



# Education of Values

Man is an animal with ability to discriminate (*Vivek*). Other animals live naturally, as the jungle laws 'survival of the fittest'. Some eat grass and leaves. Some live on the trees, some in holes, some look for natural shelter. Except human, all other animals live in a naked state. They don't know to cover their bodies for protection. Man also lives in nature but has made some changes for convenience as cooking food, may it be vegetarian or non-vegetarian, building houses, setting up establishments. Man has developed means of communication from a bullock cart to an aeroplane. Man has produced clothes to cover body. In short, man adds values for living better life.

This is a physical change. But there is one more change in human life totally by spiritual education or *Sanskara*. It means self-realization. Current generation receives values from previous generation. It, in turn passes it on to next generation. This tradition has come through self-realization and there is continuity in it.

A new born person is like a stone from a quarry. Raw diamond and marble looks same. It has to be processed. When a diamond is formed, it becomes attractive. Beautiful pictures or thoughts are inscribed on the marble. A child has some in born qualities that is genetic material. Conditioning the genetic material for the wellbeing of society is known

as value education (*Sanskara*). Through it a man can contribute to the society.

Human personality can be divided in three types, first *satvik* simple and good personality, second mixed or *rajas* personality and third bad or *tamas* personality. We know which type of a personality is more useful to the society. Three characters in *Mahabharata* are the best examples of it, first *Lord Shri Krishna*, second *Bhishma* and third the generous *Karna*. These personalities have some common things. They have influential character. They have done remarkable work in the war of *Mahabharata*. *Krishna* was born in *Kansa's* jail. He was the eighth son of *Devaki*, born to her but brought up as *Yashoda's* son. The daughter born to *Nanda* was misunderstood by *Kansa* as *Devaki's* baby. *Kansa* tried to kill her. Then she escaped and told *Kansa*, the cause of his death is growing in *Gokul*. *Bhishma* was the son of *Ganga*. *Shantanu* was his father. He also was the eighth son. His seven siblings were left in river *Ganga*. *Parashuram* was his guru (teacher) *Bhishma* was very brave. He took the responsibility of protecting *Kuru* dynasty, maintaining their strength and followed it till the end. *Karna* was *Kunti's* Son. He was born to her from the Sun before her marriage. She worshipped the sun God through a blessing. When *Karna* was born, she being unmarried, she left her new born child in the river. As he was the son of the sun god, he had inborn shell and earrings with him. A chariot driver known as '*sut*' brought him up. Being a *Suryaputra*, he was contemplated as '*sut putra*' i.e. son of a chariot driver. *Krishna* was also teased as son of a milkman. As a child, he was attacked many times. In short, these three had to face adverse conditions.

We see different aspects of their personalities in their future life. *Krishna* was brave. He killed *Kansa* and gave his kingdom to *Ugrasena*, which *Kansa* had snatched from him. He got *Jarasandha* killed by *Bhim* and put an end to his tyrannical power. He killed the cruel *Narakasura* and relieved sixteen thousand women. He did a great job of destroying the cruelty and establishing justice. He did not keep the kingdoms he won to himself but appointed capable persons. It is a rare example in human history.

*Bhishma* renounced the throne. His father *Shantanu* fell in love with a fisherwoman. According to his wish, *Bhishma* vowed not to be king himself and prevent to his heirs' right to be king and remain unmarried

throughout the life. He did not break the vow till his last breath. Hence for a complete fulfilment of a difficult promise a phrase as '*Bhishma Pratidnya*' is coined. He remained a trustee of *Kuru* dynasty till the end. *Karna* was also strong and brave. On his own merit, he became the king of *Angadesh*. He was generous.

*Arjun* was the son of *Lord Indra*. *Karna* knew that the *Brahmin* asking for his shell and earrings (*Kavacha Kundale*) was none other than *Indra*. He gave him, his (*Kavacha Kundale*) shell and earrings. In a way, he sacrificed his inborn protection and become vulnerable during war time. Generosity can be seen in all these characters.

These three personalities are ideal due to their virtues. The common factor among them was bravery. Being 'just' was a virtue of *Krishna*. It was his genetic material. 'Always being ready to fulfil the promise' was the born virtue of *Bhishma* and 'generosity' was the born virtue of *Karna*. They had such great values. Hence they are known as men of the era (*Yugapurush*). 'How their inborn qualities got imbibed in their lives and what was their role in the society?' We should think of such questions.



Right from his birth, Krishna opposed injustice. He stood against *Kansa* and *Narakasura*. He gave *Shishupal* hundred chances to improve, there after killed him. He stood by the side of the *Pandavas*, against *Duryodhana*. In the court of *Kauravas* the humiliation of *Draupadi* was prevented by him, he provided clothes to her. He became a mediator to avoid Mahabharata. But due to the ego of *Duryodhana*, he had to fight the Great War. Although he vowed not to take any weapon in hand, he took the weapons when needed. His strategies for the welfare of mankind are known. He set up Golden *Dwaraka*. He saw the progress of the *Yadavas* and even saw the *Yadavi* (conflicts among themselves) that ended them. Lastly he ended his life in a thick forest, without any show off quietly, after experiencing all the things in life. His life was as detached as a Monk (*Yogi*) so he was known as '*Yogeshwar*'.

His *satvik* qualities helped the society. He lived his life selflessly. Hence even today lakhs of pilgrims (*warkari*) go to *Pandharpur* with the same selfless attitude and worship Lord *Krishna* in the form of *Vitthal*.

To keep the promise was a great quality of *Pitamah* (Grandfather) *Bhisma*. To fulfil the commitment is also very important in life. He was like parent to the *Kuru* dynasty. When time came to perform his duty as a parent, he decided to remain firm on his promise. His vow became his obstinacy.

He could not stop the things, which he should have stopped. As a result, 'Mahabharata' became unavoidable. He could not stop the *Pandavas* playing gamble with the *Kauravas*. He could not even stop *Dushbasana* and *Duryodhana* from taking away *Draupadi's* clothes. For his loyalty to the king, he preferred keeping quiet even during injustice although he loved *Pandavas*. He was their well-wisher. But he could not stop the injustice. As he was loyal to the throne, he stood by the side of the *Kauravas* on the battlefield. His being bound to his duties, is the symbol of '*Rajas*' personality. While performing his duties and keeping his promises he kept on knitting a cocoon around himself and got entangled in it.

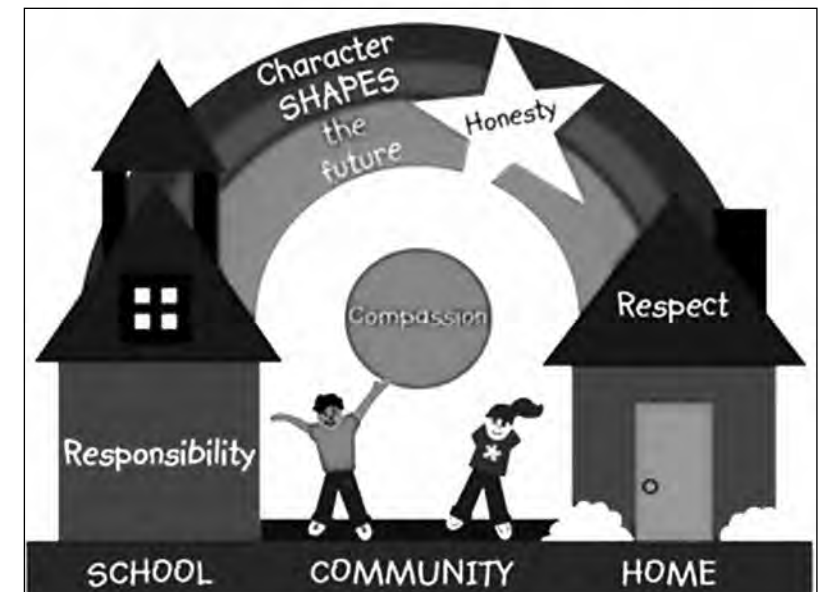
*Karna* was generous. He gave away his '*kavach-kundale*'. The illegitimacy imposed on him and his insults were not easily forgotten. He helped the wrong, improper behavior of *Duryodhana*. He was born handsome. But the feeling of being rejected, lead to the thought of revenge. He insulted *Draupadi*, encouraged the *Kauravas* when her clothes were

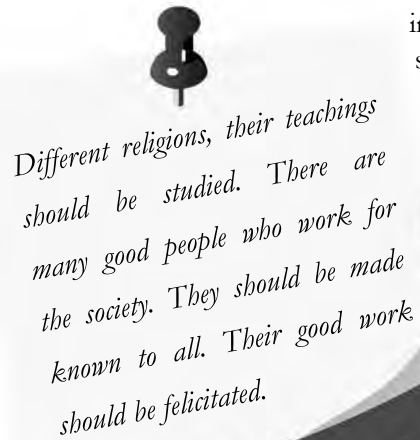
taken away. When *Duryodhana* showed his thigh to *Draupadi*, *Karna* did not stop him. In this context his personality becomes *Tamasi*. When the wheel of the chariot of this valiant leader stuck in the earth, *Krishna* ordered Arjuna to leave arrow on *Karna*. When *Karna* asked *Krishna* why this improper behaviour? *Krishna* gave him a list of his misdeed and said, '*Karna*, where was your (religion) sense of proper and improper while being part of misdeeds.

Religion means good behavior. When you are well behaved and have good qualities, the beauty of your qualities will enhance. These three characters in the Mahabharata are the three symbols of good behavior, one for the cause of good, second for duty and the third for selfish motives. We should encourage such values to be imbibed on the society, so as to set the society in proper direction.

On birth soul resides with the good things. From life to death, soul gathers the experience of living. These experiences can be good or bad. Through such incidents and experiences, we learn the lesson of life.

We should be able to decide, as to how much one should think of an insult and how much to run after something. The virtues are necessary, for that the education of not allowing us too much to involve ourselves





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in feelings, thoughts means spiritual *Sanskar*. Such type of education is must today.

Spirituality is moral knowledge. Behaving morally is morality. We can get it through spiritual education. I want to tell you through my own experience that you should read a little about good things daily, listen to good things,

think over it. We should spend our time in the company of good people or saints. These things impart value education. Whatever may be the situation, we should give stress on value education and should tell ourselves, “the more you behave with conscience the more successful life will be.” While building good society and to become one of the brick in the construction, it is inevitable but to accept the path of value education. Living with inferior motives and dying is not life. Where does the success lie? *Anant Kanekar* has said in one of his essays, “If you live for yourselves, you are dead, if you live for others, then only you alive.” Sacrifice is an ideal quality and we can imbibe this quality. Doing something for others is adding peace. It can be surely of use to us in our life.

There is a thought in *Bhagavadh Geeta* ‘*Karmanye Vadbikarasye Ma Faleshu Kadachan*’. It means we should work without the expectation of fruits. But we work for fruits alone. We think of the size, type of fruit. After doing work we think of why we don’t get the fruit we aimed at. After getting the fruit we think of how to enjoy it. If we don’t get expected fruits, we become sad. Sometimes we are jealous of fruits of others and sometimes we want to have more fruits. If we are not able to enjoy the fruits we feel sad. We are not mentally prepared to give these fruits to others. In short we cannot keep away from the thought of a fruit. We have to decide, whether we have to live life like *Yogesavar Krishna* or *Pitamah Bhishma* or generous *Karna*. We should keep away our egos or selfish motives if we wish to be truly happy. This can happen only through value education. When everyone starts thinking of social

welfare, not only that but also think of global welfare, the concept of Indian society leading the modern world will be a reality.

Today people don’t believe in mythology. They feel these are old ideas. Concept of God is questioned. The concept rebirth is questioned. ‘*Mahabharata*’ is questioned. *Ram*’s life is questioned. I am of the opinion that such questioning are of less importance. We should ask questions as ‘how the ideas should be adopted for the welfare of the society.’ We should not approve of *Karna*’s behavior even though he has some good qualities, like today’s terrorist it is very dangerous. Instead we should think of selfless act like giving our bones for the social welfare like the sage ‘*Dadbichi*’. For such motivation, centres giving value education should be started. Different religions, their teachings should be studied. There are many good people, working for the society. They should be made known to all. Their good work should be felicitated. Those who behave improperly do harmful things to the society, should be shown their place. At least we should not imitate them. Instead of running after a thing and feeling sad on not getting it, we should find out, ‘are such things really necessary for the society? Will development of the society take place through it?’

Value education is a continuous process. When a person is born, value education begins with his naming or christening ceremony. Even after the death, funeral (last rituals) are performed. These things have some meaning. But today it is called fad. This is not correct. A person opts for basic things like food, clothing and shelter, after fulfilling these needs, strives for a luxurious life. One wants a car, a bungalow, another car, another bungalow.... These needs are endless. With that a person runs after getting status in the society. Lastly, when one is on death-bed thinks, “What are accomplishments in the life?” “Who am I?” Then he comes to know, whatever is collected, is all futile. But now the opportunity to improve is no more - The question is – ‘are we going to think about ourselves only when we are on the death bed?’ If such thinking is done in earlier part of life and a support to life is given in a better way, its usefulness can be beyond the time.

