peace is the only principle on which the world can be restructured.

In ancient times guru and his disciple had much closer relations. Teacher was his student's spiritual guru, and vice versa. Today, this relation should at least be between father and son. Both should understand each other. Teacher should be student's friend and path-finder. His own conduct should be ethical. His relations with others should be ethical. He should take on the leadership of spiritual life. He should be devoted to his duties.

5) Learning and Teaching method

In any educational process teaching and learning are of utmost importance—be it formal, or informal. There are many view points on this. Gurudev has strongly criticized the cramming of textbooks and dictating notes in today's education system. According to him, the base of any education is your mind. We are generally tired of daily stressful routine and unhealthy competitive spirit. So mind is not creative enough to deal with



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minute details in the classroom. It becomes necessary to purify the instruments of thoughts and put them together. Gurudev has established connection between this mental condition and the science laboratory. It is necessary to fully concentrate when you are studying. This thought of Gurudev is similar to the principle of 'getting ready to move forward' in modern education science. For studying any subject some knowledge of that subject, and positive attitude about it is important. Student's intellectual, mental and emotional background is important. Similarly, it is necessary to have respect and faith for the science of that subject. Without that one cannot study it. It must be mentioned here that the methods of education suggested by Gurudev are basically spiritual. And they are applicable for those who are studying science of spiritualism. Others who are studying worldly sciences and want to follow these methods should plan their studies properly.

Method of Comparison

To compare is a significant part or way of understanding. If an object has no opposite object, we cannot study it.

Man has to do many fights while gaining the wide experiences in life. It is only through these fights that the contradictions get registered unconsciously in human intellect. That strengthens the gained knowledge. Concepts of intellect about happiness, sorrow, darkness, light are firm. So, in a particular situation intellect starts making comparisons. From these comparisons concepts get firm on intellectual level. It is teacher's responsibility to create such situations of comparative study in the class.

Method of Self-observation

Gurudev was a Vedanta scholar. Therefore, he has made a very thorough scientific analysis of this method of learning. In the book 'Meditation and Life' he has done this analysis. How are we in reality, and what do we think we are, what is our perception about ourselves? Every person should remove the contradictions in himself. To move our ego far from us and to make it a practice to observe it impartially, is self observation, which makes it clear, how deceiving our personality is. There is a hidden person inside our person — hidden to a great extent in our inner life, in hypocrisy, arrogance, laughable stupidity, blameful cruelty. Introspection and self analysis is the only method of learning to know ourselves. Regular practice in detaching oneself from ego and watching it with pure, impartial judgment is introspection. Method of self observation is important for individual progress. While talking about its importance Gurudev says, "Once you know your individual handicaps— jealousy, hatred, greed, anger, greed for money, selfishness — and you try and gain qualities opposite to these, such as worship, belief, peace, generosity, selfless love for all—you will find that you have become happier than before. You will be more and more successful. You will be loved by many people. Unknowingly, you will start spreading happiness around you. When you direct your personality towards good, organized thoughts, and bring improvements in your research or your studies,



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you will draw the attention of other living beings towards you, they will have to respect you. If such a change takes place in every person, the entire nation will improve. Gurudev has also guided about how and when to do self observation. Best time to do that is after dinner at night, when everybody is content and happy. Your mind is satisfied. It is not willing to allow the worries of tomorrow to enter. Temporarily, even yesterday's disappointments are forgotten. This is a good time for pondering, denial and acceptance. The psychologist within you is receptive and transparent. Let, at this time for half an hour, the mind rest at the seat of discretion. Let your deeds of the day, thoughts and feelings walk through the mind in disciplinary manner.

At this time after dinner, take stock of all your actions of that day and ponder over them. Note with attention, that in this play of every day, you are taking turns to perform the roles of a hero and a villain. The inherent witness in you is ashamed to see that you were internally an artificial actor. From psychological point of view, it helps to qualitatively enhance your personality, when you realize your true self. Deceptive temporary values will fall off on their own and just, permanent values will take their place. We will not knowingly let the unwanted shortcomings of personality remain within us. The animal-like character in us is on the increase because of our ignorance. Just to imagine or think naively that I should be happy, will not bring you happiness. For that you have to create situation that will make you really happy—situation based on truth and true happiness. Because of your discretionary choices you will have suitable, proper base and you will visibly meet such things which are desirable and consequently you will be happy. If one thing has no healthy connection with the other, that will produce unhappiness. One should constantly keep an eye on one's internal mind. You can appoint a watchman for that, to watch inner dome, the intellect. That intellect can work as a quiet observer for your day-long hectic actions. Let it evaluate the purpose, meaning, objective in your thoughts, your pronouncements, and your actions. This is what is called self observation. Make it a practice to perform self-observation or introspection at the end of every day. Remember collectively the happenings, thoughts, pronouncements, behaviour and feeling of that day. But you remain aloof, away from them. Observe persons and groups individually and then collectively, accept the salute of that observation. Research the good and bad qualities, get rid of bad, and progress!

Start doing this immediately. You may find it difficult in the beginning, but keep on the efforts. Every day, try to detect your weak points, drawbacks, and animal-like characteristics in you. This is called 'research' or 'discovering'.

Inner development is always seen through the divine message. The moment one discovers one's own drawbacks, one is ashamed of oneself. At that moment his wrong characteristics vanish, they die. This is negation or 'Nishedh'.

This self observation or introspection method followed for personality development involves following 4 steps:

1. Introspect
2. Detect
3. Negate
4. Substitute



Method of contradiction

An apparent incongruity which is merely verbal and is explained away by properly construing the passage; it consists in representing objects as antithetical to one another though in the nature of things they are not so :- representing things as being together though really they cannot be together.

This commentary is on Geeta- chapter 8. Two contradictory thought-elements are organized in such a way, that when a student compares the two, the best among the two makes impact on his mind. Sometimes definition of the absence of confused existence can be made from this contradiction, and it can be explained by intellect. To speak in favour of some argument, two contrary elements are brought together. So that each element looks effective in the background provided by the other. This medium of study has been explained by Gurudev.

Method of Cause and Effect

This analysis is done by Gurudev in his commentary on Prashnopanishad. To try to grasp what is understood by the intellect, is it's attempt though meaningless. Intellect can make queries through the method of finding the causes. Only method available to the intellect is finding the causes of a thing. Thus, whenever you see an effect, to understand it the intellect has to find its cause. Intellect is keen to find an explanation for the mental perception. It can only find temporary causes. Every time intellect finds cause of the known effect. But that cause itself demands the causes for earlier actions—such is this endless game of cause and effect.

Thus, we know that process of search of cause and effect is on the level of intellect and this process encourages the intellect to go to the roots of cause and effect. This is the process of basic quest in the real sense.

Method of Thought-process

This is a very significant method propagated by Gurudev in the individual learning process. In individual learning one is constantly pondering over the thoughts and dogmas and in the process gains knowledge. The concept of Vichara or thought is not easy to explain. Expressions like thinking, meditating, knowing about cause-and-effect, analyzing do not make us understand the method of thought. Thought includes all these things collectively, along with mental and intellectual discipline, which is entirely necessary. Firm statements of thought can be decoded only by a purified and refined intellect and mind. Though this method is recommended for the study of Vedanta so as to understand it's inherent meaning, it is also useful in modern science, to arrive at some concrete conclusions.



Method of Research through Intellect

This is a novel method of individual learning, briefly elaborated by Gurudev. It includes following steps:

1. Compiling and collecting all the information which would form base for a specific principle.
2. Verifying the information on the basis of trials and experiments.
3. Establishing the principle.

Example he has given for this is that “The sand or earth is the main ingredient for the construction of houses” –this statement will be established as a principle, not only when we will establish that all houses have sand or earth, but also that houses of all shapes and sizes are constructed with earth or sand as an ingredient. In order to be able to see the earth or sand in every element, our eyes have to be trained to see that the earth or sand is separate from the house.

Method of intellectual analysis is connected with going to the roots of a principle, and establish a theory on that basis.

Method of Detaching from Desires

In the book ‘Art of Man Making ’ Gurudev has explained this method. Every person has feelings of lust and desire inherent in him. The source of these desires is in mind. More the desires, sadder and broken is the mind. And lesser or nobler the desires, more peaceful is the mind, which inspires the man to do good deeds. We should get rid of the desires which upset human mind, and try and bring in good, pure desires to experience the peace of mind. For this, Gurudev prescribes this method of ending desires. While narrating this he says, this is the method everyone should follow for self development. After having enjoyed a particular strong and persistent desire one tries to get rid of it intellectually — this process is psychological method. When we do certain thing from egoistic and self centered point of view, thinking, I want it, I am doing it, there are imprints of desire in mind. These desires express themselves in the form of action. If you drink brandy in hospital as a medicine, it does not become a habit, but it does become a habit if you drink it because you like it, because you get pleasure in it. A criminal mind can become a professional weapon with one killing. But that does not happen in case of a soldier. That is because, ego-centric action creates Sanskaras—feelings of desire in human mind. When you work towards high ideal without any ego and with devotion, you gain happiness and peace. In Hindu philosophy, this is regarded as Karmayog—performance of actions. Doing a deed with devotion, with a high ideal before you, purifies the mind. Desires are removed, and such a peaceful mind can attain right and proper knowledge.



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Following steps to destroying desires are important:

1. Enjoying strong and persistent desire intellectually and then getting rid of it.
2. Performing actions without ego.
3. Performing actions without ego gives peace.
4. Action should be with noble sublime feeling and devotion.

If we make progress as above, life will be successful. These things are very necessary for re-training of values and re-organization of mind.

Gurudev has recommended following methods of teaching and learning:

- 1) wrong attribution or method of erroneous transferring of one statement from one thing to another,
- 2) method of educating self,
- 3) method of adoration or worship,
- 4) method of co-relationship,
- 5) method of pondering. This method has been discussed in Taittiriya Upanishad in Shikshavalli. These methods have also been discussed by Gurudev in the context of non-dualism.

He has emphasized on education system of Upanishad period. These three ways of learning are: 1) self learning, 2) muttering and repeating prayers, 3) listening.

For development of human life he has talked about these three methods in his book 'Art of self development'.

- 1) Self learning

While studying scriptures we read definitions of our internal experience, according to the thoughts therein. We should discuss these things with our Guru. For this, study of Geeta, Upanishad, scriptures is important.

- 2) Repeating and muttering prayers: Japa

Repeating and muttering prayers in one's mind is called Japa. While doing this one has to take into account the meaning of the Verse or Mantra. Because that Mantra contains description of the shape of our own self.

- 3) Listening

This is a very important stage in the process of learning. Listening becomes possible through the coordination of mind and intellect. This makes any learning possible.



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Mutual connection and applicability or coordination among these three stages is important. Listening enables one to experience spiritual life. Self-learning enables pondering of the thoughts one has learnt. Repeated prayers make this concentration firm.

Preparedness for Study

Before undertaking any study it is important that body, mind and intellect are in total harmony with each other. Principle of anthropology is in accordance with the modern principle of setting up preparedness (sajjata pravartan). One cannot undertake serious study without such harmony.

When Does a Person Enter the Field of Study?

Gurudev has talked about the method of learning during the period of Vedanta, in the context of modern times. But he does not really agree with that, what we commonly call “study”. The concept of study is related with mind. Study is the repetition of the same thoughts. In the context of mental study he says, “Let us analyze mind. Let us analyze the series of causes behind those experiences. Let us argue with ourselves, and carefully see as to how much we give in life, and how much we take. When we study the profit-and-loss account, we will be compelled to think, how we can live, so that the treasure of our happiness and joy is fully optimized. We will soon start studying the scriptures and we will start learning about the miracles of ethical living, discretion of moral values, joy of having control over self, excitement about our development, and fatigue caused by living a life as a self-centered being. From the moment we begin the efforts of living an aware life, we enter the field of study.

Following methods are very important for the value-education:

6) Discipline and Freedom

When we think about the concept of education, we also think about the various concepts that are inherent in education. One such concept is discipline and freedom. Since many years many sub-divisions have emerged from education and keeping in line with those sub-divisions various concepts of philosophy have changed. Various philosophers have presented different views about this. From that, we can see their points of view about life.

Gurudev was a strict disciplinarian. He can be given a title ‘Man of Discipline’. In course of the elaboration of his philosophy he has commented on discipline. At the same time, he also told people what freedom really meant. In the context of discipline and freedom Gurudev says in the book “Jeevan Jyot”, “Freedom basically depends on intelligence, self-restraint and self-discipline. For instance, road signals which control traffic, are part of a regulation laid down by the government. Such regulations give meaning to the right to traffic, on the road, and they stop confusion and chaos that can



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take place due to free, uncontrolled traffic. But for this, there is a necessity of behaving according to the ethos of regulations, and scriptures. Because scriptures give us information about how we can know the necessity of self-restraint that is to be adhered to by own will, and know its importance. Some tasks are complicated, but there are booklets and manuals giving guidelines about how to do those tasks. Scriptures have similar objectives. Free, uncontrolled behaviour is not real freedom. It only leads us to destruction. Adhering to rules and regulations and being aware of the rights of other people sometimes cause restrictions to freedom. But at such times we make progress towards the vast field of peace and affluence. Constitution of our country grant right to freedom, it also establishes freedom. But the same constitution also lays down laws and regulations which put restrictions to do all that we like to do. They are the ones which give meaning to the freedom of man. In life, we can be disciplined and well-behaved, if we know the art of keeping good relations with the world.

All this only tells us, how restrictions, regulations, discipline are necessary in life. Man has complete individual freedom, but he also has a scope to enjoy this freedom with restraint. Religion and scriptures have the responsibility of putting this restraint on man. Rules of discipline give meaning to freedom.

In the same book he has explained the concept of freedom in an excellent manner. Freedom is the crux element of man. One, who frees oneself from the slavery that makes one dependent on the worldly subjects for momentary happiness for one-self,

is a free man in real sense. This is a spiritual conceptualization of freedom. Man is dependent on the world of outer elements, for each of his feeling that brings him happiness. As a result, he becomes a slave of all kinds of joy and sorrow. Everybody should try to free himself from this slavery. One who follows all the rules of physical, mental and intellectual discipline in life has no reason to worry about the success. Because the success itself comes looking for such person, says Gurudev. Hindu religion has given this thought to the world. In the book 'Art of Creating Man' Gurudev says, "Hindu religion has given to the student not only the freedom of asking questions to Guru, but also the right to get their answers. Guru sometimes has to become strict to inculcate discipline in his student. He has to scold the student to make him aware from intellectual point of view, so that he is ready for re-education of values of life. But in this, mental role of the student is important. Devotion and commitment towards the goal, behavior in accordance with, service to society, purification of heart, cultural development, all this is discipline, and it is necessary for self education. This discipline enables inculcating a kind of collective personality in the man. The discipline which Gurudev talks about, is not just physical discipline, he has also thought about mental and intellectual discipline. "If we inculcate good discipline directing us towards good, suitable conduct in the situation, that exactly tallies our mind and intellect, we will be able to remove our shortcomings, experienced while living in this world, and bring about improvement in life. For this, our efforts should be directed towards strengthening



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our mental and intellectual prowess and disciplining them. Gurudev expected discipline at three levels, which would help you know your own self. True freedom would lead man to the glorious height of perfection. For that, three values should be cultivated: Satyam (truth), Ahimsa (non-violence) and Brahmacharya (celibacy). Brahmacharya is on body level, Ahimsa is on mental level and Satyam is on intellectual level.

“When practised, the benefits of three are plenty. These values lead man to supreme success in the chosen field”. These three concepts presented by Indian philosophy are connected with the three-leveled discipline. This discipline enables man to attain freedom of progress.

He has presented the concept of spiritual freedom. In this context, in an interview taken by Pritish Nandi, he says that only the man who is detached can be free. He is like wind. Concept of spiritual freedom is connected with inner development. Without inner development, worldly progress is not possible. And for this, you need a strong character. Because professional character is lacking today, there is no quality. We want to get rich very fast, and we do this by compromising with quality. Wealth without character is suicidal. Freedom is the first step to go towards true knowledge.

Mental discipline is a very difficult thing to achieve. While talking about how to achieve this Gurudev says (Geeta, chapter 12 analysis) that it is much easier to discipline our mind, to make qualitative change in thoughts and discipline our outer movements. So, to start the great plan of our rebirth, we have to develop the habit of good conduct, discipline our behaviour, be helpful in interacting with others. These things might appear as a farce in the beginning, but gradually you will get used to it and it will become your habit. That is why, all cultures insist on respecting elders since childhood, obey them, not to speak lies, study religious scriptures, educate oneself, develop habit of cleanliness, etc. A child may take these things negatively in the beginning, but then they will unknowingly become a part of his life.

7) Nation and Culture

Swami Chinmayananda was a staunch nationalist. His concepts of nation, patriotism, nationalism are very clear and firm. For him, nation did not mean just a group or community of people living on specific land, or area. That, for him, was just a population or a community. “When a community of people come together for some organized programme, and strive to achieve some common objective with devotion, we see a nation being formed. If in a country, everyone is following only his or her personal goals without thinking about other people, without having any faith for common goals, such people live scattered, self-centered life; they cannot build a nation. Scientists, economists, politicians give many revolutionary programmes for the development of nation. But such programmes cannot build or create nation because they just determine human progress from the point of view of outer surroundings. They are only concerned with outer surroundings, not with human beings. But nation consists of human beings.



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Strength of any nation depends on how qualitative individual lives are. Of course, that does not mean, such schemes are not important or they can be ignored. But while implementing them, care should be taken that wealth of character is not compromised. Otherwise, these schemes will not be successful. If people have no nationalistic feelings there will be clashes and fights in the nation. Economists may try to make the nation wealthy, but if people are not united and if there is no change in character, that nation will not reach its goal in a remarkable manner. When man loses his balance and discretion and he starts ignoring ethical values and conduct, he starts using his knowledge for destructive things. Unless the nation is tied with the thread of service, sacrifice, and character, the worldly progress will not give it the honour and respect that it deserves. Only religion can inculcate these feelings in the people. When every citizen of a nation, instead of asking something for himself, makes use of his best qualities to serve the nation, the nation becomes strong and famous.

Gurudev's comment in the context of nation's development is a milestone and revealing.

In his comment on chapter 3 of Geeta he says, common man does the same things that a great man does. Man is necessarily an imitative living being. In any period of history, social development on ethical level has happened due to the examples set by the leaders. Students will be well behaved, if their teacher is like that. If the rulers of a country are corrupt and unjust, lower staff working for them will not be sensitive and non-corrupt. Behaviour of children depends on the ethical level of their parents. In 'Art of creating Man' he says, "Every country has to determine her political system and economic framework. There has to be a confirmed scheme for development of man's personality. A country is made of her citizens. If citizens are strong, skilled, industrious, selfless, the country will be the blessed one. If they are selfish, lazy, with bad conduct and corrupt, that country will be doomed. Nation's progress depends on the progress of its individuals. Every country and nation in the world build up their national pride and devoted loyalty towards the glory of their nation by educating its growing generation to admire and appreciate its past achievements and accomplishment.

Gurudev had a sense of great pride for his country. He said, the name Bharat was not just after the name of ancient king, but also because of his service to the nation. **'Bha' in Sanskrit means light, brightness, shine. 'Ratah' means one who gets engrossed. So Bharat means, one who is engrossed in the light of knowledge. Only such person, who tries to live life, engrossed in the light of knowledge and tries to totally devote his work and experience to that supreme element, can be called 'Bharatiya'.** Here, he has asked some questions. If their answers are affirmative, then you are Bharatiya—a true Indian.

1. Do you have the strength to bring your faith in practice?
2. Are you firm on your principles?



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3. Are you so outspoken, honest and bold that you do not associate yourself with corrupt and unethical things?
4. Do you always resist your bad tendencies and desires?
5. Do you consider the fate of other people and of your country more sacred than yours?

If it is so, then you are Indian. This is a kind of a check-list for yourself.

It was the life-mission of Gurudev to bring back India's lost glory. Through out his entire life he tried to inculcate feeling of love for nation, pride for culture, desire to serve others and serve the nation in people of India. He believed in the tolerance emerged out of our strength. But he did not accept weak tolerance. He said, tolerance will suit India, only when India becomes strong. He did a great deal of writing on nation and patriotism. A country which is not based on sacrifice and service will have no bright future. In 1962 when China attacked India, he gave a speech on All India Radio. We can see his love for his country from that speech. (refer chapter 1—'Patriot Swamiji')

Patriotism is lacking in the youth of today and Gurudev has expressed sense of sorrow about this many times. For this, he holds education system responsible. He felt, the word 'Bharat' should have become a place of inspiration for education, but we are only interested today in comforts and luxuries, and jobs, making fast bucks. Education has not taught us to do sacrifice, to work hard. Corruption has become very rampant. He says to young people, "The fact that India still exists, indicates that there does exist God. Responsibility now lies on the youth. Use all your physical, mental and intellectual energy for reconstruction of the nation. For that, you have to do a lot of sacrifice. Somebody has to make a beginning. When Gandhiji started the salt-movement, he was the lonely crusader, in the beginning. People laughed at him. But gradually, more and more people joined. For such actions, you need lot of respect and love for your country. Lot of pride, self esteem and sacrifice are also needed. To overcome difficulties of present, you need to take inspiration from the past." That is why he says to the youth, "You are the architects and makers of future India".

In the article "You Are Responsible for the Future of the Country" (Tapovan Prasad-Sept. 97) Gurudev has given examples of two kinds of people. One is ignored, neglected by family and society, and the other who has been brought up in the Sanskaras – etiquettes—taught by family and society. He has compared these two persons and brought the difference to the notice of the readers. Quality of our conduct is connected with the respect we get from the society in which we live. Disintegration is the reason for the nation's down-gradation. Disintegration is like smoke, which gives warning of fire in a building. And it was exactly this, that the Mughal and the British rulers took advantage of. Disintegration started and country's destiny was in turmoil. Indian youth is a product of post-independence education system. He says in the same article, "Even at that time,



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attempts of changing the education system were all corrupt. Ministers never thought of our cultural heritage —how to tune up children

to our culture and keep them inspired by the very word Bharat. Now we have come to a point where we have no respect for the nation, no sense of belonging.” We know, our population is growing fast. Everybody wants to live in cities. Villages are being deserted. Man is becoming addicted to comfort and luxury. Gurudev asks a meaningful, fundamental question : Where is nation? Who is to sweat for it? Can we create anything without any sacrifice? A nation is created through sacrifice. This is true socialism. In this article he has concluded that the present education system is wrong. Because in this system there is no place for the history. How can you love your nation without being aware of the glory of the nation? He advises the youth to work for nation-building. He further says, that for this task of nation-building they should not depend on the generation of their parents. He encourages the youth by saying “It is entirely up to you to bring out the best in you. Study hard, develop your mind and intellect and pour it out for rebuilding the nation. While doing all this, do not think, what you can get from the country, think about what you can give to your countrymen. All the physical and mental energy has to be offered for the re-building of the nation. By drawing inspiration from the past we meet the challenges of the present.” Unfortunately our history tells us what a Westerner thinks of our country. We are creating a monster of total disintegration. Maharashtrian wants Maharashtra, Keralite, kerala.

Only youth can save the nation from such disintegration. They need following qualities for this: self respect, pride for the country, self confidence, willingness to work towards re-building of nation, willingness to make sacrifice. All this should become a fashion. He has bestowed this responsibility on the shoulders of the youth of Chinmay Youth Center. He has asked them to develop a vision for rebuilding of nation. Today, India is just a country, not a nation. Everyone is worried only about his/her own well being, his/her own problems. There is no outlook of India as a whole. That is our limitation and we need to come out of it. We need to see in one sweep – past, present and the possible future. National integrity is of prime significance from point of view of national development. This cannot happen only by making constitutional amendments, nor by establishing various committees. Participation of leaders, their role is important in this. In the book ‘Role of Mahatma in National Integration’ Gurudev has explained the concept of national integration. “If people come together with common ideal or goal to which they are dedicated, there is integration. When we have devotion to an ideal, whether it is a living man or a mere thought, a great principle or a great ideology, it means we have got a goal or an inspiring ideal. Integration will automatically come. A single person cannot create harmony around him/her. To have victory over the evil element within us, to purify ourselves more and more we need ideals, which we have to implement in practice. This helps to create national integrity. But how can we achieve harmony in the country?” In reply to this question he says, “Change can take place only if we can give good ideals to the country. Because it is human to respect what we consider ideal, and



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what we respect, we try to follow in practice. Today, we only tend to look at the outer appearance, the dress etc. We need to respect the conduct, the principle of that person. Only the great souls become the cause of national integration. Because they create that ideal through their living. We get inspirations from their lives like these: 1) What a brilliant life he is living! 2) What a joyful life he is living! 3) What a devoted life he is living! Such inspiration is conducive to the national integration. That is why, material and spiritual welfare of all should become a slogan for national unity. Common spiritual ideas that can integrate us are temples, our thoughts, our behavior etc.

In the book 'Why Serve' he has described beautifully the notion of national unity. He says, "A land on which a collection or a group of people live, is called a country, but a land on which an organized human society lives, is called a nation. A nation is not made just from experiments. In a nation, people live with the cooperation of each other, and make collective efforts for the progress of all. Only such situation will make the financial and social welfare schemes successful. Nation's creation is done by understanding in thoughts, unity in goals and spirited work. If people are busy pursuing their own selfish interests without thinking of others, society is disintegrated. Such people, such society cannot contribute in nation building. This does not happen by increasing wealth, political improvements or scientific-technological development. Nation is formed with people, and its quality depends upon the qualitative lives of its people. If those on power, who are implementing various plans, are lacking in character, nation will not progress.

In the introduction of Ishawasya Upanishad Gurudev says "Our period is the scientific period. New India is basking in the glory of her freedom and is looking at her future, where majority of people can live in peace and happiness. Since very ancient times our land has been a spiritual land, the world expects us to live with our ethical values and appropriate good conduct. Geographically India is a sub-continent. But her spiritual kingdom has no bounds. Even today, everyone looks at us with respect – not because of our man power, mining resources or defense power or literature—but as those having the sole monopoly over the science of life, as leaders in spiritual world. There cannot be a higher level than this in any other field. Because we know the procedure of re-establishing man as a better living-being and as a great element in the creation of universe. We get to see in Gurudev's writings, his legitimate pride about Indian culture. From this feeling he expresses confidence: "The aware India, that has a strength of ethics, firmness of good conduct and devotion to spiritual power, can do the work of protecting good culture and spread of religion."

Person of well-organized personality has a lion's share in the building of nation. Such a person is of particular use for the society. He says in the book 'Jeevan Jyot' that when a person responsible for the nation building follows the path shown by every religion, and rearranges oneself, works for the peace of all, the society and nation make fast progress.



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Youth has an important role to play in nation building. He has emphasized on the sacrifice of the youth for the sake of the nation, in the book 'Future of the Country'. If youth of a nation does not make sacrifice, that nation cannot enjoy freedom for a long time. Today's youth does not have such character that will create a nation from a country. About the attitude of today's youth he says, They are enjoying the freedom, like a grandson enjoys the wealth of his grandfather. Nobody is thinking of the nation. My country is free, independent, what else or more do I want? I will do minimum work to gain maximum profit. There is no national spirit today. We find this national spirit in the young people of all the developed countries. They are not scared when they are in problems. They try to solve these problems and become more and more harmonized in the process. Because every man in the street is conscious that he is the child of the great warrior, great soldier of the past. In our country too, we should have a national cultural park. Everyone should be willing to do sacrifice for the country. We should be aware of our past culture and heritage.

1) Indian Culture and Heritage

He had utmost respect for Indian culture. "Many cultures were born and got destroyed till today. Because they did not have the ability to embrace the increasing needs of the society. But Indian culture, which gets its expression through Hindu religion, did not get destroyed even after thousands of years. Because it has the capacity of embracing the changes occurring in the society. ('Art of Man Making '). In the analysis of Prashnopanishad, while talking about the difference in Indian culture and culture in other parts of the world he says, there is a difference between the values of Aryavarta and those in the rest of the world. The later is based on the demand of rights. But when one insists on individual, social or national rights, it is a demand by a particular community to gain something forcefully. On the contrary, in India the sages and the wise men were always insistent on availing of the opportunities to do one's duties. Here, duty is a measure of our cultural life and an individual in the society wants to devote himself to this tendency of fulfilling his duty. In insisting upon getting rights the purpose is of getting something, whereas in insistence for doing one's duty, there is a tendency of giving, which is a sign of the greatness of that culture. Material culture is based on the sand of profit and loss, whereas spiritual culture is a temple built on the strong foundation of sacrifice and surrender. Indian culture is not a material one, but a spiritual one; and its foundation is surrender and sacrifice. Gurudev has given some guiding thoughts on the development of culture. He says, "In the preliminary condition of the culture, people were influenced by the geographic and metallurgical conditions and the surrounding area. From this, life-values used to take shape and there was emergence of culture. Land in the East was fertile. Flowers, fruits and vegetables were produced without much effort. Rivers were flowing profusely and continuously. Spring season flourished and prevailed during 8-9 months in a year. As a result, in this harmonious expression, people started imitating the nature everywhere. Consequently, there was emergence of such a culture, where service and donation were important,



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and not fights and gains. That encouraged the culture of peace, happiness and love in this country. On the contrary, in the West, land was barren and non-fertile, due to unfriendly weather, and perpetual snowing. As a result, people there became physically strong. They had to suitably adept themselves to get from nature whatever was necessary, to face the roughness of the nature and sustain themselves. It became a permanent feature of their temperament to gain victory over nature. From this analysis Gurudev has given a very apt definition of culture in the book 'Jeevan jyot'.

He says, "When a collection or a group of people are living in a particular geographical area for a long time, with inherent values and qualities of life, a nice fragrance of life is spread around, which is culture. The quality of this culture depends on the values of life that are followed while living together." Along with culture, civilization also flourishes. When cultural values get eroded, that is the descend of the culture too. In our area, religious leaders have stopped this from happening in the past. But now it has started happening. Culture is getting destroyed. While describing the signs of descend of culture in India he says, "When this happens, people do wrong interpretation of philosophy. A solution to this is reestablishing religious values."

Gurudev delivered a speech at Chennai on the creation of culture: "Sacrifice is like God". When people follow the thoughts of a dead person, that person becomes immortal. When this process continues for a long time, there is a beauty in the conduct of that society. That creates the culture of a nation. Man should try to follow these thoughts in his daily routine. But the youth today does not have proper understanding of our culture. Gurudev has expressed this sense of shame in his book "Future of a Country". Englishmen are not afraid of problems. They get together and try to solve them. In the process, they come closer and closer. Because every man on the street is conscious that he is the child of great warrior, great soldier of the past. India is experiencing the renewal of culture. This is an alternative to many problems man is facing today. We should be more and more aware of our past culture.

In the book "Art of Living" Gurudev says, "When a set of people live for a long period of time in a particular geographical area, respecting certain philosophical values and virtues of life, there emanates a fragrance which is called their culture." Quality of culture depends on the values. When values are eroded, culture is broken. Then there is lack of ethics, and poverty gets hold. Humanity emerges out of cultural wealth. But with lack of it, there is also a lack of good conduct in society. It is a duty of educated people today to impart to the young generation not just factual knowledge, or wondrous theories, but also ideals of life, and how to bring them into practice.

Today, world looks at India with great respect. "The world admires today the past India. That is not a song of admiration sung by any unknown sage or a renowned saint, nor by a philosophical cult or some scripture. That is an honour of a generation living eternal values of life, spreading peace and sense of contentment in human beings. This is the



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loving respect that the past generation gets from the present. Each generation hands over the flame of its culture to the posterity, adding to its glory. This is a transition of culture. If we can create and sustain this generation, knowing the past culture and heritage, India can become the greatest nation of the world. In an article 'Open your shoulders' he says, "If we can have an army of men and women who know what culture and philosophy are, who have started living it and have come to the determined attitude that come whatever—even the worst—we shall not budge from this conviction, then we shall notice a change over in our situation, sooner than latter. If India alone can strive for it, it will be an example for the world to follow." But for that one should have a strong faith in Indian culture. Today, India commands an independent status on international level. Gurudev gives advice on India's spiritual culture: "Live not the life of rock-and roll and coca cola. Don't imitate others. You must have your self-respect—I know who I am." This needs inspiration on a big scale and this is man's true self-development. In the book 'Choice is Yours' there is a description of the situation, when culture gets destroyed. "When culture erodes, there is an increase in barbarity and immorality in the country and its philosophy is misinterpreted, leading to confusion and chaos among its people. This is more or less the sad condition of the present world. The need of the hour is to arrest forthwith the deterioration by reviving the great philosophical and religious values of life."

2) Concept of Religion and Hindu Religion

Swami Chinmayananda has presented very valuable thoughts about Hindu religion and religion. The situation through which India is going today is a scary situation. Everywhere we see casteism, communalism, lack of secularism, hatred for caste and creed. Society is getting divided in the name of religion. In such a situation, we are convinced of the importance of Gurudev's thoughts. About religion he says, "Religion is a very complicated term. The word has derived from the root 'dhri', means to hold, to support. Religion is something that collectively holds different parts and features of a thing. It is generally translated as rules of religious conduct, religiousness, ethics, duty, generosity, etc. Gurudev agrees with the ancient concept of religion. But he even presented a different connotation, and that was, religion means law of being. The closest expression for word Dharma I have ever seen is Law of Being, because of which a thing or a person is recognized as it or he/she is. For instance, integral attribute of fire is to burn so that is fire's Dharma. So, religion does not only mean good conduct or goodness, but that, without which a thing cannot sustain its own independent existence. Owing to which a thing can exist just as what it is, is the Dharma of that thing, that is its Swadharma. If the term Dharma is to be used in the context of a man, what is the Dharma of that man? Gurudev says, "A bundle of desires with which a person takes birth in his/her present life, is his/her Dharma. Everyone should act in accordance with his born, natural attributes, that is the way to live a peaceful, happy, contented life. This is 'Swadharma' which is integral attribute. To behave or act against the rooted desire, is 'para-dharma' the attribute of the other. When majority of people in society do not follow Dharma or do



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not conduct themselves according to their integral attributes, instead of living a life of cooperation, suitable to intelligent human dignity, these people rule over the world as animal-like men. Dharma is, possibly, a kind of faith in life which is to be practiced privately and secretly. This faith is inherent in the internal mind and nurtures it. This mind subtly rears up the sublime life values which train and mature the thoughts.

In the analysis of verse 5 of chapter 6 of Geeta Gurudev has beautifully elaborated the concept of religion and personality development. He says that if man has to make his own development to the point of his own sleeping cultural and spiritual condition, he has to uplift the status of his understanding to a very high level from the existing permanent central point. There is this very clear intellectual concept within everyone. But unfortunately this ideal remains only within the boundary of thoughts. It does not enter the field of work. We can have a very clear and clean picture before us on intellectual level, about how we should be. But on mental and physical level we behave opposite to our ideal thinking. There is a lot of difference in the idealistic 'me' and the 'me' in reality, and this difference is the measure to measure the degradation of man from the point of perfection. If we examine ourselves minutely, we will find that we are clear about as to how should we be on intellectual level, on ethical level, and how we should be socially and physically. We want to be ethical, good, strong and disciplined. This is an ideal picture we have about us, before our eyes. But on emotional level, our lust, greed, likes and dislikes, anger and hatred, love, desire, and wishes show us hopes and disappoint us. Till such a time as a person is not aware of the two personalities within himself, no Dharma is of use to him. If a man becomes aware of the two personalities inherent within him and he wants to keep lowest part of it also as unblemished as the highest part, he will have to use some means to do it. That means code of conduct is Dharma. Mind indulges in robbing and looting and, indeed, it is verily this mind which lures and takes us away from the known perfection or wholeness and makes us the slave of physical and outer momentary happiness. It creates the personality of low level in us.

We also need Dharma or a kind of code to inculcate moral and religious merits to know the exact nature of our personality. Man should have the grasp of his original, rooted desires. They are noble, extensive. But gradually they become one with man's physical, mental, emotional level and the low-graded personality takes birth. If this low-graded personality is in harmony with the intellect of a man, it becomes disciplined and when low-graded personality comes under the rule of high-level personality, man starts following the 'dharma'. Whenever we experience low-graded feelings under the influence of divinity, the devilish tendencies in us change and this divinity becomes our friend. Here, man truly discovers his real 'dharma'.



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We have examined the philosophical abstractions of human Dharma, but this is the first abstraction which has laid down the psychological aspects of human Dharma, and made us aware of our true dharma. Here lies the greatness of Gurudev. In ‘True Religion’ he says, “We should consider Dharma a science of life, then we can get the values necessary for living life. We should re-arrange our daily life based on these values. We should not feel bad, even if the prevailing Dharma has become outdated, old and unpopular, and the values prescribed in it are unable to solve our problems. We will then have to discard all those values and make efforts to find new values and regulations of life. If dharma has ended up only a proclamation of power, not connected in any way with our daily routine, and it is unable to help us in finding solutions to our difficulties, we will have to drive it out of our lives and accept a clearer Dharma of newer culture. Because man is mainly related to worldly, rather than the other-worldly life, and it should be so. Among animals, there is no concept of Dharma or sacred obligation of duty. Its necessity, inner crave for spiritual salvation, the call from deep within — these are the experiences of man. But all men are not aware of it. It is true that very few in every generation have the thirst to discover this great truth. Why is it that only a few have the urge to solve this important issue? According to Darwin, in the process of evolution on many levels, a living being reached the final condition of an animal called man. Yet, we still find people behaving in animal-fashion in the form of men. They live with the intellect of animal. Such people, even if they are born as human, have no interest in Dharma, or the sacred obligation of duty of man. But those who have gone much ahead of this stage, and are developed mentally and intellectually through these transition, from where are they getting this thirst ? And where do they want to go? Does our life have any goal or purpose? Or is life just an accident? We face these challenging questions. For such developed men, the sacred obligation of duty, the Dharma, has a purpose and it shows them the way. There is no Dharma possible in the world without philosophy. Philosophy always tries to give us explanation of the world in which we live, and its reason, and it is here, that we see the fundamental difference in Western and eastern conceptualizations. A western man is by nature extrovert, so for him, philosophy is a worldly, subjective science. They think, philosophy displays a view-point about life. For the Eastern world, philosophy is much more than this. Philosophy is not a point of view on life, it is a way of living life.

Philosophy is ‘Dharma’—sacred obligation of duty—and Dharma is a way of living. When Gurudev observed or examined other religions he found that Hindu religion provides a list of things on which peaceful world of developing life can be built, and it also clearly explains why these values are fundamental.

According to Gurudev, there is a philosophy that makes human life worth living, and the code of conduct in accordance with this philosophy is Dharma. His views on religion or Dharma were very staunch and clear. Concept of religion roaming around churches, temples, mosques, missions, Mathas or Ashramas were not acceptable to him because they split or divide people. He considered religion as one institution and thought, when



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this institution gets converted into different schools and cults , all the goodness gets transfigured. As a result, culture becomes transfigured. This process was continuously on in India. But India's spiritual values/elements remained intact. From this he created a definition of Dharma. "On the ground of this world, where the principles advocated by the Upanishads and sages were followed, that is called Dharma. This definition of dharma is quite extensive. When we see the bloodshed that takes place in the world today in the name of a religion, we realize the importance of Gurudev's thoughts. Today we hear dispute everywhere on the subject of Hinduism and Hindu religion. In this context, we should see what Gurudev has to say on this. No one has given such an extensive definition of Hinduism.

3) Hindu Religion

Gurudev connected concept of Hinduism with 'Rishitwa' or seerness. He says, there are many religions in Hinduism. All these religions together is one religion, that is Hinduism. But in course of time, as per the demand of society, one religion got separated from this. In 19th century, there was a wave of religious re-birth, but that was unable to root out bad customs in the religion. Today, many religious institutions are actively serving people, but they have selected wrong ideas and wrong paths. If religion is to be boosted, bad and wrong values in it must be rooted out. But things are different today. In this modern age, science and technology is making fast progress, but it is rooting out the humanity from the human being. Modern man has fear of natural calamities, but he also has fear of new discoveries in science and physiology. The entire generation is growing up under stress. Young man of today is living in modern flats in tall buildings, eating and drinking well, but he is constantly worried. In this situation, he needs to be guided on how to activate fundamental spiritual truth. He needs to protect religion, to protect humanity. Whenever a connection was established between religion and its goals, it became a blessing for humanity. On the other hand, whenever religion became narrow-minded, and got stuck with 'my religious leader', 'my sacred scripture', 'my religious deeds', it started dividing the society, it lost its extensiveness for some people, and therefore, if religion has no philosophical base, it will be like having blind faith in religion. Hindu religion gives more emphasis on humanity.

The degradation and eroding position of Hindu religion was very painful for Gurudev. He has mentioned many reasons as to why this happened.

"Let us become Hindu" was his first discourse, in which he has explained the concept of Hindu religion, and the misunderstandings prevailing in this context. He has laid down the misunderstanding about Hindu religion in very clear terms. He says, in India Hindu religion is a bundle of ignorant, wretched rags. It has come to mean to wear a particular type of dress, to cook in holy attire, to eat particular kind of food etc. This is degradation of religion. While discussing its reasons he says, under foreign rule Hindu religion grew like an orphan child. He even blames Hindus, saying they are themselves



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responsible for this condition of Hindu religion. Hindu religion is a science of becoming perfect. What we are blindly observing today in the name of the Hindu religion is not a real influential Hindu religion. Real Hindu religion is the Sanatan or Vedic religion, as described in Upanishads. If this religion is producing cruel traders, shopkeepers, unkind money-lenders, corrupt clerks, heartless masters, untrustworthy servants, such a religion should be condemned. He makes it clear here, that this is not the natural tendency of Hindu religion. India only has two communities. Those who were Hindus and those who are Hindus. Indian tradition is Hindu tradition. Strength of Hindus is strength of the country. Glory of Hindus is glory of the country.

While describing the specialty of Hindu religion, in the book 'An Enquiry into Peace' Gurudev says, "Hindu religion is based on duty and responsibility. Not on the rights. In contrast, the Western way of thought has moulded itself upon the principle of right. Rights are to be taken, to be acquired and to be preserved. A civilization based upon rights must necessarily come to fight. In such a society the instincts of acquiring and maintaining and hoarding ultimately upset peace. On the other hand a culture built upon duties recognizes the right to do one's duty as a fundamental privilege in life. A generation that understands such culture gets trained to demand occasions to fulfill its duties. Duty, therefore, develops the spirit of giving. Sanatana Dharma of Hindus considers doing one's duty a fundamental right of life. Because duty helps inculcating the tendency of giving, rather than collecting and storing. He has also explained this in his analysis of Taittiriya Upanishad. In "Spiritual Culture" he has given the definition of religion/Dharma. It is quite an extensive and all-inclusive definition. He says in that, "Dharma is a Sanskrit word. It has no synonym in English. Some people translate it as Righteousness. But that does not convey the meaning of Dharma." He adds further in his definition of Dharma, "It includes all those fundamental values of life that are universally good in all places and all times. It is the foundation of all efforts at moral rearmaments and ethical perfection encompasses the eternal duties of every person who wants to give up to the full dignity of the human beings and strive consistently in order to grow into its full stature as a God man in this very life.

He firmly advocates that Dharma is a science. Gurudev thinks of such a Dharma, which assists a person to discover his inner power or with the help of which a person can face challenges in life. He can serve people and live his life. To live life by all means, with all confidence is real Dharma. Science of re-evaluation of life is Dharma. Experiments done by scientists are done in the science-laboratories, but experiments of ancient Rishis is the inner world and experiences of man. Scientists want to know about the world, whereas the Rishis want to discover and know about the man. While explaining the inter-relation of science and Dharma/religion he says, there was a time, when religion did not give any importance to science. As a result, it's downfall began. Science, today, is making the same mistake. It has announced that it will intentionally keep away from the religion. Consequently, materialism has reached its peak and man has become unhappy from his own doing. Religion and science cannot make society happy, if they



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are away from each other. Dharma or religion helps man developing his personality and enjoying life in a better way. Experts of religion have a good grasp to organize inner personality of the man, so that he has high ideals and can get a wider vision of life. Gradually as the inner development of man progresses, the petty tendencies within him will fall off automatically. Giving up lowest values as a result of the grasp of higher values is widening the horizons of mind. In the period when the Hindu religion has gone through degradation, two concepts of Dharma and Paradharma —religion and the religion of others— are totally misunderstood. Gurudev says, People with orthodox minds wanted to retain the narrow classification of cast-system, so they pulled these two things down, giving them a very limited meaning and writing elaborate commentaries on it. Swadharma (that duty which is best suited to one's attainments and temperament) is not the obligation of duty that has come through the birth in a particular cast. In real sense, Dharma of a person is a kind of desires embedded in his inner mind. It is doing one's duty in accordance with one's born, natural tendencies. Dharma is a way of living life happily, successfully and peacefully. Paradharma or the obligation of duty of the other is behaving opposite one's natural desires. What is the man's true Dharma? Gurudev says, every matter in the world has two kinds of characteristics or qualities. 1) integral or inseparable and 2) unintegral or inseparable. Matter can exist without unintegral qualities, but not without integral qualities. Colour or length of flame are unintegral qualities of fire, but its integral attribute is heat. This heat is its Dharma. Then, what is exactly man's Dharma? Colour of skin, endless variety of various emotions and thoughts, in short, condition and ability of one's nature, body, mind, intellect —If we compare all this and the experience of divine awareness of consciousness expressed by all this, these are the unnecessary elements of human personality. Man cannot exist without self realization. That gives support to the existence. So the integral or unseparable Dharma of man is the divine spark of fire or eternal Paramatma. The rules of ethics and good conduct, our duties of life, our responsibilities according to the situations, love, respect, kindness, empathy —all this is considered our Dharma, in all our scriptures. So, we will know the difference between this term and all these things. In and through such physical, mental and intellectual action man will express his true Dharma, his divine capability as all-encompassing self element. To live in real sense as a self-element and express through all one's actions and through all one's connections with outer world one's eternal perfection means rediscovering Dharma.

4) Causes for the Downfall of Hindu Dharma

The erosion of Hindu Dharma was a very painful thing for Gurudev, and he has explained its reasons in several of his discourses. In his analysis of chapter 10 of Geeta he says, "foreign missionaries who silently entered our country, explained wrong meanings of our Vedic tradition, by doing wrong interpretations. Their lack of knowledge and their inability of understanding these unique concepts gave the destructors of our ancient culture position of respect in our society in the last two hundred years. They strived to give education to our children under the direct patronage of foreign rulers. Schools and



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colleges of these missionaries were the secret and dangerous places of bringing out artificially educated Hindus like pawns. Today we are representatives of deceptive masters of knowledge, which looks like education from the distance. But after a careful examination and analysis, it turns out to be useless in practice. In analysis of chapter 6 of Geeta Gurudev says, because of troublesome misunderstandings which are intentionally inserted in Hindu traditional thought-process this divine Hindu philosophy has become transfigured. In chapter 3 he says, “When people of foreign cultures think of Hindu religion with their natural enthusiasm, it is difficult for them to understand. When they read about different ways and preaching that outwardly appears contradictory, they seem to be confused, but that does not mean that Hindu religion is unscientific”.

Thoughtless scholars and unaware disciples drew wrong inferences out of Hindu religion, so its sacred knowledge became polluted. When any religion is on descending track, that happens because of wrong interpretation of its scriptures by people. Because they do not get proper guidance to understand those great citations from scriptures. Any philosophy, howsoever great it may be, till such a time as the concepts and the principles laid down in it are not tested on the intellectual test-stones, it cannot be useful for people. In the analysis of Shikshavalli of Taittiriya Upanishad he says, earlier there was a rare enthusiasm for spreading religion, but that inspiration of studious life abandoned us in course of time. That was a beginning of a cursed period, and the descent of Hindu religion started. So-called custodians of religion understood and taught wrong meanings of words and thought that the responsibility of religion lied in their hands alone. They misused the great Indian tradition commercially with bad intent. They got attracted towards power and status, and kept the masses away from learning. They thought it more convenient to distribute these rights among themselves, and created an independent class of intellectuals who had learnt scriptures and who had the patronage of kings. The erosion of religion which had already started by that time, got worst during the time of Buddha. There was an excess of meaningless rituals and the calm, quiet and contented face of India was inflicted with injuries. Buddha, who was the son of this culture, stood against all the drawbacks that existed then and started his movement against bad practices. Unfortunately, his disciples also drew wrong inferences from his preachings and misguided the generation of that time. Then, Adya Shankaracharya came forward to bring the Vedic religion back on its track. But the works of philosophers and religious scriptures of great sages were interpreted out of the context, creating confusion among the next generations. This tragedy occurred largely in case of disciples of Shankaracharya. Today, Hindu religion is on its descent in full speed. foreign thought-processes are systematically dripping down in the country and taking charge of the minds of people, putting an end to the sense of pride of Hindu culture. At such a time of crisis, if we do not inculcate the strength of the truth of Upanishads in this generation and this society with the necessary intense rigour, the calamity on Hindus is inevitable.

Misinterpretation of the caste system is also another reason for the downfall of Hindu religion. Gurudev has talked extensively in the analysis of the first chapter of Geeta.



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“Because of the wrong and opposite meaning drawn out of caste system Hindu religion had to face a lot of criticism from the educated people of modern age. If this meaning of Varna or caste is the same as we understand it today, then this criticism is valid. But what we see around in the name of caste is the stooping down of Hindu religion. In ancient times, caste was a planned distribution of man power according to the intellectual and mental strength of individuals. Those who were intellectuals and who craved to do research, were called Brahmins. Those who had political aspiration of leadership, who had taken on the task of maintaining peace and well being of the country, and protecting the country from internal and outside attacks were called Kshatriyas and those who were serving the country by doing agricultural work and trade, were Vaishyas. Those who did not belong to any of the above categories and yet had the duty to serve the society through labour, were called Shudras.

Hindu Saints and sages have divided entire human species in four castes (Varnas) according to man’s temperament and duty. If the power regulating the inner, mental make up is not working accurately, there will be confusion and chaos in the conduct. Situation created because of the wrong meaning of the ‘Varna’ is described in the analysis of the first chapter of the Geeta.

Also in the fourth chapter there is a detailed analysis on this. According to Gurudev The term ‘Varna’ has been much misused today by the upholders of the social crime styled as the caste-system. Varna, meaning different shades of texture or colour, is employed here in the Yogic-sense. In the Yogashastra they attribute some definite colours to triple Gunas or mental temperaments. Sattwaguna—virtuous quality is considered as white. The second mental temperament is Rajoguna— passion or foulness is red, and the third mental temperament is Tamoguna—the property of anger and darkness and it is of black colour. That is the belief. Man is how he thinks. Man is recognized by his mental temperament. Individual thoughts may appear similar outwardly, but they clearly differ according to their natural temperaments. From the point of view of study of spiritual life, entire human species is divided in four castes as per this division of human properties. Four names are given to the castes based on the thinking of learned men. For the welfare of society, these castes should not be competitive, but they should be supportive to each other. The complete definition of the word ‘Varna’ or Caste removes our prevailing misunderstandings. Man is not Brahmin by birth, one can achieve Brahmanism by nursing good thoughts and objective in mind. True Brahmin is the one who has good thoughts and good conduct. One who has passion, is Kshatriya. Shudra is not just the one who has anger or foul thoughts, but who lives the life of low deeds to fulfill his animal-like desires. Actually, this Chaitanya tattwa or element of consciousness appears in one’s own nature, due to different and strange temperaments, through the three conditions of mental and intellectual aspects of life. These are 1) Sattwika Karma — action caused by natural and internal feeling, 2) Rajasa Karma — action caused by some passion and 3) Tamasa Karma (non-action caused by anger or darkness). The



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expression of consciousness flowing through the ways of these three stages gets manifested through the different stages of thoughts, action and confusion.

12) Caste system

Sometime in the past this flawless caste system started getting defective. It became rigid, castes were disjointed and the cohesive growth of society became shaky. Religion came under the rule of one section and this section soon drooped down much on the front of ethics and intellectual commitment, and it started believing that if religious scriptures are misunderstood by the common people and if they are kept perpetually in a confused state it will give protection to that particular section. It will retain its monopoly in the society. There are innumerable commentaries in existence today, which represent such wrong and untrue meanings that were prevalent at that time. Dharma is not a system that causes growth of gross body, or art which is to be acquired through material body. Objective of evolution that Dharma has shown through its preaching has no connection with the condition of gross body.

We read about many great people who strived to pull the generation out of the deep rooted ritualistic part in the history of Hindu religion. They tried to encourage people to adapt to the practice of self perfection, according to their intelligence-level. Several centuries ago Buddha raised his voice against excessive rituals. Then, Shankaracharya emerged in order to destroy the pure ritualistic philosophy. In case of jews, when rituals became expensive and were rendered only as mere formality, Christ appeared. He openly preached that devotional and honest surrender is dearer to the Father, than the complicated Pharsi rituals. Arjun was a model example of the contemporary Hindu society at that time.

Arjun had many misgivings vis-a-vis the deep meanings of scriptures. Sage Vyas must have observed, to which level those misgivings have reached, and he must have felt the need to succinctly re-write the religious scriptures in the form of Geeta, and try to revive the Hindu religion. Geeta lightened the flame of the movement of Hindu resurrection. But Hindu religion is not the creation of a couple of Saints or Godmen, they are the proclamations that have come from the experienced inner minds of great enlightened men, which were further improvised by their disciples of subsequent generations. Arya devotees have accepted only such truth, which has been verified and many future generations have found useful for living.

13)Hindu Religion and Modern Age

In today's modern times we get to hear many arguments and counter arguments about Hindu religion. One such argument is that Hindu religion is a dying religion. In this context, Gurudev gives one example in the introduction of Kathopanishad. He says, "Critics, while saying that Hindu religion is a dying religion, compare it with the ancient tree, which is not very green. But when we go near that tree we can see that a couple



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of branches still have life in them. So we do not break and pull out the whole tree. Fresh shoots or sprouts can grow only from the juice of a living tree. Similarly, our tree of religion outwardly looks dead, because it does not blossom into bearings of new foliage in want of green, juicy offshoot and it does not give fruits or flowers to its surroundings. Yet it is allowing the wild, uncontrolled spread of superstitions, miracles, magic and pure cheating around it. We can conclude, that this tree is not yet dead. We can resurrect it. We will know how to weed out the wild grass of superstitions and hypocrisy, we can give it the manure of good nourishment, devotion and intelligent understanding and revive it. Hindu religion is not tied down to one particular community. If we compare Hindu religion with other available religions in the world today, we cannot even call it a religion. It has the freedom of achieving maximum progress of individuals, among the unpolluted atmosphere of good conduct and moral perfection. So it can be called a progressive and continuously developing religious community.

We must learn to accept the new tradition if it becomes necessary, and we must try to understand the contemporary social needs of modern times. Doing this does not amount to rebelling against tradition. History of Hindu religion is the history of revolution, where, there was development and progress from time to time, according to needs. Hindu culture is definitely different from others and appears to be remarkably complete. It has always shown the presence of mind of adapting to the changing customs and traditions, as is needed in every age—that is the healthy reason and sign of its long historical existence. Even today, in spite of this religion having been drowned deep in the pit of erosion, it is still alive. The great principles of this religion are so beautifully interwoven with the life style, that its trusted devotees can create their share of happiness not only in spiritual field, but also in worldly material life. To consider religion as separate from life is to admit ignorance about it. Real religion sprouts and blossoms from life. It gets established in life, and its validity also is embedded in life. Religion that is separated from life, is not a religion for living people. But today, religion is being misinterpreted. If we had an animal like ‘courage’ to clearly call the nation unreligious, perhaps we could have lived a better materialistic life. We neither have the spiritual courage of walking on the path of religion, nor the strength to become irreligious. Because of our cowardice, we keep compromising with our own selves, and play the game of living two different ideals of unrighteous religion and unreligious righteousness. A true Hindu fulfills the duty towards his near and dear ones, duty towards his own generation, and then strives for his salvation. Religious conduct cannot be an obstacle in the creation of a perfect society and life. A religious person is completely aware of the human needs and sorrows around him. There are various people of various kinds of mentality in the society and they all have their own philosophy of life. Even about religion, they have their own philosophy. Particularly, the feelings we see in the society about religion, are as incomplete or superstitious as the religiosity found under the dome or the peak of a temple ?. Gurudev has fiercely attacked this kind of mentality and has called it superstitiousness or religious struggle. He was opposed to the ritualistic nature that the religion has acquired today. This is clear from his analysis in his Preface



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of Ishawasya Upanishad. While describing the condition of the society today he says, “There is an absence of true strength and life-giving progression, so religion is arrested in the hands of a few and it has become an inhuman machine that is making the entire generation helpless, with hypocritical feelings, blind fear and blind faith.” Then the question arises, what is the religion of the self, or the self-righteousness? Actually, in religion there is a scientific laying down of human life and ethical values. All religions in the world have served every generation. That made human society excessively developed but this excessively developed human society is unable to understand the utility of religion. Gurudev describes this concept of religion that changed with course of time very aptly. He says, “From the community life of Adiwasis or aboriginals to the caste-based system of living, from fulfillment of national desires to international pressures, human beings are increased in number from the point of view of the variety of the needs and complications of their organizations. While this horse-ride of history was on through the lanes and by-lanes of time, ruling institution kept on its journey, making religion its companion. But some times in the middle age, a young intelligent woman met them along with some outsider, in the form of science, with the same sacred objective of serving the state; but the irritated, jealous and furious mother of religion lagged behind in this horse race. Today, religion is lazily existing in the premises of churches, temples and mosques. New generation with an atom bomb in hand has entered the parliament, searching for new avenues. But in inner world, it has only got pain. This modern world, full of grief, is looking at religion with some hope. However, there is a huge gap today between an individual and religion. If we want to give its original form back to religion, we will have to search its roots again, from which it is created. Religion is the science of life. Animals have no religion. Religion is a treatment for lack of peace in life. It is a method by which man can find out as to what place he has in this big universe. While analyzing the concept of religion from the point of materialistic view or from the view of the rich Gurudev says, “Those who claim that religion is the extravagant thing for the rich, they do not feel the need of it in their mind, so they do not feel the need for the divine efforts or inner spirit. They have the intellectual capacity to observe their individual life; if there are insufficiencies in life, they have the conscience or discretion to experience them. Religion is useful for all those who have enough strength to go in search of perfection or wholeness and to achieve it. If you do not have intense concern and inner feeling about the sorrowful condition within you and around you, you will not be able to find a way out of it. Religion is the able science for self-perfection.”

14) All-inclusive Meaning of Religion

Concept of religion has encompassed the entire human life. The word religion is connected to man’s breathing. In this context, in the Preface of Kenopanishad Gurudev says, “Religion is the special right of man, not the inherent intelligence of animals. Man is not happy in life even after getting food, clothes and shelter. He is always striving to get something more, to have some purpose. This has made man an revolutionized



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man. He is possessed with questions like—Where am I going? Why am I born? Does life has some purpose? Do I have to accomplish anything in life? A true religion is for those who have such questions in mind. Today, people only think of one side of religion — rituals. Philosophical or spiritual aspect of religion is comparatively ignored. Gurudev was unhappy about this. These two are incomplete without each-other. Following religion only formally or ritualistically, without following its philosophy, is superstitious. Philosophy without Dharma or righteousness is meaningless. Objective of life and its nature is the foundation of religion. We can follow this code of conduct and embark upon the journey of our objectives. Gurudev has described such behavioural pattern in detail. He says, “religion or Dharma does not promise to bring about miraculous changes in the outlines of various situations. World will remain as it is. Situation will remain active in nature in accordance with the laws which are everlasting. Religion gives strength to face life with vigour, to one who has faith in it. It gives one psychological equilibrium and spiritual propriety. All paths prescribed by all religions are same. Discard vain ego and its various consequences. It leads to sorrow and sighs. Dedicate them to God. Destruct all the bad tendencies within, and adopt the powerful and constructive values of life, making the self ego divine. It is the claim of Dharma, that our true nature is that of pure knowledge and ultimate joy. Dharma is the science of all sciences, as it gives us selfless guidance. We need to understand this completely to know the real nature of Dharma. Today we are living selfish and egoistic life, so we are unable to gain peace. Today we need the spiritual revolution in true sense. Self perfection only will pave the way for the world-perfection. The world around is of unconscious nature. On the strength of our self perfection, we should pour life in it. This idea must be imbibed on the mind of every educated person. Real meaning of Dharma is being ignored today. “Dharma is the science of life. It can give us the values necessary for life. We should rearrange our daily living wisely, based on these values. True Dharma /religion never gets destroyed. This was his firm belief.

15) Mind and Psychology

Human mind has an exclusive place in his personality development. Gurudev’s commentary on human mind and human psychology will be a separate subject of research. Some selected portion from it is being covered here.

Defining the human mind Gurudev says that mind is man. Human being is what or

how his mind is. If mind is restless, that man is restless. If mind is healthy, that man is healthy. Mind has two different aspects. One mind is extrovert, facing the sensitivities coming from outer world and another mind is introvert, which is reacting to those sensitivities. Extrovert mind is called Objective Mind. In Sanskrit it is called Manas. Introvert mind is Subjective Mind, which, in Sanskrit, is called Buddhi or intellect. Man can be healthy and clear of any blemish, only when both of these aspects of his mind—introvert and extrovert— work in harmony, when in the agitated or shaky



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condition of mind extrovert aspect of it easily comes under control of the discipline of introvert part. Unfortunately, with a few exceptions, minds of the most of us are divided. This division in the forms of the extrovert and introvert mind takes place mostly due to the level of egoistic desires in the man. Greater the distance between the two aspects of mind, bigger is the inner confusion and chaos in him. Similarly, the ego and the petty desires in that man are also observed in greater amount. When extrovert and introvert aspects of mind are in harmony, equilibrium of mind is maintained, and such a yogi becomes expert in action, he reacts suitably and intelligently to the outer sensitivities through extrovert aspect of mind, and his deeds destroy the lust that is already existent in the introvert mind. Thoughtful actions of man also can do this job. Eventually, the introvert mind gets purified more and more.

Thus, establishing harmonious dialogue between the two minds is an important task from the point of view of man's development. Many times, we intentionally suppress many of our momentary feelings. Similarly, during our day-to-day activities we unknowingly suppress many deep-rooted feelings. These suppressed feelings have a great hidden power, which is waiting for an opportunity to vent out. In absence of a proper direction, these feelings attack and destroy the man like a boomerang. So, harmonious dialogue between the two minds is significant, besides proper guidance to the inner power is also necessary.

In course of commenting upon the second chapter of Geeta Gurudev has compared mind with an accounts clerk. According to him mind generally functions like a clerk who keeps track of debits and credits. It credits the sensitivities received from sense organs, collates and puts them in order and debits to the account of intellect for its decisions. Intellect, in turn, takes decisions with reference to the memories which are already stored. Then the decisions are sent to mind for processing. Then mind orders appropriately to sense organs to take necessary action. All this keeps happening all the time at the level of intellect when we are wandering and are engrossed in the external objects. The person, in whom these instruments do not function cohesively with collective feeling and with the help of each other, is himself already shattered and is unable to face the challenges of life.

Indeed, this is imperative that co-operation and harmony between mind and intellect increase. Everybody should have the strength to face the challenges of life.

To create harmony between mind and intellect means to remove disorder in personality. In turn, it means refinement of mind, which is a very important matter. But westerners still do not know as to what is the refinement of mind and that too by applying the philosophical or psychological methods. At every stage of our personality we look at life from a particular point of view and come to our conclusion

vis-à-vis various subject matter. This is quite different from the emotional picture drawn on our mental level. Similarly, life we imagine from intellectual level is also



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quite different from both mentioned above. In case of mental challenge it is only the mental harmony which can give success in life. If the mind is kept free while working in the given field, desires of mind get destroyed while fighting the battle of life. When a person starts getting restless due to the battle of joy and sorrow his ego emerges. To try to maintain equilibrium is to get separated from the ego. One who maintains this equilibrium in any situation remains intellectually away from joy or sorrow, from the fear of gain or loss of wealth and from the effect of success and failure at the body level. Such a person lives in his own world.

In the analysis of Vivekchudamani Gurudev has explained difference between mind and spirit. He has also analyzed as to why the peace of mind gets destroyed. He says that when mind is engaged elsewhere, we cannot grasp anything even though that is in the range of our sensory organs. Because centres of knowledge are in mind. Manomayakosha or mindshell made of sensory organs and mind is responsible for creating two different feelings of me and mine. This destroys the inner peace of mind.

Attitude destroys inner peace and ego destroys outer peace. Difference between mind and soul is described as hereunder:

Mind

Mind has beginning and end. When one awakes from sleep mind is working, Mind is momentary and transitory.

when mind is conscious it is prone to changes.

One moment it is sad, at another it is happy.

Now it is peaceful, now it is restless.

Sorrow and pain is the creation of mind. When mind is happy there is a fear of change.

Mind is the cause of all subject matters.

The subject matters keep changing, that

means the mind also keeps changing. Effect

is the cause in another form. Mind is considered

as something visible.

Soul

Soul has no beginning and end and is everlasting ..

everlasting joy is the nature of soul

Element of soul is unchangeable

Element of soul is not a cause or effect of any thing



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In his commentary on Kathopanishad Gurudev has given definition of human being. He says, from the pervasion of mind human being is his mind. We will become purified, proportionate to the efforts we have put in, preparing mind with our toil and purifying it. What is required is to adjust your mind with the negative, momentary values of life. We are two-legged, emotionless animals. In order to imbibe good values among ourselves, think in terms of love, tolerance, compassion and eternal values. This way, we will also become the writers of our own destiny.

In the commentary of Kathopanishad Gurudev has elaborated the occurring of mind. According to him it is necessary to know the concept of mind for man's pure character. According to modern psychologists, mind is merely a bundle of lustful desires. Mind is nature, or temperament. But according to Indian scriptures, mind is an unending flow of thoughts. The form of mind is thought. One after the other, incessantly and speedily flowing thoughts is mind. If this flow stops, mind ceases to function. In order to recognize the flow of thoughts in mind, we need light. Thoughts are not self-illuminating. Thoughts are subtler than gross body and mind is the flow of these thoughts. Consciousness illuminates this flow of thoughts. This is called Chit in Sanskrit. In fact, mind comes into existence due to this light, consciousness. We are the creation of our thoughts. The way we keep thinking, we will become better and better, proportionate to the way we think. If this flow of thoughts stops, we realize the strength behind the mind. The goal to stop the flow of mind can be achieved only through devotion and meditation. If this flow of thoughts stops, one's temperament changes. Thinking in accordance with scriptures is the expression of mind, whereas in course of flow of thoughts there emerges a state of confusion. This stage is mind. Incessant continuity of thoughts is mind. Mind keeps threatening us time and again. Nay, it rules over us. It keeps after us by way of putting petty demands, tortures us with animal like attitude and bad inspiration. Some times it follows up with higher, divine demands and spiritual inspiration. Gurudev says, to purify and instill good values in the mind means personality development. To keep control over this mind is the secret of it. One who wins the mind, wins the world. Today, exactly opposite is taking place in the society and nation. Mind of individual and society is not under control. In such a time dreaming to win the world is futile. This precisely is the cause of failure of man, society and nation. Sad condition of human mind is his tragedy. The recent explosion of atomic bomb done in the pacific ocean is the reflection of the explosion of disturbed, shattered human mind. The cause of this shattering of human mind is the radiation from destructed values of life. Due to this radiation, human mind is being destroyed. But religion has the scheme of making this mind healthy, and devoid of blemishes. Controlling this mind means purifying it. Controlling mind is controlling the flow of thoughts. It is man's experience that when there are less disturbances in mind due to the thoughts, man is as happy as possible and when this flood of thoughts is stormy, human mind is also turbulent. Peace can be restored by pacifying these thoughts. Unfortunately this does not happen. Volcano of thoughts gushes out through the doors of human desires. Thoughts do not erupt without desires. This thought itself is the desire behind it. This desire manifests itself in the



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form of thoughts. That is why, if the desires are petty, the thoughts of that man are petty, and accordingly, his action is also petty. So, we need to control these desires. They emerge from our ignorance or lack of knowledge. Human desire, that is, human intellect suggests the method of achieving feeling of perfection. This, we call desire. Human desire is an attempt made by his intellect, to search complete happiness. But because of ignorance, this element of intellect can never become successful. Therefore, here Gurudev has suggested the path of thought-celibacy. Besides, mental purity is also important. If we want to make our mind the abode of divinity and good thoughts, we must purify it. We must always try to be good. Animal-like sentiments, flowing vertically and horizontally, anger and greed that make us blind, must be demolished. In order to become a good human being efforts must be made continuously and with the help of those efforts demolishing negative values should be got rid of. Mind should be filled with constructive, positive and noble values such as love, beauty and truth. Then only divinity will make the mind its abode. For this what is required is firm resolve on the part of human being. Negating mental faults only is not important. Equally important is to engage this mind in the noble deeds and positivity. This is necessary that appropriate seeds should be sowed in the properly tilled land. For rich crops land should be properly irrigated. Then the natural yield is bound to be there. If the seeds containing creative quality conducive to good crop are not sown, instead of targeted crop some unwanted grass will grow all around, in no time. Instead of planned beautiful flower garden a wild forest produce will grow around. If mind is not enhanced by instilling positive and noble values in it then it gets suppressed. This suppressed mind is a dangerous proposition. Such a mind can explode at any inattentive moment. Attentive and positive mind is always active. It is free from jealousy and is always happy, when others flourish. Positive mind is always well equipped with the efficient means for development. Such a mind is not a slave of prevailing condition. Instead, it rides over it. This process of making mind positive has been discussed very effectively in the issue of "Meditation and Life". Gurudev specifically emphasizes on mind-process in order to achieve development of mind.

In the process of rehabilitating human personality, Gurudev has considered mind-meditation to be very significant. Important reason for this is, human personality has two aspects: gross and subtle personality. These are the vital constituents. Mind and intellect are subtle personality, which keeps changing the gross personality. Mind is the abode of all sentiments and emotions and with the help of them man can differentiate between what is good and what is bad? What is truth and what is untruth? What is eternal and what is temporary? Man constantly makes use of this instrument in daily life. When he comes into contact with other people, he comes into contact with mind and intellect. It is this part of the human personality, which has remained out of focus today. For this, Gurudev emphasizes upon the understanding of religious concepts. Dharma is the mirror that shows the true image of man. Man can direct his emotions and feelings, and live a happy life. Mind has an important place in the virtuousness of personality. Texture of human personality is determined from the construction of human



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mind. Dharma has a very important place in the evolution of mind. All these issues are dealt with in the book 'Jeevan jyot'. This study of human development is entertaining and important. Study of its place and work in the physiology is important.

Gurudev says, mind is the basis of all inspirations and emotions and it is there in equal measures in all living beings. Animals also have mind. When they come in contact with the world, they experience feelings and inspiration inside, which are directly expressed through their actions. Whenever feelings are created in human mind, he has the capacity to analyze them, use his discretion and take appropriate action without getting carried away by emotions or inner inspirations. But when this means or this instrument gets ignored, he starts behaving like animal. Cooperation of intellect in work of mind is considered important. Just as a river is a flow of water, mind is a flow of thoughts. Both the banks of a river give mould and direction to its flow. If the banks of a river are not firm, flow of water will be haphazard, directionless. Similarly, when man's intellect is not firm and determined, his mind works without any guidance. Formation of this mind and intellect depends on lust or desires, which are determined by how a man reacts and responds. When human desires and tendencies are full of vigour and strong, his thoughts and actions are also vigorous and creative. That is why it is important to properly direct or guide human desires and tendencies. They are the anchors of wishes and actions. Every person's desires are different. Man is a form of these desires. Therefore, when man is free from desires, he goes beyond destruction of mind. For this, study of religion/Dharma is important. If a man wants to have control over outer world, first he has to have control over his own mind.

The cause of all sufferings and pains is the kind of formation of human mind. Human mind works in three conditions and thoughts. Sattwa, Rajas and Tama—purity, passion and darkness of lust. The proportion of combination of these properties in different measures determines the personality of man. Man's behaviour and his nature can be put in these three categories: exalted, unexalted and indifferent. His nature's formulation will depend on these stages.

To arrest this mind in one thought-process, Gurudev has suggested the path of Japa-yoga—chanting repeatedly of mantras or names of gods. This is such a process of training that makes the spikes of mind dance in a rhythm and specific order. While doing the Japa-sadhana concentration of mind takes place. Mind, trained and processed properly by Japa, does not take long to achieve heights. From this point of view, Japa is the training and processing of mind. It is significant experience to observe stillness or steadfastness of mind through this training or processing. Importance of the management of the mind is very significant and unique. Gurudev has elaborated this in his writings. Mind is the culmination of lusts and desires stored by us. In our past births we have spent our lives every moment gaining continuous experiences. As the culmination of that, some points of inculcated values come forth on our mind-shell (manomayakosha). This causes different kinds of changes in mind. Good and bad changes stand juxtaposed.



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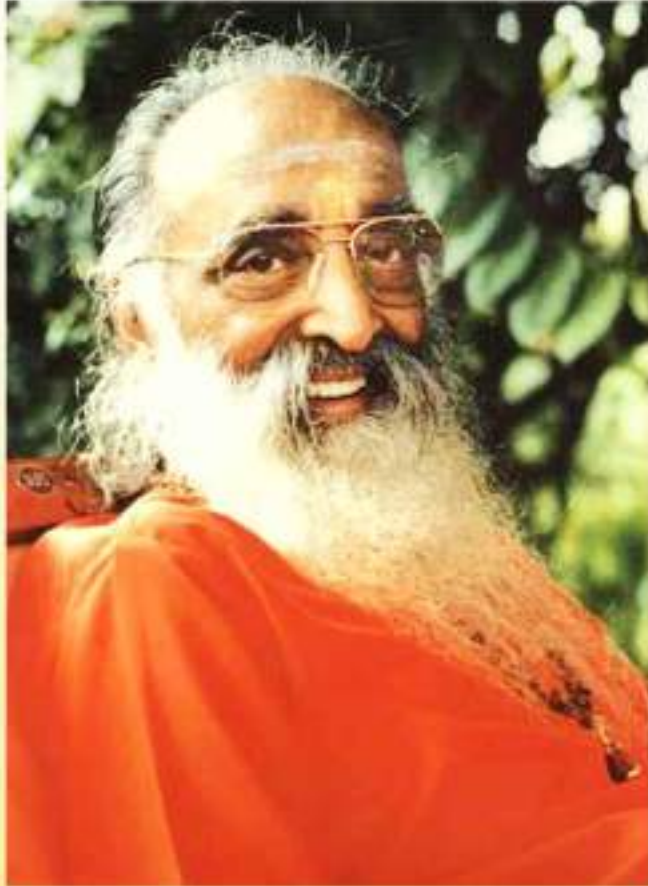
It is natural then that the fields of tension and activities are created there. This is also eternal rule that it becomes difficult for us to mentally wriggle out of both of those emotional tendencies and eventually one gets identified and united with them. As a culmination of this the resultant failure renders us unsubstantial. Then a time comes when the bad inherent in us takes charge of whatever feeble soft voice we have and we cannot restrain ourselves from behaving like a wicked criminal person. Conversely, in spite of some evil tendencies in us we become successful in doing good acts. And we become happy. This conflict continues in our mind always. But if we want to win over the lowest elements of personality in us in this struggle, we have to have complete control over ourselves, which will enable us to pull back our mind to the concentration-point. For this, we have to acquire good knowledge of various stratagems and maneuvers of mind. The weakness of mind will be removed if we follow high values with pure and sacred mind.

There are many techniques of the management of mind. The six enemies of mind which keep troubling us have to be won over. For that, high values have to be established in place of each of these enemies:

Lust	keeping the mind occupied in high ideals
Anger	Cultivating the habit of forgiveness
Greed	Leading to contentment, satisfaction
Infatuation	Right knowledge and right thinking
Ego	writing down the contribution made by others in your success story
Jealousy	Substituting it with admiration

Analysis of the concept of mind becomes important as an important tool of education.

Chapter 3



Education is the expression of
inner beauty of person.



CHAPTER 3

Swami Chinmayananda's View on Education

The day you decide to turn a new leaf and live more meaningful, creative life, that is the birthday. Make every day a new birth and progress in your new inner beauty and outer achievements.

Gurudev Swami Chinmayananda was a visionary of modern age. His thoughts are very inspiring and guiding. His writings include various subject-matters. Among that, his education-related thoughts are very important. We find that in his entire thinking on this subject he has thought about the ever-lasting development of man. Today on global level, every educationist is thinking of the sustainable development. Education -scheme for sustainable development, as envisaged by Gurudev is being presented here. This scheme can be very useful for education department and it is recommended that it should be understood and considered on Government level.

1) Education for sustainable development

India has a very rich culture. It has good natural resources. We have a very ancient and rich tradition and culture. It is a largest democracy in the world. History of the art and culture of India is very old. Similarly, its history of education is also ancient. When we think of the history of education, we think of the tradition of education since Vedic period. Ancient ideas of education were ideal, connected with self realization and salvation, and consequently, closely connected with teaching and teaching methods and its goal. But these goals of education changed with time. If we divide education into ancient, medieval and modern period, in modern period concept of education changed. Its goal also changed. The main reason for this was, the goal of life changed. Today, man's life is occupied with science and technology. Material wealth has replaced the spiritual wealth. Man, who was interested in salvation, has now become materialistic, wanting to lead luxurious life. In post-independent India, many-a-times we thought about education-system. 1962 Kothari Commission changed the face of India and education was modernized. Through the medium of education conceptualization of the overall progress of individual and country was emphasized. 1986 parliament adopted the national policy of education. A comprehensive, nation-wide plan on education was laid down. Thereafter many a times serious thinking was done on the subject. 2005, National Curriculum Framework was prepared and many ideal issues were given approval in principle. But even after all this, there were shortcomings in the education-concept. Most important among them is, though efforts are on for development of individual through education, this development has remained superficial. There are frequent changes today in education system and syllabus. Yes, there has to be flexibility in education, but in that process, it should not move away from its foundation.



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Educationists have to be very careful about that and that is what is missing today. May be, man's progress is being achieved through education, but there is no progress of humanity happening. Immediate, temporary needs are being fulfilled, but lasting, eternal needs are neglected. Worldly affairs are being taught to children, but they remain deprived of spiritual and religious Sanskaras / teachings. The Indian soul is missing in our education. While speedily moving forward to modernity, original goals, values, spirituality, culture are left behind. Indians cannot progress through Western methods. For this progress we will need the foundation of nation, spirituality, values, religion. Education will need a framework of independence, freedom, our own Dharma / religion, temperament. Education will have to be connected with everyday life. Children not only should understand the meaning of life, but also the foundation of life through education. Education should preserve and protect goodness and beautiful thoughts of children. It is not enough to just stuff information in their heads. That is what we are doing today in the name of education. Their brains have become the god owns of storing information. While doing this, they are going away from the knowledge about themselves. That what we call knowledge is not really knowledge in the real sense. That is only information. Knowledge is there in children in the hidden form. Their education has not taught them how to display or give expression to that knowledge. So we are giving them information about the kind of knowledge-making, which does not fall into the category of the concept of knowledge. It just remains information. Today, everybody thinks only of future. But we forget that because of that the present remains neglected. If we want to make our future better, we have to first make our present beautiful. Lasting and beautiful future will be produced only out of beautiful present. Education today teaches you to think only superfluously. India will not progress only by producing more doctors and engineers. Progress of any country depends on the humanity of the people there. So it is important that education produces 'human' being. Seeds of humanity should be sown through education because that alone can promise lasting development. It is important to understand foundation of life, in order to understand meaning of life. Once this foundation becomes strong, man can achieve wealth of life. And foundation of life is spirituality. Foundation of life is value, nation, culture, religion, and education has to teach this and campaign about this. If this foundation is not strong, man cannot be a good doctor or a good engineer. All these factors should be positively attended to in education, if India wants to be a super power. Today, not only man's life has become mechanical, his feelings, mind, intellect have also become mechanical. Man has given feelings to a robot, but he himself has become like a machine. This is not the idea of development. Idea of development cannot be temporary. So education has to think of sustainable development. Today man does not have self discipline or self control. Celebrating the present moment is the rule of the day. Today, man has to fulfill his wishes, howsoever mean they are. He is conscious about standard of living, but not about standard of life. Joint families which were the centers of good 'sanskaras' no more exist. Family system, social system is broken down. Man's psychology has become scattered. It has become impossible to stop these things



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with the help of law. because law cannot change the psychology of man. We cannot bring about cultural change through law. When you start seeing signs of contradictory cultures in the society, education has to step in and start thinking about sustainable development. It has to think about following issues:

- * What should be the goal of life?
- * What should be the goal of education?
- * Thinking about the concept, system, method of education
- * Qualities of teacher
- * Are the goals set and presented properly?
- * Relationship between teacher and student

The size of non-living prescribed books is increasing today. Number of subjects is increasing. Those for whom all this is being done, syllabus is being formed, are being ignored. Children are the most ignored lot today. The most effective and fundamental factor of man, his mind, is being totally ignored. For parents, the education of their children has become a burden. It has taken away the happiness from their lives. Tension, stress, struggle, run for money has become life. Everybody is just running. Education should be freed from this pressure and it should start giving joy. It should help man to achieve sustainable growth.

2) Guiding elements

For implementation of the above we have to take help of following guiding factors:

- 1) Determine sustainable elements
- 2) Connect sustainable elements with man's life
- 3) Connect education with personality development
- 4) Determine vision of education (??)
- 5) Connect knowledge directly with life
- 6) Connect examination with overall life

Because of global economy knowledge is being converted in salable commodity. Markets are attacking all human dealings. Knowledge, tradition and skills are facing danger. In such situation maximum attention is to be paid to inculcate creativity, ethics and self respect among children and to their development. This sentence is important for the matter in hand, because in that there is a depiction of the reality of today. It also talks about the responsibility of education. Similarly, we also get to see the beginning of the goal of sustainable development.

Sustainable development has to take place on every level. We have to start thinking of it from the concept of education and hence, we have to think about following factors.



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- 1) Education-concept
- 2) Child centric education
- 3) Education for self control
- 4) Religious education
- 5) Value education
- 6) National education
- 7) Peace education
- 8) Cultural education
- 9) Environment education
- 10) Science education
- 11) Discipline for personality Development
- 12) Parent education
- 13) Pre-birth education
- 14) Leadership education
- 15) Teacher's training

3) Context of Qualitativeness

In this context we cannot refuse the criteria of qualitativeness in education, which is entirely necessary. We cannot connect this criteria only with governance, but with mind, intellect, and human factors. Accordingly, the framework of reference for qualitativeness will be formation of human mind due to Samskaras, decision making power of intellect, development of intellectual factors, of mental factors, spiritual development. Rather than the material equipment in the school, school's vision, mission, teachers in school who follow these values, internal functioning of school are the factors that decide the level of quality. Besides this, selection of subjects for sustainable development of children, method of learning and studying, teacher-student-relationship, concepts of discipline and the books being followed, atmosphere in school, objectives of school's activities and functioning, are the important criteria and references to determine the quality-level of school. Such criteria connect education with sustainable development, which is important. Values are diminishing continuously, there is a steady conflict of values. We will have to think of education system in the context of all these things.

4) Social reference of Education

Education today is facing numerous challenges — social unrest, religious hatred, communalism, casteism and many such social challenges are there before education. Every individual is fighting with other individuals on these issues. In lives of individuals there is disturbance, stress, conflict and it has its effects on society and nation. Education is becoming commercial. It has become a consumable object, there is salability in it! Education has improved general capability, but the ability to use it in every day life is not developed. This ability should come through knowledge. This will not happen only through bookish knowledge. It will need re-education of intellect in right values of life and realigning the mind. Some times even educated people are found behaving in bad manner in society. Because there is no coordination and harmony between their knowledge and action. If we think of all these things, we realize that the creation of healthy society needs proper education. This age is a global age. We have accepted all concepts of globalization, but we have not accepted global citizenship. Till we do not accept global citizenship, we will not be able to bear the burden of globalization. Today



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there is lack of peace, there is disturbance, not only in our country, but all over the world. Man has become man's biggest enemy. Demon of corruption is eating away the nation. We are unable to retain and protect the freedom which was achieved at the cost of lives of millions. On one hand, India is taking a leap in the space, and that is a thing of great pride. But at the same time, we have broken our relations with the land, and that is a very serious matter. Our culture which was based on responsibility, is made to base on rights. Education has to face and balance all these challenges. For that, we have to think of a separate course of studies. These are Gurudev's thoughts about education.

Concept of Education

Education is not just going to school and getting knowledge and degrees. This is a big misunderstanding about education. Mere knowledge-gaining is not useful, there has to be coordination between knowledge and action. Education is also not merely overall development of the self, definitions of education are as follows:

- 1) Education is not mere instructions. It is a purpose, a goal. Instructions are given, education is gained.
- 2) Education is a light inside the heart of a student, which is protected by teacher.
Instruction does not constitute education, Instruction is necessary, and is easily available. Education is the goal to be reached and it is to be gained by one's own reflections. Instruction is objective, education is a subjective phenomenon kindled in students and maintained by teacher.
- 3) Education is nothing if it does not train our faculties to capture all our opportunities, to be useful to all others and to be always happy in ourselves.
- 4) To create desire to give, to share, to serve is education.
- 5) Real education is transformation of knowledge into wisdom which is then used to curve out a strong character.
- 6) Education should create good character.
- 7) Not merely adding one more instruction to the students, or giving more and more data. It can best be instruction.
- 8) Education is the expression of inner beauty of person.
- 9) Ultimate goal of education is self transformation. Not transfusion of idea, but transformation.
- 10) Just bookish knowledge is not important, there has to be coordination between knowledge and action.
- 11) Spiritual education would help the student to unveil his beauty. If it is done early in life, it becomes a permanent and beautiful personality.
- 12) To make the thought good is called good education.



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- 13) Real education starts with cultural activities.
- 14) These days, education means we stuff information on particular subject in childrens' head, which they take out at the time of exam. This is not education.
- 15) In modern education intelligence is necessary. So we develop intellectually very high, but we may remain ugly on individual level. There is no emotional development. Head is developed, heart is shrunk. It is necessary for head and heart to develop in a balanced way. Education should create an integrated person.
- 16) Education should get totally absorbed, melted in a person so that it finds its expression in his action.
- 17) Do not give only factual knowledge or wondrous theories to present generations. Teach them the ideals of life and to live those in practice.
- 18) Education in a country must help to rebuild the character of its people.
- 19) Education is building a character. This has four pillars: Doing, Feeling, Knowing and becoming.
- 20) Education should create ability to solve these issues: 1. How to meet the problems 2. When it is solved, was it morally right or wrong 3. Is it beautiful or ugly.
- 21) Education is reintegration of personality
- 22) A truly educated person never forgets his Sanskaras—his good manners. It becomes a part of his life, and it brings fragrance of sanskaras in his each word and action. Such a person can live as a great person. His thoughts are mixed with fragrance of love.
- 23) Education means the ability to see the whole world as one entity.
- 24) Purpose of education is an overall unfolding, gentle blossoming of child, of his physical, emotional, intellectual, spiritual level of personality.

Thus we see that man has to be cultured for sustainable development. He should be a yogic person, a wisdom master, an integrated person. He should have good character. Concept of education is connected with Yogic person. (Yukta Purush). Concepts about education is a challenge and education has to accept that.

Goals of Education

It is the responsibility of education to spread the Goals accepted by us, in society. Because in education there is a reflection of human ideals. These goals are to be presented with farsightedness for the sustainable development of man. At the same time, availability of tools or mediums for bringing about this development is also important. While rearranging these goals, the context of a social background that is there today is also important. Our social life has changed completely. Society has become very complex. Strong points of man (Balasthan) have changed drastically. Not only they have changed, their meanings have also changed. According to Hindu culture family is a part of society.



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Earlier in traditional families there were members like father, uncle etc. There was discipline and unity in family and values and ideals were followed. Now, immediately after coming to an adulthood they want to reject family life. They go against the family discipline, do not care for social norms and start living a free life. In such situation there is no self discipline, nor self control. To celebrate the present moment is the rule, and goal is to fulfill one's own desire—whatever it is. Not only the family, same is the case with religious, political, cultural fields. In this background, goals of education should be as follows.

Search Of Divinity

There is a sublime power hidden within in every man. These are divine powers, but man is not aware of them. However, that does not stop them from existing. But man should become aware of them. When that happens, contradictions in man will disappear. Caste differences, religious differences, communalism will disappear.

Winning Perfect Happiness

Man's mind is in a very neglected condition today. Education should help this situation. This achievement of happiness happens through self-integration or coordination of self. This depends on integration of man's mind and intellect. One can get perfect happiness through the positive development of man's mind and intellect. Through this man learns to coordinate things in outer world and he is happy. But for that it is imperative that education gives right direction to his mind. Man should learn to create ability to win over the diseases that he has. He should learn self-control.

To Gain Self- Experience

This is the age of globalization. We have adopted and accepted the concept of global citizenship. This includes the concept of co-existence. But this can really happen when man becomes aware of unity on the level of soul. This makes man global. And this feeling needs firm determination and faith in achieving your goal. Love for the universe through love for self should be the life style.

To Achieve Peace

One utterly necessary goal of education is to gain ability of achieving peace. Today's man is restless and disturbed, and this is a global phenomenon, due to things like terrorism, materialism. So peace has become very important. The core group of NCF 2005 has developed the concept of Education for Peace. Peace is the sorrow-less condition of man's mind. This can be achieved by keeping oneself away from outer worldly matters, and analyzing inner mind by becoming introvert. Innumerable desires of man are the cause for his unhappiness and destruction. These desires are becoming abnormal. They are making the man's mind impure. These desires make him indulge in unethical behaviour. They create confusion and storm in his mind and destroy his



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peace. More the desires, lesser is the peace, that is the rule. It would be true other way round also— less desires, more peace. That is why education has to teach to keep control over desires since childhood. Today man's peace and content depends on outer things. But sustainable happiness cannot be achieved through worldly things, they merely create such impression, which is not true. Here, man's discretion or conscience becomes important. It is important that education gives training about how to make your mind introvert. That would be an answer to the challenge of materialism of modern times, in real sense. That is why teaching about spiritual values is important. The sowing of seeds of self education can start from this goal. Education should enhance man's spiritual power, as an answer to materialistic challenge. So through education lust, greed, selfishness, extroverted desire should be replaced by love, generosity, tolerance. Peace and happiness is the foundation of life. These are the conditions of man. In NCF 2005 it is said that "We are living in the violent age of intolerance, blind religiousness and pessimism. Ethical conduct, peace and welfare are facing big challenges. In the world, in the country, and even on local level there is increasing violence and increasing number of people believing in violence. In this background, school education should have a specific time and place in its curriculum."

Create Ability to Choose Right Path

Right selection is of utmost importance in life. Man should create in himself the

power of making the right choice. Man has to choose only one path each moment. It is either of Shreyas, or of Preyas . Path of Shreyas is the path of welfare, Path of Preyas is the path of pleasure. Certainly, man is attracted by the path of pleasure. But on this path, at the end of the road there is sorrow. The other path is that of the welfare of humanity. On this path, obeying the orders of religion is important. That gives us a feeling of well-being, of satisfaction of being good to others. If mind is trained in good sanskaras, it will not follow the path of Preyas. Education should do these sanskaras. This discretionary power should be developed through education.

Rehabilitation of personality

Till now we studied the concept of education for personality development. Rather, we saw, how the comprehensive development of personality itself is education. From this point of view, rehabilitation of personality is important. It consists of personality of four levels.

physical __ mental... intellectual.....Spiritual

As described above, human personality is four-layered. Of these, the tools mind and intellect are experience-based. Coordinated development of these tools is important. But today this very factor has remained ignored. Qualitativeness of mind and intellect determine the texture of personality. Training of mind and intellect should happen



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through education. This is the rehabilitation of personality. This is important for the building of nation. Hence, time has come that the modern education accepts as its goal the concepts of Rehabilitation of personality, Readjustment of personality, Rearrangement of personality and Rebuilding of personality. There are special physical, mental and intellectual features in every man and they are different from each other. That is why, everybody has a different personality. Development of personality is possible only through the rehabilitation of personality. It is necessary that education helps a person to understand his own personality. He has to understand the formation of life. That will enable his rehabilitation.

Achieving the Integration of Personality

Just as personality development or rehabilitation of personality, coordination between personality is also necessary, because man's personality has two factors—outer factor and inner factor and there is always conflict going on between the two. If there is coordination between them, you have balanced personality. But in practice, exactly opposite happens. Man is always caught between inner weakness and outer challenges. It is not just facing the challenges. It is important how you face them and whether and how you follow ethics. This enhances the inner strength of man. He accepts the situation in the outer world. All this helps him keep his balance. Education should make this all possible.

Development of Inner Personality

Man's personality is four-layered. But man comes in contact with the world through mind and intellect. In order to make these tools healthy the mind and intellect of individuals have to be regulated, disciplined and perfected. Education should be used to bring the mind on track, to educate intellect. This inner personality development helps to bring about overall personality development.

Spiritual Development

Spiritual development is the imperative goal of education. This goal got approval since ancient times. This is also the ultimate goal of human life. Man has to understand the eternal truth, and he has to evolve himself for it. He has many questions while living his life. Their answers lie in spiritual development. Man should have the ability to live divine life of unity between all living beings. For that he has to recognize three factors.

Power-knowledge-capabilities —these three things exist in the human being. But he should develop ability to express it through education.

To Achieve Mastery Over Self

This is a very important goal of education. Man is striving to gain mastery over the whole universe. This struggle is going on all over the world. It can be in any field —



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one is always thinking how to get mastery over others. But till you can get mastery over yourself, you cannot get mastery over others. Today we see everywhere that man has become slave of greed and lust, so he is unable to face challenges. He becomes a slave of the situation and a cause of his own destruction. But in order to gain mastery over self one has to have knowledge and high moral values and that should happen through education. In modern age man is living under the burden of calamities. Self-control is a condition that one gains, which should be a goal of education. When this happens, man does not run away from problems. In life there are many changes taking place. Man should have the required strength to deal with them. We have to experience many wrong doings, many shortcomings in life. If we want to change these things, we have to first bring about the necessary fundamental change in us. Through self-integration we can bring about self-wellbeing and self control.

Evolution of Human Life

This should be the main goal of education. Darwin's concept of evolution was restricted to gross body. But in Vedas and Upanishadas there is emphasis on evolution of subtle body. There are three stages of man's evolution. 1) Stone -man 2) Animal-man 3) Plantation-man and 4) Super-man - man. Darwin also presented a theory that evolution of man's body, mind and intellect should be with super man. But he did not guide us on what should be the direction of this evolution. We find this guidance in Vedic philosophy. Man's goal is to achieve mental evolution and evolve from Stone-man to superman. For this education is important. Animal-man is a very low level mentality. But to bring about evolution in this mentality is a part of mental training. Education should become a scheme for mental training. Today we see animal-men everywhere. This can be clearly seen from various terrorist and criminal activities happening everywhere around us. Man is fast on descending track today. He needs to uplift himself through education. Kill, steal, rob, but preserve and protect your existence is the rule of the day, in fact for all living beings. Man is also living this kind of animal-life. Education should teach him to hate this life style and inculcate in him love, tolerance, kindness, respect for high values. Love for values will generate through such actions., man should be guided to do this. Mental pollution needs to be stopped, avoided. Education should strive for this. When man thinks only on physical level, he is on the level of an animal-man. But when he evolves on the level of mind and intellect, he reaches the level of man-man, that is, ancient man.

Super-man	spiritual	higher level of universe	↑
Human-man I	intellectual	thoughta, logic, analysis	↑
Plantation-man	Mental man	thoughts and emotion	↑
Animal-man	physical	gross level body	↑
Stone -man	physical	gross level body	↑



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This can be achieved through education. This concept of personality development, of evolution will have to be adopted in education. It should have these ideals before itself. If ideals are sublime, inspiration will be accordingly bigger and it will have impact on behaviour.

Developing the Ability to Solve Problems

There are many hidden capabilities in man. These should get expression through the medium of education. Man has to face many unexpected problems. Some times he cannot bear it mentally. Because he does not have proper understanding of these problems. So he is unable to solve them. Modern education teaches subjects like disaster management. Man faces natural calamities. Many schemes and plans are in place for this. But disaster management is more needed to deal with the inner storms and earthquakes! These problems on mental and physical level are to be dealt with.

To Ascertain National Feeling

This goal of education is top on priorities. It is based on the assumption that every person has love for the nation. We have a natural feeling of love in our mind for the family in which we are born, and for the people of that family. This love is to be strengthened and made firm through the medium of education. This medium says, nation is not comprised just of the people living on that land, but people who come and work together for a common goal. Work is an inspiration. Determination is power. There is a creation of inspiring atmosphere. There are principles and there is a man's intellect, which is loyal to him. All this leads to evolution of the nation. The great history of the rich culture of our nation will have to be included in education curriculum. Importance to individuals will have to be cut out. Loyalty to one individual makes one self-centered. And that does not help the nation to progress. Education has to create loyalty to the nation in peoples' minds. Howsoever rich the nation may be, without loyalty to the nation it will not progress. Education has to inspire people to die for the nation. For this, you have to have the ability to follow your loyalty in practice, stick to your principle, hatred for unethical things, hatred for cheap tendencies, feeling to keep the nation above self. All this has to happen through education.

Building the Character

Man has good characteristic qualities inherent in him. Building good character means developing good habits. That requires repeating good deeds. Good deeds happen through good thoughts, and the source of good thoughts is mind. Considering this order, for character-building, you have to create good minds and this is getting ignored by education system today.

Aculturation and Preservation of Good Culture and Love

Indian culture has the ability to adapt transition. That is why, it is living with dignity, even after having faced many storms. Indian culture is based on the feeling of duty or



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responsibility, not on rights. It gives more emphasis on human accountability, rather than human rights. It is necessary that man has strong sense of responsibility. That gives birth to the tendency to surrender. Feeling of right, on the other hand, gives birth to the feeling of taking, not giving. This is the spiritual foundation of Indian culture. Education should create love for these things. Feeling of Human Accountability should take the place of Human Right. Indian culture is not materialistic, it is spiritual. It is based on sacrifice and surrendering. This message will solidify through the medium of education. It is high time, education fulfills this role afresh. This can be achieved by inculcating good values of life, by proper implementation of philosophy. Today, philosophy is being wrongly implemented. That is resulting in destruction of culture. Indian youth of today has no understanding of the culture. Education should now have this as its goal.

To Create Religiosity

This is a very necessary goal of modern times. Today we see a very narrow-minded approach to religion on international level. There is competition in talking about how my religion is better than any other religion. This is causing increase in violence. This is not only a contradiction in itself, but also a tragedy. Even in India, there is hatred for other religions, as well as casteism. Man is broken and scattered. In such unsuitable time, to create religious attitude in real sense is to reach the true meaning of religion to people. Concept of religion is connected to the existence. Law of Being is religion. Religion is a hurriedly done translation of the concept of Dharma. The translation 'Right Conduct' is only related to the behavioural part of Dharma. Both these words cannot be the equivalent for the word Dharma. Hence the true meaning of Dharma can reach us only through the medium of education. A matter should be recognized just as it is, that is Dharma. Without it a thing or a person cannot preserve its/his existence. This nature or this temperament is Dharma. For this purpose the study of philosophy is important. In this context the bundle of desires with which man is born, is Dharma. These desires should get right Sanskaras through education. In that sense the concept Swadharma — religion of self— is connected with karma, with your deed. To create religiousness means to give proper direction to the low desires and wishes, to evolve them. There are two personalities within us—low and sublime, and we have to be aware of this. Education will help us in bringing the low personality under the sublime personality. Man's original desires are always sublime. But when they emerge on physical, mental, emotional level, they become low. To take them to high level again religion and philosophy are helpful. Philosophy of Vedas and Upanishads help us to understand this. Vedic philosophy tells us the comprehensive meaning of Dharma, so every individual should inculcate it in him.



To Create Global Vision

It is very important to create positive view about globalization or universality. There are many living—and non living Beings in the whole of universe. There is mutual relationship between these Beings. We call it ‘Jeevo Jeevasya Jeevanam’. But man does not understand it, is not aware of it. And he looks down upon others. Man must recognize the unity of whole universe on the level of conscience. Similarly, there are many cultures in the world. And many religions. And it is one thread that binds them all together. If man can get hold of this thread in his hand he cannot but experience love for the world-culture. A person who has this love for the world becomes a global citizen. This ability should be created through education.

Inculcate Pre-birth Sanskar

Food which the mother eats when she is carrying a child not only makes the child healthy but it also creates its mind and intellect. This is now accepted by science. In the program Story of Birth shown on Discovery channel, scientists have explained how the experiences of mother have effect on the child in a pre-birth stage. From this consideration, child’s education begins in the womb of his mother. This should also be taken into account in context of education. Mother’s education is important in that.

Goals of Child-and- Youth Education Are as Follows:

- 1) To prepare students to live their lives fully and successfully by imparting to them the vision of life
- 2) To install in students the spirit of service in all walks o life and become responsible citizens of future
- 3) To make them capable of facing challenges of life- efficiency and curve of their own future
- 4) To provide a balanced and school oriented program by incorporating progressive techniques, learning theories and methodologies
- 5) To provide conducive environment to team and live the right values and appreciate the glory of our culture.

Vision of Education For youth

To create an atmosphere of study for the youth whereby they are exposed to the highest truths of Vedantas and at the same time they are able to exhibit this knowledge as excellence and perfection in their interaction with the external world”. This should be the purpose of education.



Foundation of Education

Child-(centric) Education

There are many experiments done in India in the field of child-education. Many commissions have given different recommendations. Schemes were put in place to make their education enjoyable. Efforts were also made to bring-in all children into education through the medium of acting. There were literacy campaigns and programs in villages. Efforts were made to create liking for science in children. Aptitude- and other study-tests were done among them. Various finance-schemes were put in place for students from poor and backward classes. Teachers training programs were started to make children education successful. Various committees were appointed in order to create interest and liking among children for science, technology and environment. Government made a provision in the constitution to make Children-education free in all places. Many scholars and thinkers were involved in creating new learning-and teaching methods, to reduce the number of school drop-outs. Health-programs were established for school children. Computers were provided to connect them with the new world. Many self-learning computer-based programs were started through them. The thought behind all this was that good Sanskaras can be inculcated in children in early stage and that will create good citizens of tomorrow. There are many good schemes for this sublime approach. This has brought a large number of children in the education-process. Child-labour was arrested to some extent, and those children were rehabilitated. Today, children are doing good work in fields of sports, science. Government has started adolescent- scientists scheme. This is happening on all levels — individual, family, social level. While all this was happening, The organization ‘University of education, planning and administration’ recently did a survey, according to which it was found that in India, in 32000 schools there was not a single student studying, 23000 schools had no teachers, 46000 schools had no school buildings. 1800 of these were government schools. This was a scary statistic. While so much was being thought and done in the field of child education, it was not implemented properly, it was not carried out everywhere. What were the reasons for this? Was it a negative attitude of society? Indifferent families? poverty? ignorance? It is necessary to find out exact reasons first, why all these schemes failed? It might sound contradictory, but in spite of so many children education programs children still remained neglected. We tried to produce scientists, teachers, sportsmen, technologists and so much more out of children, thought about these issues from all angles, but we did not think of their young mind. Did these efforts create beautiful minds? Good nature? If we had done this, why would have a student of eighth class shot his classmate in Gudgaon? Why such crime among children would have increased? Why is the ability to think properly not prevailant ? Why are we unable to stop children from negative attitude? The minds of criminals today were certainly ignored in their childhood. Why, and because of whom did this happen? This is a subject of investigation. But it was certain that many adults of today remained neglected in their childhood on the level of family, society, Government, education. So



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their animal-tendency was on the rise. They stopped caring about family, nation, society. This is the reason why creation of beautiful minds needs to get top priority in education, which will inculcate good thoughts in the minds of children. Then only they will become good scientists, good technocrats, or good citizens. Present is important for future. If the present of children is beautiful, along with their future, the future of nation will also be beautiful. India will not be able to become super power only with the development from outside. That will be an unrealistic dream. Because nation is not just land or geographical concept, nor just the people living there. All citizens of nation work for the same goal. This goal is given to children through the medium of education. Every member of society has an important role to play in this context. There is a need to take certain steps in this connection. To realize the dream of India of 2020 it is necessary to make internal progress, along with the external. We cannot teach too many subjects together to children. Everybody's capacity and caliber are different. Education has to take this in consideration. Dnyaneshwar has said in his 'Pasayadan', 'every one should get as per his/her wish'. Every child should get education according to his aptitude, and the inherent skill. Then only we can say that we have given enough thought to child education. A child may be failing in other subjects, but if he is given good training in the subject of his choice, he can certainly be a good musician, scientist, or technocrat. Education is not something you can force from outside. Swami Chinmayananda says, "Education is a power that emerges from within, and is protected by the teacher." Forced education does not help bringing out the best from a child and developing his personality. Students have intelligence, and power, but it is going waste. There are many outlets for intellect to find expression. There are also many abilities to make choices. It is not as if this is only possible through child education. While thinking of child education we need not think only of prescribed books, syllabus etc. We have to preserve sanctity on all — family, social, political, economic levels. This will need planning on the level of parent-teacher leadership training, cultural training for headmasters etc. Till all this happens, there will be no effective child education program. One big contradiction we see in this field is that the schools meant for the high-society schools of rich children in cities and village schools of poor children, who do not even have proper clothes to wear. If the future of India is to be formulated in schools all over, why is there this contradiction? On one hand we are dreaming of a successful leap in space, on the other hand we cannot even give enough food to these poor children. Just as the education was privatized, it was also urbanized. But if village children are not coming to schools, the schools have to reach them. This is an important thought. Why can our rural children not get standard education? In this age of urbanization, we have to ascertain the slogan of rurality. If we pay attention to having good standard-schools and free primary education in our rural areas, the problems that cities like Mumbai are facing will be reduced to a great extent. Besides, the strength and the skills of the rural children can be used for the welfare of the country. Because education is an investment and this investment cannot be high in some areas, and low in some other areas. Today, if there are 100 students studying in one class, will their teacher be able to find out their individual



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ability? Human Resource Department now has to turn its attention to the rural India. Every child must get the education of his choice. We cannot judge every child by the same measure or test. Also, judging the ability is not a quantitative, but a qualitative thing. For this the skill of the observer will have to be enhanced. This is not just a matter of teacher's observation, but also that of a parent, or of a society. Through this if we can discover what abilities a child has, we can give him appropriate and deep knowledge of that subject. In this context, we will have to think of the element of principle, practical work, project work, research etc and richness of the knowledge in the concerned subject. At present, we think about this after the matriculation of a student. We will have to carry out this journey much earlier, during primary education . This is important for the future of our country. Because India has seen the dream of becoming a superpower and set that goal before it. This cannot happen till India reaches the top in every field. Present generation is intelligent and clever. Its grasping power is more. But the goodness within them is in hidden form, it should get expression. Then only it will be discovered. It is necessary to discover this goodness. India is on the peak of wealth from spiritual point of view. But today's generation does not have complete knowledge of this Indian spirituality. The deterioration in ethical and moral values that we see today is the result of this. Yesterday we did not see the importance of this. But today we have realized that. How serious and active are we about preserving our values? What are our ideals? It is time we think about this seriously. We still have every generation in hand. From the pre-birth education planning, education of mothers and fathers we have to think of everything. Leadership of the nation also needs to be given in hands of such people who have got scientifically trained in this. Every field will have to be developed as a separate branch of knowledge and education has to be given in that branch from the beginning. This will direct the hidden powers in every person towards creativity, and the dream of India about her future will be fulfilled. Educationists have to think of all these things. Just as parents have the right to decide what kind of education they want to give to their child, children have the right to express their likes and dislikes. If they cannot do that, their parents, teachers, psychologists and other society members can take that decision. But we have to break away from this traditional education system. As a teacher, parent, member of society, we have to take responsibility of the education of children and also bring this to the notice of the government. Study circles will have to give freedom of expression, freedom of language of expression to children. My tribal child is fallen in the trap of malnutrition. Can we colour and brighten his life as well with education? Physical malnutrition is easily noticed. But what about mental malnutrition? This is everybody's responsibility. When a European encounters such problems, he is out on the streets. Swamiji has explained this in his book 'Future of our Country' in these words -"In the west people come together to deal with various issues. Because every man on the street is conscious that he is the child of great warriors, great soldiers of the past. Is such a feeling there in India? How many people take pride or think that they are the product of Indian culture. For development of our country, our culture and human personality it is necessary that we must become more and more



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conscious of our past culture.” Our goal should be that all our educationists, and our Governments have to think about this. Because our child is our future.

If we properly shape the view-points, ideas, goals and ideals of children, our world will be better organized than what we expect now. Transition in the world is unavoidable. This transition is decided by the generation that is growing today. So it is important that children learn to take right decisions and are able to implement them. There should be a good scheme in place for the intelligent children of today. Because things have deteriorated a lot in society. We cannot ignore the grasping power of children. They have the capacity of coping up with today’s fast age. While thinking about them we also have to think about their surroundings. Their surroundings are scary and they have to struggle and fight with that on emotional level. Because of the certain education system we force on them, their personality gets crushed. So we have to develop new approach to education. Progressive approach towards education is connected to sustainable development. There is a tremendous deterioration of moral values in society. Future citizens of the country, children, need to be protected from this. If the future is to be bright we have to mould our children to think in a new pattern and a new vision. It is not revolution but evolution of each individual character. parents’ role in all this is important. We have become just children producing machines. We must teach children not only to have right values and convictions of their own but also to have the heroism. This is a foundation of child education. Cultural education is the base. And a right kind of surrounding for children is necessary. Children understand not by words but by demonstration. Merely making amendments in text books is not enough, we need to change the surroundings so as to make it more conducive for them to develop value-system. This planning is important in formal education.

We need to pay attention to following issues:

- 1) Every child has its own special features. It is different from others. Parents have to be aware of this. Direction of a child’s development is to be decided accordingly.
- 2) Child’s personality is getting scattered due to the observation of contradictory conditions.
- 3) Education should have progressive approach towards development of today’s intelligent generation. Otherwise we will have to face severe consequences in future.
- 4) Our children today are facing a socially very destructive situation. We have to protect them.
- 5) All Sanskaras cannot be given through text books, parents have a role to play. Mother’s role is especially important.
- 6) The right age to give this training is 6 - 12 years. This is the most suitable age to give Sanskaras.



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- 7) We must teach the children not only to have right values and conviction of their own but also to have the heroism to live up to them.
- 8) In this influential age creation of beautiful world around them is important. Similarly, love and respect for this beautiful world and its expression is important. Training during this period is of 24 hours.
- 9) Next stages in child's education are: 5 - 10, 10 - 14, 14 -18, 18 -20, 20 -25 years.
- 10) 'Catch them young' should be the vision of child education.
- 11) School atmosphere and atmosphere at home is important in development of child. Schools should be like homes; at the same time, there should be emphasis on cultured actions.
- 12) Child's present is important in his education.
- 13) Children should develop ability to face challenges since childhood.
- 14) Education should help to produce charismatic persons who will seriously think about the country's future.
- 15) Value-education has to start in the pre-birth stage.
- 16) Sowing of seeds of good values is not enough, they should have the courage to bring them into practice.
- 17) For healthy development of children healthy environment is necessary.
- 18) Education is not a five-year or ten-year plan, but it is a life-long process.
- 19) Parents will have to be given an informal spiritual training course.

Youth education

Youth of today need roots of culture and wings of beauty. Youth are the support of any movement. They must recognize their hidden strength and develop it for the society. Education should help the youth in making following progress: 1) Eagerness for self development 2) Developing sublime goals 3) Spiritual understanding 4) Love for Indian culture. To make such youth means to re-build the nation. Education should create integrated youth. He should get to learn how to make use of his abilities for constructive work. Education should create dynamic spiritual army. Country should become a nation. It should create explosive expression of personal magnetism and dynamism. It should create learning atmosphere. It should give the strength of expression. Its approach should be knowledge as excellence of perfection in interaction. Education should enhance spiritual luster of youth. It should create work-system and work culture among them. All this should be society-oriented. We must, in the wisdom gathered in the past, mould the present into the charm, beauty, shape and glory of desirable future. This is a concept of making of the youth. Their contribution in the creation of society



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and its development is important. It is important, what kind of education they get, and they should be inspired to carry the values that they have absorbed, to the children. They should do self-funded work and they should develop their own system of principles. It is necessary for the development of the society. Education should create patriots. Youth should have strong feeling of being Indian. A true spiritual youth can become a true patriot. This patriotism is not to destroy other nations but it is for the protection and preservation of culture of India. So people who are suitable to take India's future in hands will have to be provided with proper vision through education. Their present will have to be made beautiful. They should have the ability to take right decisions and do proper planning. Their planning and vision must come from within, from their patriotism, love and loyalty to the country. Cancerous personalities should be thrown away. But these things cannot be done by force or violence. Youth will have to be trained for that in good values. They need to be taught to have self respect, self confidence and pride for the country. A feeling should be created in them to give something to the nation. To love Indian culture he has to have the knowledge of it. By adopting the conduct in accordance with Indian culture he will be able to accept the world culture as well. Education should improve his action. Young people have to enter politics. They should develop ability to act in social and political fields. If a person enters politics with a very scant knowledge, it can be dangerous for the country. Youth should know the meaning of freedom through education. Today he is rejecting the culture of values. This is a scary situation. Four things which are important for a country's progress are sacrifice, vigilance, teamwork and self discipline. These four things should be taught through the medium of education. In the youth people discover the tool called intellect which they have. So they have to be taught how to use this tool. They should be taught how to face and solve problems. Peaceful, creative youth is the need of the day. Youth, who has the will to repay what he owes to the nation. Education has to produce an army of young people who are willing to work for the country. It should do their spiritual, physical and mental progress. Nation's future should be safe in their hands. Such a youth, who is a protector of the country, is expected to emerge through education. During the period of education they have to follow the values —truth, non violence and celibacy. Their adventurous nature has to get proper guidance. They have to produce power, preserve it and develop the ability for its proper use.

Education should help developing following qualities

- 1) Self respect
- 2) Feeling of pride for the country
- 3) Self confidence
- 4) Being prepared for rebuilding the nation
- 5) Ready to make sacrifice



Education of Self- control

Today everybody is talking about sex education. Government decided to give sex education and accordingly, text books were produced. When it was about to start, there were many reactions to it, in the context of the syllabus. As a result, that plan was postponed for some time. In a way, what happened was for good. Because there is still some confusion about what exactly is sex education. This might be a little bold statement, as the syllabus was designed after consulting the experts. But do we really know, what the children want to know? Education is the long-term investment of the department of Human Resources. If things are done in a rush, they may go wrong, making the sense fall, which will take a long time to go up! So it is better to have long discussions before introducing any new subjects in education. Their goals should change according to the age-groups. The social situation today is quite bad. Swami Chinmayananda says, "Corruption in extreme sexual activities has spoiled the character of man. Without thinking about cultural heritage, physical needs, geographical condition, people are indulging in these activities excessively and the whole world is facing the problem of over-population. Great thinkers and health organizations are talking about the need for self-control. This is more in view of India's economic need, rather than the cultural heritage. In this context we have to consider the situation we are facing today. We started to paint this ugly picture when we started following the western education system in our country. Today we are living in the condition, which is laughable. We have lost the feeling of pride in religion and spirituality. We have become the creators of a generation that has no mother tongue, no due respect for father, who are orphan from the cultural point of view. This is our moral bankruptcy, cultural corruption. Because of this we have forgotten that the real introduction of India is that it is the country of knowledge. We have forgotten our Vedic knowledge. Reason behind many social problems that we see today is, we have lost our foundation, we have lost and forgotten the question of "kohum"; so there is no question of finding its answer. We are not thinking from within, we are not going to the roots of the principles of education from childrens' point of view, though we agree in principle with the concept of the physical, mental and emotional development of children through education. There is no coordination and harmony between the concepts of development. Education should drizzle down in the minds and in every level of personality of man. If this gets implemented in every branch of education, it will turn out to be a serious and deep thought and a logical conclusion of the meaning of education. This is as applicable to the branch of sex-education, as it is to the other branches. Sex education appears to be a superfluous concept. If there is a problem in the society, it cannot be solved with the help of superfluous solutions. Its roots have to be destroyed. If pollution is on the increase, the roots of pollution need to be extracted. Today there is moral and cultural pollution and we have to look into its causes. These causes are the disharmony between physical, mental and intellectual factors of personality. If we think about the coordination of these factors, and use the concept of education drizzling down, we will be able to do something in this connection. If we just talk about the sex-



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education, it will be only on physical level. We can also stuff information in their heads, but their minds have to absorb and accept that information and intellect has to take proper decisions. These decisions are also to be brought in practice. In short, as far as sex-education is concerned, we have to be careful right from the name of that branch and think what exactly we have to achieve through it. Do we have to eradicate cultural corruption, or just give knowledge about sex to children or talk about the production of babies and scientific sexual procedure? But whatever are our goals, have we gone to the roots of the issue? Educationists in this field have to think about this. To begin with, the problem is that man has lost self-control. So society has become corrupt. There is moral corruption. To lose self control is the real problem, man becoming a sex maniac is a secondary problem attached to it. Sexuality is only one of the many other factors in this flow. Education of self control may sound an impractical project. But till the foundation is understood correctly, we cannot move further. So perhaps we can conclude, that instead of saying sex education, we can call it education for self control.

But can we at all go to the base of this problem? Because sex education is not an Indian concept. In fact, that is an attack on Indian culture. So we also have to face the criticism connected to it. If sexual education is the education of sex organs, Indian philosophers have not ignored it. Mantra 3 of Anuvak 10 in Bhrigawalli of Taittiriya Upanishads speaks of the contemplation-methods which can be usefully followed by students. This has not ignored the sex organs from study. Swami Chinmayananda says ,” There is a mention of sex organs in Upanishads, in the context of subject of contemplation — may it be that of man or a woman. This sexual urge was not ignored, but it was used to achieve the supremacy of self-perfection. It was assumed that to encourage to ignore, ridicule or to suppress this urge would lead to self-destruction. In place of sex organs we can recognize giving birth, blessing of womanhood and joy, which means, to be able to leap towards the subtle one has to have understanding of the base of every element. But this is not just the contemplation of sense organs, but a part of divine contemplation. There is a verse (Shloka) in Prashnopanishad:

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण
श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छत यदि
विज्ञास्यामः सर्वं ह वो वक्ष्याम इति॥२॥

“That sage told Arjuna, you live here for one year doing Tapa and observing celibacy, in full faith and then ask whatever questions you have. This shows that for the noble, value- education action on physical level is necessary, which makes man free from inaction. Celibacy removes man’s weakness on mental and intellectual level. Faith concretizes the intellectual process. It is for intellectual discipline. That means, ‘Tapa’ or penance is for physical discipline and celibacy is for discipline of mind. Because of all these things, not only the personality is rebuilt, but personality-development also takes place. This is called self-development and this is the education for self-control in



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real sense. To be able to give this education, student must first understand the base of his physical formation. Till they do not have the understanding of man's five sense organs, five organs of action, formation of his body, mind and intellect, this mission cannot succeed. These efforts have to start from childhood and the appropriate age-groups have to be taken into consideration. Of course, one should remember the basic thing that this is no longer a sex-education, but education of self control. So for this, we have to take help and support of Vedas and Upanishads. Swamiji says, "Man's sense organs and organs of action function only with physical tools, each of that tools has to have power of organ and the universal power which controls that power of organ— Adhishthatri Devata —. Man has to first understand this science of anatomy. There is a description of this in Prashnopanishad, where we made use of science and proved the utility of scientific theories. Unfortunately, we considered these theories to be divine and neglected them. We have to first think of this foundation. For that, subjects like anatomy, or physiology are not enough. We will have to start new branches of knowledge. Which is the mind of mind, ear of the ear, eye of the eye? How do they function? On the basis of which consciousness? Who is behind all this? We find answers to all these questions in Kenopanishads. In the language of modern science, we will have to create the new sub-branches Spirituo-anatomy and Spirituo-physiology. We will have to move forward in accordance with their objectives, text books, and teaching- and learning-methods.

We will have to think of this base for Education for self Control. Swami Chinmayananda has presented valuable thoughts in the book Art of Man Making, on goal of self control in life, goal of education. He says, all religions agree on the goal of control over sensory organs. There are many stray tendencies in man. This is the gift of nature. But to achieve victory over them means to be on the path of self development. Self control is necessary for enhancing work-skill, to have bold approach. Many of our powers get reduced through the medium of organs. These can be collected through the self-controlled man and used for constructive work. This enhances man's memory and thinking power. Work skill is developed. What should a youth do in modern age to achieve self control? They have to be always in the luring atmosphere. One has to develop habit of doing introvert thinking. In absence of self control life starts descending down, giving rise to greed, anger, attraction, loss of memory and finally loss of discretion. Self control makes man a great thinker, who has purified his Sanskaras. Control over sensory organs does not mean their suppression. It means their re-education leading to sustainable welfare. In the writings of Chinmayananda we find a detail planning for this purpose.

Today we have to re-think about the Integrated Development of Personality, in terms of education dripping down to the physical, mental and intellectual level. The problem we are facing today in our country has a solution "Back to Veda".

Based on the above analysis, we need to think on following issues:



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Primary level (physical) — Introduction with physical body parts is introduction with sensory organs and action organs—thinking on preliminary level about how to make them capable, how to protect them. For this, some subjects will have to be reorganized. For instance, Spiritual base of human body. Value based body care science, Value based behavioural science, Spirituo body science, Value based population education. Yoga-education, meditation- education is mainly connected with the foundation and introduction of body parts and it's base would be religious and spiritual.

Middle level (mental) : Introduction with sensory-and action- organs in stages, and scientific meditation-process-Yoga to experience that foundation. To keep this goal in mind while imparting Yoga-education. Similarly, Value base mental engineering. Spirituo population education. Family environmental value education (The researcher has developed the syllabus for the mentioned branch of knowledge.) Branches of science of meditation can be developed a fresh. On this level specific subjects concerning Yoga-education and principled and practical work in Bhagwatgita (Aittariya Upanishad, Prashnopanishad etc) can be included.

High level (intellectual): In this we will have to develop branches of Spirituo-anatomy and Spirituo physiology, based on sensory- and action-organs. These will have to be properly planned at every stage. Religious philosophy will have to be included.

Appropriate syllabus is to be finalized, through which students can get educated about self control and uncontrolled sexual conduct that we see today will be curtailed. And it is not enough to teach this only to children. Parents training will also be needed. Because in creation of feeling for self-control, its growth and sustenance participation of parents is necessary. Self control is not a thing of quantitative evaluation, but qualitative. Therefore there is also the need of teacher's training with it's objectives, syllabus, text books, teaching and learning methods, inter-school programmes, and evaluation scheme. All this will need lot of efforts, but that will have to be done — not under the name of sex-education, but education of self control. This will have to be done fast, before the cultural corruption eats up our country. For this, education sector can take help of Chinmaya Vision Programme and Education for Sustainable Development, in which one can find answers for all questions.

Government has to decide on these issues. The C.V.P. programme is based on the Education Vision of Swami Chinmayananda. In this framework of education programme, extensive thinking has been done on the overall development of child.

Parents-education

Practice of meditation is good for a child since beginning. It increases the power of concentration and strength of mind. This training of meditative yoga will be very advantageous for personality development. If students are expected to learn this on their own, parents training is necessary. It will only be possible if they are cultured



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people, and they are willing to give time for the development of the mind of their children. But these things are rare these days. And it is a very sad thing. So parents training is necessary. This training has to start from the day parents come to know about their future parenthood. This training includes education about Indian culture, spiritual education, meditation practice, science of bringing up a child, science of Sanskaras, child psychology, science of physical development, diet etc. This is a pre-birth education of child, and the thought behind it is, children are our future

Education for Total Personality Development

When we think about the education system in totality today, we realize that education has enhanced the general capability of man, but it has not taught us how to make use of knowledge in our work. Because science in the real sense of the term is not taught today. We are not teaching how to properly study science, do serious thinking on it and then adopt it. So man's action is not seen having benefitted from it. Are we really giving the education that is implied in its real meaning? That is important. Perhaps it will be courageous to say this, but what we are delivering to a child is instruction, not education. We are just supplying them a whole lot of information. Instructions are necessary, but they are not our goals. They are the means. But today we see, that the means has become more important. So internal strength of man is being neglected. Instructions have taken the place of teachers and instruction-organizations have taken the place of schools. Swamiji says, Instruction does not constitute education. Instruction is necessary and is easily available. But education is the goal to be reached and it is to be gained by one's own reflection. Instruction is given, education is achieved. In modern times we have instructional institutes, no educational institutes. Swamiji says, education is such a hidden power of man, which is secured through a Guru. Through the medium of education we have just set up shops of information. We see the attitude that teacher is a salesman and students are customers. So the real meaning of the objective of personality development is ignored. Some of the questions that have come up are, is education creating humanity? Is it creating the character of a man? Is a man getting the understanding of his life through education? Is the real meaning of Dharma reaching to man? Is it doing the conservation and transmission of culture? Are we getting real introduction of Indian philosophy or spirituality? Is it producing in us love for the nation? Is man's real development taking place? Are concepts of nation, nation-character reaching to a man? Are we learning the meaning of Swa-dharma, or religion of self, language of the self, freedom of the self? All these questions remain unanswered. The main reason of this is we are just copying the Westerners. It does not suit us. The nature of our nation does not give importance to the broader, outward things, but to internal, subtlety. So the yardsticks of development of other nations do not apply to us. We have to first think of inner, ultimate truth. While being aware of the universalism we have to think about all these things. If we have to find solutions or ways for the well being of universe, we will have to find them in Hindu philosophy. For that, from ancient traditional



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truth modern reference will have to be taken. So the concept of personality development in Indian philosophy has to be reinvented. While defining the education we say, complete development of personality is education, positive and permanent change in behaviour is education. However, just to say this is not enough, this seems a superficial way of thinking about education. Now we have to think of Integrated Development of Human Personality and transformation. It is important to give beautiful shape to personality and to beautify the thoughts. So it is necessary to know the concept of personality development in the context of Indian philosophy. Today, the true meaning or sense of education is being ignored from education. For this we have to first understand concept of integrated personality.

Concept of Integrated Personality

Before explaining this concept, one has to understand the concept of personality. Indian philosophy of non-dualism has defined the concept of personality beautifully. Shankaracharya has said in *Atmabodha*, that things like polluted self-element, lack of spiritual knowledge, breaking or scattering elements of intellect create lack of stability in mind. Self element with mind and intellect is personality. When this definition of personality gets solidified with contemplation and study, this concept of personality is well understood. This is a process of Self development of Self Rediscovery. Then we realize that each one of us is not just constituted by a body, but also comprehensive features of the internal physical, mental and intellectual spiritual personality. Darwin had just imagined the existence of generation of superman. But Indian philosophy presented the theory of Spirituo-physical structure of man — saying that man has to live to experience this. We find this in the subject of *Panchakosha*, (five sheaths) from which Spiritual, physical personality is created. To emerge in *Panchakosh* and experience the element of self which is the center of life, is really the goal of human life. These five sheaths have no separate existence. All these sheaths together make a gross body, subtle body, and causal body. To remove these five sheaths and gain knowledge of self element is the true personality development.

When we think of gross and subtle body, we notice that physical or material body is a gross part of human personality, which is comprised of five sensory organs and five action-organs. Shape of a body will change from person to person, but the original physical properties from which they are made, and the work of the body parts is the same. All this means, the element in the formation of personality which changes, is mind and intellect, which is important from the point of view of education. So *Sanskaras* made on the mind, training of mind and training of intellect is important for personality development. But today we find that mind and intellect of man are separated from each other. Man conducts only according to his mentality, which is under the power of feelings. So it is not possible for him to use discretion. The mind and intellect of man works according to the inner desires, so from educational point of view, it is important to give proper direction to them. That is why rehabilitation of desires does the rebuilding



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personality. If this is done, there is a good communication and harmony between mind and intellect. This rebuilding of personality is advantageous for rebuilding of nation. So it is important to do study and understand the nature of our internal tool. Here, Swamiji gives a simile of river to beautifully describe the concept of mind. Just as river is a flow of water, mind is a flow of thoughts. Flow gives motion to river, similarly thoughts give motion to mind. If water is contaminated, river becomes dirty, and if thoughts are bad, mind is bad. That means, thought is an element which decides the qualitiveness of mind and therefore, to do beautification of thoughts becomes an important matter. Intellect is actually inanimate. It becomes animate when it is enlightened with the element of awareness, and starts working. It starts thinking, arguing, using discretion. Because of the use of power of discrimination on the level of intellect, action becomes dynamic, productive. The mystery of success is to make proper use of intellect. If these inner tools of man are developed, then only his personality development is possible. If a person's personality is to be classified, it has to be done on the basis of mind and intellect. This can be done as follows:

- 1) Intellect more effective than mind
- 2) Mind more effective than intellect
- 3) Mind and intellect both developed
- 4) Mind and intellect both totally undeveloped

These are the four kinds of personality. But if man has to do his personality development, he has to think of the highest level, and also has to get rid of the lowest level (tadadmya). This is the thought of personality development going from gross to subtle. To evolve the personality means to walk towards subtlety. While doing this, abandoning the gross is important. Body, mind, intellect and soul these four factors are the path of personality development. If man really wants to progress, he must raise the low level within him higher. For this it is important to see what are your ideals. Every person has an image, an idea about how he /she should be. But this idea is only on the level of thought. He may have understood it on the level of intellect, but he behaves in contradictory manner on physical and mental level. Gap between the real me and the ideal me keeps widening. Main reason for this is the picture I have drawn of myself, on the mental level. This picture of mine does not solidify decision on intellectual level. As a result, that issue cannot be brought in practice on physical level. Because the strength of illness within us and an important element of individual expression is intellect. We have to create harmony between the lowest personality and this tool. Low-level personality gets proper direction when the logical- and the discretionary power of that man wins over the mind that is running after the sense-organs. Then there is discipline. Low level personality will have to be compelled to unify with the high-level personality. For this, it is as much important to enhance ability of high level personality, as it is important to make low level personality available to come under the rule of high level



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personality. This process of surrender of low level personality is important. But for that, both these personalities have to become great friends. This harmony is important.

We can think about the harmony of personality also from different angle, which is : We look at life from specific angle or specific point of view, at every stage of our personality, and we draw our conclusions about things or living beings according to that. These conclusions are different on every level. It is not necessary that this experience gives joy and happiness on every level, and when this does not happen, there is internal conflict. (antarvirodh). When we experience something on physical level, we may feel sad about its incompleteness. But if there is an intoxication of mental praise, the sadness will not be there. The thing which is disgusting from physical point of view, or shameful from mental point of view, does not give us distress if we look at it from intellectual point of view. Something which gives distress on physical, mental or intellectual level gives us the zest and the vigour, when seen on spiritual level. That is why, it is important that we learn to look at the challenges in life from spiritual point of view. If you are coming to the same conclusion while looking at every challenge from physical, mental and spiritual level, you have a great personality. It is important that man achieves this ability.

There is another way to think about the harmonized personality. Man has a crave to wander towards his original nature. It is his natural tendency to strive to win the subtle personality, and for that he is willing to sacrifice his gross nature. Mental satisfaction is greater than physical satisfaction, and intellectual satisfaction is greater than mental satisfaction. Whereas, spiritual satisfaction is the peak of everything. When a mother is enjoying the happy feeling of bringing up her child, she is not bothered about the physical toil she has to go through. A soldier fighting on the border to protect his country, is ready to lay down his life for his cause. Gradually as man gets united with the subtle personality, his personality gets organized and then the society which emerges with such personalities, it is physically healthy, mentally happy, and intellectually sharp society with a stable soul.

We can say from all the above analysis that harmonized personality has four levels. Physical, mental, intellectual and spiritual, and all these levels in that order, are moving towards subtlety. Personality progresses from gross to subtle. To become subtle means to develop. To become subtle means to leave narrowness.

1) All these four inspirations of personality are different and their chart also becomes more and more subtle and wide. On physical level there is inspiration of joy; on mental level, inspiration of peace; on intellectual level, inspiration of knowledge; and on level of soul, there is a feeling of unity (tadamyā bhav)—that is the progressive order of inspiration.

2) As the personality of man keeps developing, his concept of self also widens. Circumference of his personality widens. This development happens on the level of



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nature and universe. Development is man's natural tendency. Awareness of this tendency comes from the non-dualism of consciousness in self and that in world, and then the personality of man gets universalism. This order of development, going from materialism to spirituality is the sign of Integrated Personality Development. But for this, we cannot ignore any level of man. Development of each level is important. If personality development is organized, that will lead to development of society, and eventually nation. In this, role of education is important. Education system of today may be capable of facing the universal challenges that are existing today, but it does not enhance the quality of life. Everybody today thinks of standard of living, but not of standard of life. So man's personality is splitting, scattering. Criminal tendency is on the increase. In place of education, we are only stuffing information, so values of life are getting neglected. Now it is not enough just to use the terms value-based education, value-education, we have to seriously think about it. Man's intelligence is developed today, but his mind is not developed. So life has become somewhat ugly. So education has to give maximum emphasis on the formation of mind. Today's criminals are neglected children of earlier time. We cannot think of mere intellectual development without development of mind. Intellectual development is the extension of mental development. So intellectual development cannot be achieved only by giving information. Swamiji has given a chart for a harmonized development of a child. If their abilities are properly developed, they will be able to make proper and maximum use of those abilities. So education has to concentrate on Integrated Development of Personality. While re-organizing the education system from this angle, two flows are of importance:

- 1) Amend the existing system as required
- 2) Think about some issues within the existing system

However, today's system appears to have strayed away a lot from the original goal of education. So thinking has to be on following line:

Personality Development and Education

From the point of view of total personality development following points have to be considered:

- 1) Concept of education
- 2) Goal of education
- 3) Syllabus
- 4) Teaching- and learning method
- 5) Teacher-student relationship
- 6) Concept of discipline



1) Concept of Education

“Harmonized development is education” will have to be the definition of education
Also, indianization of education will have to be kept in mind.

2) Goals of Education

To free education from being brain-oriented, and make it mind-oriented.

- 1) Harmonized development of personality should take place
- 2) Self-control should be developed
- 3) Create peace in nature
- 4) Create the strength to choose proper path
- 5) Development of inner personality
- 6) Spiritual development
- 7) Achieve mastery over self

Such will have to be goals of education. Changing the process of education will be a right decision. Present generation is in our hands. There is a confusing atmosphere as far as the selection of subjects is concerned. We have to think about it independently.

Prescribe Syllabus

While deciding on the syllabus we will have to determine the chart of development, similarly we also have to think about the elements of child psychology. Every child gets engrossed in the activity that he loves, and he is happy where he thinks he is being given importance. We have to keep these two factors in mind while chocking out the syllabus.

- 1) Syllabus, as per the child’s natural tendency (special syllabus)
- 2) General syllabus

1) Special syllabus

There is a liking for knowledge in every child, in hidden form. That has to be studied, and from childhood, in specific age groups specific paths need to be followed, such as based on principle, demonstration, research. He is to be guided to the higher education like this. Historical background, analytical elements, and their development, actual demonstration in that field, research in the higher education on that topic, all this needs to be provided to him in the subject of his liking. This will enhance his knowledge, skill and aptitude and make him expert in the field. To be able to do all this, experts guidance in the relevant fields will be needed. This will include subjects like Indian philosophy, Art, Literature, Science, Mathematics, Agriculture, Industry and Business etc. We can expect deep study in only one of these areas, on primary, middle and higher level education. We should also keep in mind the universality, but we should not forget that



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the mother of all these art-forms which they are learning, is India. Then we can do the comparative study on higher level. But till then, foundation is to be made firm, on the basis of Indian framework or references. Since a child will be studying the subject that he likes from his childhood, he will be able to gain expertise in that subject, and since he has been getting that education in the Indian backdrop, He will have important contribution in the Indianization of education. Teaching plan should be as follows:

- 1) Pre-middle ——— expression
- 2) Primary ——— expression
- 3) Middle level ——— demonstration
- 4) Higher middle ——— demonstration - principle
- 5) Higher level ——— principle + demonstration + research

This order has to be maintained in education.

General Syllabus

This is related to those students who are not interested in one particular area. In this general course also progress order should be knowledge, skill and aptitude, but in this, much skill is needed to choose the subject of study. This may not have a necessary specific framework of topics or subjects but students from middle school onwards will have the freedom of choosing what they want to study. In that, 3 subjects will be compulsory—Sanskrit, history and civics. Study of Sanskrit is now nor restricted to just as an ancient language, but as the mother of knowledge and the mother of so called modern science. In that sense, it could be made compulsory. In History there need not be emphasis merely on movements or revolutions, but it should include history of all those qualities that have made the present India renowned. This will give them the ability of taking value-based decisions in this period of conflict of values. Besides, Indian democracy is very important to understand all these concepts and to create best leadership, and most importantly, to become good citizens. So these subjects have to be taught from the primary level to the higher level. And the medium of learning should be a mother tongue. Foreign language can be learnt as a language of knowledge, but it can be used for the wealth of Indian language. Apart from these three subjects, students should have the freedom of selecting other branches of knowledge and their subjects.

These courses is the planning of mental training, so meditation and Yoga are also important. For this, separate time will have to be kept outside school-hours, and its responsibility will be that of parents. There will have to be separate scheme for its observation and evaluation. Because, if we make education mind-oriented, it will be transformed into intellectual development through natural principle of development-order. Things like making all subjects compulsory, or stuffing all kind of knowledge in to the brains of students is not necessarily connected with every-day-life. We have to get rid of such artificiality from the education. Today, though we say that education



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must be child-centric, it is not so in reality. In reality, we have no thought of child while planning education. Child's mind is a clean mirror, and to maintain that cleanliness and purity of mind is the responsibility of education.

Teaching - learning methods

The crux of this method is, heart-to-heart communication. Different interactive methods can be discussed here. But most important is, training of self-observation.. Swami Chinmayananda says Introspection and self analysis is the only method to learn to know about ourselves. Regular practice in detaching one's ego from oneself and watching it with pure impartial judgement is introspection. Self introspection is necessary for self development. "Once you come to know your personal drawbacks, anger, greed, selfishness, and you get rid of these vices, you can develop the opposite qualities like worship, faith, peace, harmony, generosity, selfless love for all, and you can become happier than before. You will get more success. You will be liked by many people and unknowingly, you will spread happiness around you. For all this, parents should make their child develop following habits: 1) introspect 2) detect 3) negate 4) substitute. Swamiji's definition of good character was good habits.

Teacher-student Relationship

Today there should be re-thinking on this in the context of education. Teacher-student interaction will have to be made stronger, and for that, we will have to see how things like proper view-point, values, aptitude will be inculcated in teachers. Education, training, becomes important factors, creation of good qualities in children become important. There should be proper balance and coordination between the two. Swamiji says, "teacher is truly inspired to teach his student, when loving relationship develops between them." There should not be the commercial attitude of "you pay me, I will teach you". There should be love, freedom, mutual understanding, and atmosphere of compassion. Development of intellect and mind can only take place in that kind of atmosphere. This weaving of the relationship between teacher and student is the base of the guidance.

Discipline and Freedom

Discipline that is forced from outside is not really a discipline. That has to be converted into self-managed disciplined. Internal discipline is important. Students can be involved in this process. They also have to be taught that freedom without certain rules and regulations is not a true freedom.

If all these concepts are to be brought in practice, we have to give it the foundation of religion. Traditional approach to life should be the crux of the whole process.

Education for National Cultural Development

Patriotism, love for culture, these issues cannot be ignored in the process of thinking about education. In fact, these issues are the base of education. The legacy of the elements



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on the basis of which the glory of India has remained intact is certainly in hands of the next generation. Hence it is necessary that things like national integrity, cultural transmission and cultural conservation are achieved through education. To be able to have firm patriotic feelings, it is necessary to first understand the concept of nation. Nation is not just a group of people living on that land. Nation is when the people living there come together for an organized programme, and strive to achieve the same goal with commitment. Self-centered, scattered people can never create nation. Nation is also not created by revolutionary schemes, new discoveries or scientific revolutions. At the most, they can only show the path of progress. Nation is made of many individuals, so quality of nation depends upon the quality of people that it is made of. Therefore, if we have to create a nation, we will have to create individuals. Their characters. Things like unity, integrity, cooperation, tolerance will have to be inculcated in them. Nation-building cannot be achieved merely through materialist gains. Leadership of good character is needed for nation building. Nations are always rejuvenated because of the ideals set by the leaders of the nation. History is witness for this. To create such national character is the biggest challenge before education today. If teachers are disciplined, students will be of good conduct. If teachers are corrupt, the staff working under them cannot remain honest. If parents conduct is not cultured, what sanskaras they can do on their children! That is why, there are no limitations to India's spirituality. It is universal, and the one who believes in it is a true Indian. This feeling should be given through education. Future of a country depends on the feeling of sacrifice and service of that countrymen. India has this base, that is why India should become inspirational force for education. India's progress in science and technology today is remarkable, but as far as values are concerned, situation is bad. We have to do the re-building of ethical values in real sense. Education has to accept this responsibility. Somebody has to take a lead in this task. The self respect and strength required for this should be created through education. Presence has to take this inspiration from the past. Disintegration is really a reason for the deterioration of a country. Today's youth is a product of post-independence education system. We do not see much love for nation today, for this education system has to do something. So we cannot just teach history of revolution, but also history of sacrifice, and glory of nation. Students must feel the urge to preserve this glory. They must want to give, rather than to take something from the nation. All the mental and intellectual energy has to be offered now for the rebuilding of the nation. Unfortunately, today we are telling the students what the westerners have to say about us. We create a kind of hatred in their minds about different states. Only Maharashtra is mine, or Gujarat is mine. This is lack of unity. This is disintegration. This will not produce the feeling of nationality. Education has to inculcate following Sanskaras: 1) Self respect 2) pride for the country 3) self confidence 4) willingness to work for rebuilding the nation 5) willingness to make sacrifice. The vision 'India as a whole' should be provided by education. Material and spiritual welfare of all —education should adopt this slogan. Common spiritual ideals, thoughts, temples these things are important for that. Entire humanity should get organized through these efforts. We are living in the scientific age



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of intellectual revolution. We are stunned at the progress of science. But there is also too much deterioration of values. Education has to take up the task of rehabilitation of personality. For this, religious education also is important. It can create positive attitude towards nation.

Indian culture and heritage is ancient. Many cultures have come and gone, but Indian culture is still alive. This is because of the divine elements in it. Today, we see the pride for our culture diminishing. While accepting and adopting to modern culture we are forgetting our own culture, which has given a specific point of view on life and feeling of responsibility or sense of duty. Indian culture is based on the concept of duty. It does not demand rights. Today we give education of human rights, instead of it we should give education of human duty, responsibility. Education about Human Accountability is more important than Human Right Education. This will create feeling of surrender in man. Because Indian culture is spiritual. In order to create love for our culture since childhood, children have to be taught history of Indian culture. Children must know and understand the history of the struggle through which this culture took birth. In fact, they have to understand the definition of culture. Culture is when a number of people are living in one geographical region for a long time, respecting some ethical values and qualities. The fragrance that is spread through this is culture. Education has to give this message. But today, we see continuous descent of culture and values. Cultural richness makes humanity happy. That is why, instead of factual knowledge or wondrous theories, children should be taught ideals of life, how to use the most of the total intelligence for mental stability, physical health, happiness of society, and nation's health. It is the need of the hour to rebuild the pride of India and Indian culture.

New man of 20th century has come in the world in a very strong position, when he has so many luxuries and comforts at his disposal. Not only is India on the path of progress in every field, she is standing along with the powerful countries. Morning of 20th century was luring for the mind, early, soft rays were soothing. But this stayed only for a while. They are now getting stronger. 20th century beginning brought us the riches, but it also brought us poverty. Poverty and riches are now living side-by-side in our country. Wealth in terms of money, but poverty in terms of thoughts, both are there. On one hand, there is a slogan of peaceful co-existence, on the other hand, there is increasing violence, lessons in ethics, but also too much of unethical conduct, worship of woman, and at the same time, abuse and rape. We say, "My India is great"—but is she really great? Is she also not becoming narrow-minded? Why this contradiction? Why can't I be a great person of a great country? This thought gives distress to a sensitive mind. Every sensitive mind must be crying out for this, then why is this dichotomy there? Can't we remove this? Indian culture teaches us optimism, it does not allow us to feel distressed and disappointed. That is why, creative thoughts are produced in society continuously. Who is responsible for this condition of ours today? Man? Education? Politics? Or Social work? Society? This will be a point of dispute, but one thing is true — we have failed in creating a generation, having burning national pride in minds. This is a must if



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we have to build a nation. Unfortunately, the youth of our country loves not their own country, but a foreign country. They follow foreign philosophy, foreign politics and their thoughts are also foreign. Foreign thinking is reigning our country today. When we see this, we wonder is this why we fought for our freedom? Perhaps, foreign rule was better. At least, there was a feeling of nationalism in the society, which we have lost today.

Because of long period of slavery we have also got used to slavery of thoughts. Our young generation believes, foreign is all good, and domestic is outdated and disposable. As a result, India is again moving towards slavery. When are we going to wake up? Who will wake us up? Even if the nation is tired, its soul is living. This soul is spirituality and this will enable us the re-building of the nation. To do this, education has to come forward. It is the means of creation of society. It is the means of acculturation. It has a tremendous capacity of offering life to the nation. Growing generation has to be taught good Sanskaras if the nation building is to be done.

Indian culture is an ancient culture. Indian spirituality is immortal, non-dualistic . It does not teach us dualism. Should not we, then, re-vitalize it? There is no other way than education, for nations building. Worldly or materialistic education makes man forget humanity, whereas spiritual education creates human approach. Worldly education endows information, spiritual education endows wisdom. Worldly education gives only worldly happiness, whereas spiritual education gives pure happiness. So, in conclusion we can say that education must be based on spirituality. That does not mean, modern science is to be rejected. There was a time when people had turned their back to the science, and cared only for religious principles. Today it is other extreme. People are turning their back on the religion and only becoming science-oriented. Education should achieve balance between the two. That means, from religion and spirituality- point of view, it should achieve “Development of effective personality” and help achieve development of nation. Definition of education would be, effective development of personality, rather than harmonious or all-round development of personality. The sign of this effective personality would be mastery. So such a person will have following two dimensions:

Knowledge master + Wisdom master = Effective Personality. To be knowledge master man will need knowledge of Information Technology. Along with this, he will have to be taught science and other social sciences. Similarly, to be Wisdom master he will have to take spiritual education. This will mainly include values, Eternal (Shashwata) philosophy, Religion, Spirituality. Besides, he will also have to learn Yoga and Meditation. In short, the subjects which we consider to be optional —such as students army, scout guide, internship —will also have to be included. Unfortunately, the subjects we consider to be optional, are very important parts in the life of a nation and they cannot be excluded from education. Schools should produce soldiers, entrepreneurs, advisors. That is not happening today. Education system has attacked our entire life style, disintegrated it and now we have embraced these broken pieces and we are talking



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about the building of nation. Life is not that narrow. Every person should be capable of facing the experiences in life. And while doing this, he should retain the humanity. This, we are losing today. In order to re-awaken the humanity people will have to be made aware of their responsibilities as well as rights. My rights are responsibilities of others and responsibilities of others are my responsibility, this should be the motto. So Values and responsibilities should have place in education. It should give students the awareness to think about what are my duties in different stages of development of man. Today we see relations between human beings are distancing. On one hand, people are feeding the imported breeds of dogs in their house with expensive stuff, On the other hand, poor people are striving to get one simple meal. To avoid this, education has to give sense of responsibility.

A building is constructed using brick-by brick. It will be strong if the quality of cement used is good. If bricks stick well to each other and remain stuck, building will be strong, else it will collapse. Similarly, nation's building will become strong by every individual. So education has to create human being of good quality, if it has to build a nation.

Every individual should nurse sense of belonging, sense of pride about nation in his mind. Instead of saying India is my country, they should learn to have non-dualistic feeling I am India. Man loves himself the most, so if I am the nation, I will love myself—consequently the nation—the most. This will have the contribution in nation building. Because development of man will transform into development of nation.

In 1947 when India became independent, hopes and aspirations of people had blossomed. “Now we will walk the path of development”, “Now we will be self-sufficient”, “Now we will enjoy freedom in the real sense”, “Now we will be proud of ourselves”, not only this, but that “We will now stand as a proud, happy, healthy, self-dependent nation”. All these dreams remained only the dreams. The foundation of economic, social, political development is more on foreign companies, than our own. Though materially we are progressing, on ethical and spiritual front we are on the descending path. Following the foreign capital is Indian bankruptcy. To save ourselves from this, we will have to choose the right path of development. How long can we depend on international banks, foreign investors, multinational companies? When and how can we make our country independent from all these and glorious? Under the name of infra structural adjustment India has opened the doors to these companies. If we accept and adopt western thinking, we cannot achieve our own development, and India can again go in the foreign hands. What is needed today is creation of “indigenous path”. To stop the religious, social, cultural, economic invasions. And to achieve our development according to our own needs, our inventions, our talent and our temperament. This concept will have to be rooted in the minds of future generations. ‘indeginiety’ or ‘Indianness’ is not just a way of thinking, it is way of life, we should understand it. It is still not very late. Today's generation is intelligent, aggressive, responsible, and of independent thinking. They need to be given proper training, new dimensions are to be added to their personality.



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Creativity is to be corroborated with constructive work. This is a job of education. Education system needs to change now. Because education is good conduct, good Sanskaras, preservation of culture, transmission of culture, 'indian' thinking has to be inculcated through education and it has to be made individualist-oriented, fit to an individual since primary level. Indigenous education system, indigenous education institutes, and most of all, teachers with indigenous thinking will have to be opened up. This may be difficult, but it is not impossible. It can be achieved with efforts. In place of imported thinking, imported culture and imported tradition and conduct Indian people have to follow Indian thinking, Indian culture, conduct and social norms.

Spirituality is the soul of India. And soul of this spiritualism is experiencing 'self'. That is the awakening of the element of self. Values of life is the gift given by Indian spirituality. These values are forever. They show us the path of progress. Nation's philosophy is connected with immortal values of life. Our philosophy believes that through this in the economic and social context we have to develop ourselves with the help of our own power.

Man expresses himself through various features and qualities of human life, and this gives rise to self-dependence and self-respect. This applies to the country also. Indigenous philosophy is immortal, general, human philosophy. It is the philosophy of welfare of the universe. Just as every individual's path of progress is different, it is not same as others, it should not be. Because every person's nature, mentality is different. Similarly, every country's path of progress is different from the other, and it should be so. Every nation has its own existence. Its own tendency, culture, tradition is different. So paths of progress of other countries do not suit that particular nation. One should certainly take the benefit from experiences of the other, take cooperation from other, but one should not be dependent on the other. Inter-relationship should not be dependent on each other, but cooperative to each other. This is the thinking behind indigenous thought-process.

Four pillars of indigenous education are: 1) Freedom 2) self dependence 3) own language 4) own religion

National philosophy is the life of the country. It is the soul of the country. In this context, thoughts of Mahatma Gandhi are revealing. He says : If you want to make your country a good country, every individual in the country must be explained the meaning of freedom. After experiencing and grasping this meaning self-element, self existence, self-knowledge will emerge. From Swadharma, and self language independence and pride for the self will emerge.

It is time, India has to re-think the goals of her education system. I have a humble request to all educationists, to examine the meaning of education in the changed context. Country is again moving towards slavery of other nations. We will lose our freedom if we do not wake up now. We will be slaves again.

Chapter 4



To make the thought good is called
good education.



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Four pillars of indigenous education are: 1) Freedom 2) self dependence 3) own language 4) own religion

National philosophy is the life of the country. It is the soul of the country. In this context, thoughts of Mahatma Gandhi are revealing. He says : If you want to make your country a good country, every individual in the country must be explained the meaning of freedom. After experiencing and grasping this meaning self-element, self existence, self-knowledge will emerge. From Swadharma, and self language independence and pride for the self will emerge.

It is time, India has to re-think the goals of her education system. I have a humble request to all educationists, to examine the meaning of education in the changed context. Country is again moving towards slavery of other nations. We will lose our freedom if we do not wake up now. We will be slaves again.

CHAPTER 4

Thoughts on Values and Value-education

Value-Education

Another objective of this project is to search the concept of value in Chinmayananda's thoughts on education. Text below is in this context.

Thoughts on Value

The whole of mankind is standing between two words —birth and death. It may not be wrong to say that if we are the creators of our world, we are responsible for its ugly look and bad condition. If we purify our heart and see the reflection of the world in it, it will also appear pure. This purification of heart is a difficult thing for man. People talk a lot about ethical life, about honesty and ethics, but very few people follow it in practice. The world will not progress till these values are followed in practice. Our creativity can develop by reorganization of our inner personality. Without this quality of life will not improve. If there is positive quality in heart and creative intellectual value in man, his response to any situation is balanced and it has happy results. Individual perfection is the reason behind total perfection. All such individuals have to have their own ideology, which they gain from religious philosophy, or in other words, from religion. Man gets abstract, true values from religion, which are the eternal, non-changing values of changing world. The goodness in it has remained intact in passing time. One who follows these basic values in life becomes a beautiful and wholesome human being from inside and outside. Those who are involved in the study of different religions, may be studying various sets of values, but they must be aware that the crux or the main element of all is the same. This value is a code of conduct.

This code of conduct creates harmony in the inner and outer personality of man and he becomes capable to face all the challenges in the world. If the atmosphere around him is positive and good then these values help him to enjoy happy life. When a person follows these values in life, he is following the code of conduct laid down by religion/Dharma. Gurudev has talked about this in his book 'The Choice is yours'. Some articles therein are : Negative Tendencies Examined; Fall of Man; Free will versus destiny; The Choice is yours, Standards for inspired wing.

In the article 'Negative Tendencies Examined' Gurudev has thrown light on the wrong notions that are formed about the good and bad things in man. Every person knows what is right. But the action he does is wrong, or is done in wrong way. Something may be right on intellectual level, but it will not necessarily be right on the implementation level. At such times there is internal conflict between ideal and action. The divine element in us is eager to achieve high ideal, but the natural tendencies in us make us enjoy the happiness of lower level. Gurudev has thrown light on this internal conflict



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between the element of idealism and element of animal -tendency, because of which man indulges in improper conduct and develops negative tendencies such as violence, immorality, corruption, falsehood etc. Different religions have given it different names. Hindus call it demonist tendency, Christians and Muslims call it devilish. These tendencies are hidden. Religion has the scheme of turning these negative things into positive. It is necessary for development of man's personality to recognize these negative tendencies and make them positive. Modern psychiatrists have emphasized on getting aware about these negative tendencies.

Commentary on 16th chapter of Bhagwatgeeta is important from this point of view of value-analysis. Gurudev has strong belief in the code of conduct or values prescribed by religion, which we see in his analysis. Values described in Hindu religion or the beauty in good conduct are not the values described by some cynical wise man or imaginary son of the country, but are based on the strong foundation of intellect and experience. If followed honestly, it will help to give expression to the hidden qualities and power in man. He believed that ethics or ethical conduct is the preparation for complete development of sublime power within man.

Gurudev has separately defined every value or principle given in the 16th chapter of Bhagwatgeeta. Man must not only have beauty of ethics, but he must also have disgust for unethical conduct. He has beautifully defined ethical qualities. "Ethical qualities are intelligent ways to make the weak and tired tendencies of life alive again. By bringing into practice these pure values of life man frees his mind from the tangle he has created himself, whereas the wrong tendencies are the self-created chains that lock you in sorrow and confusion and prevent you from making progress in the vast field of probable things. To live the ethical values is the only remedy to deal with the drawbacks in personality." Today man is after the material happiness. Consequently, he has lost happiness. Gurudev has aptly described a person running after such material joy. Actually such a person is aware of the fact that this kind of happiness is momentary —not only that, but that it always ends in sorrow. Yet, he continues his journey on that path. He has to pay a heavy price for this useless profit. But he draws a conclusion that life is a series of struggle, and continues his struggle. He is not aware of a peaceful and happy life. He avoids doing serious thinking about life, so they are constantly expressing murderous, self destroying tendencies. His mental and intellectual energies are wasted because of his involvement in desire. Such a person becomes restless and impatient due to the happenings around him/her and loses mental balance and sense of discrimination. This play of desires is an unending game. Whatever man has, he wants to have more of it. To explain this Gurudev has given an example of an industrialist who represents the modern age. All industrialists only keep thinking, I have destroyed one competitor in the market and have to deal with the remaining two. I want to be the most successful, most powerful, in status, capital, business relationships, everything. This is the song of success and ego in the materialistic mind of man of this world. Such a person has misunderstandings about himself, has vain ego and looks at the world with morbid



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mind. He draws wrong conclusions about his relationship with the world, and in the process, starts diminishing the values in himself. When reason is under shadow, he gets annoyed and all the tools and organs through which we display our rationality and intelligence start behaving strangely. Man falls prey to lust and greed, is physically and mentally tired and restless, has split personality and there is miscommunication between his outer and inner personality. Such broken individual with split personality cannot achieve anything and is never peaceful. In spite of good and conducive surroundings such a person is always looking within himself for methods and systems that will spoil these conditions! If man is living with values that are wrong and untrue, he starts looking for sorrow even in happy surroundings. When several people start behaving like this, it affects the health of the nation. High values stoop down and wrong values start getting respect in society. This is a psychology of value-conflict. Main reason of value-conflict can be said to be internal conflict of personality. Life of society gets stirred up by such people and it goes away from peace, wealth and well-being. Such society hates cultural and spiritual values. Destruction of such a society becomes inevitable. Gurudev has made this psychology very clear and has said that to avoid this conflict there should be good communication and harmony —the job which is done by religious philosophy.

Main obstacle in the creation of such harmony and communication is human ego. The more we become one with our ego 'I', more is the confusion and problems in our life. If we extend the self and increase harmony with nation, ethical confusion in our mind will be reduced and will gradually almost vanish. Gurudev has written about this in a letter in his book 'Vedanta in Action'. "If man has too much ego, he cannot fulfill any of his duties and responsibilities properly. To surrender this ego at the feet of God is to free oneself from the feeling of 'I' and 'I want'. Our intellect has two features or powers—conserving power and directing power. A person who has achieved success in life has developed his conserving power. But if that person cannot find his cultivated power even after getting everything, he cannot enjoy his conservative power. They hoard wealth but are pestered with their fears, worries, sense of insecurity and anxieties. They earned power and fame, but in themselves they are rendered incapable of enjoying what they have if they do not have directing power. Man can get this power only when he lives a life of ethical values. Example of Ramayan is important for this. Without this directing power a mere gross intellectual conserving power can bring at best only a personal tragedy to the individual's life and often he may provide a dire calamity to the society around him. This is the sole cause of all sorrows in the world. Moral values regulate our behaviour, purify our hearts and we are successful in life. We can then make the people around us happy. Every letter in this book is important from the point of view of moral value. It has big contribution in creating positiveness in thought. These are some of these thoughts from the book :

- 1) Moral living strengthens the mind and it has become efficient for deeper study, reflection and understanding of your scriptures and make the mind to an extent quite alert and vigilant.



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- 2) Work is unavoidable. Choose a field which is inspiring to you because it is in line with your nobler tendencies. This is Swa-Dharma.
- 3) Discipline yourself to work and strive without the shackles of likes and dislikes, love and hatred, joy and sorrow.
- 4) When you have disciplined the body and trained it to live in moral values, diligently fulfilling your duties to parents, relations, dependents and society around you, you will experience that your inner self gets cleared of all unproductive, self dissipating thoughts. Regrets of the past become meaningless. Anxieties of the future is a laughable joke and all excitements of the present, a myth.
- 5) When you become steady, cheerful in your life, you are fully competent to face your challenges. Live your chosen values uncompromisingly and demonstrate them to others.
- 6) Serve all, give all, take nothing for yourself. Reduce your demands. Learn to live with a bare minimum.
- 7) Moral values have a positive dynamism all of their own. They are not mere negative 'dont do, dont touch' set of rules.
- 8) Be strong, not merely a physical strength of a bull but subtle vitality of a calm mind. Diligence in its application, consistent in its logical thinking.
- 9) Moral living is the discipline that lifts one on to the spiritual path. Do not try to live moral values as an imposition, as a mechanical imitation of others, as a mere physical adjustment in behaviour.
- 10) A moral man automatically lives his moral values just as a musician, who keeps faith in his voice to tone or tune while singing.
- 11) A morally strong person spends less of his mental powers in facing the day-to-day problems of his life. Therefore he conserves his potential, mental vitality which he spends in his creative pursuits of study of reflection and meditation.

Swamiji strongly believed in three values in Hindu science of religion. He considers these values to be pillars of Hindu religion. These are : Truth, Non-violence and Celibacy. Because of these sacred basic foundation people look up to the life of Indian culture. These are three individual values of life as basic duties, which shape individual life, family life, caste-life, and also national and international life. He has aptly defined these three values:

1) Truth

his is the tendency that keeps control over our inner intellectual world. After gaining experience from the outside world and contemplating over them well in mind when the intellect digests those thoughts and clearly comes to some decision, some intellectual beliefs are created in the context of that knowledge. To remain truthful to them is the truth.



2) Non-violence

Non-violence means not killing in cruel manner. That is the tendency or attitude that can have impact on the level of our purpose. Concept behind it is destruction of the cruel and protection of gentlemen. This is the principle of life to be used on the level of purpose of our action. Purpose of our action should be non-violent, kind and pure.

3) Celibacy (self-control)

Celibacy is not merely control over physical desires. It is a life that is lived with the sensory organs existing there, while having control over their Karma. Accordingly, to talk or even to walk more than necessary, or to eat an extra morsel is a crime against controlled living.

Celibacy is the principle to be followed on physical level, non-violence is observed on mental level and truth, on the level of intellect. When man is perpetually alert about acquiring knowledge from life-experiences, and has learnt to live such a controlled life, when he lives life based on the principle of non-violence in his purpose and spiritual life truthful to his knowledge, he has become so favourite of the nature that, that revolution will be complete. This path is from humanity till Divinity. He expected evolution from original Samskara of value-concept, from element of humanity to divinity. But in modern age man is going towards animalism and he was very distressed about it. He thought that ways to solve these problems is the proper mix of religion and philosophy. Philosophy shows the path of life. Religion gives you the experience of know thy self. He says, if the philosophy is right, the religion will do good and be effective. Today, human personality is broken up and scattered. Man is the creator of his own world. In this sense, if the world is unhappy today, he is responsible for it. Therefore Guruji gives the advice of love. "Cleans your face with the soft towel of religion and you will find that the brilliance in the world is but a reflection of the brilliance within you." Our internal beauty depends on our ethical conduct. Without enhancing this internal beauty human life cannot get lighted. If man has happiness within, his society becomes happy. While explaining the importance of this value he says, "The value that makes him a happier man and healthier social being in life, spreading love, service benevolence and cheer around are the religious values that are advised in the scriptures of the world". Scientific theory of value-expression is laid down here— that the outer action of man is his intellectual expression. If his intellect is full of unhealthy values, it will come down to his action. The classification of these unhealthy values has been done as follows: Last passion, selfishness, anger, vanity — these values create inner conflict in his behaviour. There is confusion and chaos. Consequently, there is conflict in society. Society is like what man is. He says, individual perfection leads to total perfection. Individual perfection is a tool for ultimate, all-round perfection. Man must have his own set of ideals. Every religion is based on high



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values, which it delivers to man. These are the eternal values in this changing world. World changes, but these values do not change. These are the 'sanatan' ancient values.

When, in accordance with this definition we look at these fundamental rules from the point of view of various religions, we find different rules in every religion. But Gurudeo's thinking in this connection is broad and extensive. He says, these are a shelf of ideas, but fundamental principle is the same. About religious principles he says, "Ethical and moral values that religion prescribes are all rules of conduct by which man can develop his personality, integrity and gain his inward health with which he may enjoy the world more and also develop the strength and courage to meet his problems in life".

In the article "Imparting values to children" he has explained his position on value and imbibing the value and expressed optimism about the world of tomorrow. He has specially emphasized imbue ment of values in children, which will enable us to build an organized tomorrow. But this is not a revolution, but evaluation of countries culture and social status, as well as individual character. One small child can change the history of entire nation. Because today's child is tomorrow's leader. So we must supply them with a vision. For that, teaching of values from beginning is important. They must learn to examine their actions according to those values. "Never can childrens education be complete unless we impart to them true appreciation of the eternal values of life and also help open up their sense of beauty and rhythm, their sense of aesthetics and ethics." We have to take responsibility of molding and directing them and guide them to face the world of tomorrow. This has to happen from very childhood.

On the occasion of 452nd 'Jnana-yajna' or knowledge-sacrifice a book entitled 'Value-based Education' was published from Chinmay Mission, Borivali, Mumbai. In this book there are many articles on value-education. In its foreword Guruji has presented his firm position on value-education, education based on principles. He has said, education system has to be re-evaluated and made value-based. "Today the world is moving in a direction that demands that we consider the educational system we expose. That we reevaluate its approaches in depth and bring about the change in the system immediately. That change must be toward Value based education".

Value-Education

Gurudev 's words in the article "Immortal Values" are important in this connection : "It must be the duty of educationist to see that they impart to the growing generation not merely some factual knowledge or some wonderous theories, but also ideals of pure living and training in how to live those ideals in practical life". In the same article he has defined the culture (Sanskriti), the qualitateness of which depends on the value-based conduct. At convocation ceremony in the Taittiriya upanishad Convocation-speech is considered to be the foundation of value-education, according to which there are 6 factors of value-education. There is mention of these factors in the book "Garden of Life".



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He says, “We must learn to regularize the quality of our thoughts and remodel the values we strive to cultivate in our personality”. For this reorganization of education is important. Re-evaluation of education is important. Change in education should be oriented towards value-base. This is the responsibility of educationists. It is not enough for us just to give knowledge to the young generation, we will also have to create ideals of pure living. For this, teachers should have these qualities:

- 1) Practice of what is right or proper
- 2) Living upto the ideals that have been intellectually comprehended during the studies
- 3) Spirit of self sacrifice and self denial
- 4) Control of the senses
- 5) Tranquility of mind
- 6) Practice of concentration
- 7) Doing one’s duty towards humanity, towards one’s children and grand children and towards society

In Tattariya Upanishad there is a mention of this. In this process it is necessary that the teacher keeps his role, his attitude flowing. “They did not for a moment pose as super human or as colossi of purity, strength or divinity. They behave among students as though they were mortals with all possible weaknesses that mortal is heir to.” Gurudev had full faith in the role of a guru in ancient times, as a team-worker, serving as preacher and nourishing the culture. From the point of view of dignity and respect for teacher this was important. Value or principle is a thing of action. It should be practiced through action. Because culture perfection is a very important matter. Every action, every breath of man is very important from the point of view of spirituality and culture, so one should carefully nourish these two things in every moment of life. In ancient times these things could be obtained through family. Today, it is not so. That is why there is a need for a teacher to give appropriate guidance to his students about practicing good conduct. For that, the Sanskaras of the ‘Law of Giving’ are important. Gurudev calls what is happening today under the name of charity as Social Suicide. Therefore, thought of giving rather than taking should be nourished.

He has divided the value-thoughts in Vedanta in following six categories. He says, human relation should be expanded from self and become universal or world-encompassing.:

- 1) Individual himself
- 2) His relationship with others
- 3) His right action in the world



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- 4) His attitude towards the eminent men of culture
- 5) Laws of charity
- 6) His duty to follow the eminent living men of his own times.

He has talked about his approach on value-education emphasizing on the above six factors.

Accordingly, the following things were very important:

- 1) Purification of heart
- 2) Ethical life and ethical qualities
- 3) Cultural value
- 4) Creative intellectual value
- 5) Individual perfection
- 6) Universal perfection
- 7) Religious philosophy
- 8) Following the code of conduct
- 9) Harmony or balance between ideal and action
- 10) Enhancement of original tendency
- 11) Transform negativity in positivity
- 12) Morality and good qualities
- 13) Moral beauty and hatred for immorality
- 14) Judgment about oneself
- 15) Practice of true values
- 16) Spread of ego
- 17) Powers of intellect
- 18) Moral living
- 19) Nobler tendencies
- 20) Self discipline
- 21) Demonstration of charity values
- 22) Positive dynamism
- 23) Strong physical, mental strength
- 24) Physical, mental, intellectual value
- 25) Moving towards divinity from value-teachings (sanskaras)
- 26) Conflict of values and internal conflict (??)



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- 27) Total perfection
- 28) Eternal or unchanging fundamental value
- 29) Present value-imbibing
- 30) Quality of thought
- 31) Knowledge of theory of pure living
- 32) Qualities of teachers
- 33) Role of family, society, nation
- 34) Six aspects of relationship
- 35) Indian philosophy and culture, spirituality
- 36) Personality development
- 37) Psychology of value-conflict
- 38) Teacher-student relation

When we take into consideration all the above things we realize that Gurudev believed that education should be based on the high philosophy of life. Such education-system which has wrong understanding of the goal or purpose of life, does not become successful. It is necessary to have a clear idea about what we as human beings want to become out of the entire process of education. Education is the training or internship of life. Intellectual development from education is important, but it must also have moral discipline and character, without which it all has no meaning. It will only create people of selfish tendencies. Through education we should create beautiful character. We do not find this in today's education and Gurudev was very distressed about this. For this first of all, teachers should be given spiritual training. They should try to destroy some tendencies in students. He has given this table in his article "On true education"

True Education

This is achieved through spiritual and moral education. If this is followed quickly, life of man can be beautiful. His personality can be beautiful. Teachers should also get this kind of education. He has expressed the same wish in this article. "Teachers are given education in order that they are entrusted with this science which is heart of the culture." To achieve this, they should be taught Upanishad and Geeta. Chinmay schools founded by Gurudev are doing this. Teachers have to give proper direction to their students. Reward of a true teacher is not in terms of money but the fact that he has molded and shaped and trained and let out in society students who will contribute to their glorious history of their community or nation. We will have to create such teachers. He gave special emphasis on this. Teacher should not think in terms of "I am only a school teacher". He tells them, "You are silently creating heroes of tomorrow, the mighty men (and women) of action, the creative people".



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About moral education he says in the book “ (Tapovan Prasad April 2002), Moral perfection cannot be acquired by mere study. Values have to be constantly assimilated into our own personality until instinctively we come to live them in all our contacts with the outer world. This assimilation is possible only when we can steadily watch the play of such perfect moral values in the actual behaviour and conduct of our teacher. It is important to achieve moral or ethical perfection. The book Jeevan Jyot contains detailed definitions of some values. So this book is important from the point of view of value-education. Some of these definitions are as follows:

Freedom

This is mainly based on rational self-control and self discipline. Because we adhere to the rules and regulations of nature and we are aware of other people’s rights, there are limitations to independence and so we can progress in the vast field of peace and welfare. Our constitution approves of freedom, but at the same time gives us many instructions and rules to observe. These regulations and laws give meaning to freedom. Everybody is free to use electric power, but in order to get the benefit of it we have to follow the regulations meticulously.

Happiness

This is a very important principle from man’s point of view. It is recognized as a fundamental principle since ancient times. In this connection he says, “Joy or happiness felt by man is individual internal happening. There is a clear and specific relation between condition of mind and happiness and sorrow experienced by man. When mind is scattered there is a feeling of sorrow and when it is peaceful, we experience happiness. That means, happiness can be measured by peace of one’s mind. This peace of mind and happiness are not dependent on outer material things or sensory pleasure, warns Gurudev.

Self Restraint

If you have to achieve success, joy and worth in life, you have to have quality of self restraint. For personality development also this is important. One who considers self restraint to be the limitation on freedom invites mental stress, that causes negativity and distress. This creates dislike for religion. Self restraint is entirely necessary for blossoming of human personality. Because that helps man to understand ‘Dharma’ and its high ideals. As the inner development is on increase, low tendencies automatically diminish. When you start having the understanding of high values, you start discarding low values and evolution-process is accomplished. So grasp of values becomes important.

According to Gurudev this value of self restraint is celibacy. It is discipline on the physical level. To live restraint life in the overall context of sensory pleasures is celibacy. However, we should be the master of our own lust and pleasure. We should not let them rule over us, thus becoming their slaves. He says, “Enjoy the world, but do not let the world enjoy you.



Non-violence

This is a value to be practiced on the level of mind. This is the way we look at our Relation with other people coming in our life.

Truth

This is a value on intellectual level. Concept of truth implies that man should remain faithful to his intellectual believes in life. Superiority of man lies in following his believes in life.

Life is built on these three principles.

Extensiveness

This important principle is also talked about in this book. Man must increase his strength. He must be in dialogue with the situation in life and get mastery over it. He must end his egoistic and narrow approach towards things and happenings and be aware of the vastness of global problems. He has to make himself broadminded and live the life of harmony. When this comprehensive and all-encompassing approach is developed and sustained, only then his individual problems appear petty to him. Such extensive attitude makes man's life harmonious and every moment he considers himself a member of humanity as whole. In the book 'Guide to self development' he has discussed some values like honesty, to which he has given special importance. Honest people are liked by everybody. Everybody believes in them. When people are thus attracted to honest people, they feel inspiring atmosphere around them and they get inspired to do good deed. They have success in every field.

In 'We Must' he has dealt with following things

1) Character formation 2) Freedom for rebuilding the future 3) Harmony 4) Happiness 5) spiritual faith and belief 6) Positive approach 7) Open mindedness 8) To discover expectant, helpful, unselfish attitude in us 9) Purity, love, chastity, holiness, devotion and compassion in thoughts 10) Confidence in oneself 11) Quietness within 12) Serenity in mind 13) Poise in Being 14) Ready willingness to serve others 15) Self improvement 16) Self unfolding 17) Power, strength 18) Developing inner vitality 19) Cheerfulness 20) Aspiration for nobler gains 21) Goodness 22) Clear and precise thinking 23) Joyous expansion of mind 24) Service 25) Liberty to work 26) Dedication 27) Sacrifice 28) Joy 29) Fearlessness 30) Polite conduct 31) Greatness 32) Spontaneity 33) Perfection 34) Physical health, mental harmony 35) Secular values 36) Joy of satisfaction 37) Enthusiasm 38) patience 39) Healthy optimism 40) Perfect performance 41) Abilities 42) Efficiency 43) Perfection 44) Potentialities 45) Creativeness 46) Faith 47) Obedience 48) Gentleness 49) Humanity 50) Temperance 51) Courage 52) Dynamism 53) Convictions 54) Fragrance 55) Conservative attitude and progressive attitude 56) Peaceful prosperity 57) Self confidence 58) Faith in nobility



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59) Mental discipline 60) Competency 61) Quietness 62) Justice 63) Power of discrimination 64) Spiritual outlook 65) Lofty vision 66) Wisdom 67) Godhood 68) Manhood 69) Self confidence 70) Tapas (spiritual austerity) 71) Dynamic charm (beauty of head and heart) 72) Self growth 73) Integrity 74) Self discipline 75) Forgiveness 76) Self control 77) Kindness. This book mentions various such values.

In the book Planet in Crisis, while describing the conceptualization of values he says, “A thing by itself has no value. A piece of wood at the road side has no value till someone takes it in, carves a doll and gives it to a poor man’s child. A piece of iron, lying somewhere and rusting has no value. It gets value when some body wants to make a knife out of it. A thing plus your efforts in it gives it a value. We use our technical knowledge, put in efforts, and make something valuable from raw material.

Gurudev says, implementation of values is necessary to improve the fiber of the texture of personality. Man has to face internal and external challenges today. To do this successfully, values are important. Man follows values, that means he follows the religious code of conduct.

Gurudev gives importance to actually living the values, rather than just talking about them. Progress of life depends on living with those values in life. Therefore value-education is necessary. His views on this are as follows:

1) Reorganization of Personality

Actual practice of values increases the quality, the texture of life. It develops the creativity of man and makes him beautiful from inside as well as from outside.

2) Complete Perfection

This can be achieved by actually following values in life. It not only enhances spiritual strength, but increases man’s positive qualities. Life gets creative intellectual value and man can achieve balanced conduct. He can develop his own philosophy. He can bring perfection or completeness in his life.

3) Practicing Fundamental Values

Philosophy of every religion has laid down certain fundamental values for man. These values are real and intangible. They always survive in this ever- changing world. Such conduct of values provides religious and spiritual base to man. He becomes aware that values are implementable. They are necessary to bring harmony in man’s personality.

4) To Live Happy Life

There are all kinds of good and bad concepts created in human mind. They are not always right or perfect on implementation level. When man errs in action, it creates dichotomy in the ideal. Practicing of values creates harmony in action and ideal, making him happy.



5) Doing away With Negative Tendencies

There are many negative tendencies created in man. This happens due to the dichotomy that exists between thought and action. It is necessary to make these negative tendencies positive. Negative tendencies have made the atmosphere violent. So it is important that we recognize these tendencies and hate them. One does not do things that one hates. Positive tendency creates ethical and moral beauty in man. It also creates hatred for unethical behaviour. Then man can free himself from many bindings or restrictions around his personality. The effective way to get rid of negative thoughts is to follow ethical principles, to live with them in life. This will remove the shortcomings in you.

6) To understand the exact co-relationship between yourself and the world

For development of man's life it is necessary to have exact knowledge of the self, of the world and the co-relation between these two. Because when he draws wrong conclusions about self and the world, he is destroying the values. His ego that I am the greatest of all, and nobody is greater than me, gets enhanced. In this whole process his reasoning or his intellect gets shadowed and here, his personality starts splitting in real sense. He becomes unable to enjoy his surroundings, to draw any pleasure from his surroundings. Such a person starts following wrong or untrue principles and becomes unhappy even in happy ambiance. When many people behave in this manner, it has its toll on society. It heads in wrong direction. Wrong values get honoured. There is an atmosphere of conflict of values leading to chaotic state of affairs. To avoid this situation man has to have good values and he has to inculcate them in his children.

7) To Create Broadmindedness

Practicing the values in life makes man broadminded.

8) Expression of Hidden Qualities

Gurudev's thoughts about values are connected with those mentioned in Hindu philosophy. He has thought about the concept of value on the level of experience and conduct. He has also expressed the view that expression of hidden qualities and strength of man means values. It is necessary to create an ability of expressing these qualities in man. Every person has ethical value in hidden form. It is necessary to give vent to it. Similarly it is necessary to have hatred for unethical behaviour. Values have the power to rejuvenate man's weak tendencies.

9) To Remove Dichotomy in Personality

Man behaves unethically in society because of greed for worldly pleasure. As a result there is disharmony in his physical, mental, emotional conduct. So it is necessary for him to adhere to moral values in practice. Because dichotomy in personality makes the society sick. Such a person causes descent of social and cultural values in society. This kind of conflict should be avoided, and values should be practice.



10) Personality Development

Number three purpose in the given project is to analyze the conceptualization of personality development of Swami Chinmayananda. Accordingly, following analysis is done:

Gurudev has presented his views on individual and personality development. This viewpoint is all-encompassing and also universal. It is also beyond time and space. Before we think about personality development we have to understand Gurudev's definition of individual, as mentioned in his book "Atmabodh" or "Selfrealization". He says, "element of self, polluted due to ignorance and lack of spiritual knowledge create wavering in mind and disturbances in intellect. The tools mind and intellect reflect the light of consciousness. Element of self which has the title of mind and intellect is personality.

Man may be a doctor, a lawyer or a coolie, internal elements of self are the same. Only education, profession, and a role in society are different. Everybody belongs to the same society — human society. Everybody's outer frame or living place is different. Similarly, consciousness is the same everywhere. Shape of body, looks, name may be different, emotional beauty or intellectual grasp may be different, but the element of self is the same in all living beings. There is nothing like a young soul, an old soul, a Christian soul, a Hindu soul etc. This is the kind of approach he has towards personality.

Geeta chapter 1 (Arjun Vishadayog) has talked about this. In that, the summary of his thoughts on personality is as follows. There are four kinds of personalities in man — physical, mental, intellectual and spiritual. Development of man depends on the harmony between all these types of personality. Man's communion with these four factors is different, so the temperaments, tendencies are also different. Some people are in communion with the body, so they are action-oriented. Some are in the mental field of emotion, so they are feelings-oriented. Third kind of people are united with intellectual personality. Such intellectual people like to be thought-oriented. We are all different from each-other in our internal formation and design. Because the feet of our inner personality, our mind and our intellect, are never of the same size or strength. Because there is no coordination between our mind and intellect, our personality becomes lame and we turn incapable of facing the increasing challenges and calamities in our life. So the one who has properly educated the tools of feelings and intellect and increased the harmony in them is a perfect man. About perfect personality Gurudev has said in chapter 2 that outer matters are made of body and mind. Man should not linger on this circumference of personality, but stay on the level of intellect and display his manhood from there. Man has the ability of thinking and using his discretionary power, that is why he is the greatest living being on earth. But he does not have that legacy of mankind, till he makes use of this tool.

Gurudev has talked about this in "Viveka Chudamani". Man's personality contains three qualities. There is collection of qualities in man in accordance with the dominating feature among these and he behaves accordingly.



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Rajoguna There is lack of knowledge in the personality. Instability which creates disturbance in mind is the characteristic of blindness, Lust, anger, pride, jealousy, ego, hatred etc.

Tamoguna Things are not seen properly. One thinks, 'I' means body, mind, intellect; so more and more desires are created, there is indecision, or wrong decision suspecting or doubting the existence of something in spite of having a rough idea about its true element, lack of trust or faith

Sattwaguna Intellect is steadily active. Desire to gain salvation is strong on the path of enlightenment. Egos are destroyed, man achieves happiness, ultimate peace, satisfaction, devotion, is kind to others.

In the book 'Meditation and life' he has said as follows about personality:

Man's inner personality is important. Because he lives his outer life according to his inner life. His character and his personality are continuously getting experiences from the outer world. So this is not merely outer personality, but inner-one. He has to gain victory over his inner world. If he has not gained this self control, he will be unhappy, despite his efficient management of his outer life. In this modern age we see contradictions everywhere. This contradiction is the gift of material age. No person individually honours or admires this contradiction. Swamiji says, "The building which lacks warmth of love becomes abode of negativity and calamity, it is an obstacle. Doors of our house should bear the words freedom, peace and joy. (pg 316) In ancient literature there is a talk of science of living in theology. Every religion, every philosopher has given the same message. Individual who has mastered himself is a master of the external world. Person, who has achieved mastery over himself, achieves mastery over the outer world.

Today we see exactly the opposite situation. Gurudev has described it as follows. Every person today has become a slave of his greed and lust. Man has become an instrument that has got damaged by the unlimited power of uncontrolled personality. He is not in a position to respond to outer challenges. He cannot digest experiences in his life in a matured way. He does not get powerful base to stand firmly on his feet. Such a person who has no support destroys himself like a boat that is sinking in stormy weather. This inner sorrow and confusion is the specialty of this modern age. And the only solution to this is to create personality that has mastery over self.

Western philosophy is just a view of life. On the contrary, Eastern philosophy is not only a view of life, but is much more than that. When we have increased our power of gaining control over our thoughts that emerge in mind, when we have gained the skill of directing and controlling the flow of thoughts, we become a fully progressed person. This doctrine was presented to us in much earlier times in our country. After that the



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father of theory of evolution Darwin laid down the same doctrine. “Life to be lived for the purpose of improving ourselves to reach the state of super manhood.”

When the search of human personality started, it was found that man had innumerable probabilities and strengths hidden within. Self development and self discovery is the path of development. In this search process the sages and the wise men discovered “experiences”, and they defined life. It was also discovered that Life is a series of continuous and unbroken experience of object. It was seen that experience is proved on the existence of three factors.

- 1) Experience-subject
- 2) Experience-object
- 3) Experiencing—relationship between subject and object.

Till we research the above factors, the theory that life is a series of experiences cannot be complete. But this research does not come in purview of science. Because science in its inquiry is mainly extravert and believes that happiness can be brought in to our lives from the world outside. Philosophy is mainly introvert in its inquiry and believes that the true happiness can only be brought in our life from the world within. That is why, in these kinds of analysis there is emphasis on human personality and collective conduct. Body is not important for each one of us, this was first accepted by philosophy. From point of view of philosophy each one of us is a versatile expression of his inner physical, mental, intellectual and spiritual personality. Darwin had imagined a superman as a peak of process of evolution. We have to live this life full of series of challenges, till we achieve the state of superman. That we have to live, to keep evolving, was told to us by our Upanishads much before Darwin.

Ancient sages laid down the “Theory of spirituo-physical structure of Man” which is as follows:

Theory of Spirituo-Physical Structure

There is life centre in every human being which enables actions in the human body.

This is divine spark and is, precisely, soul or Atman. This is also called consciousness and is surrounded by five sheaths or vestibules.

1. Food Sheath

Human body is called food sheath. Man is aware of this sheath while it is awake. This sheath is made of the food consumed by human being. Body survives due to the consumed food and gets perished after the death only to get transformed again into the form of food. Action organs and sense organs reside in this sheath only.



2. Vital Air Sheath

The air, which fulfils the lungs while breathing, gets mixed with the blood and penetrates into each and every cells of our material body. Vital air sheath controls all the action organs.

3. Mental Sheath

Mind nurtures emotions such as joy, desires and suspicion. These things keep disturbing the stream of thoughts.

4. Intellectual Sheath

In each of us mind is a component which is full of suspicions and intellect is a component which takes decision. Intellect is subtler than mind. Intellect keeps travelling through unknown destinations. Mind and intellect are called subtle body.

5. Bliss Sheath

When one resides in this sheath at the time of prosperity, this sheath becomes sheath of bliss. Because irrespective of any whichever situation one is during one's awakened state, as soon as one goes to deep sleep he experiences bliss.

In all the above mentioned sheaths there is one focal point and that focal point is the crux of the formation of sheath. The power of awareness manifested in the animate is dependent upon his mind sheath and intellectual sheath. The element of awareness shining in the person will be glittering in the same proportion as mind and intellect are pure. The goal of human life is to transcend beyond these five sheaths and experience the reality of soul which is the centre of the life. Our minds are crowded with the above said personalities. We manage to remain miserable by masking this or that sheath.

These five sheaths of personality do not exist independently. Food sheath and vital air sheath together form the gross body. The causal body is made of bliss sheath, whereas subtle body is formed by mind sheath and intellectual sheath.

These five sheaths are, in fact, of insentient nature. But nature itself is both sentient and insentient. Although man is the product of insentient nature he is not only sentient but is also a way of the universe surrounding him. From this, it is clear that besides nature he possesses something which gives inspiration and awareness to the nature. This conscious element is nothing but soul, that is Atman. This element of Atman or soul is absolute and form of bliss. In our life there are moments of pleasure, and also there are moments of pain. If one aspires to achieve this absolute bliss, one has to ponder over all these five sheaths. With the help of these five sheaths and by using power of discrimination one should try and get to know one's own self. This, in fact, is real all-round development of personality.



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Whenever a person is overpowered with the faiths which have already convinced his intellect, he is prepared to put a lot of body toil in order to achieve his goal. Mental satisfaction is superior to body pleasure. Subtler the personality greater the ensuing pleasure. It is clear that at the time of being one with subtler personality we naturally transcend and go beyond the pleasure and pain at the level of gross personality. In this way it is possible to create a society with the help of physically healthy mind, happy intellect and spiritually steady and empowered persons.

When gross personality is completely gratified then only subtler personality can be established. So long as a person is hungry his emotional nature gets suffocated inside his heart. When Bailey is full the mind is free to expect to gain satisfaction from its emotions of love and kindness. Intellect can perform fully only when physical and emotional constituents are pacified or at least temporarily satisfied. A man will not be able to challenge and articulate his efficient emotion-based activities, if his physical and emotional personality is deficient.

All the four levels of personality — physical, mental, intellectual and spiritual — become progressively subtler and subtler in that order. Personality develops from gross to subtle. To become subtle means to progress — this could be the definition of personality

Man's activeness is expression of his life. Man's action depends upon his mental strength and mental abilities. Mind means flow of thoughts. The quality of mind depends upon the quality of thoughts and that is why component mind gets priority. We comprehend the world through the mind. Human desires manifest in the forms of matter, emotion and thoughts through the medium of body, mind and intellect. We can create our future on the foundation of firmness, resolve, restraint and intelligence.

Personality Development and Environment

Process of development begins from the home. In childhood noble values can be inculcated with ease. The first six years should be of the basic foundation for the personality development. Gurudev says "catch them young".

As you sow, so you reap.

It is necessary to study the mind of person in order to develop good conduct.

There should not be a process of discipline which is detrimental to the abilities existing in the children.

At the primary level sense of discipline should be inculcated keeping in mind the affection towards the children and also keeping in mind their security.

Love and affection towards each other in the family, respect and restrained human relationship — these are the fundamental bases of personality development.



School Environment

For children School environment is an extension of the family environment. There they enter into the new atmosphere of elderly people and new friends. There, their life values become strong. Some additional values are added. Then, slowly the emotions such as affection and hatred emerge. Desire, knowledge, lust and resolve get developed and in this way the personality begins to get formatted. Individual efforts, concentrated mind, deep contemplation, firm resolve and harmony in the goals — these are the basic qualities and values which help in the personality development. If power of listening and grasping is developed, any experience in the life acts like a good teacher. That is why education does not mean only to go to school and get a degree. In the words of Gurudev “education is not just going to school and getting a degree. Humility and nobility are the expressions of true education.”

Social Environment

Society is the foundation of personality development and its expansion. The contemporary social condition is such that it is difficult to maintain harmony. Expectations increase and tendency to get the desired materials through social contacts by using any untoward method and hoard them gets rooted. Human society is like a machine and individuals and groups are its components. If these components become weak and get scattered, the machine would not function properly. Work skill of society is dependent upon the work efficiency and conduct of the individuals. Society is made of many individuals. Hence, this is necessary that individuals should conduct themselves considering themselves as social human being. For this life of individual should be ethical and value-based.

Cultural Environment

Freedom to choose is the basis of discovering efficiency in oneself and enhancing it further.

What we face is the product of the past. How we face is an expression of self effort at the present moment.

Generally, we tend to develop those qualities which we consider dvantageous to us and which are beautiful.

Some people are truthful, they are called Sattwika. Some people are passionate and they are called Rajasa and there are some people who are of angry disposition and have lack of knowledge and are of darkness disposition, such people are called Tamasika.

Religious Environment

True religion helps in teaming up the art of man making and science of right living.

We are disciplined to the same extent as our mind is civilised.



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Dharma or religion is a system with the help of which one decide one's goals, the method of selection and a style to keep the mind under discipline.

Religion means self-development and to format oneself to gain the self-knowledge.

Religion guides us to think properly and act judiciously.

Science defines the field of bliss whereas religion defines the subject matter of bliss. Religion teaches us as to how to gain ability whereas religion teaches us as to how to inculcate skill in the work.

Religion does not transcend life but it transforms life. Religion teaches: introspect daily, detect diligently, negate ruthlessly, substitute wisely, grow steadily, and be happy, free, be healthy.

In any type of atmosphere one should utilise one's mental abilities to develop noble thoughts.

Thoughts manifest our character and our culture. Noble thoughts, thoughts of good values emanate from a disciplined mind.

This is necessary to understand the formation of mind in order to understand as to what is the best for us.

An individual should have freedom of selecting the best out of the circumstances surrounding him.

An individual should not fall prey to the prevailing circumstances.

The individual, who is able and skilful, whose thoughts are positive and whose actions are profitable, is the creator of his destiny and rules over the circumstances.

Such person acts according to his internal circumstances and external strength. The success of one's action is entirely dependent on that. In order to create a successful life it is necessary to learn the art of discovering human resources and developing them further and eventually using them.

We can make ourselves and we can destroy ourselves — this is entirely dependent on us. We have freedom to conduct ourselves according to our discretion.

A cultured person has proper knowledge about his own self, about the world and about the relations between these two.

In order to make the mind cultured man has to reform the quality of his mind. For this it will be necessary for him to reduce the mental perturbations, be introspective and in the process turn his direction towards the flow of bliss.



Tapping the Human Potential

The issue of internal capabilities of human being and to know about them is an important matter from the point of view of personality development. Gurudev has thought over the following three components in this context:

1. Concept of self needs
2. Prayer: Process of sublimation
3. Human fulfilment

Gurudev has elaborated these three components as follows:

Concept of Self-Image

If human body is a building, then, it can be said, it's thoughts are the bricks of the building. Moral standard of a human being gets enhanced in the society, due to positive thinking. Still, there are occasions in the life when we tend to consider ourselves useless and due to this low thinking we become miserable. We tend to compare ourselves negatively with others. Then we become more hopeless and become apprehensive of everything. We feel terribly concerned about our past, future and also feel concerned about the results of our actions done at present. These matters suppress our vision and outlook. How to break this wall of ignorance? The only way out is to increase the tendency of positive thinking.

We had to be careful about as to how are we utilising our time and energy. We have to be careful about these. We should have courage to put in practice the matters and principles about which we are strongly convinced. Besides, we must have the power of discrimination as to when to do what and how? You also discriminate about whether that action has to be taken or not. Rigidity in thoughts has to be abandoned. By careful self policing detect the wrong tendencies. Eliminate them through constant and wilful effort. Develop positively and thus come to be the God of your own future life. Be a god.

Prayer: Process of Sublimation

Faith in God helps developing adventurous and positive viewpoint. Internal balance and experiencing peace help creating internal strength and resolve in human being. Prayer helps us to integrate the different layers of our personality and sublimate or purify our thoughts by controlling their quality, quantity and direction.

Human mind keeps swinging between affection and hatred. Human tendency is to feel inclined towards pleasure and running away from miseries. When man tries and clings to his changing tendencies he is distanced from the natural joy he derives from his natural tendencies through the peaceful mind. This way he gets entangled in the cobweb



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of negative thinking and he becomes devoid of any other kind of satisfaction or contentment. This emotional unsteadiness becomes the cause of lack of peace in himself. Consequently, mind is perpetually under tension. Body becomes weak. Mental condition becomes pitiable and intellect becomes unable to function. In such situation one has to bring himself to surrendering to God and only this way his perturbed mind can regain its strength. One can increase one's mental strength by surrendering his real form. This is necessary for a happy and purposeful life

Human Fulfilment

Man has received certain instruments (body, mind and intellect). Through these instruments man can invoke the human power. We need to regulate and direct the mind to become more and more attuned to the perfection of our true identity.

Intelligence, freedom of discrimination and freedom to choose — these are the foundations of human relationships. Human intellect is comprised of the following capabilities:

Capabilities of Human Intellect

Mind is aware of its own positive strength. It is also aware of its hidden strength to face any challenge.

The man situated in between the mind and intellect generally keeps away from negative thinking. He accepts, without fear, life realities. Such person then resolves to proceed on the path of truth. Once an individual has discovered and fully developed an indomitable integrity in himself he finds he is a master of every challenge and it is all due to his efforts. We observe a self-assurance which is both captivating and rewarding.

Total Personality Development

In course of positing the overall personality development Gurudev, first of all, described the hurdles coming in the way of personality development and then he suggested the ways and means to overcome those hurdles. Man is keen to know who am I? For this the following basic things are necessary:

1. The basic structure of human personality (the subject in us)
2. The proper understanding of the world (the object)
3. The right guidelines for relating oneself with the world (subject object relationship)

On the analysis of human personality we find that there are four levels of human personality:

1. Body, 2. Mind, 3. Intellect and 4. Spirituality.



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It is possible to establish balance in the organs through the harmony between mind and intellect. When the entire personality is streamlined (our desire, thoughts and actions in unison) then we have an integrated expression.

But this kind of balancing is not observed in the human personality. The inner conflicts created at various levels of our own personality are the obstacles in the achievement of the chosen goal or objective.

In the book entitled “The vision of life” the concept of personality has been described on the basis of three human attributes mentioned earlier, in the context of knowledge, action, doer, intellect and fortitude of happiness. This concept emanating from the Indian spirituality is laid down by Gurudev on the basis of 18th chapter of Bhagavadgita.

There is one important issue regarding human personality. That is, human personality is the manifestation of mystic power. Gurudev says, “human life will be considered as nobly used when human being will express his power inherent mystically in himself. Also this will be necessary for human being that he plans his actions in such a fashion that will facilitate manifestation of this mystic power. The point is not this that how many abilities does he

posses. The point is how does he develop his abilities still further and where and how does he utilise them. The successful person is he who tries and puts in practice at least one of his abilities”.

In the 18th chapter of his book “Jivan Jyot” Gurudev has described as to how a particular class of human beings comes into being on the basis of the merits and difference between the makings of emotions and intellectual faith. This class of human beings is precisely the different shades of his personality manifested through his emotions and intellect.

These shades of human personality have been categorised by Gurudev as follows:

1. Stone man

This species of man is not aware of the existence of the external world.

2. Plantation-man

With lazy disposition this man reacts to the worldly things only limited to sustaining his own existence in the world. Power of discrimination is only at very premier level. There is complete lack of emotions. This person reacts only when it is entirely necessary. He cannot work hard, cannot do any constructive work.

3) Animal-man

Guided by lust, ego-centric, always extrovert, engrossed in enjoyment, and hoarding, inspired by emotions rather than by action and conscience.



4) Human-man

Such men nurture love, always keep busy in doing something, and are inspired by intellect.

Attributes and qualities of such men are manifested according to the level, out of the 4 levels of personalities mentioned above. These can be observed from his conduct.

1) **Harmony with natural personality**

The person who is devoid of sentiments and intellectual harmony lives for materialistic contentment. He keeps himself entangled in the deeds such as hoarding of wealth.

2) **Harmony with sentimental personality**

Cares for the welfare of the others. Loves everybody

3) **Harmony with intellectual personality**

Power of discrimination of such person increases, thirst for bodily enjoyment dissipates. When his intellectual disposition is on the height and he is involved in doing some work, his harmony with other components becomes less.

4) **Communion with conscientious personality**

Awareness with consciousness in the center is the crux of human personality. Actions of mind and body revolve around this. Indeed, it remains steady just like the spokes of a wheel. When human being is at communion with this unchanging element, he is not suppressed with the changes in his emotions and thoughts; he becomes unchallenged master of everybody. Intellectual endeavour, emotional attachment and hunger of the body are diminished.

Material body is a gross part of human personality. It has five sensory organs and five action organs. Shape and look of the body change according to a person. But the basic elements of which they are made, and the functions of the organs are the same for all. Similarly, the subtlest element, the element of life, which is the foundation of the personality as a whole, is the same in all humans. The changing element in man is mind and intellect. Human personality can evolve through training of the mind and intellect. In this, he can get help of religion.

Today we see that there is a separation of human mind and intellect. So there is lack of conscience. Rehabilitation of personality is to give shape to desires and to rebuild them. Formation of mind and intellect is based on their desires. By purifying desires there is a proper harmony between mind and intellect, and these are fully accomplished. Such a re-alignment of personality is necessary for the re-alignment and re-building of nation.



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Religion has applied the concepts of discipline to all the three levels of personality. We find its mention in Swamiji's conceptualization of personality development.

Physical level	celibacy
mental level	non-violence
intellectual level	truth

5) Psychological Analysis of Personality

The psychological personality of man has been described by Gurudev in a very scientific manner, based on Indian philosophy. Human mind is active on three levels.

These are:

Sattwa (Pure and superior)	Rajas (sick and restless)	Tama (slow and inactive)
	Human personality (Mixture of three qualities)	
Balanced Happiness Pleasant and creative Condition of a mind which	Mind, restless and agitated sick and ambitious	Sleep, laziness negligence
Has attained harmony	engrossed in desire And emotions	No coordination of purpose no softness in emotions
no greatness of action Instrument of emotions	mind and intellect take Gross intelligence field of physics Material world	conscious decision subtle intellect nature and consciousness discrimination between worldly and other-worldly awareness

While talking about the mind and intellect of man Gurudev says "relationship of mind and thoughts is like that of river and water. Just as a river is not only water, mind is not mere thoughts. A river exists because of flow of water, similarly, mind's existence is due to the flow of thoughts. In both these examples, power and motion is created because of a flow. Just a storage of water, howsoever big it is, is lifeless and static. To be able to get the power and the motion, it has to flow. The thoughts flowing one after the other create mind. Our efforts should be to control the flow of water spreading all over, and



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to put barriers to it. In case of the river of thoughts, an element which determines the direction of the flow is mind. Just as the texture of river depends upon the texture of water, texture of mind depends on the qualitiveness of thoughts. Man is, how the mind is. That is why, man cannot change till the mind is not changed and the formation of thoughts does not happen. Above point can be understood better with the help of the illustration below:

(DIAGRAM)

mind	river
thought	water
flow of thoughts	flow of water
	force due to flow
forcefully flowing thoughts	forcefully flowing water
mind	river
evil thoughts	muddy water
evil mind	filthy river

Components Determining the Quality of Personality

Man is willing to sacrifice his gross personality, in order to achieve subtle (???) personality. Mental and intellectual contentment is superior to the physical contentment. Subtler the personality more is the pleasure one gets from it. Because when we are getting united with subtle personality, we are unknowingly going nearer to sorrow. This makes the personality balanced. Creation of balanced and organized personality helps in the creation of healthy, happy, intelligent and spiritually stable, strong person.

Human beings can be classified as follows, on the basis of mind and intelligence:

- 1) Mind is more effective than intelligence
- 2) Intelligence is more effective than mind
- 3) Mind and intelligence are equally strong
- 4) Mind and intelligence both are undeveloped

Completeness of personality is in the development of the self. Signs of well-organized personality are as follows:

- 1) Having hatred for things like achieving, storing, gaining, hoarding, wasting food, sleeping, producing children and other such things in life. In such situation, he starts looking for a nobler purpose in life.
- 2) He then develops the strength and ability to look beyond the boundaries of walls, not only of one's own province, but of one's country.



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- 3) The subtlety of knowledge and emotions is on the rise.
- 4) He starts researching into the life that exists inside man.
- 5) Concept of his own life is inclusive of the life of flora and fauna.

Way of Developing Personality

Body, mind and intelligence, these three tools are responsible for the specific qualities in a person. Accordingly, the personalities differ. Every individual has an independent personality. One should learn the skill of taking complete experience of life through these tools. In a book 'Guidance for self development' Gurudev has explained the process of re-building the personality. He says, "Self-observation is a necessary process for self analysis and through that, re-building of personality. Every day we should practice this. For this, you have to inspect, detect, negate, and substitute. After this process is over, as soon as a weakness is apprehended and detected, substitute it's opposite virtue in your personality."

This is CHINMAYA-WINDOW for a re-establishment of personality

Introspect	daily
Detect	diligently
Negate	ruthlessly
Substitute	wisely
Grow	steadily
Be a God-man	be happy, free and immortal

He expects this kind of development of personality.

He says, "If man has to materialize his progress upto the highest cultural, and spiritual point which is there within him in invisible condition, he has to develop the low level within him to the point of perfection at the center. . Every person has an imaginary picture of his own ideal within himself. We all have a clear intellectual perception of this. But unfortunately this ideal remains only on the level of thoughts, it does not come down on practical level. We may have a very clear concept on intellectual level, about how we should be. But on physical and mental level we behave exactly opposite of that ideal. This huge gap in ideal me and real me is the yardstick, to measure the downfall from the human perfection. If we meticulously inspect within ourselves, we will find that we have clear idea of how we should be on ethical and intellectual level— of good conduct, loving and disciplined. But on mental and emotional level we are disappointed by our desires, likes and dislikes, anger, jealousy, love, expectations.



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Till such a time as man is not aware of these two different personalities within himself, no religion can be of help to him. When he becomes aware of this dual personality of himself, he will have to follow religion, to enhance the low level within him.

Our intellect is the tool of the expression of personality. We have to bring it in harmony with our low-level personality. When we make the logical and discriminatory power of our limited intellect to control the unsteady mind which keeps wandering after organs then only the low level personality will be better disciplined, and it will be forced to establish harmony with the superior and diverse personality in us.

In the second chapter of Geeta (Sankhyayog) Gurudev has commented on personality. “We are looking at our life from a specific point of view, at every stage of our personality. We draw our inferences about various matters accordingly. These inferences are quite different from those we have drawn on mental level. Similarly, the image about life that we search from intellectual level, is different from these both. When I look at a woman from physical point of view, she is a woman. On mental level, the same woman is my mother. From intellectual level that woman is a bundle of cells which has a central plan. While looking at something from physical level, its shortcomings will bother us, but it will not matter if we look at it from mental level, with love and affection.

One should look at the challenges of life from the level of body, mind and intellect. While doing so one should look at the challenges from the spiritual height and we re-evaluate them. If all the viewpoints are indicating towards one singular truth without any contradiction, then that decision is supreme and it has to be accepted in any circumstances.

In the book “Art of Living” there is a mention that the personality of a man depends upon the merits of mind and intellect. Religion can bring about evolution in the personality of a man. With this evolutionary change human being controls the mind and educates the intellect and eventually improves the capability of decision-making of intellect. Consequently, you can establish more blissful and harmonious relationship with external world. It is therefore important for us to study the instruments inherent in us. While doing anything it is natural that man first takes a decision. This is precisely the power of discrimination. This faculty of discrimination is the power of judgement. This tells us to what is right and wrong. What is to be done and what is not to be done. When this faculty in the human intellect becomes disorderly, the man droops down to the level of animal. Today, we observe the distancing between mind and intellect. In order to perform appropriate action guidance is available from religion or Dharma. Religion or Dharma guides us in keeping our intellect awake and utilising the power of discrimination. Due to the appropriate use of the power of discrimination the action becomes dynamic and productive. This helps in maintaining peace and happiness in the society. The real key to the success is utilising intellect without being carried away by the emotions. If these immanent instruments, mind and intellect, are developed



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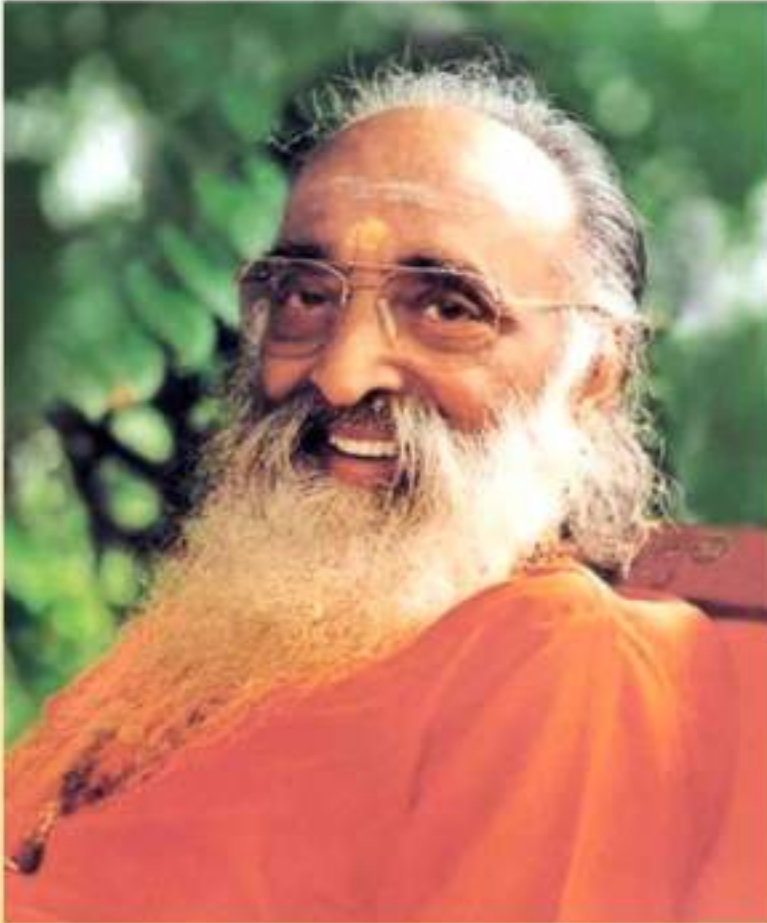
properly, then tranquillity in mind and steadiness in intellect do not get disturbed. This personality development is not only for one's own sake, but it is necessary for the sake of nation-building. Because country or nation is constituted of individuals. The nation will develop only when the personality of individual is rebuilt. Gurudev invokes for this, in the following words: "Let us therefore awake, arise and rebuild ourselves and our nation."

The classification of human personality with the help of organ instruments:

1. Physical man — gross level body
2. Mental man—— mind, thoughts and emotional level
3. Intellectual man— through logic, analysis and discrimination
4. Spiritual man—— higher level of universal values

Gurudev also posits that "personality of the person with concentrated mind is well organised". According to him it is important that one practices concentration. For this it is necessary that his conduct is based upon the noble values. The noble value inculcates good merits. His mind becomes stronger and mental disturbances get dissipated. He has given priority to meditation for this. Due to the concentration of meditation mental power increases, personality becomes balanced. By practising meditation personality becomes well put together. The person with such personality becomes successful in his life. Greater intellectual balance and mental peace are maintained due to moral and ethical conduct. One feels affection for everybody; consequently relations with each other improve. Mind becomes strong and hence the man does not feel any problem in facing the tough times in his life. Due to constant medication an excellent personality develops.

Chapter 5



To make the thought good is called
good education.

Chapter 6



Education is reintegration of personality



CHAPTER 5

Chinmayananda's Ever New Thought Process

Ever new concepts

One of the goals of this project is to find out ever new concepts inherent in the thoughts of Gurudev. The analysis in this connection as follows:

These thoughts of Gurudev are inspiring and full of actions. His viewpoint of looking at spirituality is diverse, just as his viewpoint of looking at any spiritual entity. This is the reason he could lay down ever new concepts in his thoughts pertaining to philosophy. He has taken into account thoughts on modern science. These concepts are universally accepted:

1. Rationalism

Three ways of worship have been described in the Indian philosophy. They are way of knowledge, and way of devotion. All these ways had been deliberately commented upon in Indian philosophy.

This concept is great guiding factor for human being. This concept has been included in the detailed commentary on the third chapter of Bhagavad-Gita. Intellect is assertive whereas mind dwindles between certainty and uncertainty. When thoughts are confused and sundered they are called mind. When they are concentrated, tranquil and not sundered they are called intellect. Hence, rationalism means being loyal to intellect and be steady there. Keeping mind fully under the control of one's discriminatory intellect and restraining one's internal and external actions is national. This intellect keeps overall control over mind and in turn mine obediently remains under its control. The efforts taken by an individual to be at the level of such intellect and do actions and the efforts taken by the individual to enable the mind to do actions with the cooperation of intellect and efforts taken by external mind to do actions, remaining under control of internal mind — are called nationalism or Buddhiyoga. By doing this, individual, instead of constructing ever knew collage of ever new desires, becomes liberated from the intense layers of ever new desires which had already made their abode in the internal mind. This way when an individual surrenders his ego completely then only that individual is considered to be at steadfast wisdom. Human intellect creates ability in human intelligence to become successful in restraining mind — this issue is very significant for every individual. From the point of view of individual development.

2. Economics of thought

In fact, the concept of Economics of Thought emerged out of Indian philosophy. In the elaboration of chapter 3 of the Bhagavad-Gita Gurudev has elaborated this concept.



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This has also been mentioned in the book *The Art of man building*. Gurudev says that when we demand the consumables, according to the principle of supply and demand, consumables reach us and demand stops. When demand stops supply also does not take place. The individual not taking consumables becomes detached from materialistic things. There are many such people, who had stopped cigarette smoking several years ago, but they do smoking even today. The attraction of demand lies inherently inside individual in sleeping stage and when subsequently he comes in contact with that consumable and finds occasion conducive to resort to the old vice, his desire appears again. Where there is no collection of thought or self there is no good disposition. The individual having no restraint does not like noble preaching. Such person does not develop culturally also. His mind running after material things becomes deprived of the sense of pleasure of perfection. Intelligent person also being attracted towards material things does foolish things. All religions make pronouncements about self restraint. Good conduct, moral values are admirable at any time, but how would they become integral part of life, if this process is not described properly. In such a situation, moral preaching would be proved a sort of danger. It is necessary to stall our external tendencies by the strength of our resolve. We can detract our mind from its favourite material object in no time, but that does not happen. The mind keeps going to words to material things again and again. It is possible to bring it back again and again by repeated efforts. On the strength of our resolve, we can bring back our external mind and then this mind can be utilised for creative tasks. Its direction will have to be changed towards the highest goal. A goal of higher disposition has to be put before the mind. The goal of such higher plank can function as a stream of consciousness. Life can be made successful through very active mind.

Hindu Socialism

Elaborating concept of Hindu socialism Gurudev says: “To recognize the existence of super divine existence is the basis of Hindu socialism. This universe is the manifestation of that eternity. That is the reason why everybody will have to accept the sentiments such as love, help and tendency to donate. In the task of social cooperation more the expression of ego more troublesome an individual will become and the tendency to cheat other will be on the rise. Tendency to benefit each other through improper conduct will also increase. Soon there will be imparity vis-a-vis wealth in the society and that will give rise to caste-and-class-struggles, stresses and strains at the national and international levels. This, to begin with, leads to breach of peace in the peoples’ hearts, followed by breach of peace at national level resulting subsequently into national disintegration, which, in turn, might initiate war at international level.

According to Hindu ethos the whole universe is one family. Every human being is its citizen. If one has gained some thing through collective efforts it should be divided among the people. And this division should not be on the basis of one’s needs but it has to be on the basis of equality. At any given point in time of history there were always



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less number of producers and more number of consumers. The noble people, exerting all their might and capability in the social service, become liberated from all their sins. Such people have done all their duties and nothing is left to be done for them. They have already paid back all their debts towards the society. They are no more society thieves. When one does all his prescribed actions without ego or without expecting results his existent lustful desires perish and if the lifestyle of Hindu socialism is adopted. New desires cannot arise. Everybody has to work hard and produce more and more for the benefit of one and all. But he is entitled to claim only his share for his consumption. Individuals conducting their lives in this fashion, in fact, have nothing left as undone. They are considered to have fulfilled all their duties, and they have freedom to consume the produce of their share. While talking about Hindu socialism Gurudev has described viewpoint of Hindu dharma which holds social welfare as the supreme goal. This includes the concept of paying back the social debt. As a consequence of this the rich or “haves” will not consider themselves as benefactors but their role will be as debtor of “have-nots”.

This becomes significant in this context that this sense of indebtedness towards society takes root in the mind of individuals and eventually becomes firm. While commenting on “Shantipatha” or the prayer for peace in Kathopanishad Gurudev observes: “In this prayer we have the “Das Kapitel” of Hindu socialism. Every individual of society will, from the core of his heart, long for welfare of all.

Spiritual Realism

In fact, Gurudev is spiritualist. He is the scholar and propagator of Vedant. But he could experience a different kind of society. Society needs the spirituality and Vedant emanating from that experience. This experience inspired his mind to work out Gangotri plan. We feel that at some places gurudev’s premises for thought were realism. He says that any philosophy concerning life is very attractive, but if it’s practical form is complicated, then, that ideal is like a dream. It cannot become the form of professional way of life. Our ancestors did not believe in such idealism — idealism which does not have roots in realism and which cannot be implemented in real life. Rishis or sages did not see escape from the problems of life, neither were they utopian. They were keen to live a life which was full of harmony and tranquillity, aesthetics and sense of service to others. This is the befitting retort to those who allege that Indian philosophy is based on pessimism and inaction and ancient Indian thinkers and seers were escapists. Indian philosophy is not utopian, it is real the foundation-seat of life.

Human Rights: Birth Rights

On human rights Gurudev has commented. He says that human being has every right to make progress of himself. Animals, trees and plantations are deprived of the discriminatory power. Human being possesses this grandeur because of his inherent power of discrimination. Lion must kill deer as “to kill “is this natural instinct. Trees



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unintentionally provide shadow to everyone under its branches. Trees do not do this as they are hospitable, but this is their assigned task. Tree cannot behave in any other manner. In that lower strata of life all that is controlled by natural tendency and instincts for self preservation of security. But at the level of stage of human being there comes discriminatory power due to which you will not fall prey to your own natural tendency and instincts. If he wishes he can grow over the lower animal instinct and can gain the right to establish influence over himself. This is the prerogative of human being. His prerogative is also to progress himself. Spiritual right is the super most right of the human being. Spiritual right is the supreme prerogative of human being. The quests of the eternal form and the truth inherent in the nature of human being, who is of spiritual disposition, is not a surprise gift from the war or from the contemporary era — but it is the self accomplished birthright of human being to know the truth of his existence.

Universal Citizenship

Today's world is of universalism or globalism. At such time, the concept of global Village has taken a form. What type of citizen is this resident of global Village to be? Gurudev has commented on this aspect also: the person who has attained perfection and who has progressed to become “everything” at the stage of experiencing godliness and who has uniform sensitiveness for all, including relatives and cum-patriots — is the person who has attained the perfection. Such a great perfect person is, in the sense, a true global citizen — a person having global concept of love and affection. It is important to have equal view towards all in order to become global citizen.

Spiritual Socialism

Gurudev talks of a view, according to which a dynamic spirituality can be evolved. At the same time, he wanted to put in place an ideal social order through the youth. This view of Gurudev has been aptly deliberated in the book “Crescenda Peaks”. All noble tasks make a good worker self-sufficient. Gurudev's view on economic order was socialistic. When the youth are set to collect welfare funds for social work Gurudev advises them on “how to utilise these funds” it is a great uplifting sense of joy and self-respect when with our own creative thoughts we produce wealth. I am all the more glad to note that the wealth so produced has been voluntarily surrendered for the benefit of the community”. Here his ideal was socialism. He laid down a new concept “socialism in action”. These thoughts of Gurudev are definitely for the welfare of society.

Spiritual Pragmatism

The restructuring of experience of the philosophy of pragmatism holds significant place from the point of view of personality development and there are only two types of experiences of the person who is experiencing educationally and non-educationally. That means individual learns from some experiences. Those experiences are educational. From such educational experiences the individual becomes richer and richer (in terms of experiences) and he becomes educated. But pragmatism has its own limitations. It



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finds itself unable to describe properly the process of experience. This limitation, however, is removed by Gurudev. In his book "Jivanajyoti" he says that life is a incessant serial of experiences. Experience is of life, just as brick is the measurement of wall. The solidness or lack of solidness will depend on the type and formulation of the bricks used at the time of building. Similarly, experiences are the ingredients of life, the quality of one's life will be determined from the quality of these ingredients. If the experiences are joyful, then life becomes full of joy, if experiences are sorrowful then life becomes miserable. To give proper direction to one's experiences is the way to solve the problems in life. To gain this typed of experience three constituents are necessary:

1. One who is experiencing.
2. The object or thing which is being experienced.
3. Relationship between these two.

Experience is formulated with the structuring of four print personalities: body, emotion and spirituality. When experiencing individual comes in contact with some object he tries and establishes communication with that object through four different instruments of experience which are operating from the four layers of internal personality. Each out of these four personalities is formed differently. Each personality possesses its own values and demands. All the four personalities are ever ready to experience each and every event happening due to that object. When all these four personalities come in contact with an object or an individual, one or two levels of its personalities feel contented. In the remaining personalities there is some sense of discontentment. Consequently, the struggle erupts among these personalities and there is strain also. This is necessary that there be oneness among these personalities and there be well connectedness.

Gurudev has elaborated this co-relationship between experience and personality development. He has also reflected on the process of experience through the co-relationship and also resultant effect on the personality.

Phases of Human Intellectual Evolution

In Western philosophy, Darwin advocates principle of human evolution. But Gurudev has commented upon theory of evolution of human intellect. In intellectual theory of evolution there is discussion on how and in what way human intelligence develops and at which level it is situated today. Gurudev has mentioned four phases of the development of human intelligence. These four stages are as follows:

1. Era of Observation

In the beginning of human history man behaved according to his natural instincts and passion instead of according to discrimination and thoughts. He used to observe the



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wonders of nature and making and destroying. His observation was in no way superior to that of animals. He was happy when his surroundings were conducive to his likings. He was unhappy when the surroundings were not conducive to his likings, and he endured pains quite a lot. But whatever he observed, he never asked questions on that — questions such as why? How? Nor did he try to bring in reform.

Era of Beholding Minutely

In this era man was not satisfied merely by observing. He started asking questions about the happenings around him — questions such as why? How? His intellect was in the search of causality or law of cause and effect. Man became more and more able to observe, as he developed more and more. He expressed surmise on the incredible power of nature. These causes were beyond being scientifically correct thoughts and logical argument.

Classical Era

As man began to evolve he progressed much ahead in classical era. He began to look for reasons and causes of the events taking place around him and also above his own self. He examined the incredible world. He compiled and collected the real issues. Then he made experiments on them and drew inferences which were rational and logical. He then systematically laid down rules and regulations derived from these inferences. Consequently, superstitions and misconceptions and misapprehensions were replaced by scientific truth. This task of research continued. Discontinue for the welfare of society. The scientists are doing their best to continue this task of research in the fields of Physics and chemistry, botany and mathematics, economics, etc.

Era of Pondering or Contemplation

While pursuing the task of research there comes a time when one wonders at the harmony and rhythm benefit state in the various regulations of the nature. Then human being begins to ponder over the issue and wonders as to who should be the advocate of the eternal rules and regulations which control the whole gamut of discipline. In this way his subjective research methodology transforms itself into an act of pondering. This is the indicator of human being entering into the era of pondering or contemplation.

In the wake of these phases of the evolution of human intellect era of pondering or contemplation is the perfect and whole stage of human evolution and our religious devotees and sages have reached this stage. Because the relation of philosophy and religion is the subject of the fourth phase of our intellect. This phase is the next phase of scientific knowledge. The unfortunate part of the whole matter is that science has not recognised this. On the contrary science despised religion. The discoveries and researches made by philosophy and religion are way ahead and hence they are the supreme laws and supreme knowledge.



Prenatal Education

Gurudev has emphasised the prenatal learning. The impressions and the abiding effects of being experiences of the mother during her pregnancy are the prenatal impressions and abiding effects of the child. Gurudev firmly believed in this theory. He has expressed his thoughts relating to this matter in the Aitareyopanishad. He says that in ancient times, women had full liberty to learn from the sages and scholars. In the western countries this concept of prenatal learning is very much prevailant today. However, this concept was already propogated by Indian scholars and sages much earlier. Westerners supported not only the concept that a pregnant woman should nurture pure and honest thinking in her mind, but they went beyond that and advocated that such a woman should not have the lustful thoughts and maintain this all along her pregnancy. There is a religious pronouncement: O pregnant ladies, please be liberated. Hindu philosophy has a concept that we have to impart education while the child is still at embryo stage. There is a mention to that effect in the Aitareyopanishad. In this context, there is a mention that pregnant women have been requested to leave the assembly of learning for a short while. At the end of that particular segment of lesson the women are commanded by the guru to return to the assembly. Explaining this phenomenon Gurudev says that this goes to prove that in ancient times women also used to learn scriptures including Vedas. But subsequently Hindu religion began dissipating and at this period of religious decline a clan of selfish priests deliberately destroyed the glittering purity and healthy power of the tradition. The order to leave the assembly of learning was not for all women. That was addressed only to the pregnant women present in the assembly. They were asked to leave the assembly. At that point in time, psychology was quite developed. The concept of prenatal education emerged in the Western countries in recent times and westerners claim that they are the prime propagators of this concept. But when we reflect on the ancient Indian literature, we observe that this principle has very much been in existence in India since Vedic era. When the food consumed gets digestive and becomes the integral part of the system of the pregnant woman and becomes useful for the creation of body and the embryo then this is natural that the mind and emerging thoughts in that woman provide more and more direction and inspiration to the intellectual formulation of the child. If the mother has suffered a severe mental shock or fear during pregnancy, the child of such mother is feared to having mental weakness or hysteria. Many such instances can be cited. Similarly, there are some modern mothers who enjoy life by spending time in watching violent movies, enjoy excessive materialist luxuries and objects of lust. Such mothers deliberately formulate the character of their future children in such a manner that the children prove to be a problem of national proportion in the field of public immorality, even before they become adolescent.

The concept of prenatal education is taking roots in the Western countries. Gurudev has emphasised this point.



Cultural Revival Plan

Gurudev has explained this concept in his article “catch them young”. He says that our Culture Revival Plan must have necessarily a minimum of three schemes. Schemes to revive (a) the manhood, (B) the womanhood and (C) the childhood. Men and women are taken up for re-education and rehabilitation together and separately.

Foundation of Co-existence.

Law of coexistence is the Magnum Opus of the new era. So long as man does not understand the spiritual base of this Magnum Opus or Mahamantra, this rule cannot be avoided by the Society. This spiritual angle has been clearly described by the Gurudev in the elaboration of Bhagavad-Gita. He says that as soon as Yogi gains the knowledge of the form of soul or self, he begins to feel one with the whole universe and then nobody in the world is put to confront the question as to whether one should love ones right leg or left. Everybody uniformly loves limbs of his body. If you bite into your tongue, you do not contemplate to punish your teeth as you yourself have uniformly lived with teeth and tongue. This world of name and form, according to me, was always one with each other and integrated. It is imperative that man develops the point of view that it is me who is all pervading, everywhere — be it water on land or anywhere.

Spiritual Seat of Entrepreneurship

In the ninth chapter of Bhagwat Gita Gurudev has cited, as an example, the spiritual seat of entrepreneurship. He says that in any enterprise, if one can put his best constantly, with full concentration, on his aspired goal, he will definitely be successful. But generally what happens is that a common man, unfortunately, cannot put his thoughts in one perspective effectively and successfully. Result is this that his goal keeps constantly changing and his resolved to achieve that goal also changes. Such indeterminate person can never progress in the way of being successful in any enterprise. Thoughts can also create action, but the biggest tragedy of this era is that we don't accept this reality. Actions get strength and capability from the power which nourishes thoughts. When this nourishing power gets suffocated and eventually dissipates then the strength which implements the external actions becomes the point of view of capabilities and efficiency.

With concentrated mind thoughts emerge in an individual in order to achieve the goal which he has fixed for him. It is necessary to let those thoughts flow freely through his ambition, zeal and vigour. It is not enough only to think. Action is also necessary. Today, it is being regularly observed that many people harbour a goal systematically, using their intellect, but they are not prepared to work hard to achieve that goal. One cannot be successful in life without following two constituents: 1. Harmony between desires and Thoughts, 2. Make oneself prepared for head-on confrontation and face the problem and 3. Self restraint.

These kinds of varied concepts are inherent in Gurudev's thought process.



CHAPTER 6

Chinmayananda's Thoughts on Spirituo-science, Morality, Education and Social Issues

Present-day Science

Swami Chinmayananda was very highly educated. He was well-versed in science also. This was the reason why he could explain concepts of science and spirituality and could also analyze the difference between the two equally effectively. One can come across the mention of these topics during his elaborations at many places, more often than not. He did not consider the knowledge of the discipline of the science as true knowledge. According to him knowledge of various disciplines of science so far known to us and disseminated and instilled in us by the well-versed Shastra scholars is, in fact, not the true knowledge. Because all that knowledge is limited and secondary. Physics, chemistry, astrology or astronomy, mathematics – knowledge of any of these and such other subjects is not the total knowledge in itself and cannot be identified with the form of knowledge in itself. At the most it is the knowledge of some or the other thing. The true knowledge is one through which the knowledge of every other thing can be obtained. In Gurudev's view the information about the concept of the self received from Guru or Shastras is true knowledge. Science, according to him, is the direct realization of that true knowledge. That means the subjects which we consider to be science in today's context do not fall in the gamut of science. Gurudev has expressed his views on science. He has pointed out the limitations of modern science. Elaborating the difference between knowledge and science he has expressed his views in the book "Meditation and Life". According to him science, in the beginning, discovered unlimited inanimates and animates and obtained true information about them. By doing this science developed immensely. Then it concentrated on researches directed towards discovering the primordial particle of the substance or the matter. In eighth century, scientists found out that the primordial particle is atom and there should be, in general, ninety-nine kinds of fundamental physical properties in existence. In 20th century it was discovered that this atom also can be broken further. Subsequently it was noticed that the ultimate form of substance or matter is none other than energy. Just as science endeavours to discover the primordial particle of matter or substance and its behavioural patterns, in the same fashion, philosophy also, since the very beginning of time, has been relentlessly making efforts to discover the happenings in the inner human self and its behavioural patterns. Hence, this will be utterly inappropriate to brand philosophers as people engrossed in daydreaming or spent up poets or people living in utopia. Doing this will tantamount to exposing one's own lack of knowledge of philosophy.

Philosophers, just like scientists, are trying their best to widen the horizon of their knowledge. Vision of philosophers is as divine and sublime as that of scientists. Both



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are endeavouring to make human being more and more happy. The only difference between them is that fields of the quest of both of them are different. The fundamental difference between philosophy and science is as follows: Path of Philosophy or spirituality aims at bringing about the collective wholeness or perfectness in the

society through the wholeness or perfectness in individual, whereas path of science achieves this by merely following the processes of readapting and readjusting the mundane objects and bringing in some changes in them as per requirements. In its research- processes science is mainly extravert and believes that it is possible to bring in the happiness in one's life from outer world whereas philosophy mainly remains introvert in its quest. This is thus natural that in the researches related with philosophical deliberations and in the spiritual efforts this becomes necessary that corresponding emphasis should necessarily be on the components of human personality, its proper modeling and its individual and collective behaviour. In the commentary of 11th chapter of Geeta Gurudev has scientifically elaborated the concept of seeing non-dualism in dualism. He says: If a scientist endeavours to ponder over these varied objects on the basis of his knowledge it will be easy for him to think that these objects are made up of these three constituents of atom and also that there are only these three fundamental properties in the whole world. This is the way science looks at the concept of seeing nonduality in duality. Gurudev further elaborates spiritual substratum of scientific creation.

Radio, airplanes, noisy engines, delicate machines and instruments, incredible medicines – in short, all such brave new world and its accomplishments in the field of development and progress is nothing but a child's play on the shoulders of that almighty God who created iron, ether, space, air along with their proper attributes and traits and made them available to world. Without that no accomplishments can be made. And to accomplish something or gain something is nothing but to sensibly establish a beautiful synthesis and resynthesis among all these things provided by God almighty, to us.

Today, man has made tremendous progress on scientific front. But achievements in science are a boon to a man only if he follows good conduct. When he loses his discretion and good conscience and ignores all ethical and behavioural norms of life, he uses his knowledge to lead human species towards its destruction.

There are many limitations to science. It does not have answer for every question. In this context, Grudev says in the 15th chapter of Geeta, "When the modern experimental science has to accept the lack of knowledge and limitations of its field, it often has to take support of some words and expressions. For instance, scientists can describe entire network of blood circulation and conclude that heart is a part of body, which pulls blood, because of which blood flows through the veins and the arteries. But if we ask who gives strength to the heart to pull blood it makes clever use of outwardly satisfactory expressions like internal tissues inside the curtain of heart or some such expressions.



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From the point of view of thinkers, one can even ask a question, as to who controls these automatic activities? Science does not have answer to this and this is its limitation.

One more limitation of modern science is, it does not dare doing research on intangible issues or matters. For instance what is the root-source of life? There is no research done on this subject in science. In Prashnopanishad's analysis Gurudev says, Einstein and Newton have never even tried to peep into this question. Modern science is too pleased with itself only if it reaches the boundaries of life. It has not yet dared thinking beyond that, or working in search of the root of inspiring power, whereas, as far as the philosophy is concerned, this is just the beginning of research.

Some Definitions in Philosophy

Swami Chinmayananda was the philosopher who followed and supported the non-dualism, the Vedanta. In his commentary he has laid down in simple language many concepts of Vedanta, which a common man would find easy to follow. When he designed the Gangotri plan, the purpose behind it was to take the river of knowledge to common people. He kept in mind the objective of Vedanta, of spreading knowledge among masses, while evaluating his philosophy, knowledge and principles. He explained all Vedic concepts in easy language. Some selected concepts have been explained here:

1) Truth

Truth is that, which does not change. Its existence is there in the past, present and future – that is called 'Sat'.

2) Untruth

That which did not exist before, and will not be there later, but it appears to be there in the present, is untruth. But something which is not there in past or future cannot be in existence also in the period in-between—the present.

3) Ultimate Truth

There is something that is constant in the countless changes within us, which binds together the clear experiences of our life like the beads in a necklace. There cannot be anything else in us except pure conscience (Chaitannya). Our experiences in life cannot be a part of our own nature.

4) Self Element

Soul is permanent, so it does not take birth like a body. There are waves in the sea, which come and go. But a sea is not born, while waves are being born. Similarly, sea does not die when waves disappear. The fact that there is no birth, means there is also no death. Things which have beginning, can have end. Rolling and jumping waves of water can feel sad when they die down. A child that is not in existence takes birth. A



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birth of a body does not mean death of soul. Soul is eternal. Growth of existence and disease is not there in the form of soul. Body can be killed, not soul.

5) Life

If life is a natural flow of birth and death, and it is unavoidable, then no intelligent person should mourn it. If you are standing in the sun and complaining about intense heat, or feeling sad about it, you must be a fool. Similarly, once you are born in this world, to complain against the law of nature is unpardonable and also a confusion.

1) Death

Just like a man changes his clothes as per the occasion, life throws away one body and adorns another, to gain other necessary experiences. Nobody will feel sad to use old clothes worn by himself. If old clothes are to be removed in order to wear new clothes, that too will not make one sad. Similarly, the present body which has been given to us to carry it forward with the tools of mind and intelligence becomes tired and worn out, we feel weak. This weakness of body should not be determined by the age, or the physical condition of a man.

1) Peace

In peace, all joys and sorrows disappear. Peaceful mind is a sign of happiness. Peace is happiness and happiness is peace. Mind that is minimum possible disturbed is the best sign of opposition to sorrow. If mind is not peaceful, intelligence will not have the opportunity to achieve one's own cultural development. Besides, one would not get the inner strength which one desires unconsciously. Without peace of mind one's intelligence will not be able to overcome difficulties of life.

2) God

Gurudev's commentary on the concept of God is shocking for the traditional concept of God. God is the probable pronounciation-ability in the given work-field. When we put our honest and real efforts to test in a particular situation, it is as if our efforts and sacrifice are in a way challenging that ability. Thus, that ability finds expression in that fruit and is compassionate to the one who is making efforts. In this modern world we use expressions like Bharatmata or Britania. When we try to understand the meaning behind this, this becomes clearer.

3) Self

Soul is there as a witness of all the three conditions of consciousness, it is definitely different than the five elements (panchakosh). Soul does not become one with any element. It does not have restrictions. Self is different than this. That power in me, because of which I can continuously experience the awake dream and happenings in sleeping condition is called atmatatwa—self-element. Because of this power man is aware of inner tools. From the point of view of self, all the inner tools within me are subjects of my knowledge. I am also aware of the tendency in me.

4) Universe



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If by universe we mean the whole world, it is a very inadequate translation. With this translation we will not succeed in understanding the whole meaning of this word. The word 'universe' that we know, only suggests the gross world which includes sun, moon, stars, animals and other living beings in it. But the word 'Jagat' (for the universe) in Sanskrit is much more extensive than the English word universe. According to philosophical usage Jagat is gross body, and therefore it includes all areas of experiences, which man is capable of experiencing as a sensitive, intelligent personality. This would mean, that the word 'Jagat' means the overall mathematics of the world known to my sensory organs, feelings, sensitivities. 'Jagat' is defined as 'Jagati iti jagata'. Jagat is that, which is constantly changing. It is the whole living world that is restricted by time and place, which can be grasped by mind and intelligence. He has explained this term in the book 'Jeevan Jyot'. 'World is nothing else but the tangible, visible forming of self-committed, thinking process. Every human being looks at it through the medium of one's inner tools. These tools provide him the sight of that what he has imagined. Accordingly, the site of the world differs according to one's inner tools and one's imagination. For a scientist the world is a field, known and unknown, and a field of a great, remarkable power and silent strength, while for a poet it is an extension of the beauty of nature. A pessimist thinks, this world is full of sorrow. This goes to show, how every man's reactions are based on the respective design of his inner tools. That is why; the world cannot be defined with certainty. Its nature changes according to personal view-points. So it is necessary to restructure this inner tool and give it good values. One who has won control over his own mind, has got control over the world. (World control through self control). But despite all this, man is extravert and Gurudev has expressed his disappointment on that. This is an amazing age of great achievement. Man is drowned in wealth and progress. But there is no peace in his life. Because his own inner tools and their design is responsible for his suffering. Jagat or world is not just the outer world, as we understand it. It is a total take or overall experience of man gained through physical, mental and intellectual tools in three conditions. The word universe includes sensitivities and feelings felt by sensory organs for enjoying, issues or matters brought into practice through intelligence as ideas and thought processes. Broadly seen, Jagat or world means overall experiences gained through gross, subtle and cause- body.

11) Celibacy

There are many misunderstandings and myths prevalent about this word. Celibacy is considered to be a vouch (Vrat) taken to retain virginity or single status. But there is a much bigger meaning hidden in this word. Gurudev has mentioned eight such deeds or actions, which, if given up or sacrificed, can be considered as celibacy:

- 1 Think about persons of different gender with bad intention or purpose.
2. Talk about them
3. Indulge in sexual activities with them
4. Look at them with sexual feelings
5. Talk to them in seclusion
6. Nurture desire for them
7. Keep trying to have them or win them
8. Enjoy them



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Above eight things are considered to be taboo for celibacy. Celibacy means living life with self control in the context of sexual enjoyment. It does not mean totally giving it up. This world is there for our enjoyment also. Religion does not tell us to have freedom to enjoy it. We should be the master of our enjoyment, we should not be controlled by it! Enjoy the world, but do not allow the world to enjoy you! Eat your food; do not let food eat you up.

12. Renunciation

Gurudev was an ascetic himself. According to him “renunciation is not just escapism on physical level. It is mental retirement from unintelligent, indiscriminate worldly things. That is a mental condition, not an outer symbol. One who is self determined has brought all sensory desires completely under control. He who has trapped his ego and pride inside, and surrendered actions initiated by desire, can live and experience peace, happiness and content that comes out of his inner being.

13. Intellect

Intellect is not the power of mugging or learning by heart. England once suffered from the fad of mugging long, lengthy epics. There were many who could recite Milton’s Paradise Lost, or Shakespear’s complete play. But this technical learning is not intellect. It is an intense and reflexive response to an event by a learner, just after happening. This response then emerges effortlessly on the memory-level and experience-level. This is intelligence.

14. Salvation

Salvation means extinguishing. Even if flame of a candle outwardly looks still and cohesive, it is made of independent twinkling flame of light that is coming out with great speed. When a fan is moving in great speed, we cannot see its blades separate from each other, what strikes us is just one great speed. A movie is made of various pictures thrown on the curtain. Due to the speed of changing pictures we can experience a cohesive, continuous movie. Human mind, which appears to be very important is made up because of the dynamism of thought-technique. Thought-process stops when one has attained the self and has gone beyond mind. This condition of self attainment is called Nirwan or salvation.

15. Intellect

This differs from time to time. Our ideas and ideals are constantly changing. Intellect in itself is inanimate. When it comes in contact with the element of awareness, then it becomes animate or conscious. Then, it manifests in the individual in order to effect



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discretion and decision. Every intellect has limitations. Everybody outstands in his own field, that does not mean that he will stand out in every other field. We are aware of strength of our intellect. We know that we are dumb or we are intelligent. Intellect is subject matter of awareness. It functions in the conscious state. In dream, intellect, due to its distortion, behaves like a slave. In deep sleep it stops functioning.

16. Yoga

Gurudev has described the meaning of Yoga in very adequate words. He says, “Yoga is the state of being separated from every sorrow. The meaning of the term Yoga is to get connected. Today, in prevailing situation, because of man’s incompleteness, he only comes in contact with improper things in the world. That is why, he is always adding improper happiness in life. Through the tools like man’s intellect, body and mind, he is connected to everything in the world. End of happiness is the beginning of sorrow. Mind cannot remain in existence unless and until it is connected with something. If it has to separate itself from one thing, it will connect with something else. Rather than the sorrow from something petty, it should get connected with the happiness in the form of truth. So true Yoga is to go in search of truth and develop necessary will for it. This is only possible when a person will give up his visible tendency of going towards sorrow and dive intentionally to go towards the truth and the resolve in himself. Yoga is achieved through successful departure from the myth. It is the objective of Yoga to create such situation where one has full control over mind through concentrated study. All the practice of yoga means the creation of flow of thought in us. Mind has to learn to balance the qualitiveness, the number and the nature of this thought-flow, for this one has to free oneself from the numerous disturbances, making one’s intelligence stable with easy meditation. When this happens, the inner flame gets bigger.

17) Rarity of Human Body

In Philosophy one always uses the expression, that Nayanaranya is rare. (Everything cannot be soothing for eyes.) But how? That is explained by Gurudev on the basis of life-science: “Life which has come to being as undetermined subtle, has to wait in palurithic life endlessly. In the end, flood of the changes in nature in the subtle form of sun and rain crushes that stone in small granules. It takes hundreds of thousands of years for a root of a nearby tree to embrace that granule and suck the juice out of it. That granule then becomes a leaf or the peel of some tree or some small stem or a petal, falls off on the ground, and climbs the ladder of evolution in millions of years. If it has become a fruit on a tree, the possibility of that fruit falling down and becoming one with the earth is once in hundred. Again, it will be a very long time till some animal eats that fruit and it becomes a part of its body. In this roller-coaster of possibilities and probabilities, some cow may eat that fruit and it may get converted in milk—but this chance is very rare. Then, it is possible that this milk does not go in the mouth of a cub but goes in the milk-stock that goes for sale. It may not be the part of a feed of a pet



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animal, but some young stray animal may get to drink it and again become some body-part. That lucky life present in the milk, drank by the kitten or the cub might directly become a seed in his body and out of thousands of seed which go waste, this seed might get access in the uterus of a good, wise woman and might take a form of a human body of a healthy, responsible, pure mind and intellect. Man is originally a live cell. Everyone lives within oneself as a seed and feeds oneself from within. That is why seed is nothing else but a mini form of one's own self. When it again gets divided in womb as a productive seed, that is the visualization of man out of his own self. First birth of individual life is when he comes out as a seed and is kept in uterus. So when a husband drops his semen in the uterus of his wife, it is his re-birth. Semen that has entered in mother's uterus is closely connected with her liver, heart etc, and she nurtures the live element of her husband with help of the food digested by her. Similarly, with the ability of her good thought-process she also does its mental nourishment. This is a foundation to recognize the sanctity of marriage for Hindus. Marriage is not merely a contract between a man and a woman to get sexual pleasure.

18) Marriage

From a Hindu point of view marriage is a sacred knot tied under the umbrella of love, with the truth and divinity as witnesses. Their relationship is not an agreement by two people, made on the table of a clerk sitting at the corner of a street. World based on such mythical argumentation can gradually stoop down to the level of animals. Such a generation of unethical people is let loose uncontrolled and gives birth to the generation having strong sexual desires, which is unscrupulously left on streets.

19) Principle of Action (Karma Siddhanta)

Action-based spirituality is the crux of the thoughts of Swami Chinmayananda. He encouraged the action-oriented attitude of children and youth. Therefore his views in the context of the concept of 'action' are important. He gave the definition of action or 'Karma' in his analysis of the 8th chapter of Geeta and connected 'Karma' with creativity. He says, action or karma is creativity because of which animate or inanimate world comes into being. Karma is not just every day dealings or maneuverings in practice. Maneuverings can take place through hard work. Meaning or true sense of the word Karma is deeper, more subtle, more divine. Energy of creativity in the active mind of every person is complete in the production of its animate and inanimate. This subtle spiritual power is called karma. Gurudev has described the psychology of this Karma in chapter 4th of Geeta, where he says, "When we are doing anything, we should not waste our ability and strength on the mental engrossment in that action and emotional fear due to the concern for fruit of that action. The path or way of life supplies more powerful means to see how we can utilize the natural strength that we have with proper intellect, for doing and accomplishing our work in a better manner, for living and getting happiness in living. Person who lives life in this manner and does his karma carefully



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gets so much engrossed in the work in his hand and is so completely happy and inspired from within that there is no reaction of any kind in his mind because of his karma. If we do not give support of divine and sublime thoughts to our mind and intellect, they will unknowingly run to probable difficulties and obstacles due to their concern.

Man's personality shines when he follows the path of action without expecting fruit. When our hands and our feet are working in the outside world and our mind and intellect take interest in it, then only the wrinkles on our personality will get straightened because of that action. Our internal personality will brighten with enthusiasm and purity. Gurudev has connected this personality development with the concept of self development. Path of development goes through the Karmayoga (philosophy of action.) He had complete faith in the principle of action and philosophy of action laid down by the philosophy of Geeta. While talking about self development through karmayoga he says, "Intellect of a person who has established himself in Karmayoga becomes pure. Any purity that takes place in the subtle body means a better condition of internal peace. From the point of view of Vedas lesser the division of desire or emotion within us, better and purer we are from within. Through the karma or action which is selfless and without the concern for its fruit one ends the desires of lust which are there. When this internal tool is cleaned up and dusted off from the waves of its desire, it starts becoming more and more peaceful and clean. Emotional life of such a person automatically becomes balanced. Karmayoga gives you peace on physical, mental and intellectual level. If man is going to represent that eternal element while doing his Karma, he must effectively re-discover his probable strength which he has wasted by mistake at this moment because of his limited pride, and is opening up now. This co-relation of Karmayoga and spiritual mind is very important from the point of view of personality development. The biggest benefit that the man gets out of this behaviour of Karmayoga is that he gets internal peace. Gurudev says, "Person doing Karmayog experiences the feeling of peace that is beyond description, which he gets from his internal meditative posture. Peace is not the situation created by any economic condition or through any system of governance. It is not established by international organization or council of law. That is the mental condition of the time, when man's internal world is not shattered or disturbed by severe storm of troubled thoughts. Peace is the condition of endless joy. It carries a revolutionary thought that it is possible to achieve peace through selfless Karma, adopted by emotion of sacrifice. It is such Karma that helps create positive approach towards life. Life is never negative, or inactive. Man's positivity or negativity about life comes from the expression of human mind. Gurudev says, "Life is perpetually active and positive. It never remains negative or inactive. It is an expression of mobility in the form of Karma. When man is alive, he cannot even for a second stay without Karma. Man's visible action is the expression of his inner life. To be away from action / Karma means to be away from life. While talking in this context Gurudev says, "Face the ups and downs in life. Be industrious in active manner". He has also given the message of preserving the principle of dignity of labour through selfless karma. He says, "Dignity of labour is in the service. Only sublime and dedicated karma can take the animal-like man towards



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strict discipline and real good culture. Man is not born to have pleasure in laziness. Having been born as a man, if a man, a society or a nation is not going to live a meditative, active and hard working life, it will be suicidal. Such a nation always deteriorates. If a society is not active in its constructive work, it will gradually deteriorate physically and mentally, and live a life of uncivilized extremist. What comes to his share then is the philosophy of an animal. In such a situation, only thing he is bothered about is, how to make money with less work—he is always looking for that opportunity, wants to enjoy life of laziness. Such a person may give birth to children, without really caring for them much. If a society's existence is like this, it will go down in history as a society that has lost its soul. It will only be interested in worthless jabbering and chaotic demands. If a person refuses to take up a self-developing task of high value, he should become aware and try to live a responsible, conscientious life. He should follow a plan and work hard till he feels tired. If he is not ready to do this, he should be counted among the dead, useless person, with a total lack of activity, an obnoxious, lame human being. Gurudev has given guidance about what kind of karma one should do. He has recommended four kinds of Karma described in Vedanta philosophy. And he has also given social meaning to it.

In the article 'Which Karma one should do' he says, "Man is a social animal. We do not live alone, we live in a society. So just as we have some duties and responsibilities for ourselves, we also have some responsibilities for family, other relatives, caste, nation and the world. Field of our responsibility is quite vast. Everybody should try to accomplish their daily tasks with pleasure, and dedication. More and better we do this, better it is for us, to be free from the sentimental binding of old times. So he has told the youth to accomplish their prescribed tasks, not to waste time, shorter life is definitely superior and better than inactive and lazy (longer) life. Do not run away from individual and practical problems or bad times Some people may try to bring our moral down by being nasty to us but you should ignore it. Have complete trust in yourself and your ideals, and keep working hard. At the end of the day you will find that you have won, or you have lost, but you have become healthier, stronger. Do not panic, do not stumble, do your work ably. Gurudev's approach about the Karma is a Forward Approach. Till man is alive, he will not be able to be without Karma. But the question is, how to organize these Karmas, how to give right direction to Karma. How to discipline them? Karmas or actions should be society-oriented, they should help man to get happiness and satisfaction. This is called work-skill. Three kinds of work fields emerge from three kinds of people.

1) Labourer

One who works in outside world for wages? He needs these wages to support himself and to make his family— wife and children —happy. If the same concept is applied to a great man in the country, then he is a labourer. Nation has no respect for such a



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person. Because that person is working for the profit that he gets himself. There is no feeling that the society should be benefitted by it.

2) Workers

Workers do not work just for wages or for profit. They work for ideal society. They have the objective of formation of good society. They strive to bring this objective into practice.

3) Grateful

This kind of people are rarely found in the society. These people work for self satisfaction. They do not work for profit, but with the feeling of gratitude. They are not bothered if they do not get acceptance or recognition in their life, they just keep working. Such a person wants to have a mysterious pleasure in thinking that whatever I had to do, I have done it to the best of my ability. Other peoples' opinion does not matter to them.

To live a good life, get maximum pleasure in life, to implement good schemes one needs to have inspiring ideal before oneself, have sublime objective in life, then one can focus on that objective and keep working steadily. This gives proper direction to your work. Work itself becomes its fruit. Such a person is able to contribute a lot to society and is happy himself.

Gurudev has given priority to the feeling of sacrifice / Yajnya in the Karma and has given a positive viewpoint about how to make this Karma society-oriented. We should not look at the word Karma in a traditional way, but try to see the real meaning. "Karma is any work done with the feeling of dedication to all and selflessness. Such a Karma is not egoistic. So it can give salvation. Yajnya is any social, national or individual work done with dedication, this will enable the society to free itself from the chains of poverty and misery. It is possible in this world to live a good, real life and culture and heritage of a nation can only survive when its sons continue to do their work with dedication. We get to see this dedication and sacrifice in the universe. All this analysis makes it clear that life itself means Karma. When Karma ends, death is bound to come. Man's development can happen only in active life. A pond with stored water gets dirty and polluted. Flowers or leaves inside start getting bad. But the flowing water of the river keeps it clean and pure. So it is useful. Life is cognoscente so it does not stop being active even for a moment. So Karma is the foundation of life. Man must keep working his whole life. Karma is constructive, as well as destructive. Period of Karma is a creative period. Karma which takes man towards evolution is constructive, and those Karmas which are banned by Shastras are destructive. Karma should not be evaluated by its outer or visible nature, but by considering the purpose behind it. When your purpose is pure and constructive, your Karma is also sublime. Any ordinary Karma should be transformed into dedicated or worshipping kind of Karma. That is Karmayog. Because through such Karma your mind gets purified, intellect gets clear.



Jnanamimamsa

The word epistemology has come from the original Greek word epistem. Epistem means knowledge and logos means scientific analysis. So Dnyana mimamsa can be defined as scientific analysis of knowledge. In this, primarily there is analysis of the source, root, and basis of knowledge.

Gurudev is the campaigner of spirituality and non-duality and he has presented the concept of knowledge accordingly. Knowledge is knowing about self —this is the crux of his jnanamimamsa. Knowledge is re-discovery of self-element—that is his definition of knowledge. Knowledge is experiential and he has given special emphasis on that. Just pronouncing the word aspirin repeatedly will not help stopping headache. For that one has to take that medicine, only that will solve the problem. Similarly, element of truth is to be adopted, only talking about it is of no use. Direct experience with oneself is knowledge. That is his definition of knowledge.

Sensory organs can give knowledge only when mind is pro-active. Mind working behind organ is the real means of gaining knowledge about matter. But real man who has knowledge is the one who has complete control over sensory organs which are roaming around in material world, and who has stabilized himself in supreme happiness. He looks at the world through the eyes of knowledge. He maintains his level while being in contact with sensory organs in materialistic world, that is why he is the person with complete knowledge. On the contrary, person who is not knowledgeable never sees the world as it is. He adds colours of his own mind in it. Incompleteness of our mind is the incompleteness of that particular thing. Gurudev says, in this world there is nothing as sacred as the knowledge about self. For this he has given a beautiful example. Just as for a person drowning in water there is nothing as valuable as security -tool, for a person in search of knowledge nothing is as valuable and big as gaining real knowledge through hard work. Knowing about self is the ultimate of man's evolution. It is the worth of his existence.

He has divided knowledge in two parts. 1) formal/conditional knowledge and 2) informal/unconditional knowledge. Generally what we experience is knowledge about material things in the world. Here, knowledge is conditioned by the known things. This conditioned knowledge keeps changing according to place and time. Because things which are lighted with pure knowledge are different from each-other. The word 'Dnyanam' indicates the element of consciousness in us.

According to Non-dualism there are three sources of knowledge. Gurudev has re-pronounced the same. These are:

- 1) direct experience
- 2) word-evidence (conclusion-evidence), sayings of saints
- 3) sayings of Vedas and saints (science)



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Process of gaining knowledge has been explained with the help of Vedanta. There is a reference of this process in the chapter 2 of Geeta, where it has been mentioned that “Knowledge of any subject is not gained by sensory organs, but through them.” Organs are the tools to introduce various material things to the living soul that is experiencing something. If there is no contact with the matter through organs, the matter cannot give knowledge about itself to anybody. One and the same thing can give two different kinds of experience to two different people. If matter is the same, but experiences are different, it is obvious that this difference is there because of different mind-formation of a person. Anything that is very dear to us in life can become unfavourite after some time. Because, with the changing times man’s mind -formation also changes. Till our mind does not come into contact with the outer matter through the sensory organs, the sensitivity of that matter does not reach us and we are unable to experience it. The living power is working through the means of the tools of five sensory organs. These instruments or tools of gaining knowledge — be it the intellect or the mind or the organs— their form is insentient. When we get to know or sense about certain thing through some sensory organ, that thing is said to be visible. That which is beyond these five sensory organs is non-visible. (Tangible/untangible—vyakta-avyakta). According to theory of perception in Vedanta mind tends to go towards the matter through five sensory organs. It encompasses the matter and takes the shape of it, thereby taking the knowledge of that matter as if, the light that comes (out of this process) goes out from the seven pours on the face. One particular ray can light up one particular matter. For example, the light that comes out from the eye can light up colour and form. Light that comes out from the ear lights up the sound of a word. For this we can take the example of the light produced by electricity in the material world. Light that comes out from the ordinary lamp lights up the matter / a thing in the room, whereas the light coming out of the x ray goes across through the outer shape of the matter and lights up things which cannot be seen generally with open eyes. Thus, in every person, five rays of the same consciousness (Chaitanya) come out from the five sensory organs and enable us to have complete knowledge about the outer world. Through these five paths of knowledge countless sensations from outer world enter the mind. On coming into contact with the world outside, the (vikshep) that are produced in mind are all because of these numerous sensations of outer world. If I am blind, a beautiful woman passing by will not make any impact on me. If I am deaf, I will not be able to hear the criticism people are making of me, so it will not affect me. Matter that we have not tasted, or touched, or smelled, will not enter our mind and create sadness or unpleasantness. An ignorant person never sees the world as it is. He mixes colours of his own mind into it. So he starts assuming that the incompleteness or the deficiency of his mind is the deficiency of that matter. Since the medium through which we look at the world is incomplete or imperfect, the world also appears imperfect to us. So one who is devoted to gaining knowledge, keeping those doors open, and looks at the world with eyes of knowledge is the real man of knowledge. Of course, till this knowledge is not transformed into the wisdom, knowledge is not gained in the real sense. Gurudev has given emphasis to the



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conservation of knowledge. Knowledge which has been gained, needs to be preserved properly. That is important. Through the means of spiritual practice the knowledge that you have gained can be brought into thoughts and action. Cultivation of mind is to be taken up in hand with the bringing of our knowledge into our personal intimate lives. While presenting his concept of knowledge conservation he says “Bringing the water of our own knowledge conserved in our understanding into the plains of our mind and the heart is work of Sadhana and the Sadhak himself will have to weed out plough, sow water and watch over the cultivation of his spiritual values in his life.

Environment

In the modern age the importance of the word environment has increased a lot. Many environmentalists are making appeal to the world to save environment. They are begging for this. The reason for this is increasingly deteriorating condition of the environment. There is a huge increase in population so there is also use of natural resources happening in that proportion, which has created many problems in the context of environment. In addition, there is advance technology and use of modern machines. So there is also the issue of global warming. Gurudev had given this warning already in 1992, asking people to save nature. On July 26, 1990 he gave a talk ‘ Environment! a modern thinking confusion’ at the K.C. College, Mumbai, where he says, “The Goddess of Nature is always sacred and pure. By our conduct we make her impure. Man is destructing nature. It is necessary to stop this. He also told the solution on that. You do not need to purify Ganges. If you stop making it dirty, do not allow dirty water to go into it the clean, pure, flow of water coming from Himalayas will cleans the river automatically in some time. We can apply the same rule for environment. If we do not cut trees, we do not have to keep telling people that they should plant trees! This gave birth to a new branch in science and technology — which is Ecology, or branch of environment.

Nature is sacred. You always want to save nature. Main reason of destruction of environment, according to him is industrialization and the competition between developed and developing countries in industrialization. Because of this we are damaging the environment, creating imbalances and impurities, and then we complain

about it. He has referred to the world conference at Riola in this context. While talking about this conference he says, “In this conference big nations advised developing countries not to go for industrialization beyond a limit, as it is causing imbalance between man and nature. On the other hand developing countries are saying that they have to do this, if they have to become rich. He says, nature is always ready to help you, but you and me, we do not extend our hands to nature, because our hands are engaged in bad activities. Here, Gurudev has presented a very valid picture of reality. He has directly accused man for destroying nature. In the name of living a free life, without getting entangled into any kind of bindings or restrictions we are spoiling the balance of nature. Greed, selfishness, lack of will to do sacrifice, all these have become the values of our lives. Giving them sweet names like equality, materialism, we go on living. This means,



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I will cut trees and destroy jungles for my own benefit, my own profit. Why should I care for tomorrow? This shows that his knowledge of mankind was great. Cutting trees has become a tendency today. Man cuts trees, makes money out of it and makes it his livelihood. This is the wrongdoing of man. Human values are deteriorating. The more they deteriorate, more destruction of nature will be there. Gurudev says, "If our values of life are very low, our tendency of destroying nature will be equally bad. Nature has remarkable power of tolerance. Like a loving mother, it covers up all your wrong doings. But sometimes nature also wants to punish its erring children and when it happens, it is difficult to curb her. She crashes on the world in form of the Goddess of destruction (Bhadkali). She does not care which person or which country it is. We can understand Gurudev's concerns easily, when human life is in danger today due to environmental calamity. According to him, save nature, do not pollute environment, such slogans are the confusion of thought. Because the seed of recreation is in twelve procedures of nature itself. But to make that happen, man has to improve his behaviour. World outside does not change without making individual improvements. We have stopped caring about high values of life. Man is living only for his own benefit and his own happiness. "This approach should change. No one is going to force you if you do not change yourself. But nature will teach you a lesson. Whenever there are atrocities, kind nature says 'Tathastu', and give its blessings. So every human being must bring about the required change in himself. To change oneself is more difficult than changing the outside world. Gurudev has spiritual approach to environment. He says, "You yourself are the world. All of us together is the massive form of universe. It does not consist only of human beings, there are plants, animals and humans in it. " This is his vision about co-existence. "What nature gives to man, is in pure and best form, man's ignorant and careless action pollutes it." Every action of man should have spiritual base. Nature sends the replica of our own conduct back to us as a gift, that is why it is called ecology. If we want to love nature, we have to love humanity, society. To love means to be ready to sacrifice for others. So to save environment man has to change himself. Our attitude about nature should be healthy and based on intellect. This thought on environment is the spiritual base of environmental studies. In his article 'Nature is the reflection of man' one can clearly see his standpoint on this subject. He says in it, "If the surrounding world was not in existence, all of us could not have survived therein even for an hour. Moon, sun, stars, plants, rivers and oceans all are necessary for man's existence, and in that sense we are the slaves of this world. Without this outer world we will not be able to live. God has given all these things to us free. One who accepts donation is a servant, slave. In that sense man is a slave of environment. Man's unnecessary and careless hobnobbing in nature has terrible consequences. This fact was discovered in recent times and a new science called Ecology came into being. Ecologists are saying that if man's interference in nature continues like this, the whole species of mankind will disappear from this earth. The level of ozone in the environment is also disappearing. So the seasons are becoming irregular. It rains at the wrong time, or it does not rain at all! There is a snowfall at a wrong time. Because of this all the plans and schemes of



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people are going haywire. And yet we are still busy blindly digging and looting the earth and her resources. It is a matter of pride for mankind that we have discovered neutron. But we are using it to create atomic weapons to destroy each other. Weapons are produced, now, what to do with them? How to get rid of them? They cannot be thrown in the sea because water will get dirty. Throwing them up in the sky means creating danger to the whole world. And now this self created atomic demon is threatening to gulp down the whole world. While talking about these dangerous consequences Gurudev says, “There is an increasing materialistic attitude in place of faith and worship. This has made man extremely selfish. The feeling that it is the survival of the fittest, disturbed the whole economic fold of the world. Rich are getting richer, poor, poorer. Huge population of the world is living in terrible conditions. This situation and the nature that is not cooperating, is the reflection of man, eco of man. Nature is returning to man the eco of what he has done with it, how he has behaved with the nature. The environmental problem of today on the international level is its destruction and global warming. Science has achieved a lot, but lack of faith has given birth to many problems and calamities. The natural animal-like tendency in man has taken charge of man. His thoughts, ideas and actions have stooped down to even lower level than that of animal. And we call this technological development! Empathy, kindness, love, forgiveness these riches of mankind have totally vanished. Gurudev’s advice to man is, “You improve your conduct, nature will immediately come back on right track. It will be advantageous for man. This universe is magnanimous, it is a live, lighted flame. Only the great Indian sages could see this, so their advice was to preserve it properly. To groom it with good actions. To respect it. In the book ‘Role of Mahatma in National Integration’ he says, “Ecological disaster has come upon us. Pollution, natural calamities have destroyed many things. Many plants and animals have become extinct, for not having followed law of nature.” We look at some tree and think it is not useful for the society. This creates many natural problems, for which we blame God. As a matter of fact, that is our misconduct with the justice of God. Man’s misconduct has made the rivers polluted.

‘Planet in Crisis’ is a compilation of his addresses to the UN. In it there is a commentary on ecology. It is a new science. World is divine. Our greedy nature cannot destroy the world. It is necessary that we respect nature. But all this happened in last 14 years, and Gurudev has expressed his surprise over it. Environment is actually an inspiring factor for a man to work. But that environment is no longer there, it has been destroyed. Indian Government recently decided to clean Ganges, and spent a lot of money for that. Actually, every river is basically clean. Man pollutes it. We do not stop making the river dirty, and then we try to clean it. Gurudev is amazed by this endless greed of man and his negative tendency.

13) His Views about Children

Gurudev’s approach towards children is very positive. This can be seen from his speech given at Vileparle on 1st Nov. 1987. He says “Future is created when some period of



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time is mixed in the present. Present, plus some more time is future. Therefore, the fruit of our work of the present and the collective work of some more time is ascertained by the world of future. Future is not the continuation of present, it can never be so. World will not (just) see creation of new things in this more time (of presence). Some of the old things will get destroyed as well. What will remain from all this — good, bad, created, destructed — will be the world of the future. When we say, world of today will become world of tomorrow, what is actually meant by it that people of today and their work is going to shape the world of tomorrow. They will decide the path, the life of the future world. People of the present generation may not be alive then, but children of today will be there. So naturally it is important to develop in them good values of life, good ideas, positive approach; to see that they have ideal goals. Then we can expect the world of tomorrow to become better, well organized, and ideal. It takes a long time for the world to change, so we may not be able to see it in tangible form, but it will definitely change! What kind of change it will be, will be decided by the young generation that is growing up today. Children are our future, so all efforts should be made to groom them properly. To build good lives means to think correctly, to take the best decision, and to implement that decision in practice, with skill and patience.

“When I see the sad situation we are in today, the diminishing value system of people around me, I think, proper attention was not paid to them when they were children. We do not see intelligent, thinking people today in our country. Such a nation has no future.”

If we look at the bright condition of developed countries today, we will realize that their thinkers of present times must have guided the country with proper, thoughtful planning and made that development possible. Here I get to see only animal-like men, selfish, not thinking about others, not loving and caring for their country, not being aware of their good culture and heritage. High values have disappeared. As if we are living life like animals — just filling our own stomach and producing children! We are not worried about increasing population, which is giving rise to all kinds of problems. India is giving almost nothing to the world in political, social or even scientific field. There is nothing we can feel proud of, in our present.

How did this happen? Do you not think, the reason is, as children, the generation of today did not get proper attention? That lack of attention in the past and carelessness of today is reflected in today's condition. So the condition today is ugly and unattractive. This is very sad and repentable. Do you want the similar future for your country? Or you want to make your children feel proud of you in future? It is not possible to come out of this mess immediately. That will not happen overnight. Because this is not a revolution. It is a thought of the country's heritage, culture, social development, individual character -building. It is a process that takes place gradually. So we have to teach our children to be thoughtful. They should not follow into our footsteps, they should be thoughtful and aware.



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Catch them young —is the crux of the issue. He does not share the common view of adults that today's children are different, their behaviour is different. He has dealt with this topic in his article 'Our small children'. Children are smart, their grasping power is good. They develop a lot of skills in themselves to face the fast life of today. They also know a lot more than their parents, having average range of general knowledge. They see a lot, and understand a lot. They are living in the world that is technically and scientifically advanced. They have to struggle in this changing environment. Nature has also helped them honestly to develop a certain ability to face all these challenges. This mental and intellectual formation makes them look and appear different. They are conspicuous to look at even outwardly. From all this analysis we can see the observation power of Gurudev. He feels disappointed that parents are not attentive enough towards their wards. And yet, children are learning how to live. Social situation is not conducive for them. Children today get to see extreme selfishness around them. There are open and unhealthy competitions. They do not see anybody living a life of sacrifice and self-tolerance. Parents themselves do not consider anything sacred. They are running here and there in search of momentary pleasure and entertainment. On one hand children are struggling with this unfortunate feeling of insecurity which creates confusion in mind, on the other hand they are facing the world which is not paying attention to them, and in which there is no love anywhere. We have become incapable of understanding them. Education systems forced upon them in the last century are gradually crushing them and creating cruel cartoons. We have created a sadist world for them to grow and live! We need to create new education systems which would go against this situation. Children of today are intelligent, so this view-point has its importance. Their IQ is very good. They have better ability than children 50 years ago, to make analysis of things and living beings around them and understand the world. This is a gift given to them by nature. This world in which they are living — which we have created for them, is very cruel. There is no sympathy, no love, no feeling of respect there. Gurudev says, "Problem is not small, to solve this there is a need of hard work. Intelligent and understanding people have to take immediate action for this. Our country is growing as a country that is very uneducated and uncivilized. To bring it back on right track we have to be firm and strict for some time. Otherwise, this tragedy will take more serious turn in next decade and there will not be anything we can do! He further says we are seeing values diminishing around us but there are rays of hope sipping through. They are, love for the country, faith in social, economic dealings and awareness that we have to give a fight to the prevailing, uncivilized system. Insensitivity and uncivilized selfishness is the root of this system. We have to save our children from this. Many feel this is very difficult. But these are social and family needs. We have to find ways to tackle this problem. This is a challenge to the education system of today.

In the article 'Brighter World for our Children' (Chinmay Mission News Bulletin Nov. 2007) Gurudev says, "If the future is to be bright we have to mould our children to think in a new pattern and with a new vision. It is not revolution, it is evolution of each individual character." This view point cannot be understood or explained in the text



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books. For this parents and guardians have to change. Everything cannot be learnt from books. Children follow or imitate their parents. Mother has a very important role in all this. She is capable of inculcating good values and high ideals in her children. If a small plant is looked after well, it grows into a big tree. Gardner has to be honest and sincere. Children between the age of 6 to 12 can be given good Sanskaras. After that it is late. It is difficult to change their thoughts thereafter. Mother is an ideal for the service. Mothers live the ideals of charity, goodness, tenderness, affection and forgiveness. Mother provides guidance in her life. Child observes and follows her. If she shows no concern for spiritual values, children will be insensitive towards these issues and will be incapable of handling the situation around them carefully. So mother should know about the cultural values of her country. We have just become machines of producing children. We have to learn to take responsibility for moulding and beautifying our children, prepare them to face the world tomorrow so that they can lead and guide the world of the future. He has given the example of animals in this context. "Even animals train their puppies to live their life. A bird also teaches the children how to fly. We should give love and respect to children. We should teach them not just to have values and conviction of their own, but also to have heroism to live upto them.

In his article 'Our Children -Their education - a National Challenge' (Tapovan Prasad June 1996) Gurudev has narrated a scheme of childrens' education and has taken a firm stand that this should be accepted and adopted as a national challenge. About the present situation he says, "we are definitely growing into a nation of heartless brutes, extremely uneducated and uncivilized. Here, every vulgarity in politics and commerce in religion and social system in profession and in industry is based upon and is springing from a callous, outrageous and barbarious selfishness. We have to save our children from this." "When a child comes out of infancy, it is in the situation of self-education. Its endless wonderment at things, steady sense of inquisitiveness, silent but very thoughtful attention to everything around it's world, its expert gauge with love, affection and instincts of acquisition grabbing, fighting kindness, its entire gamut of emotional life is the next stage. During this time the education starts and this highly impressionable period is the most crucial time in building up the child's entire future". During this period he learns from example and imitation. He adopts habits, ideas, words from neighbours, relatives, friends, servants. In this nursery period child should be provided happy atmosphere and love. He should be taught to learn what is good, introduction with beauty, happy feeling. Capacity to grasp from intangible things is less in this age. You have to express the ideal things. Tell them that you love them. Tell them, they are intelligent and beautiful. Exhibit your act of sacrifice to them. Let them know that you are eager to help others. Thus, their noble character is easily formed. Children of this stage are learning 24 hours and 365 days. Students are good observers of their teachers. Especially, teachers whom they love and respect. No action of a teacher is irrelevant to them. They observe, follow and reflect it in their conduct. Child becomes able to go to school at the age of 5. It has the physical and mental ability. Limbs are steady. A healthy child has enormous energy to and therefore it needs frequent refreshments to replenish



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the energy drained away in play. That is the right time to mould and direct them properly. Classes of art and handicraft are very useful to mould their behaviour. Behave with them with love. In extreme situation there is no harm in punishing them in the presence of other children. But convey to them regularly that you are connected with their joy and safety.

Education of Religion

Religious Education does not mean education of particular religion. There is a misrepresentation of the concept of religion today. It is confined just to churches, temples and mosques. We find, there is narrow-mindedness in every religion, leading to fanaticism, casteism in society. The true essence of religion has not reached the individual till today. The word 'Dharma' cannot be simply translated as religion or right conduct. Religion means Law of Being. Man's religion is his existence, his Being. But man still does not know what is the cause of his Being. He should understand this through education. Even if one has some undesired evil wishes, through Dharma education, moral education he can improve and transform those evil wishes into noble ones. This can be attained through good values and through religious education. Just as there are mean desires in man, there are sublime desires as well. Education should help to transform the mean desires into sublimity. This psychological process should happen through the medium of education. Education of religion is necessary for us to know the nature of original personality. Path of religion is the right path, and religion teaches that. From this point of view religion becomes the science of life. Such Life-science has to be taught to children. For this, values will have to be conducive to the contemporary era. Study of philosophy tells us that Hindutwa is a solution to all this. In Vedas, Upanishadas, Geeta we find answers to problems of human life. So education now has to adhere to the slogan "Back to Vedas". Religion is a special right of man. We cannot ignore the principled side of religion and we have to do its Sanskaras through education.

Approach towards Parent's Education

Parents have important role to play in child's education. This role does not end after giving birth to child. It is more important to make that child a good human being. Today, all parent want to make their children doctors, engineers or some such qualified professional, to earn good money. But how many parents take special efforts to make their children good human beings? In this context, situation is really very serious. Training in good conduct needs to be given since infancy— in fact, since the time the child is in mother's womb. If expectant mothers watch all kinds of movies, go to parties and eat out all the time, that will not be good from the point of view of producing good human beings. So, parents education is an important factor. That includes child psychology, rearing of children, lessons in good conduct. If parents display their good conduct, child will become refined. But if they do not show concern for values, it will have its effect on children. Through the medium of education children should be taught the



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importance of love for the country, love for their culture, love for human beings. We have to take responsibility for moulding and beautifying our children, prepare them to face the world tomorrow, and to lead and guide the world of future. Parents have to devote more time for their infants. For that they have to change themselves. Because high values are inculcated through families, not just through schools and curriculums and parents should be educated on this. So the parents who are expecting a child, should run to educationists, just as they run to the doctors. Education system should make this arrangement. We are ourselves responsible for all the demonic tendencies that are there in society today. If parents do not want their child to develop these tendencies, they have to be lot more careful in their day-to-day-life.

Educating Women

Woman's important role is that of a mother. Various images of women since ancient times appear before our eyes. Woman had a very significant place in Vedic religion. Shastras have described her as power of Brahmha. Women have created Mantras in Vedic period. There are occasions when they have asked high quality spiritual questions in the meetings of Pundits of Shastras, and have defeated them. We can give umpteen names of women from olden times till today, who can be ideals for contemporary women — Yajnaseni Sita, Devi Ahilya, Rajamata Jijau, Ahilyadevi Holkar; or from modern times women like Savitribai Phule, Kiran Bedi and the likes. Woman has high caliber, and she can do everything that a man can do.

In the period of Ramayana, after Sita was abandoned by Ram, she stayed in the hermit of Maharishi Valmiki. There, not only she won respect of everybody, but she also reared her children in excellent manner. That was a difficult task to do, without any support from her husband, but she did it. In Mahabharata period too, Draupadi had silenced great people like Bhishma, Dronacharya, Dhritarashtra. These women were illustrious and vigorous, and knowledgeable. But it was unfortunate that this was not accepted and recognized by society. To ridicule women on the incidents like abduction of Sita by Ravana, Draupadi's humiliation by Duryodhan in front of everybody, became a permanent feature of the society. In Buddha-period women have done the job of campaigning of religion. But this was also the period, when women were held responsible for the downfall of men. Then later, the high position of women was shaken due to the excessive importance of rituals and freedom of thought for women came to an end due to the male-dominated society.

In Western countries concept of womanhood is restricted to the role of a wife, whereas in India, it progresses to the stature of motherhood. Wife of the guru Ramakrishna Shardamata did not just spent her time in crying for not having a good fortune for bringing up a child herself, she extended love to the entire universe as if it was her child and showed to the world the unending boundaries of her womanhood. Whenever there is a question of development of women, Gurudev has always given special importance



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to woman's motherhood. In ancient times Gurupatni or Guru's wife enjoyed the same respect as the Guru himself. Is mother not a godly manifestation?

There is nothing greater than the word mother in this world. Because it does not even have a touch of religion, caste, colour, creed, language, gender. 'Mother' is a store of good sanskaras, it is the base of good culture. That is why she is being worshiped and adored since the time of Puranas. Because she is the symbol of power. She is the form of intelligence, mother of the whole world.

All this talk about mother makes one sad. Where is this motherhood in the society today? Where has this woman's power vanished? It is time, this power is restored and revitalized. It is time for mothers to wake up. Has the modern mother of the modern time lost her real motherhood? She seems to avoid her home-duties, likes to wear short clothes, does not care about wearing the ornamental symbols of marriage, indulges in manly actions — such things show disrespect to womanhood.

Earlier our joint family system was good enough to inculcate noble Sanskaras on children. Mother of the house used to primarily do this job. Children spent more time in the company of their mothers. A child has a complete faith in mother, and follows her in whatever she does. So if children are to be good human beings, first mothers should be so.

Today, people are engrossed and drowned in materialism. They want to lead luxurious life. They do not recognize the power of motherhood. But only this mother-power can pull the society out of this muck. This empowerment of woman and of mother has

to happen at the earliest. Every child that is taking birth cannot become like Shivaji or Jnaneshwar. But we can give them good education, and teach them good conduct. Renowned persons like Swami Vivekananda or Swami Chinmayananda, who brought awakening not only in India, but in the whole world, were created by motherhood. But mothers of today have no time for this. They have lost their vitality. Their children are having feeling of insecurity and inferiority. They are going away from the society and want to have their free life. They themselves do not know what exactly this 'free life' means. Thus, starts the process of degeneration. This is evident even by the way they address their parents. Women are under the influence of westernization and modernization. There is imbalance in the society. To rectify this situation, women have to seek balance between both modern and Vedic paths— like new ornament in same old Gold. Modern thinking, along with high moral values. Modern science made women independent, and taught them to enjoy the worldly things. But what has all this achieved? The society that has emerged, is nothing to be boastful of. It is a terrible picture! In that sense, scientific development needs to be stopped somewhere. But for that, we cannot just go back thousands of years. The middle-way would be, to follow the old traditions along side science and technology. This is how we should go ahead in the new century. For this, we will need support of good education.



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Education is man's fundamental right. Education makes man aware of himself, teaches him self-respect. We have to invest in the woman's education, if we want to have a free, enjoyable ride in modern, technological era. For this, there is a need of Integrated Education, which makes man a knowledge-master and a wisdom-master.

Integrated Education

Knowledge Master

Wisdom Master

Information Technology

Traditional and Modern Values

Education for Peace

Today, people are thinking on global level for eternal progress, in connection with education. In this context, the article 'education for Peace' is important. There is so much disturbance and lack of peace on global level, so Peace has to become the crux of education. Western countries are also thinking on this line. According to Betty Reardon, "Peace education could provide knowledge applicable to the problem of reforming and reconstruction of the present conflicting and violent human society, to make it peaceful and free of violence. For this we have to emphasize on:

- 1) Education for development of integrated Personality and
- 2) Education for universal citizenship.

Education will have to determine the above goal. It cannot rely only on the goal of personality formation and citizenship. This will have to be considered to be a milestone of progress. Education will have to pay attention on creating Integrated Personality and Spiritual Man. Because children of today are citizens of tomorrow. To mould their thought and aspiration is the true fulfillment of education. For this, education will have to think on the following:

To inculcate human values such as kindness and compassion, honesty and charity, curtesy and sympathy, cooperation and modernization, peace and power of discrimination, courage and boldness.

To accomplish the above goals, we should have before us the foundation of personality development. We have to see how the peace culture was developed in India, what is India's contribution in creation and progress of peace on global level. We have to think, how peace can become our life style and how can education system help in this. From this point of view, education will have to give more emphasis on spiritual side. Through education, feeling of co-existence will have to be given priority. But till internal personality does not experience peace, it does not get reflected in external personality. That is why inner personality —or training the mind and intellect becomes important factor. Mind management and value-based management becomes important. Man has to develop ability to choose between peace and violence, or between better or dearer.



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Education has to take this responsibility. Man can enjoy peace only when his inner mind is peaceful and devoid of sorrow. This condition of peacefulness is not dependent on outer management. That is the condition of inner mind. In this context, adapting to new environment is an important factor. We come together for various purposes, but education has to think about how peace can be created on international level. Children have to get education of heart. Today there is a kind of ugliness on physical, mental, intellectual level. If we have to get rid of this ugliness, education has to think of the study of Vedanta philosophy. Today, we only think of gaining mastery over outer world, nobody thinks of internal world. For this mastery on inner world we have to think of studying Geeta and Upanishads. Education of religion, ethics, peace is one stage of eternal progress. Education of peace is an extensive discipline of knowledge. We can include special human rights of environmental education. Education also has to include creating international, global approach. We think of peace-education only because of outer lack of peace. We have to link it with the internal lack of peace. Internal peace is the need of everybody, but we have to teach that through the primary and middle level education with the help of demonstrations. Higher education can include study of Social Justice. Education has to think of peace culture. For this, a comprehensive education system needs to be developed. India's history in the context of peace culture and accommodative global approach is bright and respectable:

“Vishwa Swadharma Surye Paho” meaning the whole world should feel like his own being in the sun and “Vasudhaiva Kutumbakam” meaning to perceive whole world as one's own family —this is India's old philosophical thinking. Unfortunately, our educationists forgot about this in course of time. Various experts and philosophers have contributed in the world-peace-culture. In modern times, India's former president Abdul Kalam tried to link technology with peace.

Factors with which peace education is connected are spiritual development, special human rights, values, education of life, dislike for non-violence. These can be included in education. We can also include study of the lives of great people. This has to be done from primary till higher level. This will help creating concentration and positive approach in man. Education can help creating positive approach towards love, knowledge, beauty, power, and create understanding of these qualities. This should be the attitude of the learner. If we achieve love on mental level, knowledge on intellectual level and empowerment on spiritual level, we can achieve beauty in the real sense and there is harmony in all the elements of personality. For all these things, there should be emphasis on values in education. Today, education gives emphasis on the study of science and technology, and ignoring the study of values to a great extent. What we need is the Man-making education. Crime is increasing, and for that we need education of peace.

Approach to Values

In education we always discuss value-education, education of ethics, education of religion. But we do not think about teaching how to bring these things into every day



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practice. Human life has become ugly. Because man has stopped practicing values in life. Indian philosophy has thought of this since ancient times.

“Satyam vada Dharmam chara”—this legend from Upanishad is an excellent example of value education. Education plays an important role in inculcating noble qualities and formatting ability to create intellectual values. Through education one should be able to imbibe capability to determine his ideal or life-model. In this absolute changeable world man should have the ability to put in practice all the unchangeable things. When man does so and practices eternal values in his life then only beauty is instilled in him.

Values means a group of good conducts. Values enable human beings develop integrity in the internal and external personality, through which he becomes able to face the challenges of the life. But sometimes negative attitudes are feared to Grow in the human being. Consequently bad tendencies such as violence, corruption, immorality and falsehood take roots. To transform such negative attitudes into positive ones is the task of education. To live a moral life is the treatment to dispel the falsehoods in the personality. No doubt, men has realised that the present way of his life is full of miseries, but he fails to understand that only way to get rid of these miseries is to live a moral life. We can understand the true meaning of life by living morally and thereby retaining peace of mind and bliss. Since contemporary human beings do not conduct themselves morally the next generation becomes confused, and intellectually unhealthy. Through education a healthy, morally ideal generation can be created. There are two types of strengths inherent in the human intellect: conserving power and directing power. The role of education is to mould these things in the proper direction. Moral education should be dealt with at the following levels:

Intellectual level	truth
Mental level	non-violence
Physical level	celibacy

Individual perfection leads to total perfection — this is the view point of value education. In this context the thought of fundamental values is of great significance. There are



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certain fundamental rules that govern the inner health of man and these are called by scriptures as fundamental values. These fundamental values are similar in all the religions. Education must supply them vision. Never can children's education be appreciation of the eternal values of life and also help open up their sense of beauty and rhythm, their sense of aesthetics and ethics. Besides, this is necessary that one's own self is closely involved and related with the education. This contact with self should be expanded. In order to get all this materialised it will be of advantage to go through the processes of knowledge, skill and tendency.

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Intellectual level	truth
Mental level	nonviolence
Physical level	celibacy

In education there should be emphasis on the methods of introspection and apotheosis. Value education can be made a part of syllabus.

Different levels of education and value education

For this it will be advisable to develop different education programs. Some programs can be as follows:

1. Practical activities method
2. Classroom learning activities method
3. Socialise techniques and activities
4. Incidental learning method



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1) Telling, 2. Inculcating, 3. Persuading, 4. Modelling, 5. Role-playing, 6. Stimulating, 7. Problem-solving, 8. Discussing situation, stories, pictures, 9. Studying biographies, 10. Moralising, 11. Value classification.

In the childhood these things carry special significance.

Lower primary level

1. Value education on the basis of daily routine
2. Universal code of conduct
3. Value education through oral medium, no books
In the childhood these things carry special significance.
4. Exercise, storytelling, good thoughts from religion through good sayings.

Higher primary level:

1. Value-based teaching of every subject
2. This teaching should contain components which represent universal values.
3. The modern values, such as, liking for science, individual freedom, equal opportunity, self-reliance, should be inculcated in this age only.

Secondary level:

1. Synthetical viewpoint towards old and modern values.
2. Freedom to choose subject according to one's interest.
3. Knowledge in the context of ancient values.
4. Universal values will constitute the crux of this education.
5. Traditional viewpoint about different subjects will need change.
6. Patriotism and spirituality will have priority.

Higher level

Knowledge of universal religion

Knowledge of Indian Constitution

Knowledge of Indian Parliament

Knowledge of Indian wealth

New scientific and technological knowledge

Knowledge of modern streams of thoughts

Science education

Today the maximum attention and thinking is given on the education related to technology and science. Every and each entry is making progress in the field of science.



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Today the development in science and technology is the criteria of the wealth of various nations. But we have failed to teach the proper use of the knowledge of the science and technology. Indeed, scientific progress is a must, but this is imperative that use of science should be done with great discrimination. As a matter of fact, the knowledge in the field of science is created knowledge, this is not real knowledge, this is not true knowledge. The knowledge of the disciplines of biology, physics and mathematics is not the real form of knowledge because they are based on certain definite deep-rooted biases. Of course, in all this there is one thing which is eternal and that is the fact that the final source of any object is energy. The centre of scientific discoveries is external world. Scientific inventions are external. What we do is we try hard to derive attainment of lasting happiness from this external world. But we hardly get this happiness eternally. Man can utilise science in a desired and proper manner so long as he himself remains a person of good conduct. This is, therefore, imperative that along with the teaching of science students should also be taught as to how to utilise science by discriminate use of noble values. Again the students should be made aware of the fact that science does not research on abstract matters. This point of view should be part of science teaching.

Environment education

Due to the deteriorating condition in environment the world is facing danger of global warming. There are two major reasons for the deteriorating condition: the first is increase in population and second mechanisation of industrialisation. These two aspects are out of control of the human being. In fact, environment is nature goddess. It is man who desecrates the nature. The man should know the spiritual base which makes the environment pure. Moon glitters, Sun shines, ocean agitates, earth holds everything — in all this there is no iota of selfishness. It is all done with the sense of devotion. World works for everybody by natural instinct. This sense should be inculcated in the children through the medium of education. One should stop polluting and desecrating nature — man has to learn this. What is the sense in pondering over as to how to cleanse the River Ganges which has been polluted beyond measures. The effort should be in the direction that act of polluting rivers itself should be prevented at the first place. So, the lesson should be given as to how to stop the River Ganges being polluted in future. Why raise a hue and cry and initiate people to plant the trees and bring about greenery? What is to be done is that trees should be prevented absolutely from being cut. This means that people should be made aware and put their demands and needs under control. Industrialisation could not be overemphasised out of proportion. What is important is to spread awareness about this. Nature has always extended its helping hand to human being. But it is human being who refuses to take help. More the deterioration in the values more the deterioration in the environment. But nature in itself is very tolerant. All this should be made known through education. For this man should adopt positive attitude. Whatever nature provides, that is in the purest of its form but man pollutes and desecrates it with his actions. Man should be made aware of this. Through the medium of environmental education values of coexistence should



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get instilled in human being. Similarly the sense of cooperation should also be get instilled.

During the process of constant development in the field of science men's desire became stronger and stronger to win over the nature. With the help of science his life became more and more luxurious and full of facilities. He sought success of his life in this only. In the technology era he, as if, became slave of machines. There was an explosion of knowledge. With the amazing development in the field of physics man developed in himself a justifiable confidence that there is nothing impossible for him now. In spite of all this progress human life has become very insecure.

This has become so because with the continuing progress the man has forgotten the human values which establish harmony and balance between the power and the strength of discrimination. He has become devoid of humanity.

With the increasing population new colonies, new townships, factories are being built. In addition to that deforestation and industrial revolution have given vent to ever new problems. There has been acute imbalance between cycle of nature and environment. Pollution is gaining out of proportion height. Apparently human life is outwardly successful looking but one wonders if it is meaningful. On the contrary, he is constantly progressing towards destruction.

On the threshold of a diverse century it has become imperative for human being to analyse again the relationship between the environment and his life values. This has become necessary, therefore, to examine the reality of the relationship between environment and value education.

From the co- relationship between environment education and value education one point becomes evident that this is important that with the imparting of environmental knowledge the noble values should get inculcated in the students.

The goals of environmental education:

1. Development of aesthetic sense
2. Tree plantation and tree growing
3. Scientific viewpoint
4. Spiritual viewpoint
- 5.. Healthy life
6. Nurturing of cultural components
7. Social health
8. Maintaining national wealth
9. Protection of local, national and international environment



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In order to maintain above-mentioned values through the medium of environment education the following issues will have to be addressed in the educational process.

Educational process

1. Maintaining natural ambience
2. Tree plantation, nourishing trees and significance of wild life and animal life
3. Ability to observing environment and developing analytical viewpoint
4. Enhancing the sentiment that environment is true friend.
5. To develop habits relating to environment and health
6. Duties related with environment, rights and social commitment
7. Spreading awareness about pollution, treatment, remedy
8. Protection of the wealth of nature
9. Organising seminars and symposia at the levels of schools, localities, nation and world over.

Environment education process results into noble values being inculcated and following good values can be brought about in the society through environmental education:

Inculcating values: output

- | | |
|--------------------|-------------------------------|
| 1. Aesthetic value | 2. Scientific value |
| 3. Spiritual value | 4. Values relating to hygiene |
| 5. Cultural values | 6. Social values |
| 7. National values | 7. Universal values |

Through the co-relationship between environmental education and value education one can attain individual development, social development and national development.

Leadership education

Leaders' contribution in the National development, and in the history of progress of nation is of great significance. People in general have always made the point to imitate and follow the leaders. They treat leaders as their models. It is important that a leader should have a vision. Because the National development is done under the guidance of an able leader. To become a good leader one has to nurture a balanced viewpoint. Leader should have the following qualities: courage, tolerance, patience and attitude of cooperation. These values are important to make a leader. To inculcate all these qualities leadership education should be imparted. In fact there should be an independent faculty of education for leadership training.



Teachers' training

In the concept of education, in order to do eternal development, this is of great importance that the teacher is backbone of education system. Stronger this backbone is, stronger in that proportion becomes the education system. Today's scenario is the teacher is a component which stuffs information in the head of student. But this is not the only task of a teacher. In ancient India guru or teacher was considered to be a spiritual father. Modern version of that concept is philosopher, guide and facilitator. But for this teacher should have such a conduct, personality, sense of affection, respect and intellectual ability, which enables him to get respect. All these above-mentioned merits should be taught through education system. This is necessary that this concept must change that teacher is merely an instrument who imparts education. If values of good conduct are to be inculcated in the students this is necessary that he should have respect for the teacher. Similarly, there should always be preparedness to create ability in the students to experience independently everything in the life. The student should not be only a microphone. He should be able to analyse himself, he should also be able to create this ability among other students.

A teacher can provide a clear vision. Through the medium of training and education following qualities and values should be inculcated:

1. The practice of what is right and proper as indicated in the Scripture.
2. Leaving the ideals that have been intellectually comprehended during the studies.
3. A spirit of self-sacrifice
4. Control over senses
5. Tranquillity of mind
6. Practice of concentration
7. Doing one's duty towards humanity

Indeed, these qualities can be had only through practice. Hence in the course of education and training study of religious scriptures should be included. A true teacher will not only use method of instruction. He in fact gives good guidance to the students and this ability of giving good guidance should come through teachers' training. For this he will have to increase the ability of adapting and being adapted. Teacher's role is to act as a bridge between school and society. Besides, he is the link between the student and parent. Awareness of this kind of relationship should be spread among the teachers through teachers' training program. There should not be a tendency that "you pay me I teach you". Syllabus should be designed in such a way that it should help increase knowledge, skill and attitude about the values in the teachers' training. For this, study of Bhagavad-Geeta can help.



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This is also necessary that portions such as Shikshavalli of Taittiriyaupanishad, Prashnopanishad should be made part of syllabus. Method of introspection along with different study systems should be made compulsory. Even today role of teacher should be “worked as a team, serving as a preacher” and nourishing the culture. Study of Indian philosophy might go a long way in inculcating the sense of national pride and it should be made a part of syllabus. Teacher should act as a model of pure living. Every action of the teacher is important. Therefore, he should get proper training of good conduct, personality development, national viewpoint. From this point of view they should have knowledge of Indian culture, caste system, Ashram system, values of Indian Constitution. He should be committed and devoted to his profession. He should know about human relationship. For this it is necessary that his syllabus should contain education for sustainable development. He should get practice of all these things throughout the year.

The reward of the teacher is not in terms of money, but the fact that he has moulded and shaped, trained the students in the society who, in turn, will contribute to their glorious history. The following subject under the education and training will have to be studied: education for peace, education for sustainable development, meditation, spiritual foundation of society, philosophical foundation of environment, education for coexistence, education of dharma, that is, law of being.

Education for self-management

The most significant and the crux component of education for sustainable development is ‘human mind’. Mind plays a unique role in the development of human personality. The merit of personality of individual depends upon the merit of the mind. Personality development depends upon the balance and harmony between external mind and internal mind. This becomes difficult due to the human individuation or ego. There should be a beautiful balance between these two which can be achieved by education. A person with such balanced disposition can be skilful in his activities. This matter is important as one aspires to achieve work skill through education. Disturbed mind should be articulated towards higher values. In the context of mind sheath if mind is defined then it will be “As mind as human being “. Therefore it is necessary that mind should be purified. Mind is not only bundle of lusts and desires but mind is stream of thoughts and that is why this remains ever new. We ourselves are the creation of our own thoughts. Therefore, this is compulsory that our thoughts are well articulated and are on the right path. Mind tries and dominates us all the time. It is necessary to put the mind under control. For that, purification and refinement of mind is necessary. Purification of mind is precisely personality development. Man’s mind is full of miseries and that is the main cause of the failure of society and the country. Bomb explosions everywhere are the eco of the explosions taking place in human mind. Human mind stands scattered and divided. The main reason of this is the flashing radiation of petty demeaned values. But Dharma or religion has the plan under which man’s mind can be kept healthy. The



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seeds of the merits of values are inherent in religion. And these values can be instilled in human mind. Human mind keeps operating in three situations. These situations are:

1) Operating in the situation with Sattwika disposition — Sattwika means truthful. 2) operating in the situation with Rajasa disposition — Rajasa means full of passion. 3) operating in the situation with Tamasa disposition — Tamasa means full of anger, ignorance or darkness. In each of these situations mind gets involved and that is the significant technique of mind management. Besides, mind also manages the famous six enemies, it replaces the enemies with high values. All this is very significant technique of mind management. The six enemies of human being are as follows:

Lust	to counter this enemy one has to keep oneself extremely busy and constantly engaged
Anger	cultivating the habit of forgiveness
Greed	proceed towards contentment, satisfaction
Attachment	right knowledge, right-thinking
Ego	write down the contribution of others in your success
Jealousy	substitute with admiration

To achieve the above-mentioned objectives system of introspection is of great significance. The primary duty of education is to train this mind through education. Value-based management should be as follows:

Value-based management

How to make people dynamic?

Way of thinking.

People who take challenges are dynamic.

Dynamic man is always ready for challenges.

Challenges come to us in various ways.

To meet challenges is called life.

If they don't meet challenges they mush us.

Purpose of life is to face challenges.

We cannot run away from challenges.

Those who tackle challenges are real managers.

The knowledge is to be used at time and for meeting challenges.

Failure is not due to the absence of knowledge but due to no application of knowledge.



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While meeting challenges we become such as we would not apply knowledge.

We should do management to face challenges.

Ear and mouth are sources of transferring knowledge.

Depressed mind cannot face challenges.

You are your mind and not body.

From birth to the end of life we keep getting chairs. But those chairs do not accept us. These chairs will accept us only when our minds are of that ability or quality.

What is value?

Mind is a door and body is equipment.

Body is necessary. But body alone cannot do anything if mind is absent.

Mind is full of thoughts.

It is mental energy which compels you to achieve goal in life.

Dissipated mind cannot work in critical situations. It will not accept good ideas.

Our ability to face challenges makes it an occasion or a crisis.

When mind is exhausted it cannot face challenges.

One should have faith in something higher.

All these issues should be built with positivity by education and that is precisely the education of mind management.

Learning-Teaching Method

Learning and teaching method is a very important part of any education system. This is generally textbooks-centric. The purpose is to complete the prescribed syllabus. But in the education that has eternal progress in mind, this purpose is more extensive. Child's expression and contemplation is important in learning. Learning through self-experiment is expected here. Pre-learning preparations are important, and this includes mental formation and readiness in the context of a particular subject. This readiness is subjective. Any outside factors cannot do this. In order to study anything, there has to be respect and belief in that subject. Comparative method is useful in self-learning as well as classroom learning, as comparison is an important stage in grasping and understanding. Without understanding, comparison is not possible. Comparison solidifies the gained knowledge. To gain knowledge, and then to let it dissolve inside, to be able



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to bring it into practice —this is a process that is required for knowledge making. For comparison, learner's experience is important. Teachers have to plan and organize this experience in the classrooms. More the extensive is the experience of the learner, firmer is his learning. Because in comparative method the basic concepts are firm and final.

Paradox-method

If the existence of any element is to be confirmed, the existence of its opposite element will convince us of the truth or the reality. For example, if some excellent thought is to be firmly settled in mind, the background of quite opposite thought-elements is to be displayed before the learner, so that the learner sees the real position or the real being. For example, absence of heat is cold or absence of darkness is light. Opposite to this theory, we can say that in the two elements —darkness and light, light is the truth element. So, the concept of light is to be determined or made firm in the context of darkness and vice-a-versa.

- 1) Absence of light is darkness.
- 2) Absence of darkness is light.
- 3) Absence of sorrow is happiness.

Through this method learner reaches the root-element or the eternal element of his quest.

In paradox-method we can describe the absence of deceptive existence and it can also be defined by intellect. That means, once we have acceptance for the point of learning on mental level, the decision about it can be confirmed through intellectual process. Such paradoxical points can be good models of learning. The best point among these will be helpful for learning which can get set firmly in our mind, and get reflected in intellect. This will help creating positive attitude and mental development.

Cosmic Law of Causation

For eternal development, it is necessary to develop the Cosmic Law of Causation feeling in the man. Because when man has sensations, and grasp or understanding, intellect is always active, trying to understand it. At this time, intellect is to be made capable of going to the roots of the cause. One specialty of intellect is that it can barge into any unknown or inaccessible field and conduct its search there. If it finds the cause in that field for its understanding, its learning gets firm. Then, whenever intellect sees action, it is used to search its causes and whenever it comes across these causes, it can imagine the action. This method develops intellectual capabilities such as discrimination, imagination, abstract thinking, observation, comparison, organization, classification, specialization. Man develops a habit of thinking independently. From this emerges his intellectual convictions.



Thinking Method

These thoughts are necessary to increase man's thinking- and contemplating abilities. This is a method of individual learning and this method can be followed to gain true knowledge. It is an important method to go deep into the subject-matter of study and to reach the last level of progress, for eternal development. Indeed, the word 'thought' has no other synonym. Expressions like contemplate or understand cause-action theory can only make one understand the process of thinking. Thought processes have some necessary mental and intellectual processes and there is a disciplined coordination between these two. When thought and intellect are trained properly, man begins to understand many firm stories. He begins to understand the meaning in it, these stories get firmly set on his intellectual level and he experiences the solidification of it. This gets reflected in his behaviour, and he develops the ability to experience it. In this the learning of learner does not remain superficial, that learning gets complete acceptance, it gets absorbed totally in the person's mind and gets transformed in action.

Method of Intellectual Analysis

This is a very useful method that is available on the level of higher education. This method goes through the process of sensitivity on physical level, experience on mental level, and solidification and progress in stand-point. It is very advantageous for becoming aware of the existence of a particular factor, and to reach to its original form. An example giving intellectual analysis of earthen pot is described below:

- 1) First of all, an earthen pot is seen.
- 2) All pots are earthen and are of different colours and shapes.
- 3) Earthen houses are of all kinds of shapes and measurements.

If we consider the above three actions or processes, this method of penetrating the roots of an element and to establish a principle on that foundation is very useful for creation of new knowledge. In this context some more examples can be given:

1) sighting waves in the sea, 2) realizing that there is water in both, the waves and the sea. 3) water can exist without the sea or the waves, because it has other sources also. But waves or sea cannot exist without water. This method consists of three actions:

- 1) collect basic information on an element
- 2) examine and cross-check that information on the basis of demonstration and experiment.
- 3) establish principle.

Principles established through this method are eternal and unchangeable.



Method of Apotheosis

This method is very useful today, when there is an explosion of desire of worldly pleasures. It is important for the training of values and re-adaptation of mind. Man's needs and desires are ever increasing and there is increasing craze for materialistic pleasures. More this greed, deeper he is dragged in a ditch of sorrow, thus ruining his life. Every body's nature and demand for joy is different. Man's actions are according to his desires and lust. If desires are endowed with goodness, actions are kind and good. If desires are vindictive, actions are also vindictive. Man must be able to enjoy these desires rationally, using his intellect and for doing this, he must get inspired by high ideal. Higher his ideals, better are his actions, without egoism. So, man has to direct and guide his desires properly. For this, it is needed that he has feeling of surrender towards these ideals. A bullet from a gun kills a man. This action can make that (killing) person a killer, or it can also make him an ideal soldier. In value education, this method has its own importance. It teaches man to destroy his desires, that means to rationalize them and eventually end them.

Method of Introspection

This method is of unique significance in education for eternal development. One should get used to this method for self- learning since primary level. This will help remove internal conflict, and create synthesis in the personality. In every individual there is a paradox between how he wants to be, and how he actually is. Self-observation or introspection is a method of evaluating oneself. It is important that before evaluating outer world you evaluate yourself. This is a scientific method to find Mr. Hide that is hiding within our personality. Introspection and self analysis is the only method to learn to know ourselves. Man has many negative factors which he nurtures throughout his life. But till he becomes aware of their existence on intellectual level, he cannot progress. He cannot convert them into positivity. Howsoever good factors you impose from outside, these negative tendencies are not converted into positive tendencies, till man becomes aware of them. If he can develop himself through this method, along with individuals there is improvement in society and also the nation. For introspection, the psychological man within has to be grasping and transparent. The moment he becomes calm and content, this introspection happens in the best manner. It is the job of intellect to inspect mind, so in this method of introspection, intellect is a watchdog. It is necessary that intellect develops this habit of inspecting language, thoughts, and conduct, to do research of merits and de-merits. Internal reform is necessary. For this following Chinmaya Windows can be used:

introspect	detect
negate	substitute

Chinmaya's Window



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Learner should get used to maintain a spiritual diary to achieve this introspection. On primary level, this can be provided by teachers.

Besides the above methods, following methods can also be useful:

1) Listening method 2) self-study 3) repeating prayer (Japa)

Although all these are the methods of the study of Vedas, new contextual reference can be applied here. Because these methods bring about internal and external change in man. They are not textbooks-centric, but experience-centric. That is why, learning which takes place through this is eternal learning, creating transformation. Besides, these are individualistic methods, which are pupil oriented. They have integrated approach.

Use of Education in Accordance with Age-groups

This kind of use brings eternal progress. It is an incessant progress or Sanskara and it's process starts before birth. First stage of this education is pre-natal stage, which has been explained in Parents education-chapter. In this, there are following stages:

0 - 3 years

This is basically the age of physical development, when special care needs to be taken about child's health. Mother is a natural nurse and teacher at this stage. Foundation of good health is laid during this stage. So, mother should look after the daily activities of a child. Reciting of verses can also start at this stage.

3-5 years

At this stage children have some power of comprehension. Good values can be inculcated in them by telling stories of Yeshu, Buddha, Ram Krishna. This should include value-centric texts. In this stage formal education need not begin. Child's mind and intellect is not yet ready for formal education. Parents should give as much time as possible to their children. They should tell them good stories and become their good friends.

Age 5 to 10

Describing this age Gurudev says, " In this age the child is stretching his emotional and Intellectual abilities in to ever widening fields. It is important to give him the lessons in high ideals at this time. This can happen through the medium of stories. You can tell them stories of mythology, sages and saints, scientists, good politicians, social workers. Stories from Panchatantra. They will learn through them about the confrontation of good and bad and the evil. The good alone wins in the end. Recitation, mass chanting, group-songs are also good.



Age 10 to 14

In this age they need a little more material to handle, as their minds have unfolded to that extent. That will give them more enthusiasm in learning and they will know more about the path and direction of life. Gurudev has suggested some books for this age-group—like Geeta for Children. I love you.

Age 15 to 18

In this age group they should have the freedom of expression. They should be encouraged to express ideas from what they have read. They should be helped to do away their shyness. They should not be criticized severely for their mistakes and they should be helped to grow. “Leave them alone to grow up, do not hasten them”.

Age 18 to 20

In this age child is matured from physical and mental point of view. You can explain to them the initial steps of life. They can all, by themselves, come to discover that with diligence and practice they can control their own wild and crazy mind. They should be taught to have self control, experience the peace of mind and do the chanting. This will help them to have faith. Man needs self control if he is to control his own mind. Unless the mind is taught like this, there will not be beauty in life.

Age 20 to 25

This is the period of youth. We should encourage them to rise high. “Teach them the Upanishads without any hesitation. (Kena, Kathopanishad and Geeta). Give them opportunity to grow.

Following are the advantages if these schemes are followed.

This kind of a graded system, if followed faithfully, can more effectively complete the education of our growing generation, both in their inner values of life and also in their outer objective science.

The secular education will make them proficient to meet challenges in their profession and the value of life inculcated will mould them to be better person in the society.

He asks, whether we can create the ideal education system. This responsibility he put on the shoulders of educationists and philanthropists. Because this is a national challenge. This tells us that Gurudev wanted to create ideal man through the means of ideal education. This is the scheme of Education for man making.

For this, as said earlier, it is important to ‘catch them young’. “Children of today are to be inheritors of tomorrow and the future world is to be guided on proper lines by the growing children of today. Unless we train them to take up the great responsibility, they



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shall fail, as our fathers had failed and many of us are failing today.” In the same article he has also emphasized on atmosphere in school and home. He has also said that children are to be brought together and their minds to be given proper cultural training. Talking about its advantages he says, “Upon such a sacred personality strength, cultural brotherhood and spiritual companionship alone a sober world can be built up and more harmonious culture for our country can be evolved. Parents and elders will perhaps be witnessing the early beginnings of the new Bharat that we are planning for the glory of the future times to come”. He has described the transformation happening through the medium of Chinmay Childrens Thoughts.

In the book ‘Our Children Our Future’ Gurudev has explained his thoughts about children. He has given more importance to the present work of children. Because he believes that present of children + some more time that is coming = future. Beautiful nature of children should be formed in these formative years. Children should be taught to respect good values. If their thoughts in the present are great, we will be able to create beautiful future. So children must learn to think truly, to take proper decisions. They must learn to have courage to live in accordance with these decisions. All this has not happened with today’s generation in their childhood, so we are in a bad situation today. Developed countries of the world reached this position because the great men there thought seriously about the situation, took proper steps, made plans and implemented them. In our country we come across more selfish people who are not worried about others. They have no good plans for their country. Ideals are fast disappearing. We are just increasing our population. As a result there are many problems. We are hardly contributing in fields of politics, science, social or economic scene. Children are not pet animals, who just need food and shelter. They need good care and attention. All delinquents are without exception created by negligent parents. Parents must give their maximum time for their children. Tell them stories from Panchatantra and mythology. When child grows up, parents give them small small instructions. We unknowingly kill the sensitivity of our children. He says, “These thoughtless commands can murder the sensitive care of the growing children. The young need companionship, attention, care and love. It is our duty as parents to give our children the blessings of healthy orientation both for their head and for their heart.”

The book ‘Our children our future’ is important in the context of children education. We can see how he feels about this from this book. Contribution of the present take the form of the future. That is why creation of good nature of children of today is very important. There is an absence of influential leader today in our country. Without such a leader country has no future. There are no serious plans, no love and respect for the country, no high ideals. You cannot just make announcements of schemes in newspapers or on television. First thing to do is parents have to change themselves. By saying this he has also created foundation of the education of parents. Child does not get lessons of high values only from school, books or society, but from his parents. Many of the parents display uncivilized behaviour today. There will be only Ravana in the kingdom of



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Ravan, and Hiranyakashyaps in the kingdom of Hiranyakashyap. Here he has referred to a mythological story from the kingdom of Hiranyakashyap and made announcement about pre-birth education. Devotee Pralhad did not have satisfactory education, but he was devoted to the high values. This was because of his pre-birth spiritual education. As a result, the same child opposed the materialism and gave back to his country spiritual beauty. But Gurudev is not happy about the education that mothers are providing to the children in pre-birth stage today. They are giving them sanskaras like cinemas, novels, hoteling and complaining about their spoilt future. This is a contradiction in itself.

In this background it will not be wrong to say that we ourselves are responsible for our demonish age of today. Many of the great people till today were properly moulded in their childhood. He has mentioned this thing also in his autobiography, and has expressed his gratitude towards his mother. He firmly believes that mother only can provide good values and thoughts to children, provide ideal education. She can direct the child to think and contemplate properly, so mothers have to be of good conduct. Till the age of 18 child can be properly guided. After that it will be difficult to change his way of thinking. Child learns primary ethics in his house, in the company of his parents. Today we see, parents do not talk to their children about ethical behaviour, they talk about whether the child should become doctor or engineer. There is no talk about them becoming good citizen, good human being. He has mentioned some specific values which only parents can teach through their own conduct. These are, generosity, forgiveness, tolerance, love, empathy, kindness, and respect for other good qualities. Mother can display these qualities in her everyday conduct. If mothers start behaving in a manly manner, children are deprived of delicate, sensitive feelings. When children become young, teen-aged, and see lack of values around them, they start feeling their education is meaningless. They are unable to face corrupt, bad society and choose the path of escapism, self destruction. So Gurudev says, mothers should stop giving birth to children if they are unable to make them good human beings.

To give them good Samskaras, there is no need of special workers, but a young, good mother. Schools can run some programmes for this purpose. Teachers would need to take some special lessons in good behaviour, which they can teach children and make them courageous so that they can bring into practice what they have learnt. Children are intelligent, but their intelligence today has become powerless.

In the book “Future of the Country” he says, our children are intelligent, they are smart, smarter than the last generation. But their goodness is not brought out, because there is nothing to inspire them. We must give them an inspiring idea, which will bring out the best in them, bring out greater possibilities that are already in them.

In the book ‘Planet in Crisis’, in the article Mental Renaissance he has explained the need of environment for healthy development of a child. He has talked about the direction-method in the child-education. In child education, direction-method is



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important. Children understand not by word, but by demonstration. If parents are well educated, who care for values, they should show it in their action. Not only parents, teachers or home-atmosphere needs to change, change is needed in many more elements of child-growth. These things are neglected since thousands of years. This topic is also dealt with in the article 'Reawakening of human spirit'. Education system needs changing, but that is not just change in text books. Change in atmosphere, in environment is needed. It must be an atmosphere of serenity and beauty. Students must be taught to enjoy beauty, they have to know about the concept of beauty. Parents have to be capable for this —capable of discovering beauty. Show them beauty of sunrise and sunset. Train them to see beauty and love. Parents should express love and create good ambiance. That will enable child to develop his value-system. Change does not happen through a pistol, but through education. This is not a 5-or 10 year-plan, it is an endless process throughout life. In his book 'Advice to Householder' he has explained an informal method of child's spiritual education. Besides observing and imitating parents, can a child be given spiritual education? Gurudev has given a beautiful answer to this and sowed a seed of spiritual education. He says child does not observe his parents passively. When we get older, we obtain Art of being Passive. If children are passive, how will they learn the language, learn to talk? According to psychologists, in infancy child needs more rest than feeding. Because in this stage they are awake or aware and they learn a lot more than in later stage. Their ability of absorbing knowledge in this age is amazing. That is why, in this stage they should have spiritual environment around them. That will put their mind in right direction.

In the age of 3 to 5 children should be told stories of Ram, Krishna, Yesu, Budhdha. That will help create inner energy in them.

Teach them to say a prayer before lunch. Whenever they ask questions about nature, try to explain the divine wealth behind all natural things. There should be one corner of prayer in the house, where children should see their parents praying every day. When child becomes 8 or 10 years of age, parents should read with him the book "The Gospel of Ramkrishna".

It is not necessary to teach Yoga to children. But they should do Suryanamaskar under your guidance. They should learn about good values through stories of great people, which will help them see a clear mental picture of their ideals. It will not be proper to teach them Pranayam or Asanas in small age. You have to teach them to think in the new manner and develop new view-point. This is a very slow process. This is not a change, this is an extension of individual character. This will not happen through books. Lessons in good conduct can be given at the age of 6 to 12. Thereafter it is difficult to change their thought pattern. It is the mother alone who imparts the tender emotions and values, who lives the ideal of charity, goodness, tenderness, affection and forgiveness. If mother's spiritual values are weak, it will have its effect on her child.



View-point About Youth

When Youth centre was founded by Swami chinmayananda, his intention was to give root and wings to the youth. He was of the opinion that man's life is of no use without root of culture and wings of beauty, joy, service. He founded the youth centre in 1975. His objectives for doing this make clear his approach towards youth. This has also been mentioned in the first chapter. Youth are the pillars of any movement. —Be it a revolutionary movement or evolutionary. Youth has expressed their strength and dignity through all such movements. World history is witness to this. Rani Laxmibai, Bhagat singh, Rajguru, Adi Shankaracharya these are the intense, living examples of this. In modern age, youth has to recognize their hidden strength, development of personality is to be done for the development of the society. For this he suggested to collect 100 young people who are honest, who are bright in their career and work, who have spiritual grasping power, who love Indian culture and customs. From this we can see Gurudev's vision about this issue. He had recognized the ability of youth. He was of the opinion that the youth are guided properly if their potential is channelized in the right direction. If they are bootied with wholesome amount of spiritual discipline and if their convictions are firmly rooted in the right understanding of our value base system, then such youth nourished with love powered with divine zeal can achieve anything. sky is the limit to their accomplishment, provided someone points out to them how to fly about correctly. He took this responsibility on his shoulders. His faith in the youth lead to his founding the youth centre. Youth formation is as important as re building of the nation. Harmony in the personality of the youth is important. If nation is to be re-built harmonious development of the youth is necessary and "integrated youth" needs to be created from it. He had founded the youth center for this purpose. These youth centers are guiding to other young people today about how to make use of the mental strength and ability of the youth. Center's objective is spiritual awakening of the youth and its transformation in action. Gurudev has called this Dynamic Spirituality. While explaining the reasons behind developing the quality-level of the youth he says, "Never before the world needed such dynamism as today and our country needs it most. Your future job is to uplift the country revitalize and make it a nation. If country is to be converted into a nation, there has to be spiritual awakening in the youth. We cannot but agree with Swamiji when we see today's youth. No materialistic science can do this job. This is the responsibility of education. Through the medium of education such leadership should emerge who would have explosive expression, personal magnetism and dynamism. Therefore he has given emphasis on the study of religious scriptures. Youth centers have created the conducive atmosphere for the youth to study. Modern science of education gives lot of importance to learning atmosphere. While creating this, youth should have the freedom of expression. With the objective of excellence and perfection in the interaction of the youth these youth centers worked for the cultural revival. There is emphasis on the life of action and faith. He inspired the youth from his own action. He wanted to create strong army of spiritually oriented, enlightened young people. A youth should have spiritual glow. He should care for values of life, and have ideals. Besides enthusiasm for work, he



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should also have proper work-policy or planning, also skill for team work. “Youth must look ahead, as youth alone can dare to look ahead. The old will tend to look back and live in memories. The young is ever full of aspiration, hope, plans to build a new world to fit in their demands from life.” This looking ahead is looking with from the point of view of knowledge, based on past experience. While thinking about the future we must, in the wisdom gathered in the past, mould the present in to the charm, beauty, shape and glory of desirable future. This concept about the formation of man is important. It has the vision ‘from past to future’. In his every guideline to the youth, Gurudev has referred to the bright future. Another goal of Chinmay Youth Center was creation of good society and social, economic, and cultural progress. Gurudev’s contribution in this is remarkable. His message behind this is try to be independent and self employed. This is very useful and important in today’s age. He wanted every Chinmay Youth Center to be a work-center as well and wanted every young man to try for this. “My own city is beautiful. Each one of you must start in your own street. Seniors should open nursery schools in their premises for maintaining themselves and should not allow their lives to get corrupt.” He has expressed this expectation from the youth. Every youth should give education to children while following these principles. Work purifies the mind and intellect of man. While working for others one can help developing one’s own self. This will also give them their own livelihood, without having to do any compromise and adjustments with one’s principles. It need not be only the teaching job. It can be any constructive work, anything that the young man or woman likes to do. He /she should gain expertise in that and make it self-funded. The youth should recognize the hidden qualities in him and pursue the self funded project accordingly. This will provide economic support to the society and problem of unemployment will be reduced.

Hindu philosophy is some times misinterpreted, Hindu religion has suffered. Youth can contribute and stop these things. For this, cultural revival is important. Another important vision about youth is to create patriots. Gurudev’s love for his nation was very intense. He wanted to see Indianism and patriotism in the youth. He believed that only a true spiritualist can become a true patriot. He set before them examples of such leaders whose faith was in Bhagwat Geeta, Upanishads, but whose patriotism was great and whose goals were connected with it. He believed, nationalism is not to destroy other nations but to preserve our own patriotism, our own culture. He has to make maximum sacrifices. He has a concept of unity to make the country great because he represents those cultural values. He is a real devoted servant of the country. He works for the country, works to regain her past glory.

It will not be wrong to say that the mission of his life was to instill the feeling of nationalism in the youth. Only youth can uplift the country. He firmly believed that youth alone can usher the nation into a new era of cultural revival, spiritual upliftment, socio-economic development and mass enlightenment.



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Gurudev was not happy about the current situation. Any country progresses because of the intelligentsia of that country. But today one gets to see animal-like man everywhere, who is not afraid of anybody. He has no love or respect for his country, no high ideals. Population is ever increasing, so are the problems and difficulties. India's contribution in any field is very little. He was very disappointed about that. He was sorry for the fact that "We cannot be proud of our present time. We have neglected to tend the present generation when they were young." We are neglecting the present too. "If the future has to be bright we have to mould our children to think not in our pattern which is disastrous, but in a new pattern with new inspiration and new vision." Are the mothers giving pre-natal education to their babies? asks Gurudev in his article 'Moulding the Youth'. We are only introducing them with movies, plays, hotels.

We are ourselves responsible for the present situation. If we want to shape the future, we have to shape or mould the children of today. We have to provide vision to them, as they are tomorrow's leaders. But parents are neglecting their children. Hitler became so cruel, because his childhood was neglected. He gave vent to the storm in his mind and destroyed the whole world. "Only when a plant is young and we are sincerely watching it we can direct the plant to grow straight. A plant can be moulded or shaped, but not a tree." This gives us an idea about his view on education. Childhood-Sanskaras are important. If we do not want our children to become self-destructive they should get cultural education, education about values of life. Just as physically sick women should not give birth to children, mentally incapable women also should not give birth to children. Because as mothers, they play very important role in the life of their children.

Here Gurudev wants to draw alienisms of every day to a certain reality "Don't point out that it is a political refutation. Political economic situations are lived for whom? For people. So it is the people who create the good or bad destiny for the society or country and the people were once children but when not moulded carefully they became ugly in their character, in their attitude, in their behavior and as a result the chaos came."

In the article "Youth, Your Duty" Gurudev has given guidance to the youth. Whatever revolutionary changes have taken place are due to the youth. This is necessary for them to know how to take a proper decision. They should have ability to thrive on the divine. They should put in form the new thoughts. They are spending their strength in unnecessary deeds. They should assess systematically and in a planned manner the complete situation. They should judge themselves. Their action should emerge out of their faith and they should feel inspired from that. Their plan and understanding must come their patriotism, love and loyalty to the country. This kind of leadership can bring about remarkable change in the society. He did not think that youth's intellect gets diverted to wrong direction. Today's youth have to be responsible. Youth should be united. Their endeavor should be to crest a powerful nation. All this cannot be achieved



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by rowdies. What is significant is plan systematically and put the plans in practice sincerely

- 1) Acquire knowledge
- 2) Judge yourself
- 3) Learn to sit together to take decision to curve out the future
- 4) you must get inspired by an ideal and then dedicate to it
- 5) you must take the nation to a new sunrise, but not with guns

This advice to the youth is of great significance. This country of ours is adorned by multiplicity or diversity. According to Gurudev this is precisely what the Hinduism is all about. It is imperative that there is complete coherence and symmetry in the deeds of the youth. Indeed, there is beauty in such symmetry. Where there is no coherence or symmetry, there is ugliness.

Symmetry is the secret of beauty - that is the famous saying of Gurudev. This holds good vis-a-vis all the parts of human body. Similarly, we have to accept this principal as very relevant in connection with all the matters of creation. And this very aspect is missing and is ignored in today's education system. Integrated development of the youth is not taking place. One can feel Gurudev's concern on this issue in his writings. One such great personality should emerge out of today's youth who is perfect and who has developed coherently in terms of body, mind, intellect, emotions and spirituality. Only such person can put the present in some kind of form. Gurudev in this same article has taken stock of the prevailing condition of youth in the society. Today's youth do have intellect but are devoid of love towards hisown family, society and nation.

This is intellectualism. To counter this situation Gurudev has prescribed the same path of contemplation which was propagated originally by great saints and sages - Rishis and Munis. He emphasizes that the sense of universal love that they instituted, that sense should get progressed. We should determine our principles and models and nurse them. Heart and mind must be developed. Because intellectually we are able to know as to which is the right path for our life. Gurudev's heart grieved that the youth of today is devoid of this concern. "We must strive hard to live that concoction. Nation - building can be done only from faith and concoction. He was dead against the tendency of the youth to imitate the West. The youth should develop among them the same "I know who I am" spirit - he stressed. This sense can emerge only out of sincerity towards nation.

Gurudev was of firm conviction that youth should inculcate in them the ability of solving problems. Everybody does not possess the same ability of solving problems because of difference in the quality of personality. In the article "Sky is limit" he says "Excellence



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in personality depends upon certain inner qualities of one who is putting forth the work.” Youth should lead themselves to the level of ideal. It is not necessary that the ideal is spiritual. Respecting self could open the vista for the respect for others. Everybody should have self-respect. That is the first step on the way of commanding respect for others. In course of doing so one may have to face many challenges. But keep in mind “Sky is the limit”. Prepare yourself to face all situations and challenges with excellence on your part. This part of the youth’s personality is very significant - according to Gurudev.

There is rampant imbalance prevailing in the country. Only youth can protect the country from such imbalance. Gurudev possesses this kind of unattainable optimism. The youth should possess the qualities such as Self-confidence, Self-respect, Pride for the country, Preparedness to work to rebuild the country. Every youth should think as to what can he provide for the country. He was opposed to expect from leaders to do something for the country. In the article entitled “March of youth” he has invoked the youth “When you start marching in the right direction with the right inspiration in yourself you shall find a long crowd behind you. So, rise above the limitation, see in one sweep the past, present and the possible future.” This invocation holds good even in the present. The youth will not be able to assimilate the global culture in himself unless and until he puts in his practical life his own convictions and learns to love his own culture. Today educated youth is causing the global terrorism - this sentiment is manifested in his article “Young Ambassador” In this article he has pondered over the matters such as Indian youth who goes to foreign country but does not take along Indian culture. On the contrary, they imitate foreign culture in no time whereas when western people visit India they are inquisitive about Indian culture. In the wake of this prevailing situation he advocates that Indian youth should be trained in Indian culture for at least six months. This training should be given compulsorily to the youth before he leaves the country. Human mind should not be ignored. The mind - instrument should be full of power and strength. Peace of mind is imperative and important. Everyone should try and endeavour to be vigilant and try to make sure that his peace of mind is undisturbed. This is necessary. For this he considers study of yogashastra very significant. In the article “Hobby of loving” Gurudev states, “The yogashastra prescribes various methods of tuning the mind and when the mind is tuned up action will be excellent and will ultimately give you your desired mint.”

Peace of mind and equanimity are the prerequisites of inculcating excellence in actions. In the article “Is God Blind Deaf and Dumb” Gurudev has given very discerning account of the condition of the present India and its youth. Gurudev has expressed his grief on the fact that the youth are not appropriately experienced. They have not enriched their experience. In order to make the youth enriched in terms of experience this is necessary to train the youth in developing ability to think and work in the social and political fields. In the same article he has very subtly and discerningly described the contemporary social condition. “The inexperienced, unprepared leaders lead the society and every



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department of its activity into a mess. Commerce is ruined, finance gets shaky, economics gets jeopardized, production dwindled, communications stalled, education distributed, religions lost, culture blasted.” Today the condition of the country is very scary. In such an atmosphere it is significant to see, in what way we are shaping today’s youth. It is observed that today the youth is entering into politics with least of the knowledge. He draws blatantly uncontrolled and incoherent crowd behind him. “They are a screaming crowd of unbalanced, unintelligent unprepared young people in no way sane and farseeing and the noisy wild, mad, irresistible mob, that they stir up and lead to destruction.” The results of this are very destructive. There are “sacrifice without social benefit, destruction without social progress, sorrow and poverty increase, national security and strength weaken.” The intent of freedom is being forgotten. Nobody is self-disciplined. In this article Gurudev has advised the parents to be vigilant and watch as to what kind of education is being imparted to their wards. Parents need to be parents. Many youth are adopting the path of crimes. New criminals are emerging out of the young people. The youth is negating today the religious concepts and values. This is a scary matter and Gurudev has expressed his concern on this. Bharat is no more a Bharat - this is the most significant concern. Peace, development, strength, appliance, health, education, law and order prevailing in the society are the results of the sacrifices by the countrymen. There are four significant aspects for the development of the country. There are sacrifice, vigilance, teamwork and self discipline. In this article he has also hinted that the society, which negates these issues, is found to doom. He says, punish such people. Curt them. let us grow into a nation of self-disciplined, self-controlled men and woman - young in body but tired in head. In the article “Our salts” Gurudev has tried to train the minds of the youth. While doing so he has dealt with the concept of debt. Human being should remain in debt of the each and every component of the creation. This includes nation, nature, society, family.

Indian culture is based on the concept of debt.

In the article “youth fortification” (Chinmay Udghosh, Sept. 2005). Gurudev says that human being is the only creature who evolves gradually and slowly. Nine months in womb, one year in the lap of mother and thereafter he learns to walk holding mother’s finger. At the age of 12 he realizes that he can take decision. Indeed he does not know, how. At this time he has found out some new instrument in him. That instrument is intellect. This instrument should be used in his education process. Gurudev says “ He should be taught how to judge using this new equipment he has found—which is intellect. The education process goes on till the age of 20 or 22. Then he requires 2-3 years to practice in profession. So it is only by the age of 25 years that the student really becomes equipped with the right understanding in life.”

The youth should be bodily and mentally prepared to handle professional field by the time he becomes 25 years old and at this age only he should be able to know how to use his intellect. Because precisely this is the age he enters in the arena of life and gets



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exposed to manysided and manifold challenges. There is no way for them to evade these challenges. He must face them. In such a situation he faces some questions.

- 1) How to meet the problems
- 2) When it is solved then is it morally right or wrong?
- 3) Is it beautiful or ugly?

At such time youth resembles Arjuna at the battle field. In the first chapter of Geeta Arjuna agrees to fight as he discovered his place and he does not consider it a problem. In such situation internal development of an individual is of great significance. In the 18th chapter of Geeta external situation is unaltered but mental altitude has changed. When a man brings about change in his mental attitude he discovers his internal strength and is able to solve problems. Without discovering internal strength it is not possible to face the problems and challenges. Gurudev says "Problems are not faced by the physical body. Body is only a means. What is important is that mind and intellect be active. If mind and intellect are inactive, howsoever nice a place one is placed in, he is found to get sorrow. If mind is not in tranquil state creativity does not get activated. The certainty of future is the youth with creative mind and creativity. Gurudev is quite optimistic about it. He further says: "Be prepared right now on a war footing because the situation has become suffocating and unbearable. At all realms, at all levels there is immorality, vulgarity and it has gone to the very root of our society. It is time to grow up" Nation expects a lot from the youth. In Gurudev's words: "Nation's hopes and expectations rest on you. It has been proved in the past, it is being proved today and it shall be proved in the future. it is a call to share this knowledge for which we have called you here." The invocation to the youth by Gurudev is relevant to modern times also.

In Indian tradition some debts have been prescribed which every member of society has to pay off. These debts are debt to culture, debt to mother, debt to father. Debt to society, debt to goods. To this debt- list Gurudev has added one more very significant debt and that is debt to Nation. This concept is of great significance from the point of view of inculcating sense of nationalism in the youth. For every human being it is necessary to maintain sense of indebtedness towards everyone. In his article "Our Debt" Gurudev has expanded this debt theme. It is not enough to feel indebted about outer world. This is equally necessary to have a sense of indebtedness towards the strength inherent in the instrument of knowledge. Only human being is endowed with this strength. But human beings refuse to make use of this strength. They do not realize it. According to Gurudev "Man may be born as a congenital idiot but he can grow into greater genius of his era." But man does not do that. Everyone possesses power to grow, to develop. Buddha, Jesus and Vivekananda are the glaring examples of this. If these people were accident then why such accidents should not happen now. We must initiate this sense of indebtedness in our genes today itself. Everybody should abide by the laws of nature. If you can make use of fire you can cook food. Misuse it and the



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whole house can burn in it. One can use a gun to protect himself as well as to kill others. In this sense indebtedness to the self is necessary. Besides one should feel indebted to Shastras or Sciences and Gods. Spiritual development is not possible until and unless one pays off the debt to his soul, spirit. For this one has to gain knowledge. Besides this everybody has to be aware of conscience inherent in the creation. Gurudev expects this from the youth. He says, “Hopefully you are a youngster who are growing up to be the next leaders of our country. The future of the nation is weighing upon your shoulders. You must slowly understand that we have to repay these debts and redeem our nation as much as we can. But to the extent you get released from these debts you burst forth upon the surface of the earth with your abilities, capacities and the excellence of your performance and become great contributors to the history of this country.”

He is of firm belief that all this, only a youth can do. But this is possible only by studying scriptures. Youths are the foundation-column of the nation. They could render social service competently. But society will accept them only when they study the issues connected with self development and building up quality human being. To attain this Gurudev established youth centers, determining the goals.

He has expressed his views as follows:

- 1) Youth has to be geared up to work to acquire and having acquired to distribute for a healthy nation. Unless they are vigilant, dynamic and smart, the nation and their future will sink.
- 2) Youth must look ahead, they alone can look ahead. The old will tend to look back and live in memories. This looking ahead must be through the eyes sharpened with the knowledge of his past experiences.
- 3) Fix up a goal apart from a meer career and live through professional and domestic life, ever determined to move ahead towards that goal of subjective perfection of peace and goodness. Trust (Shraddha) and Satisfaction (Samadhan) are the very archways to the palace of truth.
- 4) You chiks are now our only hope. When the younger generation comes to feel inspired by a programme of revival. It gathers momentum and floods the hearts of that generation with a new spirit of and goodwill.
- 5) It is not going to be a rosy future. You have to be pioneers of re building the nation. We might have got political freedom but we have psychologically relieved ourselves from the medievalism of our mind. By a little rock and roll you do not become modern. You become modern only after reintegrating the personality.
- 6) A true and selfless Sankalpa, when it rises in an individual’s heart, and when that sankalpa is constantly worked out by disciplined team of workers becomes Lord’s own expression. Success must rise from it.
- 7) Never before the world and our country needed dynamism as today.



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Gurudev expected such a youth to emerge in India on whom future of the country can rely. For this it is imperative that such a youth is quite developed in terms of body, mind, intellect and spirituality. Besides, this development should be integrated. Society should endeavour to create a conducive atmosphere for the youth to work selflessly. This is also important that while doing all this youth should not fall prey to any kind of ego. For this it will be advisable for youth to study Geeta and Upanishads. Gurudev believes firmly that study of Geeta can bring about necessary positive changes in life. From the study of Geeta he expects an activist youth to emerge. He always had high thoughts about youth. He had tremendous confidence in the subtle strength of the youth. He believed that contribution of youth in the act of nation building is very important. Youth is the backbone of nation. Swami Chidatmanada says, "Pujya Gurudev saw the youth as an avalanche of energy, brimming within them for expression. He had faith in them fully. Hence the young came to occupy the uppermost place in his heart. He had invincible optimism that the future of the country and the world is safe in hands of youth. He wanted youth to be good citizens of nation. Swami Chidatmananda says, while explaining the approach of Gurudev about the youth, "Tremendous source of potential energy, if given the right guidance, unleashes great dynamism and activates mighty possibilities. Gurudev saw this tremendous resource base in our nation's youth. Hence they meant the most to him." Swami Mitrananda says, "The youth of Gurudev's heart was one who channelized one's energies and brought the best at every moment unfolding the latent potential.

Gurudev had dynamic vision about the youth. In this context Swamini Sharada Priyananda says, "Break the shell, spread the wings and soar to heights. This is the clarion call given by Pujya Gurudev to the youth all over the world." Gurudev had recognized the power in youth. Swamini Sawidanada says, "The youth was Gurudev's hope and he visualized them to be dedicated patriots and dynamic youngsters." Swamini Nirajananda says, "The youth in the heart of Gurudev was strong youth, ready to sustain one and all through selfless work and devotion."

Gurudev loved youth immensely. He emphasized on three principles of conduct from youth—truth, non-violence and celibacy. He always kept the doors of his valuable speech open for the youth. He respected them, and therefore he called the members of the Chinmay Youth Centre Soldiers for protection of the rich Indian ethos and Hindu culture. He always encouraged youth to think high.

In the book *Art of Creation of Man* he has thrown light on today's youth and education. He says, "Through education youth has gained the ordinary work-skill. But they still do not have the skill of doing proper use of that knowledge in the work they do. Youth always want to make new plans, have undying desire to work for them. They are always toying with new ideas. This power of youth just needs to be directed properly. They should be helped to develop the ability to study the social factors in the society, to have proper grasp of things in life. This kind of study will create mental balance in them and



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their work-area will not have too many shortcomings. With the harmony of mind and intellect they will be able to make good schemes and be successful in their implementation. He has talked about the expression of youth in his book “Guide of self-development”. This subtle power in a person does not get expression in childhood, or in old age. It only happens in young age. Youth has this unlimited power. They can create history. They have that strength, but they need proper direction. Otherwise this strength will go in wrong, destructive direction. Three factors are important in this context. 1. To create this strength 2. Collect this strength 3. use it in right direction.

You need to create awareness in youth, for this they need to keep high ideals before themselves. They need to have feeling of total dedication towards these ideals. That will create power and strength in them. There will be endless flow and source of inner strength. Following illustration will make this idea more clear :

Youth needs to be made aware of these issues. There are three things they should do: 1. self learning 2. Japa (chanting) 3. Listening. These are the three methods of self-learning.

15) Present Situation: Situation today is very difficult. Gurudev has thrown light on it as follows:

1) Family system

According to Hindu culture family is a part of a society. In old, traditional families father, uncle or other elders kept strict discipline in the house and all members listened and obeyed them and kept the unity intact. Today, a youth becomes independent early, he disregards the discipline of the house, rejects old customs and tradition and starts living a free, uncontrolled life. There is no self-control or self-tolerance of any kind. Live the life of this moment becomes the rule and goal is to fulfill one’s own desire and will, however low or selfish it may be. Earlier members of society were concerned about standard or quality of life. Today the concern is only about standard of living. Family is divided. Every young person is running to keep up the standard of living, by any means.

2) Political and Cultural Change

Gurudev’s argument or grievance is, in any society political change is brought about, but not cultural change. Culture is also not preserved. Constitutional amendment can be brought by a representative of people. In democratic countries people can vote in favour or against the prevailing constitutional factors, if the majority feel the need. They can make the constitutional changes happen, and install new rule. Necessary legislative changes can be made. Culture (Sanskrit) cannot be installed politically like this. It is neither preserved, nor amended. Just as in the field of agriculture high quality



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seeds can be produced by doing careful experiments, society can be taught to live a good, high quality life based on ethics and regulations.

When the ethical standard of the society slides down, young men and women start behaving in uncontrolled manner, without caring for any moral values. There is no need of moral or ethical behaviour, or there is no logic for anything they do.

In chapter 3 he has talked about happiness of man. Materialistic people believe that they will be happy if they can fulfill their desires. In this industrial world there are more and more modern developments. Common men have many more wishes to fulfill — hundreds of thousand folds more than their predecessors. With the help of scientific knowledge industrial entrepreneurs are always trying to meet new challenges, and fulfill new desires.

In modern age there are no yardsticks to measure happiness. Happiness is seen in the context of material wealth. As a result man is deprived of real happiness.

Gurudev has thrown light on some factors of the education system of today. In chapter 4 he says, “Any teacher can teach worldly sciences to anybody. He can stuff that knowledge in their brains. In such system it is not necessary for students to have love and respect for the teacher. In such system teacher is just an instrument for giving education. He is nothing more than a furniture piece in class room. If we have to give the youth the fragrance of our good culture, lessons in good conduct and make their personality shine, student has to have love, respect and devotion for the teacher and feel close to his teacher. Gurudev has elaborated his views on the relationship between teacher and his students.

In his book ‘Art of Man Making ‘ he says, “Youth have no goal before them today, for which they can work with dedication. There are no ideal leaders. This is the age of communication, national boundaries are disappearing. Youth do not have sufficient feelings of patriotism, with which they can work for their country with dedication. We only see shameless display of ego and disgusting desires all over the world”. In ‘Prashnopanishad’ there is a heart-breaking description of the descent of culture. He says,” Corruption in extreme sexuality has made human character so bad, as not seen in any other animal-world! There is no consideration of geographical situation, cultural heritage and physical needs. There is only the extreme lust for sex and the whole world is suffering the consequences of over-population. World Health Organization and great thinkers are speaking the language of self-control and determination — though all that is more out of economic needs, rather than cultural. In such situation, our Rishis and Sages, now considered outdated and orthodox, are asking us to have self control, self restriction as a rule of nature. This is an inspiring miracle. Forced foreign education system and the youth that is growing up in that (so called) modern thought-process has made us into more than a laughing stock. We are neither Indian nor European, we know neither our past, nor present, we are culturally orphan, do not know our mother tongue,



have no pride for our forefathers, we are on the fast track of ethical sliding down, living in total cultural bankruptcy.

16) Approach Towards Elders

We have seen Gurudev's views on children and youth. In his book 'Advice to Householders' we see his views about elders. He has explained how elders should make their life meaningful while living normal family-life. There are always new challenges in life and man is constantly learning from these. He has told us how to face these challenges. There is a chain of challenges one after the other in man's life. How capable we are as human being can be seen from the way we face them. Sometimes we have the check-mate over these challenges, sometimes they do, over us. Whatever it is, we have to meet these challenges. There is no other way. If we have courage and faith while meeting them, we succeed. But if we take no action, do nothing about it, they finish us. This is a rule of life. We accept them as an endless game of life. Our mind should be full of living force. Tired mind cannot fight. "Be Yourself" says Gurudev. We have to embark upon our weaknesses. Flow of life is never the same. Every situation is different, and we have to face it ably. Therein lies our Purushartha. Many times people criticize us. If there is truth in the criticism we should accept it, if not, we should learn to ignore it. We should accept this criticism with gratitude and try to change accordingly.

Responsibilities in Family-life

We have to fulfill many responsibilities and duties in our family life. Gurudev has given good guidance in this connection. Man is also a part of the society. So he has to take into account his position in society and fulfill his duty accordingly. Responsibility towards family as a family member, towards society as a society member, and in this competitive age, also responsibility towards his profession — all these he has to fulfill with sense of devotion and honesty. We also have responsibility towards old people in our house. Present is the creation of the past. Old people have shaped our present. They are the responsibility of the young. Young and old, parents and children should care for each other. This will help create a secured society. But one does not see this happen now. The reason for this is man's irrational concepts of happiness and his selfish behaviour. Children are getting neglected in this rat race of money. Youth are behaving like animals. Ethical behaviour is not to be seen anywhere. That is how life has become today.

Responsibility Towards Self

Man has responsibility towards himself, and that is, to live life with self-control. One should avoid extreme behaviour. Our daily activities should be self-controlled. One should have cordial and peaceful relations with all. We should serve people around us. He has emphasized self-study, meditation, prayer. These things bring sweetness in life. learn the meaning of attachment and love. Attachment, according to him is: Ego +



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Selfish desire His vision was, Education of self control. One should avoid anything excessive — overeating, overworking, over activity, over ambition, over exertion, over sleeping.

For this one has to keep oneself occupied with high ideal. Daily prayers, spiritual readings will be useful for this. But common man cannot do anything without being selfish. He will have to do away with this mentality. High moral values and sense of dedication and devotion purify your mind and man can work without expectation of fruit.

How to do this work without any kind of pressure, what should be the diet, he has given guidance about all this. For that one needs to have peace of mind. For situation and problem today we use the word crisis. Problems are the same, but man's ability to face them has gone down. It is necessary to improve this ability with peace of mind.

Management Concept

Gurudev has dealt with many management concepts. These are useful in any field. He insists on value-based management.

One comes across many difficulties while doing anything. It is imperative to do away with these. Difficulty means obstacle . He has done the break-up of this word as follows:

- 1) O - Objective knowledge: Knowledge is power. Gain knowledge which is pro active and be successful in whichever work you have chosen.
- 2) B - Broadmindedness : Life, when properly turned, can round the sharp edges in our character. In broader vision of life obstacles are stepping stones to cultivate inner perfection and outer perfection.
- 3) S - Sensitivity : Be like a flower. Give happiness and fragrance to all.
- 4) T - Toughness : Suffering depends not on the factual happening but on the texture of one's mind. Cultivate tough mind through study of the scripture, faith in higher reality, value-based life.
- 5) A - Alertness : Alert and vigilant living is a Sadhana.
- 6) C - Concentration : Never complain about the number of hours you have put in to do the job.
- 7) L - Love of God : Dont tell God how big your problem is. Tell your problem, how big your God is.
- 8) E - Enthusiasm : Real men of achievement are people who have the heroism to fuel more and more enthusiasm in their work, when they face more and more difficulties. Be aggressively good.

Art of Communication

Practice of Vedanta is a book based on Gurudev's letters written to various people. He has given many tips in this. There is one important point in the letter written from



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Orlando, USA, in which he has expressed the foundation for Art of Communication. He says, communication is your profession. You communicate so that other people understand what you have learnt. The audience before you is different every time. Their grasping levels are different. Good orator is one who understands the psychology of audience and gives shape to his subject, directs his speech intelligently. “Learn to care for your listener, and always wish him well”. Always wish him well. You will have to change the ‘Raga’ (specific notes in music) and the ‘Tala’ (rhythm) according to the mood of the audience. You will have to mould your speech on different subject, keeping in mind your respective audience. You might be knowing 100 concepts, but even if you manage to convey 20 out of them to your audience, even if 20 of those concepts reach your audience, your communication is successful. For this he has given following guidelines:

- 1) Keep smile on your face and look into the eyes of your audience while talking
- 2) Do not fumble on a point, keep continuity
- 3) See to it that the person sitting in the last row can hear you
- 4) When the back-benchers also listen to you with interest, you have won your audience
- 5) If you are paying attention to your audience, watching their faces, you will know whether they have understood what you are saying. Till then, explain your point
- 6) Extra sweetness in your words can come only as a result of his grace invoked by your regular ‘Anushtana’
- 7) There are many things which divert our attention. Learn to ignore them
- 8) Accept negative criticism and do not get distracted by it. If there is no truth in it, learn to ignore it
- 9) If there is truth in a criticism, accept it with big heart and improve
- 10) In this way, improvement shines more than ever before. Be grateful to all the negative critics all through your life
- 11) Read religious scriptures like Geeta or Upanishad every day. Keep your heart inspired to live a nobler life.

True Worker

This article in the book Chinmay Centre of World Understanding throws light on qualities of workers. He says, “Every person does not necessarily work or serve. We can engage any number of labourers, pay them their wages and ask them to work. But true worker is a dedicated worker. He has described his qualities.

- 1) True worker does not demand recognition of his work
- 2) Worker must be capable of handling both, neglect and appreciation



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- 3) When a person truly falls in love with his work, then only he really knows his work
- 4) True servant or worker is the one who does his work with dedication
- 5) Without conviction no real work is possible. This conviction should happen from within
- 6) We must work to fulfill the very purpose of our work
- 7) From the glory of our vision within will come a gloriously effective work within.
- 8) Your work must compel you to act. It must be as intimate as your breathing
- 9) It is not always by money that you become useful. Give your spiritual wealth, your Ideas that you have thought out, understood and lived, so that a man having once come near you would always want to come back
- 10) Do not wait for the consolation or appreciation from others. Discover your Goodness, seek goodness in others and do as much good as you can. You will then find that every moment is rewarding. You will find happiness in doing what you want to do. This must be the attitude of true Sevaka.

The Secret of Management

Management skill, according to Gurudev, depends on the condition of the mind. If Mind is calm and peaceful, management is successful to that extent. For that one has to surrender one's ego at God's feet. Dissipated mind cannot think right, so mind has to be peaceful. "Bring the mind where the hand is working" is the key of good management. Man must have 1) mental strength and 2) physical vitality.

When man's mind goes astray, it may not have much direct effect on society, but on that man himself it has a strong, deep effect. Gurudev calls it 'Own suicidal disaster.' Such a bad mind has no ability to do the best. So he says, "Let us learn to integrate the mind and bring out the best in us". There is a need to establish harmony in mind. That enables us to give our best. This extra glory of performance, the excellence in your own works is that which is going to create not only a revolution in your own personality but also a change in the very destiny of our country." this is a very fundamental factor being mentioned here, which will mould the future of the country.

Art of Listening

We continuously learn something from every happening in life. Man can improve the Quality of life by listening what is proper. This means of proper listening can develop following abilities: 1) ability of understanding 2) self awareness 3) self application. Just hearing is not proper hearing. Poor hearing causes 1) frustration 2) indifference 3) misunderstanding 4) misleading judgment 5) embarrassment 6) poor human relations 7) many other psychological blocks and mal-adjustments.



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Sometimes we focus our attention on things that we like, thereby blocking a huge part of reality. Many times we carry grudges about many things and get prejudiced. This hampers proper hearing. We consider many things boring and unimportant while hearing. This makes our mind introvert, instead of extrovert. Some people hear only to please the speaker. Some like to create disturbance. Things that create disturbance are following: 1) faculty memories 2) shades of ego 3) tendencies and attitudes 4) beliefs 5) images of past experiences 6) prejudice of past 7) likes and dislikes 8) expectations and anxieties for future.

One should have listening mind. A mind that is open, unprejudiced, objective, alert, alternative and relaxed. Man should also have following qualities:

- 1) Balanced outlook
- 2) Spiritual strength, inner stability, mental beauty and physical perfection.

Art of Action

This is one more concept in the theme of management. Action is the life of man. If action ends, life ends. Man's action is important in every field. We see this concept in the book 'Inevitability of Action'. While entering any field young people have many thoughts about standard of living. But standard of life gets neglected. As a result there is unhealthy competition in working life. Flow of man's action is continuous, it does not stop. How to achieve harmony in all this? Art of action is happiness and satisfaction around us through our action. Action is signature of life and life expresses itself through action. Action is connected with work, it is divided as follows:

1) Labour

Man works to earn money and happiness.

2) Worker

In this category man wants to be successful in society. Every worker has an image of successful society in his mind and he strives to bring this image into practice. Thus each one has an ideal in his mind and he struggles to make it actual fact. Such men are called workers.

3) Men of achievement

They work for own fulfillment. They work not for profit, nor for success, but with a feeling of Kritakritya. I did what best I could in that matter.

One should become a man of achievement in whichever field he is working, through the medium of action. Quality-quotient of man's action depends on the quality-quotient of his objective, and that of his mind and his intellect. The glory of action depends upon



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the intention and motive behind the work. Action becomes beautiful when the intention and ideal behind it is high and noble. It is man's high goal to find out the goal and vision of his life. "Discovering a goal or a vision in life is a great ideal and to inspire one's surrounding towards that ideal and keep working in the world outside seems to be the secret of discovering new dynamism in our action." Success of work depends on mental health. This health can be maintained only when we have some sublime goal before us which inspires us to do good work and we discover new energy within us. So Gurudev's advice to us is, "decide your goal in life and dedicate yourself to it. Work accordingly. This goal awakens our work-inspiration. That will help us discover new work-power. We can discover our joy in the precision and perfection of the work that we do.

Gurudev emphasized on having sublime goal, which, according to him should be social, national. It's use in every job should be imperative. If the head and the heart are present when the hand is working, there comes the artistic perfection. This is a true enjoyment in the work or action. This base, this philosophy of work in entrepreneurship is necessary. That is the need of work, need of the country. Without this philosophy the best in each of us can never be brought out and poured into our productive work. The earlier we give them an uplifting philosophy of work sooner we shall find them ready to bring into their fields of work the subtler power of integrity and efficiency.

Leader

In his article The Leader Gurudev has talked about how a leader should be, what qualities he should have. Leader is important in any institution, as he is the source of energy.

A leader must have a vision. A true leader should give his serious attention continuously to foster a spirit of team work. He must use discrimination at all times in communicating information. He should set the trend with positive and healthy communication.

Planning

Modern age is that of planning. To implement plans successfully we have to remember some principles. Gurudev has presented an important inference on this in Taittiriya Upanishad. He says, A plan should not just talk about the contemporary weak and sad situation, but include the total real picture. Plans should include details of current schemes for improvement of the situation. It should also talk about what goal a nation has at the time of the completion of the plan. People involved in making these plans have to have this, so that they believe in what they are doing and have confidence in their planning.

Secret in the Profit

In the book Vedanta in Action, he has thrown light on some management concepts the first-one being, 'secret of profit'. May be, every one has this question today, that in spite of honest efforts, proper planning, all the necessary expenses, why does the



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economics not grow? There is today a lot of stress, blood pressure, heart-trouble because of hard work one has to put-in. That is a complaint of an entrepreneur of today. We can see the physical reason of this quickly, but it's real cause is in our mind or mentality. Body is merely a tool. Mind is the main reason. Mind is man's inner personality. A tool is necessary, but it does not work by itself. Its function depends on the knowledge and efficiency of a technician. These technicians in us are our mind and intellect. So, when the mind is exhausted, dissipated, moody or sorrowful, it drags labouriously through its work. The main reason for this is our individual actions have no firm purpose. Our physical capability is reduced due to emotional and intellectual stress. As a result, we become incapable of dealing with challenges in life. This is an old problem of mankind. We find a solution to this problem in Bhagwatgeeta. Challenges we try to avoid, come in front of us again and again. Man's problems emerge from his selfish tendencies. Like, I will work only for my own family. Such a tendency makes a man selfish. Here, Geeta guides us. It tells us that we need courage to face challenges. To have courage, mind needs to be strong and peaceful, by which man can prove his ability, efficiency and beauty of performance. He has to give up the narrow-mindedness, and transform his attitude into macro vision. "The whole universe arisen in him exists in him and disappears in him." This should be his approach. Developing macro vision is the practical need of the way. This vast vision or view-point does not suddenly come to a man, he has to create it. Problem is really not a problem, we have to change the way we look at it. If you really want to become an industrial visionary, a developer of a macro economy, the attitude of mental poise is unavoidable.

This concept of macro vision is not new for India. Indian culture is surviving on the basis of macro view of philosophy. Gurudev has talked about hierarchy of large profit, in order to be successful in any walk of life.

	Success in the modern	
	material world	
performance	activities gather a momentum	attitude
	efficiency increases	
The way to meet challenges	mind becomes calm	vision of life
	mental weakness, fatigue,	
	exhaustion reduces	
	surrender your worries to him	



Hierarchy of Large Profit

In order to achieve success in any field macro vision is necessary. This is a very important factor of management.

Right attitudes for success:

You have to have right aptitude and attitude to accomplish any task, which is:

- 1) working for an ideal
- 2) working with joy
- 3) integrity
- 4) responsible living

Leader

In any kind of organization it is a leader who does the job of giving everything to it. Like a captain of a ship he has to take everybody along and achieve his goal. A leader has to have a vision. A mere dreamer cannot be a leader. A leader always looks to the front, looks forward, and reaches his destination along with everybody on the ship, despite all obstacles.

When we look around, we see three kinds of organizations. They are based on the strength and power of their manager, and they extend that power for the development of their organization. Such organizations are autocratic, and their leader starts thinking too much of himself, having excessive feelings. Others in the organization become secondary. Such an organization starts descending sooner or later.

Another kind of organizations are democratic, they are popular and they are people-oriented. Their members are happy and satisfied, which help the organization grow and progress. These happy members take due steps to deal with the unhappy members and enemies.

The long-lasting organizations are based on mutual understanding and respect for leader. Every member is particular about implementing the programmes successfully. Such organization is based on thoughts. Since all the members here work with the feeling of fulfilling their goals, there is always a mutual respect and cooperation with each-other. They are not under any kind of outside pressure, and work freely. Because though the hands involved are many, head and heart is one. And goal is the same. Atmosphere is conducive to work. In Geeta this is called Karmayoga.

The ego and the selfish tendency in us destroy the harmony and joy in our every-day-activities. But in ideal organization as above, the sense of belonging and willingness to sacrifice contribute in achieving the goal instead of coming in the way of its progress. There is positive atmosphere around.



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An organization cannot sustain its success for a long time just by too many rules and regulations or by outstanding work only by one person. Also, it cannot survive for long if it is working only to gain profit. It may expand and progress, but for limited period, like rain of the season. So there should be harmony in the goal and the action. Everyone should know, what he is doing, why he is doing that and to whom he will be responsible for his work. If there is no harmony between individual goals and goals of the organization one cannot get happiness in working. His thoughts may be high, he can work from outside the organization .

Many times there are problems due to lack of communication. Communication is an art. Many times, divulging secrets leads to fear. Thus, very free communication can also be an obstacle in the development.

In Panchatantra one can see a very effective method of communication. A man tells some stories to his friends, some to his wife and some, to his children. These are all people he trusts. But he does not tell every thing to everybody. We must also differentiate while communicating with various people. A leader has to be always careful about this, so that only useful and positive communication can take place. All the sorrow is only because of our selfishness. Everyone thinks, I will work for my own family, think of my own family. I do not have to care for the whole world. Do you decide to become a successful industrialist, not just for yourself, but for others?

Such a tendency has not yet been developed. We are still suffering from narrow-mindedness. We work only for ourselves. So we think, why don't I open a small shop? Or sell something on the street? I can live and take care of my family if I sell popcorns.

Then why should I enter into the chaotic world of machines? We have such feelings, because of absence of values and unwillingness to be aware of them.

People sitting on high posts in industrial world are not realizing that our economy is not improving in spite of honest efforts, extensive planning and sumptuous expenditure. Whatever improvement is there, is because of hard work, because of labour. All the mental stress — Blood pressure, insomnia, heart trouble — is due to this. These are all complaints of industrialists of modern age. These problems are there due to stress and tensions and due to change in the world of knowledge of in industry and technology.

In such situation, we all are helpless. We are facing all kinds of challenges, which we would like to avoid if we can. Even Arjun did not want war with his cousins. But that challenge was there, staring in his eyes, and he had to accept it. Everybody thinks, why should only I suffer? We will have the necessary courage when our mind is strong and we exhibit our capability, skill and ability properly, which will help us having success and gain in life. How will this complex go? When man will have divine vision. When he will know his own worth in his life, and what he expects out of life? Man will have courage to face calamities , he will think he is born for this.



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Arjun has got back this mentality because of the preaching of Bhagwatgeeta. He was under the dark shadow because of his own approach and his self-interest. Gross divine insight had developed in him. He realized that alone, he is nobody. He is a part of this universe. He is one intelligent human being created by God. Whole universe is present in him, is created in him. Just as the waves are created in the sea, play in the sea and get absorbed in the sea. Arjun had become aware of the oneness in him.

You will realize that the whole world is one, and all the people are connected with each-other. We all have certain duties and responsibilities towards society. Gurudev says, "I have certain duty towards my neighbour. Why? because he and I are not different."

"There are different parts of our body. They all have different functions. They are yours, because you live in them, with them. Their well-being is your well-being, their pain is your pain. If you understand this, you will also realize that the whole universe is one. Everybody who lives therein have same life. This will give you gross sublime sight.

To live in the modern age you have to have this practical knowledge and philosophy. It is the need of the time that everybody has this gross sublime sight. Time changes with great speed. A country's borders will not remain borders. Even shore of an ocean is not safe. If an atomic war starts between two nations at the same time, the whole world will get burned. If there is atomic explosion in Moscow, and winds flow towards South, it will have impact on whole of Asian continent. Something will happen in one corner of the world, having its impact on the whole world. Today, a country is woven in one thread.

One does not get this gross sublime sight easily. That needs to be created. Arjun was told about Bhagwatgeeta to remove the inner struggle in his mind. When his mind became peaceful, he became aware of his ability and strength. We must understand that Shri Krishna did not change the situation. Nor did he give order to change it. Kauravas and Pandavas stood before each other to fight. Shri Krishna did not bring new army for Arjun. He only removed the confusion and struggle in his mind.

When Arjun was mentally exhausted, he wanted to run away from there. He was totally frustrated and had no hopes at all. But gradually as his mind became calmer and stable, he became aware of the courage and confidence in him. He re-discovered his own abilities and said to Krishna, "I will face this challenge". As if it was not a problem of a long period, it was a game, to be played in the open. And Arjun won that game with the help of his self confidence."

If you want to have a vision and want to be capable of doing economic progress, you need such mental condition. Even in universities today, they do not discuss general economics, but teach gross economics. Gross world has come to an end. But this management has not taken place in our mind, our vision and our sight.



Inspiring leadership

Those who lead the humanity have a very important responsibility on their shoulders. Because they are committed to guide lot of people. Such pro-active people are enthusiastic, and they are never harmful for society, says Shri Krishna.

Formation or building up of society does not happen by the use of Mantras. Time and tradition shape the power and beauty of society. True leadership guides people without disturbing the established, well-organized fold of society and gives it a proper direction to progress. For any generation, not having trust is dangerous. Violence spoils the character of man. History is witness to this. There are many examples, where too much of enthusiasm and anger have made leaders misuse the power of their followers. So, as Lord Krishna says, for the re-birth of a society leadership has to have divinity or spirit of God. That will make society go in right direction.

A leader has to develop balance of approach first, and he has to give up dubious mentality. He should not think in terms of respect and disrespect, friend and enemy. He should make himself perfect, beyond all that. A person doing right and good Karma reaches beyond the 'tama', beyond these mundane things. Great people or leaders have divine qualities like compassion for all, sacrifice, truth, unflinching courage and harmless nature. Such a person is without enemy, he is the same for friends or foes. A leader who has progressed through these qualities help eradicate poverty, sorrow, ignorance, confusion, distrust and superstitions in society.

With these balanced thoughts and feeling of sacrifice we will become one with our surroundings. There will be peace in mind. Love for everything in universe will develop and feeling of 'I' - ego will vanish. Lord Sri Krishna says, for getting birth in superior world we need to have qualities such as freedom from fear, purity of heart and mind, knowledge about right action, cooperative tendency, control over sensory organs and control over our actions, sacrifice, truth, victory over anger, calm, kind and unharmed nature, absence of jealousy, absence of pride and ego.

Nobody can ignore or neglect his responsibility as a leader. That includes social duties and situation in the country. Lord Krishna gave an ideal example to Arjuna in this connection. Leaders are very well aware of the fact that their followers and disciples talk about their thoughts and their conduct in the society. They look at everything that their leaders do as ideal, we have seen that in the examples of many countries. Rebuilding of a nation is only possible through the leader's quality of harmony and unity.

Thus, after some contemplation we realize that we need to have some idol and some ideal in front of us. An ideal which will inspire us to do our work, to live a life of vigour. It gives scope to the qualities in everyone and encourages to be united. Every action of a leader should establish peace and unity. It should show service and sacrifice and teach people how to develop an ideal personality. Our coming generation needs such a noble leadership that can solve problems in this changing world.



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between the element of idealism and element of animal -tendency, because of which man indulges in improper conduct and develops negative tendencies such as violence, immorality, corruption, falsehood etc. Different religions have given it different names. Hindus call it demonist tendency, Christians and Muslims call it devilish. These tendencies are hidden. Religion has the scheme of turning these negative things into positive. It is necessary for development of man's personality to recognize these negative tendencies and make them positive. Modern psychiatrists have emphasized on getting aware about these negative tendencies.

Commentary on 16th chapter of Bhagwatgeeta is important from this point of view of value-analysis. Gurudev has strong belief in the code of conduct or values prescribed by religion, which we see in his analysis. Values described in Hindu religion or the beauty in good conduct are not the values described by some cynical wise man or imaginary son of the country, but are based on the strong foundation of intellect and experience. If followed honestly, it will help to give expression to the hidden qualities and power in man. He believed that ethics or ethical conduct is the preparation for complete development of sublime power within man.

Gurudev has separately defined every value or principle given in the 16th chapter of Bhagwatgeeta. Man must not only have beauty of ethics, but he must also have disgust for unethical conduct. He has beautifully defined ethical qualities. "Ethical qualities are intelligent ways to make the weak and tired tendencies of life alive again. By bringing into practice these pure values of life man frees his mind from the tangle he has created himself, whereas the wrong tendencies are the self-created chains that lock you in sorrow and confusion and prevent you from making progress in the vast field of probable things. To live the ethical values is the only remedy to deal with the drawbacks in personality." Today man is after the material happiness. Consequently, he has lost happiness. Gurudev has aptly described a person running after such material joy. Actually such a person is aware of the fact that this kind of happiness is momentary —not only that, but that it always ends in sorrow. Yet, he continues his journey on that path. He has to pay a heavy price for this useless profit. But he draws a conclusion that life is a series of struggle, and continues his struggle. He is not aware of a peaceful and happy life. He avoids doing serious thinking about life, so they are constantly expressing murderous, self destroying tendencies. His mental and intellectual energies are wasted because of his involvement in desire. Such a person becomes restless and impatient due to the happenings around him/her and loses mental balance and sense of discrimination. This play of desires is an unending game. Whatever man has, he wants to have more of it. To explain this Gurudev has given an example of an industrialist who represents the modern age. All industrialists only keep thinking, I have destroyed one competitor in the market and have to deal with the remaining two. I want to be the most successful, most powerful, in status, capital, business relationships, everything. This is the song of success and ego in the materialistic mind of man of this world. Such a person has misunderstandings about himself, has vain ego and looks at the world with morbid



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mind. He draws wrong conclusions about his relationship with the world, and in the process, starts diminishing the values in himself. When reason is under shadow, he gets annoyed and all the tools and organs through which we display our rationality and intelligence start behaving strangely. Man falls prey to lust and greed, is physically and mentally tired and restless, has split personality and there is miscommunication between his outer and inner personality. Such broken individual with split personality cannot achieve anything and is never peaceful. In spite of good and conducive surrounding such a person is always looking within himself for methods and systems that will spoil these conditions! If man is living with values that are wrong and untrue, he starts looking for sorrow even in happy surroundings. When several people start behaving like this, it affects the health of the nation. High values stoop down and wrong values start getting respect in society. This is a psychology of value-conflict. Main reason of value-conflict can be said to be internal conflict of personality. Life of society gets stirred up by such people and it goes away from peace, wealth and well-being. Such society hates cultural and spiritual values. Destruction of such a society becomes inevitable. Gurudev has made this psychology very clear and has said that to avoid this conflict there should be good communication and harmony —the job which is done by religious philosophy.

Main obstacle in the creation of such harmony and communication is human ego. The more we become one with our ego 'I', more is the confusion and problems in our life. If we extend the self and increase harmony with nation, ethical confusion in our mind will be reduced and will gradually almost vanish. Gurudev has written about this in a letter in his book 'Vedanta in Action'. "If man has too much ego, he cannot fulfill any of his duties and responsibilities properly. To surrender this ego at the feet of God is to free oneself from the feeling of 'I' and 'I want'. Our intellect has two features or powers—conserving power and directing power. A person who has achieved success in life has developed his conserving power. But if that person cannot find his cultivated power even after getting everything, he cannot enjoy his conservative power. They hoard wealth but are pestered with their fears, worries, sense of insecurity and anxieties. They earned power and fame, but in themselves they are rendered incapable of enjoying what they have if they do not have directing power. Man can get this power only when he lives a life of ethical values. Example of Ramayan is important for this. Without this directing power a mere gross intellectual conserving power can bring at best only a personal tragedy to the individual's life and often he may provide a dire calamity to the society around him. This is the sole cause of all sorrows in the world. Moral values regulate our behaviour, purify our hearts and we are successful in life. We can then make the people around us happy. Every letter in this book is important from the point of view of moral value. It has big contribution in creating positiveness in thought. These are some of these thoughts from the book :

- 1) Moral living strengthens the mind and it has become efficient for deeper study, reflection and understanding of your scriptures and make the mind to an extent quite alert and vigilant.



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- 2) Work is unavoidable. Choose a field which is inspiring to you because it is in line with your nobler tendencies. This is Swa-Dharma.
- 3) Discipline yourself to work and strive without the shackles of likes and dislikes, love and hatred, joy and sorrow.
- 4) When you have disciplined the body and trained it to live in moral values, diligently fulfilling your duties to parents, relations, dependents and society around you, you will experience that your inner self gets cleared of all unproductive, self dissipating thoughts. Regrets of the past become meaningless. Anxieties of the future is a laughable joke and all excitements of the present, a myth.
- 5) When you become steady, cheerful in your life, you are fully competent to face your challenges. Live your chosen values uncompromisingly and demonstrate them to others.
- 6) Serve all, give all, take nothing for yourself. Reduce your demands. Learn to live with a bare minimum.
- 7) Moral values have a positive dynamism all of their own. They are not mere negative 'dont do, dont touch' set of rules.
- 8) Be strong, not merely a physical strength of a bull but subtle vitality of a calm mind. Diligence in its application, consistent in its logical thinking.
- 9) Moral living is the discipline that lifts one on to the spiritual path. Do not try to live moral values as an imposition, as a mechanical imitation of others, as a mere physical adjustment in behaviour.
- 10) A moral man automatically lives his moral values just as a musician, who keeps faith in his voice to tone or tune while singing.
- 11) A morally strong person spends less of his mental powers in facing the day-to-day problems of his life. Therefore he conserves his potential, mental vitality which he spends in his creative pursuits of study of reflection and meditation.

Swamiji strongly believed in three values in Hindu science of religion. He considers these values to be pillars of Hindu religion. These are : Truth, Non-violence and Celibacy. Because of these sacred basic foundation people look up to the life of Indian culture. These are three individual values of life as basic duties, which shape individual life, family life, caste-life, and also national and international life. He has aptly defined these three values:

1) Truth

his is the tendency that keeps control over our inner intellectual world. After gaining experience from the outside world and contemplating over them well in mind when the intellect digests those thoughts and clearly comes to some decision, some intellectual beliefs are created in the context of that knowledge. To remain truthful to them is the truth.



2) Non-violence

Non-violence means not killing in cruel manner. That is the tendency or attitude that can have impact on the level of our purpose. Concept behind it is destruction of the cruel and protection of gentlemen. This is the principle of life to be used on the level of purpose of our action. Purpose of our action should be non-violent, kind and pure.

3) Celibacy (self-control)

Celibacy is not merely control over physical desires. It is a life that is lived with the sensory organs existing there, while having control over their Karma. Accordingly, to talk or even to walk more than necessary, or to eat an extra morsel is a crime against controlled living.

Celibacy is the principle to be followed on physical level, non-violence is observed on mental level and truth, on the level of intellect. When man is perpetually alert about acquiring knowledge from life-experiences, and has learnt to live such a controlled life, when he lives life based on the principle of non-violence in his purpose and spiritual life truthful to his knowledge, he has become so favourite of the nature that, that revolution will be complete. This path is from humanity till Divinity. He expected evolution from original Samskara of value-concept, from element of humanity to divinity. But in modern age man is going towards animalism and he was very distressed about it. He thought that ways to solve these problems is the proper mix of religion and philosophy. Philosophy shows the path of life. Religion gives you the experience of know thy self. He says, if the philosophy is right, the religion will do good and be effective. Today, human personality is broken up and scattered. Man is the creator of his own world. In this sense, if the world is unhappy today, he is responsible for it. Therefore Guruji gives the advice of love. "Cleans your face with the soft towel of religion and you will find that the brilliance in the world is but a reflection of the brilliance within you." Our internal beauty depends on our ethical conduct. Without enhancing this internal beauty human life cannot get lighted. If man has happiness within, his society becomes happy. While explaining the importance of this value he says, "The value that makes him a happier man and healthier social being in life, spreading love, service benevolence and cheer around are the religious values that are advised in the scriptures of the world". Scientific theory of value-expression is laid down here— that the outer action of man is his intellectual expression. If his intellect is full of unhealthy values, it will come down to his action. The classification of these unhealthy values has been done as follows: Last passion, selfishness, anger, vanity — these values create inner conflict in his behaviour. There is confusion and chaos. Consequently, there is conflict in society. Society is like what man is. He says, individual perfection leads to total perfection. Individual perfection is a tool for ultimate, all-round perfection. Man must have his own set of ideals. Every religion is based on high

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**“As a teacher I have given all you need.
Now it is for you to apply it in the life
and learn to live accepting everything
rejecting nothing.**

Reflecting all, yet keeping nothing.”