



## VALUE-BASED EDUCATION: A VEHICLE TO SPIRITUAL AWAKENING

**DR. ASHA ARORA**

Associate Professor in English  
Ch. Ballu Ram Godara Govt. Girls College,  
Sri Ganga Nagar (RAJ) INDIA

### ABSTRACT

*Value-Based Education is an indispensable requirement of society. With the bookish knowledge, man becomes a man, but not a human-being. To be a human-being, one needs some qualities as truth, honesty and generosity etc. in one's personality. Today's education teaches the man how to survive but not how to live a gentle and qualitative life. The aim of education is first to build up character, and then to impart knowledge, this has now been completely forgotten. From time to time, many social-reformers, saints and authors have emerged on the cultural and literary scenes who have advocated the importance of Value-Based Education in society. For example, Swami Vivekanand, Rabindra Nath Tagore, Mahatma Gandhi, Jawahar Lal Nehru, Kabir, Guru Nanak Dev who with their thoughts and works have inspired the future generation. Even the teachings of scriptures like Rigveda, Gita and Bible etc. propagate the importance of moral values in education. This paper attempts to exemplify the thoughts and teachings of the scriptures, social-reformers and authors that act, in an indirect way, as a vehicle of spiritual awakening to man.*

**Key words:** Indispensable, generosity, personality, scriptures, spiritual awakening.

### INTRODUCTION

“Remember, no men are strange, no countries foreign  
Beneath all uniforms, a single body breathes  
Like ours: the land our brothers walk upon  
is earth like this, in which we all shall die.”

— James Kirkup, ‘No Men Are Foreign’

**DR. ASHA ARORA**

1P a g e



It is a known fact that a large number of books have been written on the importance of education in life. The inference of all those writing and views is that the purpose of education is to foster the personality with unhampered development. The education should provide a rightful shape to the innate qualities of a human beings. It means to awaken the intelligence and development of an individual. Its aim should be to strengthen the character and the inculcation of moral and ethical attributes.

But Today's education appears to have lost its true meaning and purpose. It is receding from its standards. Education which was supposed to be enriching, creative and constructive is now becoming dull, monotonous and mechanical, and it is now taking the form of a business. The pleasure of learning is now lost and the purpose of education is at variance with its real meaning.

One major solution to obtain the objective of education is to add the value based ethics to education that consolidate the moral structuring in individual's personality.

The paper is divided into three parts-

- (A) The philosophical thoughts or principles of social reformers.
- (B) Practices and beliefs of ancient Hindi-poets.
- (C) The value-based teachings of "The Bhagwad Gita".

**(A) The Philosophical Thoughts / principles of Social Reformers:-**

The ancient philosophers and social reformers have advocated the application of value-based education.

1. **Mahatma Gandhi** :- Gandhi was the great exponent of the doctrine of ahimsa or non-violence. His great achievement was to evolve and practice of truth (technique of Satyagraha), non-violent method in the twentieth century. Gandhi was a great social educationist. He advises the students to take the side of truth and innocence defiantly and bravely. According to him, innocence literally means non-killing and non-violence. Truthfulness is the master-key. Truthful dealing, even in the least little things of life, is the only secret of a pure life. If anyone has attained self-mastery and learnt to control one's passions, will not utter notes of despair. According to him, the end of education should be building of character. His idea of New Education (Nai Taleem) aimed at creating a new social order in which each man would be able to realize the highest aim of life. He believed that the objective of new education is not only to prepare a balanced and harmonious individual life, but a balanced and harmonious society. Another idea of new education of Gandhi is that it should be work-centered. It must not only be work-centered but must also be self-supporting.

He, in his educational philosophy, gives due place to a theory of peace-education. Such type of education, he realized would suit the needs of the day and satisfy the loftiest aspirations of the human beings.

2. **Swami Vivekanand:-**Swami Vivekanand was one of the great spiritual leaders. He was a revered figure in Indian history and culture. He thought deeply about education and its role in the making of Indian society. He considered it as the primary means of rebuilding Indian society. In his lectures, he stressed on the fact that in helping the world, we really help ourselves. Our thought should be not to hate anyone. This world will always continue to be a mixture of good and evil. Our duty is to sympathize with the weak and to love even the wrong-doer. Unselfishness is the ground work of all morality. When we see a man doing good work and helping others, it means, he is outside the circle of “me and mine”. Absolute unselfishness should be the goal of our society.

#### **(B) Practices and Beliefs of Ancient Hindi-poets**

Ancient Hindi-poets with their writings inspire the people of the world to maintain the humanly qualities. Among them are-

##### **1. Kabir :-**

The Hindi poet, kabir(1398-1518) lived as a weaver. He, by using a poignant language, criticized caste-ideology and believed in the equality of all human beings. He, with his teachings, inspired all human-beings regardless of their gender, caste, colour, status race, religion and occupation to think over the pursuit of life and salvation of their soul. He spoke in favour of the power of truth. His ethical lyrics in folk and classical, local dialect and regional styles are still popular in present times. He established his own religion “panth” and his followers are called ‘ kabir panthis’. They are required to observe sanctity and purity in their daily lives and behaviour. The foundation of their beliefs or practice is truth or sat, a simple and straight formula for love, humanity, compassion and unity.

The illustration of Kabir’s beliefs are as following-

जग में बैरी कोई नहीं, जो मन सीतल होया।  
या आपा को डारि दे, दया करे सब कोया।।

If we are clam and quite, no one can be our enemy. It is because of our anger, we make many enemies in the world. It is our ego, that makes others our enemy. if we discard ego and anger, all the people will sympathize with us.

आवत गारी एक है, उलटत होई अनेक।  
कह कबीर नहीं उलटिए, वही एक की एक।।

we should not speak harsh and wrong words with others. If we use wrong language, then its meaning changes from one person to the other and so many meanings are drawn by them and this wrongly understood meaning makes a reason of pain for others. So, we should not use such words that become a reason of pain or insult for others. By doing so, the wrong words will not reach further and stop there automatically.

कबीर घास न नींदिए, जो पाऊँ तलि होई ।  
उड़ि पड़ै जब आँखि में, खरी दुहेली होई।।

we should not criticize anything. It may even be a very small thing. Just as a small piece of grass strikes into an eye, it is painful. So, we should not insult anything.

ऊँचे कुल का जनमिया, जो करनी ऊँच न होइ।  
सुबरन कलस सुरा भया, साधू निन्दा सोइ।।

It is of no use to belong to a noble family if our doings are immoral. Just as, if wine is put into a gold pot, the pot loses its value.

यह ऐसा संसार है जैसा सैबल फूल।  
दिन दस के ब्यौहार कौं, झूठे रंगि न भूलि।।

The world is like a gaudy flower that dazzles our eyes. Time, days, months, years, festivals etc. everything changes. We should not involve too much in the gaudiness of life. Rather we should try to involve ourselves in the worship of God or in search of true knowledge of life.

**2. Bihari** – Bihari Lal Chaube or Bihari, a Hindi-poet, who is famous for writing the ‘Satsai’(seven hundred verses)in Brij Bhasha. In it,he has written couplets that are independent and complete in itself. His skill reflects with the compression of language, felicity of description and rhetorical artifice in his couplets. The conveyed sentiments make Bihari’s work significant. Some elucidated illustrations are as following-

नर की अरु नल-नीर की, गति एकै करि जोई।  
जेतो नीचौ है चलै, तेतो ऊँचौ होई।।

Politeness is a great attribute of life. It leads to getting respect from others. The states of man and water are the same. Both as they try to blow at a low position, get much flow.

दीरघ सांस न लेहि दुख, सुख साईं हिं न भूलि।

दई दई क्यों करतु है, दई दई सु कुबुलि।।

Constant behavior in every circumstance is a good quality of an individual. We should accept, what God has put in our share of life, Neither feel depressed in adversity nor forget God in prosperity.

**Rahim:-**

Abdul Rahim Khankhana (1556-1627) was one of the navratnas of Emperor Akabar. He was a great warrior as well as a poet. His dohas have important messages and a great deal of worldly wisdom. He also wrote many dohas in praise of Lord Krishna and Rama. Some of his ethical couplets are as following-

रहिमन धागा प्रेम का, मत तोड़ो चटकाय।

टूटे से फिर ना जुड़े, जुड़े ते गाँठ पड़ जाय।।

Don't break the string of love suddenly. The ends will be hard to join and even when you can, there will be a knot in it.

तरूवर फल नहीं खात है, सरवर पियत न पान।

कवि रहीम परकाज हित, संपत्ति संचहि सुजान।।

The tree does not eat its fruits and the well does not drink its water. Acts of welfare provide satisfaction. Assemble the treasure of knowledge rather than wealth.

धरती की सी रीत है, सीत धाम और मेह।

जैसी परे सो सहि रहे, त्यों रहीम यह देह।।

It is natural that everything changes time to time. But tolerance and adjustment in every situation is a great quality.

**(c)The Value Based Teachings of 'The Bhagavadgita':-**

The religious scripture—'The Bhagavadgita' is a part of India's great Epic- the Mahabharata, it was delivered by lord Krishna to Arjuna in the battlefield of Kurukshetra amidst the armies of the koravas and the pandavas who stood ready for fighting with each- other. Gita's teachings are of direct relevance to the human-beings. They are ever-lasting, valuable and are



applicable under all circumstances and transcend the limits of caste, creed and religion and provide the human – beings practical knowledge in life.

A few fundamantal teachings of gita are as following-

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।  
मा कर्म फलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥(११/४७)

Work (karma)is essential, No one can remain without work on earth.Our body can not be maintained without work,To have a peace of mind,work should be done without looking forward to the reward, it may bring

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना।  
अन्ये सांख्येन योगेन कर्मयोगेन चापरे॥(ग।।।/२४)

some see Self with in by meditation, some through knowledge and wisdom and some through the practice of karmyoga.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।  
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते॥(१।।।/६)

Krishna emphasizes the importance of work and simultaneously condemns pretension and hypocrisy, He says that anyone who withdraws his organs of action and thinking of sense-objects is confused in his understanding and is called a hypocrite.

The daivi nature is expressive of wisdom, meditative temperament, self-control, austerity, non-violence, truthfulness, absence of anger and greed, purity of mind charity and forgiveness. These should be nurtured in human life.

Manifestation of Asuri Nature are arrogance, anger, greed, harshness of speech and conduct, inordinate passion and lust, false-hood, irreligious conduct. And these should be avoided in life.

## CONCLUSION:

It is true that the lessons or moral teachings conveyed by the scriptures or ancient ethical poets still keep their value and exist from the beginning to the end of the universe. These are full of virtues that compose a perfect human being. These are the storehouse of practical behavioural knowledge and their significance cannot be denied in present times. There is a



dire necessity of inculcation of moral values in Education as it serves in adjusting the rhythm of individual life with rhythm of society.

## **REFERENCES:-**

1. Chatterjee R.K. – “The Gita and its culture” Streling Publication, 2000.
2. Sharma S.R. – “Life and Works of Swami Vivekanand”, Rajasthan Hindi Granth Academy, 1992.
3. Clayton A.C. – “The Rigveda and Vedic Religion”, Bharti Prakashan, Varansi, 1980.
4. Singh Vijaypal – “Bihari Vaibhav”, Book Enclave publisher, 2013.
5. Prasad Surya Nath & Shukla Suman “Gandhi Non-Violence and peace”, Ambala cantt. Publisher, 1995.