

# CHAPTER IV

## Chapter IV

### Study of Character Building from the life and work of legendary personalities

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#### IV.1 Introduction

Adi Śaṅkarācārya, Swami Vivekananda, Swami Chinmayananda, Aurobindo Ghosh, and Dr. Deepak Chopra are some of the personalities, whose life is based on traditional Hindu philosophical thoughts and practices. They are chosen to illustrate their devotional work, contributing to welfare of the society and Character Building of a man. Amongst these the life of Swami Vivekananda is illustrated in more detail, whereas the work of others is just cursorily mentioned to highlight their contribution for the humanity in general and CB aspects in particular for this study.

Coming to the great personalities mentioned above, each one of them have one thing in common, that all of them speak the language that was understood by the contemporaries, having in depth knowledge of Sanskrit literature, were groomed in traditional environment and brought up by the Guru of extra ordinary order. They have also one more thing in common, their formal education was carried out in recognized universities except, Adi Śaṅkarācārya, whose education was under family and social background in Kerala state. It was of typical of *Gurukula* system (*Gurukula* is normally a secluded place, away from the township and family, in the form of self-sufficient entity, having natural environmental surrounding where student of age 8 to 10 years used to be sent to have education, under guidance of a recognized teacher *Guru*). For the purpose of illustration and authenticity, the luminaries have been chosen from recent period, exposed to modernization and having concern to the welfare of the state. Their aroma and thought process still have the same magnetic power to motivate the youth. Dr. Chopra has tremendous following in the Western world and has a respected admirers in India. Brief overview of their work on Character Building is attempted.

#### IV.2 Adi Śaṅkarācārya (7<sup>th</sup> century AD)

In absence of authenticated documents and any reliable historical account, it is almost impossible to trace the early childhood and personal life of Śaṅkara. He was born in an orthodox Hindu family, who were follower of the branch of *kṛṣṇayajurveda* at Kālaḍī situated on the bank of river *Pūrṇa* in southern Indian state of Kerala. The name of his father was Śhivaguru and mother Āryambā. Most are the stories related to Śaṅkara are in the legendary form but surprisingly his literary work and to some extent his travelogues are faithfully

recorded during the mediaeval period. He was no doubt a messenger of par excellence of and supreme living legend around seventh century AD (YOB 788). Traditional Hindu never doubts the incarnation of Krishna and Rama, so also here is the case of living legendary, whose existence and work cannot be questioned and whole world has recognized the same.

#### IV.2.1 Śaṅkara's work in span of 32 years

Adi Śaṅkarācārya has been recognized as *Jagadguru* (preceptor and world teacher) and *Lokaśaṅkara* (belonging to humanity who dedicated his life for their benevolence). At the age of sixteen probably he started his intellectual literary work in the form of commentaries on *Vedic Vāṁmaya*, the *Prasthānatrayī*, commentaries on principle *Upaniṣads*, *Vivekacūḍāmaṇi*, *Soundaryalaharī* and so on; along with some light and educative Sanskrit compositions, like *Carpaṭa-pañjarī* (a light and satire composition in Sanskrit, understandable and can be recited or sung collectively or individually). His literary composition contained valuable advice to all cross section of people, from house hold to *Sanyasi*. As far as his personality is concerned it can be summed up in the following lines which are guiding factor for Character Building for the students.

- (a) Excellent physical and mental health to carry out monumental literary work and visiting length and breadth of the country at the end of 7<sup>th</sup> and beginning of 8<sup>th</sup> Century.
- (b) Excellence in Oratory, convincing skill and knowledge of Vedic literature.
- (c) Best debating and argumentative skill, aptly displayed and demonstrated at Varanasi and other places.
- (d) Leadership and mass communicational skill.
- (e) Best administrative and organizing skill in motivating small band of *Parivrājakas* and establishment four monastic Centers in strategic location in Indian peninsula.
- (f) Indebted to the family commitment in spite of sacrificing his life as *Sannyāsī*.
- (g) Strong advocate of *advaita* philosophy, spirituality and unity in diversity.
- (h) Knowledge of Political, Geographical and Cultural-set up of the Indian sub-continent.
- (i) The Greatest master who through his work transformed, reestablished, and infused new life in the traditional Vedic religious system.

#### IV.2.2 Establishing of the master vision

Śaṅkaracharya set up his disciple for works *Paramahamsaparivrājakas* – a band of roving Ambassadors and teaching monks with four Monastic centers in four directions of India. The location of these Centers is established– at Sringeri in the south, Puri at the East, Dwarka in

West and Badrinath in the North. This reveals his foresight and genius, as also his vision of the geographical and cultural setup of India. Such an exercise especially in the present environment is required by having additional Centers at Eastern and Central India establishing traditional, spiritual and Character Building as central theme.

Infinite possibilities are hidden in every one of us. We have to unfold these possibilities, both of physical and spiritual level. We have to do it by controlling external nature and thereby build up a healthy, economically strong and politically stable society. At the spiritual level we should do it by becoming the master of our self, master of internal nature and there by become strong and peaceful society.

#### IV 2.3 The marvel of Śaṅkara

Genius in creation and exposition of literary marvel is exhibited all along his work. Simplicity, understanding, clarity and grammatical excellence in his creative exposition is mind boggling. Just to give an example, as to how Śaṅkara has portrayed the functioning of cognitive system in a verse of *Vivekacūḍāmaṇi* is given below.

निगद्यते अन्तःकरणं मनोधीः अहङ्कृतः चित्तमिति स्ववृत्तिभिः ।  
मनस्तु सङ्कल्पविकल्पनादिभिः बुद्धिः पदार्थाध्यवसायधर्मतः ॥ 93 ॥  
अत्राभीमनादहमित्यहङ्कृतिः ।  
स्वार्थानुसन्धानगुणेन चित्तम् ॥ 94 ॥

Concept and meaning - {Now listen as to} what is *Antahkaraṇam*, {it is constituted of four entities} *Manah* (mind), *Ahaṅkāraḥ* ('I'ness or consciousness), *Cittaḥ* (memory which prompts desire ridden wish) and *Svavratthā* (Self-tendency or intellect - *buddhiḥ*).  
*Manah* decides {what are the} option {and reasoning for any given situation}).  
*Ahaṅkāraḥ* {is the} ego {enveloped in 'I'ness}.  
*Cittaḥ* is memory which prompts desired ridden wishes {harboring in subliminal impressions} for satisfaction {of the worldly passion}.  
*Buddhiḥ* identifies/analyses the properties in a given situation.

Each of the word, verses, hymens and commentaries recorded of Śaṅkara are masterpieces and selectively they should form the part of curriculum in Student's syllabus for understanding the greatest philosophical Indian thought, especially the aspect of Spirituality as deliberated by Śaṅkara.

### IV.3 Swami Vivekananda

Swami Vivekananda in the context of Character Building can be summed up in the words of Rabindranath Tagore ‘Vivekananda’s gospel marked the awakening of a man in his fullness and that in why, it inspired our youth to the diverse course of liberation through work and sacrifice’ similarly Shri Aurobindo, commenting on Swami Vivekananda says ‘Vivekananda was soul of puissance if ever there was one, a very lion among men, but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. It is this might, at every stage of Character Building, we are looking forward. His life, work and service to the mankind is an eternal burning torch of guidance to the humanity.’ Out of this, the attempt has been made to recapitulate the traditional environment under which he grew and how the Sanskrit literature shaped his personality and work.

#### IV.3.1 Childhood

The biography of Swami Vivekananda runs in to volume, however only few points that too as illustration, are highlighted. They are extracted from the book “The Friends for all”<sup>1</sup>. Following are the supportive as well essential guidelines for Character development.

- (a) Stories from the Epics told by his mother Bhuvaneshwari.
- (b) Parental encouragement for development of good nature at tender age. Encouragement and support for development of leadership, sports, volunteering and helping nature.
- (c) Choosing one favorite Subject, as life time pursuit. He was in love for India because of its rich heritage of spirituality, natural resources and attitude of fairness and equanimity of *Hindu Sanatana Dharma*. It drove him to plunge into to take up the life time work to uplift the suffering masses and motivate youth for betterment of world order.

#### IV.3.2 Turning point

The world was bestowed with such magnificent personality of Naren (Swami Vivekananda) getting blessed with *Guru* of the caliber of Shri Ramakrishna Paramahansa. Another factor which contributed towards his personality is the quality of leadership and Interacting with the people from varied fields and traveling extensively in India. Attendance of parliament of religion at Chicago, USA was turning point not only in the life of Naren but in the history of mankind. Recognizing his talent, intelligence and magnetic personality, not only by the

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<sup>1</sup> Vivekananda, Swami, *The Friends for all*, The Ramakrishna Mission Institute of Culture, Kolkata, 2008.

Western world but his motherland India also realized the towering personality of this saintly person, which had an extraordinary effect on the masses, especially youth and erstwhile ruling princes and kings. The philosophical highlights and Character-Building aspects covered during his visit to USA are briefly summed up below.

- (a) His personality, holistic knowledge of religious and philosophical concepts, especially of Christianity, Islam and others, with strong background of *Sanātana Dharma*; coupled with excellence in oratory, he became popular world over.
- (b) Exemplary behavior and conduct exhibited before and after the Parliament of religion. The spellbound and authoritative series of lecture sessions conducted for the varied class of people in USA and UK.
- (c) Brilliant skills exhibited as all-rounder in varied field. For example, as calm and collected person in the crisis management. He demonstrated to the cowboys and youngsters his skill as master craftsman. Concentration and self-confidence were key to his success, which was explained to the youngster by Swami by accurately shooting target, stating that he never practiced nor fired a shot from a gun in his life earlier.

#### **IV.4 The complete works of Swami Vivekananda (CSVN)**

The eight volumes of the second subsidized edition, October 2013 are taken up for study of Swami's work and only those topics related or help in understanding the aspects of Character Building are quoted with explanatory note wherever required. No effort has been made, except wherever quoted to correlate the corresponding references from Sanskrit literature because in most cases Swami refers to it, as quoted in *Vedānta*, *Upaniṣadas*, *Sāṃkhya*, *Gītā* and so on. However, it is with 100% surety it can be stated, that he is referring from *Vedic* literature coupled with his God given gift of eloquence.

#### **IV.5 The thrust of Swami Vivekananda on character development**

Character- and character-building concepts are covered and elaborated in Chapter 2 of this thesis. They are mainly illustrated for personality and character development from a common knowledge and literature available on this subject. However, it is essential to study what Swami Vivekananda had in mind while dealing with this subject, especially Man making being a chief motive and mission of his life. The definition of 'Character' of a man is beautifully portrayed by Swami which though based on Vedic literature, has a strong background of his experience, understanding and unmatched delivery in the form of lectures and written scripts in most simple language and with convincing power. Here are few illustrations.

“As pleasure and pain pass before his soul they have upon it different pictures, and the result of this combined impression is what is called man’s Character.”<sup>2</sup> The soul here is implied as self, who is continuous in the state of comfort or difficulties, the severity of this state, right from the childhood helps in molding character of an individual. The aspects of CB can be best defined as follows.

- (a) “Every work we do, every movement of the body, every thought that we think, leaves such an impression on the mind stuff, and even such impression is not obvious on the surface, they are sufficiently strong to work beneath the surface, subconsciously. What we are every moment is determined by the sum total of these impression on the mind. What I am just at this moment the effect of the total of all impression past life. This is what really meant by Character; each man’s is determined by the sum total of these impression.”<sup>3</sup> No doubt the routine and insignificant act have a short memory but some related, associated work or incidents are permanently embedded in memory. These impressions contribute towards the behavioral pattern of the individual. In real life situation one comes across varied behavioral pattern which are mainly due to this impression.
- (b) While explaining Patanjali’s *Yoga Sutras* (Aphorisms), Swami compares the functioning of brain with the lake. When the stone is thrown in to lake, it generates the ripple or vibration and when vibration dies down the lake is clam. Similarly, when external stimulus (stone) impinges on brain the ripples or waves are emerged which are called *Vṛttis*, or *Saṃskāras*.  
“The Samskaras are left by this vibration passing out our mind, each one of them leaving its result. Our Character is sum total of these marks, and accordingly as some particular wave prevails one takes that tone.”<sup>4</sup> Good and bad habits influence the behavior pattern of the individual. Similarly good or bad habits are developed depending upon the repeated indulgence in good or bad thoughts and how one acts, reacts or behaves. Swami further advocates those bad habits can only be overcome by good habits. This concept is very important as far as Character Development is concerned.

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<sup>2</sup> The Complete work of Swami Vivekananda, Vols. 1-8, Advaita Ashrama publication, Delhi, 2013.

<sup>3</sup> CSVN, V 1, S 2, C - 1, P 74

<sup>4</sup> CSVN, V 1, S 4, C 1, P 225.

(c) In normal conversation which has been recorded in *Maṭha* (a residential campus where the *Sādhaka* stays and perform their *Sāadhanā*) diary on varied subjects are also source of knowledge which exhibit the clarity and sharpness of Swami Vivekananda, for example -

“Q. - How harmonious development of character to be best effected?

A. – By association with persons whose character has been so developed.”<sup>5</sup>

These in nutshell offer insight to the Character of a man. Pleasure and pain are the two important events which are imprinted in *Citta* as an impression. Similarly, habits cultivated due to good or bad tendencies, prompts man to act in given situation which also reflect the character of a man.

#### **IV.6 Karma yoga**

Man, woks for different motives but one who reaches the stage to perform unselfishly under silence and solitude is called the real Karma yogi. The eight volumes of CSVN starts with *karma yoga* which is also the priority of Lord Krishna in Bhagavad *Gītā*.

##### **IV 6.1 Householder vis-à-vis Monks**

Swami Vivekananda proclaims that *Karma* affects the character of a man and it has tremendous power that man has to deal with. He begins the *karmayoga* for householders, explaining the performance of obligatory duties for householder towards his family, society and country. He asserts that it is very difficult for a man to be a householder, and perform his duties perfectly than monk who is totally devoted to his *Sādhana* for *Nirvāṇa*. Though the Swami has not compared the role of monk with the householder but commented, that each one is great in his own place, though his views can be drawn from his thought process that the task of householder is much more difficult than *Yogi*. This point is very important as population of householders is much bigger than the category of monks. Householder is supposed to abide by the virtues of *Dharma* apart from being a Citizen of the country. If this philosophy is understood by all, then aversion towards *Dharma* can be eliminated as most of the so-called monks advocate the low esteem for householders.

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<sup>5</sup> CSVN V- 5, P330



#### IV.6.2 The secret of work

The *karma yoga* is the action preformed for the benevolence for the mankind. What comes to our mind is to help the suffering soul and satisfy his needs. Swami lays down the priorities as follows.

(a) Educating the man with Spiritual knowledge.

(b) Educating him with Intellectual knowledge.

(c) And third priority is to helping man physically. Though third priority, it has to be offered first to a man who is suffering, to make him calm and quiet, to accept the other two valuable help. When such a *karmayoga* is followed Swami assures that man's good character is said to be established.

#### IV.6.3 Duty

Though duty is difficult to be spelled out for each individual but it can be classified in to two main categories, one obligatory and other can designated as personal or professional. Swami asserts that duty is seldom sweet, but if its wheel is greased with love, it becomes a pleasant experience. This factor is most important for both categories, as must have been experienced by most of the individuals. The motivation is required especially in the area related to Nation building and in personal life, such as looking after parents, health and hygiene and family welfare. While rounding of in one of his lecture Swami highlighted the following points for *Karma yogi*.

(a) The world does not owe us anything. In helping the world, we help ourselves.

(b) There is a God in the Universe. He is working incessantly.

(c) Do not hate anybody.

(d) Do not be fanatics, fanaticism is opposed to love.

#### IV.6.4 Plan and execute your action

Swami has generalized four factors for successful accomplishment of any task, though he clarifies that they are not exclusive of each other and each blend into other. It is emphasized that *Karmamārga*, *Jñānamārga* and *Bhaktimārga* are complimentary to each other and the following depends upon psyche of each individual. These factors are given below.

(a) Work – Action – *karmamārga*

(b) Love – devotion – *Bhaktimārga*

(c) Psychology – Interplay of cognitive elements of the person.

(d) Knowledge – *Jñānamārga*

These four factors though quoted for *Karma yogi* they are equally applicable for other two and takes the earnest *Sādhaka* to reach the desired destination.

#### IV.7 Patañjali's *yoga-sūtras* – *Aṣṭāṅgayoga*

Patanjali's *Aṣṭāṅgayoga* (Eight limbs of yoga) to be followed in practice, is what is called *Rājayoga* as per Swami. These *Aṣṭāṅgayoga* (*yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*) are Character Building tools. Out of these, first five have been denoted as external by the commentators, whereas as, next three i.e., *dhāraṇā*, *dhyāna* and *samādhi* are of internal nature. Most of the commentators have opined that these eightfold constituents of *yoga* are not exclusive but interwoven. Swami Vivekananda emphasizes that these eightfold constituents are to be paid special attention in *Rājayoga* by the students. The meaning, significance and practicing of each are given below, however their modus operandi is not necessarily as exactly quoted by Swami and some liberty has been taken to add certain practical aspects, which are subject to correction and modification.

For selection of place and posture for *yogāsana* and *prāṇāyāma* – Swami recommends, select clean, calm and serene environment and adopt the one of the comfortable *āsana* (seat) and practice rhythmic breathing for about three minutes followed by the prayer or *śāntimantra*. To begin with the *yogāsana*, start with easy posture of *asana* in which one can remain for long time. It could be *Padmāsana*, *Vajrāsana*, *Sukhāsana*. In fact, all organs of the body can be exercised, controlled and activated including heart, lungs progressively through the varied posture of *Asanas*. The most important posture which has to be taken care off is spinal column which has to be free, erect and in straight line. Progressively practice of other *asanas* as prescribed in *Haṭhayoga*.

- (a) *Prāṇāyāma* – To begin with, start the *pranayama* with *Bhasrikā* and *Anuloma Viloma*– Baba Ramdev pattern (Baba Ramdev is an accomplished *Yogācārya*, who conducts the mass programs on yoga which are widely available on internet and other media) for fifteen days or month, for three to four times a day, at the interval of four to five hours having each session of fifteen minutes. In one of his lectures at Los angles, Swami Vivekananda clarifies. “The breathing exercises, called *Pranayama*, bring about regulation of breathing, rhythmic action of the *Prāṇa*. When *Prana* is working rhythmically, everything works properly.”<sup>6</sup> Here *Prana* is implied as force and energy so important in functioning of body and mind of the individual. There is also variation

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<sup>6</sup> CSVN – V 2, S1, C 3, P 40 & 41

in *prāṇamaya*, depending upon the varied school of thoughts, namely *Vibhāgīya*, *Mudra*, *Mahad*, *Sudarśanakriyā* and so on. The *Sādhaka* has to ultimately settle down as per his/her choice, inclination and interest, after having been learnt and practiced under the competent *Yogācārya*.

- (b) Follow the five constituents of *Yama* – *Ahiṃsa*, *Satya* (truth), *Asteyaḥ*, *Brahmacarya* and *Aparigraha*. These constituents are explained, deliberated and available in number of commentaries on *yogaśāstras*.
- (c) Follow the five constituents of *Niyama* – *śauca*, *santoṣa*, *Tapahs*, *Svādhyāya* and *Īśvarapraṇidhānam*. These constituents are also extensively explained, deliberated and available in number of books on yoga.
- (d) *Pratyāhāra* – Dictionary meaning of *pratyāhāra* is drawing back or restraining of sense organs. This aspect of Character Building has been widely discussed in earlier chapters. Swami elucidate this, with an example. The child is admonished by parents and elders when he steals the object of pleasure but they do not educate him. They even further reprimand him that if he repeats this act, he will become thief or a person with bad character in future life. Natural instinct of sensual pleasures is related to mind, which prompts the child to steal hence training and controlling mind is one of the important aspects of CB which should start at an early age.
- (e) *Dhāraṇā* – The aphorism giving eight constituents of *aṣṭāṅgayoga* does not elaborate as to what is exactly meant by *Dhāraṇā* and how it has to be practiced. Even the commentators on Patanjali's *Yogasūtra*, have given their views based on their wisdom and the meaning derived from Sanskrit word *Dhāraṇā*. The dictionary meaning of *Dharana* ranges from the act of holding, bearing, supporting to memory, collected mind, fortitude, firmness and so on. Being part of *Yoga* and the factor of augmenting personality, it can be construed as Concentration of mental faculty on task, mentally and physically. The concentration ability can be practiced by varied methods advocated by *Yogācārya*. For example, Swami suggests concentration of mind on heart, visualizing it as beautiful lotus. Some *Yogis* advocates, concentrating on one the center of *suṣumṇā*, located at mid center of forehead, where third eye of Shiva resides. The first five elements of *Aṣṭāṅgayoga* are included in *Samādhipāda* whereas next three are starting with *Dharana* are included in *Vibhūtipāda*, indicating the higher level of these three constituents. Never the less, *Dharana* and *Dhyana* are prerequisites of *Samadhi*.
- (f) *Dhyāna* – State of *Dhāraṇā* is carried forward into *Dhyāna*, with mind achieving tranquility and calmness to be in conscious/subconscious stage is *dhyana*. The *Sādhaka*

remaining for some time, say ten to fifteen minutes in this state can be said to have achieved *Dhyana*. There are large number school of thoughts and procedural methods recommended by the *Yogacārya* based on their knowledge, experience and practice, which can be adopted by *Sādhaka* to begin with, and firm on to the one, based on his own experience. Swami Vivekananda explains that through power of meditational the scientific facts are discovered today. Therefore, the practice of meditation is the great scientific method of knowledge. This hypothesis is worth experimenting in the case of Students. The greatest scientific invention especially by western world are likely to be attributed to concentration and dedication with which the Scientist devote their energy to the cause.

- (g) *Samādhi* – *Samādhi* is last stage of *Aṣṭāṅgayoga* which is again continuation of *dharana* and *dhyana*, where *Sādhaka* is in natural state, neither concentrating nor hankering for the object of concentration. *Sādhaka* remains in conscious or subconscious state. This state can neither be described nor explained but individual has to experience it. *Yogacārya* can guide, however the subject is complex, mystical, intriguing and requires dedication hence beyond the scope of this study.

The Swami has comprehensibly dealt with Patañjali's *yogasūtras* and the relevant extract related to Character Building appear at appropriate places in the thesis. It is sufficed to say at this stage that regular practice of *Aṣṭāṅgayoga* leads to the making of perfect individual. Even Swami proclaims "The greatest help to spiritual life is meditation (*Dhyāna*)."<sup>7</sup>

#### IV.8 Bhakti yoga

Though all along the emphasis is on *Karmayoga* and *Jñāna yoga* being allotted the highest path by all but the Bhakti yoga which assumes the intense love and devotion towards the goal is a base of all achievement. Swami Vivekananda declares that "There is not really so much difference between knowledge (*jñana*) and love (*bhakti*) as people sometimes imagine. We shall see as we go on, that in the end they converge and meet at the same point."<sup>8</sup>

The Character Development can be summed up in Swami's word as "It is not given to all of us to be harmonious in building up our character in this life: yet we know the character is the noblest type in which all these three – knowledge, love and yoga are harmoniously fused."<sup>9</sup>

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<sup>7</sup> CSVN, V 2, S 1, C 3, P 46.

<sup>8</sup> SVN, V 3, S 2, C 1, P 44.

<sup>9</sup> CSVN, V 3, S 2, C 1, P 45.

#### IV.8.1 Love the catalyst of *bhakti*

Swami Vivekananda elaborates on Saint Ramanuja's thought on Bhakti and recounts the following attributes for getting intense love of *Sādhaka* on the path of Bhakti.

*Viveka* (discretionary power)

- (a) *Vimoka* (Freedom from desire)
- (b) *Abhyāsa* (regular practice and assimilation techniques)
- (c) *SamGītā* (music)
- (d) *Kriyā* (the action)
  - (i) Study.
  - (ii) Worship.
  - (iii) Duty to our forefathers.
  - (iv) Duty towards human beings.
- (f) *Kalyāṇa* (purity and whole lot of attributes like *ārjava*, *Dayā*, *Ahimsā* and *Dāna*.)
- (g) *Anavasāda* (Cheerfulness).

All the attributes are repetition except Music and Cheerfulness which are otherwise also supportive elements for happiness in life. The most important point to be brought here is that, all the three paths are required to be practiced for the success and adopted as per the *Sādhaka*'s inherent ability. These paths are important for everybody i.e., for students, house holders, professional, and politician and off course for *Sādhaka* who has renounced this worldly life. The best sequence of path to be followed is *Bhakti* ↔ *Karma* ↔ *Jñāna*. The bidirectional arrow indicates the combination of all three paths. For example, take Spirituality, it is the base for all the paths. Moreover, the parameter would differ for each one, depending upon the ultimate goal. Like *Arjava* will differ for the Soldier going for the battle, a Sportsman playing for his team, a Politician for his country and *Sannyasi* for reaching towards his destination.

#### IV.8.2 Populous of India who are on the path of *bhakti*

Large population of village folks in India naturally follows the path as per their customs and upbringing. Music in the form of chorus, *Bhajans* (Enjoying and singing while worshiping the God in his praise and his benevolent virtues), hymns and prayers sang during religious event and festivals, where in *Bhakta* gets in to trance, totally enveloped in love, by dancing and gyrating during their journey, to the religious shrine or in front of their *Iṣṭadevatā*. This is normally followed by discourse by regional *Dharmic Guru* where Indian philosophical

teaching to the *Sādhaka* is given in most recitative manner in the form of stories from scriptures, *puranas* and praise of local saints in *prākṛit* language. In Maharashtra a learned *Kirtankar* (a respected, knowledgeable and religious person who has command over local language together with music as an ability.) is invited on special occasion to perform at the temple or communal gathering who enacts with his accomplishment on the topics of spirituality, mythology or even on the issues of Social and political subjects. The *Bhaktas* are normally small-scale farmers, farm laborers and village artisans, including ladies and families who generally devote themselves in this activity after their daily routine and early dinner, at the village temple or during pilgrimage to the far-off worshiping deities. This followed during the lean period of their professional duty or during regional festive occasion.

*Varkaries* (Devotees) from all over Maharashtra set off on walking to the famous shrine Vitthala and Rukmai (a famous shrine having deity of Vitthala an incarnation of God Vishnu) on *Aṣāḍha Ekādaśī* (on the first day of month *Aṣāḍha* according to the Indian Lunar calendar) to Pandharpura (A famous shrine located in Maharashtra). They are driven by their unflinching faith and love for the God so that thirst, hunger and other discomfort does not affect them, except total dedication to the service of their idol of worship. They are very simple soul already having most of the attributes of *Bhakti* but lack formal education, concept of sanitation and hygiene and have an abject poverty. Such vast population who already possess the pre requisite of Character are required to be motivated and trained for Nation building. Any amount of gratis, in the form of money, food grain, and subsidized facilities are not ultimately going to uplift them and strong strategy is required for bring them up, for their welfare and in the National interest. This is what is exactly is expected from the youth today who otherwise are well equipped but lack the yogic training to carry out this task. This is where Character Building will play a major role. *Jñāneśwari* (a treatise in *prākṛit* Marathi language based on *Bhagavadgītā*) written by Saint Jñāneśwara (A legendary saint of 7<sup>th</sup> A D having a *karmabhūmi* at Alandi, near Pune in Maharashtra state, India) for the regional populace is a master piece itself where lot of research scholars have earned Doctorate of Philosophy but poor village folks are more or less in the same substandard in the state poverty and ignorance or even some are spoiled because of the Urban influence.

#### **IV.9 Jñānayoga**

Talking about necessity of religious following in general and specific to the *Sanātana Dharma*, Swami Vivekananda recounts that ordinary man having no religious background, finding pleasure in everything which is external and materialistic, the racial degradation is certainty.

He emphasizes, that rise of nation comes with the increase in number of men having the desire for values otherwise downfall with materialistic outlook is certainty. He says “That is to say, the mainspring of the strength of every race lies in its spirituality, and death of that race begins the day that spirituality wanes and materialism gains ground.”<sup>10</sup> To prevent this onslaught, the Character Building with true religious following is the only answer.

#### **IV.10 Demonstration of practical Vedanta with some examples**

Swami has dealt with number of Character-Building aspects in much elaborative, eloquent and convincing manner. These are required to be brought to the notice, conveyed and taught to the students. Though the virtues for Character Building are repeated, their practical significance is important for implementation. Swami starts off with a statement that Vedanta is not just philosophy but these doctrines are required to be followed in every day’s life. “Vedanta philosophy is not outcome of meditation in the forest only, but the very best parts of it were thought out and expressed by brain which were busiest in the everyday affairs of life.”<sup>11</sup> Four lectures were delivered by Swami Vivekananda in London between 10<sup>th</sup> to 18<sup>th</sup> November 1896 on the topic of ‘Practical Vedanta’ they are covered in Volume 2 of CSVN. Some aspects on Character Building from these lectures are covered in succeeding paragraphs.

##### **IV.10.1 Control of anger**

Swami proclaims that one of the greatest enemies of mankind is Anger, hatred and other sensual pleasure, which are required to be controlled by inculcating good Character-Building habits. He says “The man who gives way to anger, or hatred, or any other passion, cannot work; he only breaks himself to pieces, and does nothing practical. It is calm, forgiving, equable, well-balanced mind that does greatest amount of work.”<sup>12</sup>

##### **IV.10.2 Passion and no time syndrome**

The student has to judiciously exercise their mind, especially in the matter of passion. Passion for Arts and crafts, music and listening habits, appreciation of beauty in general and nature in particular, enjoying natural fragrances and environment, liking for good *Sātvika* food; affectionate and pleasant contact, like mother and child or feeling of warmth, compassion and

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<sup>10</sup>CSVN, V 2, S 2, C 6, P 75.

<sup>11</sup> CSVN, V 2, S 3, C 21, P 296.

<sup>12</sup> CSVN, V 2, S 3, C 21, P 297

blessing generated through contact, are all welcome. Most of us complain that there is no time for these relaxation, entertaining and fruitful activities, which is a myth. Though these are known and accepted but one can never find those clearly stated in any of the religious treatise or books. Who would not like basking in Sun, enjoying the Moonlit night and ecstasy of drenching in shower, waterfall and rain? And why not? These pleasantries are no doubt beautifully portrayed in Sanskrit *Sāhitya*, though viewed with a pinch of salt by some traditionalist.

#### **IV.10.3 Save the energy and time**

If you switch on most of the TV News channels, they are mostly engaged on so called debate on issues of National importance, with so called experts from political parties, reporters and head or representatives of religious, defense, finance and others depending on topic. What they are discussing is hardly audible with each one making point, trying to rise his pitch than their adversaries with anchor not able to conduct the proceeding in smooth manner. Similar situation is witnessed even in family and social gathering. Now what this has to do with Character Building? Constructive criticism is always welcome and that too, if critic participate in the process of improvement, otherwise it is wastage of energy and time as Swami says. “Criticism and condemnation are a vane way of spending our energies, for in the long run we come to learn that all are seeing the same thing, are more or less approaching the same ideal, and most of our differences are merely differences of expressions.”<sup>13</sup>

#### **IV 10.4 Fearlessness, confident disposition and strong conviction**

Under the heading of ‘Practical Vedanta’ Swami covers the other Character-Building aspects like, one should never consider himself weak, as most of fearful ideas are grilled into the brain of a child. Inculcate *Vivek* by discriminating between right and wrong. Like love is truth and hatred is false. Love as already discussed as a great binding force especially when we as an Indian proclaim that it is a Nation known for its Unity in Diversity. Learning of Sanskrit itself is one of the essential requirements for Character Building.

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<sup>13</sup>CSVN, V 2, S 2, C 1, P 303



#### IV.10.5 Concentration

Concentration is one the important virtue in Character Building, especially for Students for their studies. A special attention is required by all concerned to guide the child for its development. Sanskrit literature and traditional practices encourage development of this. Swami Vivekananda has also emphasized this and he advises the development of concentration through the yogic practices. His views together with traditional practices followed for development of concentration are given below. Development of Concentration is not overnight process. *Yogic* practices envisaged in *Asṭāṅgayoga* and adoption of *Sātvika* life style in all walks of life is essential. *Dhāraṇā* and *dhyāna* are the two primary aspects which help in Concentration. Following are important points which are suggested especially for the students before any activities related to academic study, research or presentation are undertaken.

- (a) The practice of concentration can be started at the earliest for a child for correct breathing and posture, followed by prayer for invocation of God/Goddess of knowledge and few minutes of *Dhāraṇā* and *Dhyāna* before the study. (This is just concentration in performance of studies. The regular practice of *Asṭāṅgayoga* as daily ritual is different where student undertakes the practice of *yogāsana*, *prāṇāyāma*, *dhāraṇā* and *dhyāna*.)
- (b) Posture with straight spinal column having natural curvature and weight supported by framework of ribs, without stress and comfortable seating is recommended. Concentration is mainly reciprocal action between body which is gross and mind which is fine. Hence it is best to have comfortable body position and breathing to begin with. This way one can get the governance of nerve center- the mind.
- (c) Concentration is mainly sensory which is achieved in various way like listening to music, scenic and beautiful ambience or any other means but controlling mind for study is recommended in most scientific way as suggested above.
- (d) Best time for the study is generally specified as *Brahmasamaya* (early morning). This aspect will be further elaborated and clarified. Swami lays emphasis on perfect morality and concludes that no knowledge of any science can be had without concentration on the subject.

#### IV.10.6 Unflinching faith – *Śraddhā*

Swami Vivekananda was extremely fond of Story of Nachiketā covered in *Kāthopaniṣad* and use to frequently elaborate on the aspect of *Śraddhā* in his discourse and talks. He emphasized the word is almost not translatable and use to clarify the meaning and its applicability in

Character Building. The qualities of Self Confidence, Fearlessness, Courage, love for truth, firm Determination and so on of Nachiketā was always sighted by him as an ideal virtue for man making.

#### IV.11 Education

- (a) Written by Swami Vivekananda from Chicago, USA, to H.H. Maharaja of Mysore, India during June 1894. “The only service to be done for our lower class is to give them education, *to develop their lost individuality.*” And “Supposing even your highness opens a free school in every village, still it would do no good, for the poverty in India is such that the poor boys rather go to help their fathers in the fields, or otherwise try to make living than come to school. Now if mountain does not come to Mohammed, Mohammad must go to the mountain.”<sup>14</sup>
- (b) Written to Shrimati Goshal, Editor, Bharti, from Darjeeling on 24<sup>th</sup> April 1897. (Translated from Bengali) on the subject of ‘The education that India needs’ “The chief cause of India’s ruin has been the monopolizing the whole education and intelligence of the land, by dint of pride and royal found authority among the handful of men.” and “अज्ञाश्रद्धाधनश्च संशयात्मा विनश्यति।”<sup>15</sup> The Ignorant and not knowledgeable who are governing educational policies having no confidence in themselves, run the country towards destruction and chaos. “There are thousands of unselfish, kind-hearted men in our country who have renounced everything. In the same way as they travel about and give religious instruction without any remuneration, so at least half of them can be trained as teachers or bearer of such education as we need most. For that, we want first of all a center in the capital of each presidency, from whence to spread slowly though out whole of India. Two centers have recently have been started in Madras and Calcutta; there is hope of more soon. Then the greater part of the education to the poor should be given orally, time is not yet ripe for school. Gradually in these main centers taught agriculture, industry etc., and workshop will be established for furtherance of arts.”<sup>16</sup> Though times have changed since Swami made this statement. These unselfish men have become part of the organized institution and some of organization even run the

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<sup>14</sup> CSVN, V 4, C 3, S 37, P 369 and CSVN, V 4, C 3 S 37, P 370.

<sup>15</sup> CSVN, V 4, C 5, S 55, P 479 and CSVN, V 4, C 5 P 499.

<sup>16</sup> CSVN, V 4, S 5, C 55, P 500.

schools for children. But no issue, their expertise can still be harnessed especially in the area of Spirituality, whereas the skill-based workshops can be given by traditional and organized industry, and service sectors. There are number of important issues to which Swami Vivekananda has drawn attention and offered a solution to bring back the derailed Education policy and reestablished it. Now that the new educational policy is on anvil, the authorities should look into the valuable input from this saintly personality so that it is laid on sound foundation. These important points which are emerging from his above statements are given below as a sample.

- (a) Education is the only solution.
- (b) Decentralization of Education.
- (c) Establishment of Centers for education.
- (d) Impart Skill based training.
- (e) Emphasis on Teachers training.
- (f) Skilled based education through workshops.

#### **IV.11.1 The spiritual and academic teacher**

One of the important issues of Character Building has been stated by Swami Vivekananda on the subject of 'The Teacher of Spirituality' under the heading of Bhakti Yoga. This aspect is equally applicable for 'Teacher and Student' in an academic field. In fact, it can be further substantiated that teacher must have spiritual background, apart from his/her knowledge and skill of chosen subject. The important point related to 'Teacher- Student' as stated by Swami are listed below.

- (a) The teacher must have power of transmitting knowledge and the student must be fit to receive it. The teacher must know the secret of the scriptures. The spirit of the scriptures. No text torturing (lengthy and complex, full of twist and turns). Leave this counting of leaves and twigs and note taking to others. Let us eat the mangoes.
- (b) The teacher should have Purity, a real thirst after knowledge and perseverance. He should be Sinless. Personality of teacher should be exemplary. In fact development of Personality and Character development are same but Swami has preferred Personality word, though Character has been always included in his thought process.
- (c) The personality and Character of a teacher should beyond any doubt. Though Swami has opined that teacher having an intellectual strength can impart academic knowledge but spiritual knowledge can only be transmitted by teacher of the purity of soul. It is

felt that this opinion is questionable as academicians also must have all attributes of *Guru*.

- (d) The motive of teacher should be clear. It is implied that teaching should not be with an ulterior motive, for name or fame or for any other except with love, dedication and under excellent '*Guru-śiṣya*' relationship.

Swami has stated that teacher of academic field may be of any Character and Spiritual teacher must have purity but not so with intellectual academic teacher. This statement is questionable and it is felt that normal teacher should also be of spiritual background, otherwise the position of academic profession itself is in jeopardy.

Quality of *Guru* (teacher) is very well spelled out in Sanskrit literature and it is matter of research and the compilation as this aspect is closely related to Character Building. It is of matter serious concern as most of academicians complain that quality of teacher in general is substandard.

#### **IV.12 Epistle**

Swami had a prolific energy to convey his thoughts through correspondence to his disciples, the ruling princes and kings, admirers, Bangla populace and media on varied subjects ranging from Vedanta, education, his mission, travelogue, welfare activities and so on. More than 400 such letters are covered in three series under the heading of 'Epistle' in Volume 6, 7, and 8 of CSVN. One of the extracts of these correspondence is given below to demonstrate the literary mastery of Swami Vivekananda.

##### **IV.12.1 Expressing his gratitude**

Swami Vivekananda expressing his gratitude to H. H. the Maharaja of Khetri from America during 1894 writes "The Oriental hyperbole" alone expresses the depth of Oriental gratitude – "If the Indian Ocean were an inkstand, the highest mountain of the Himalaya the pen, the earth the scroll and time itself the writer."<sup>17</sup> (Adopted from *Śivamahimnastotram*).

#### **IV.13 India's message to the world**

Swami Vivekananda has left behind a treasure of knowledge in the form of written notes, Epistle and documented material in English and Bengali language. Moreover, other recorded material are available in the form of lectures, discourses and question/answers with his

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<sup>17</sup>CSVN, V 6, S 4, C 1, P 270.

disciples and acquainted people. These are rich source material for research as well as guidelines for National development. One of his comments on fanaticism and other aspects as examples are given below.

#### **IV 13.1 Fanaticism**

“In ninety cases out of hundred, fanatics must have bad livers, or they are dyspeptics, or some way diseased. By degrees even physicians will find out that fanaticism is kind of disease. And “A fanatic is fanatic simply he expects to get something for himself in return.”<sup>18</sup> Fanaticism especially related to religious cult, political affiliation and racial dominance is a worst global disease, giving rise to terrorism and criminalization. The same can only be eradicated by right education and character development.

#### **IV 13.2 Unity in diversity**

Swami Vivekananda wrote to Maharaja of Khetri from America as replay to his appreciation on the grand success at the Parliament of Religion, Chicago. Few extracts from this reply are quoted below.

- (i) “So, in a restricted sense on our own earth, differentiation and its marked inevitable counterpart, this struggle towards homogeneity, must remain as long as human race shall remain as such, creating strongly marked peculiarities between the ethnic divisions, sub-races and even down to individuals in all parts of world.”<sup>19</sup>
- (ii) “In religion lies the vitality of India, and so long as the Hindu race does not forget the great heritage of their forefather, there is no power on earth to destroy them.”<sup>20</sup>

#### **IV.14 Notes**

In the Section 31, volume 4, of CSVN under the heading ‘INDIA’S MESSAGE TO THE WORLD’ a manuscript of 42 short notes jotted down by Swami Vivekananda are given. These notes are in the Bullet form with some introduction. This manuscript was in an all certainty an unfinished work of Swami and is a rich source of material for research and expansion especially for Character and Nation build up. Swami Vivekananda had probably in mind to expand these

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<sup>18</sup> CSVN, V 5, C 3, S 13, P 248. And CSVN, V 5, C 3, S 13, P 248

<sup>19</sup> CSVN, V 4, C 3, S 33, P 330.

<sup>20</sup> CSVN, V 4, C 3, S 33, P 332.

notes for the benefit of National development. Some of his short notes which deals with language, racial problem and Vedanta is reproduced here for the attention of all.

#### IV 14.1 Language issue

(a) National integration is one of the important agenda before India. Swami Vivekananda's thoughts assumes the most priority in that direction. Language formula, the governing structure and religion are important issues. One of his notes says "Community of language, government and above all, religion has been power of fusion."<sup>21</sup> Community of language here is probably implied as 'People living together and sharing possessions and responsibility where common language plays an important role'; no elaboration is required for 'Government' and 'Religion' as it simply implies as governance and religious sanctity of the religious cult to which one belongs to. A common language for a Nation is desired but it is difficult proposal for country like India but efforts towards that, will definitely pave the way for National integration.

(b) In another jotted down point Swami says that "A common language would be great desideratum; but the same criticism applies to it, the destruction of the vitality of the existing ones."<sup>22</sup> He had forecasted the hue and cry on this issue which in reality is a myth. In fact, most of the scholars of Sanskrit language like Adi Śaṅkarācārya, Ramanujam, and Madhava right up to recent personality of Pandit Ganapati Sastri who discovered the 13 plays of the great play writer Bhāsa in year 1912, are all from these southern peninsulas hence the protest is mainly by wasted interest for political reason. Even the spread of popularity of Hindi cinema movies in these states is phenomenal. To start with a common Script for all languages as *Devanāgrī*, which is highly researched and phonetically perfect. It can be implemented without destruction of the vitality of original language, script and *Samskṛti*. Moreover, it can be introduced as an option to begin with. Progressive steps then can be taken having long term policy on language as a national priority.

#### IV.14.2 The total solution

Swami has offered a total solution to all problems of the world by proclaiming the following message.

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<sup>21</sup> CSVN, V 4, C 3, S 31, P 316.

<sup>22</sup> CSVN, V 4, C 3, S 31, P 317.

“Just the Sanskrit has been linguistic solution, so the Arya the racial solution. So, the Brahminhood is the solution of the varying degrees of progress and culture as well as that of all social and political problems.”<sup>23</sup> It is something like *Brahmavākya* for Nation which when expanded can offer a solution for most of our problems.

#### **IV.14.3 Vedānta**

The significance of practical *Vedānta* enunciated by Swami has already been covered in para 8 above, however it requires a special treatment for percolating it to all classes and age group. “The principle of Vedanta not only should be preached everywhere in India, but also outside. Our thought must enter in to the make-up of the minds of every nation, not through writings, but through person.”<sup>24</sup> All these points are so relevant that a study center is required to be established for research and implementation.

#### **IV.15 Lectures and Discourses**

The lecture delivered by Swami on January 4, 1900 at Los Angeles, California is reproduced in CSVN, entitled ‘Work and Its secret’, he refers to the BG, and tells us about the work (karma). How relevant is his thoughts, especially as a commentary, interpretation, originality and application which can be seen from the extract drawn and reproduced here? He comments on ‘Weakness’ which is generated by not working constantly and getting attached to the work. He advises to reserve the power of detachment, as an option from everything at will. “Weakness is death. There are hundreds of thousands of microbes surrounding us, but they cannot harm us unless we become weak, until the body is ready and predisposed to receive them. There may be million microbes of misery, floating about us. Never mind! They dare not approach us, they have no power to get hold of us, unless the mind is weakened.”<sup>25</sup>

#### **IV 16 Epilogue of CSVN**

Though title of these eight volumes is ‘Complete Work of Swami Vivekananda’, it only covers the authentic known and recorded glimpse of monumental work and services dedicated by Swami Vivekananda to the world. The main mission of Swami was to motivate youth in Personality Development, Eradicate the poverty and Nation Building. The highlight of topics covered in these Volumes are summarized below.

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<sup>23</sup> CSVN, V 4, C 3, S 31, P 318.

<sup>24</sup> CSVN, V 4, C 3, S 31, P 319

<sup>25</sup> CSVN, V 2, C 1, SS 1, P 13

- (a) Scriptural background in all the endeavor covering and elaborating the main aspects in simple language with additional intellectual inputs. The main topics covered are *Karmayoga, Rājayoga Jñānayoga and Bhaktiyoga*. Patañjali's *Yogasūtra* and Practical *Vedānta*.
- (b) Addresses at the World's Parliament of Religions.
- (c) Lectures and discourses.
- (d) Writing Prose and Poems including translation of prose and poems written in Bengali.
- (e) Interviews, Question and Answers, Conversation and dialogues, Notes on class talks and so on.
- (f) Sayings and Utterances.

#### **IV.17 Swami Chinmayananda (08 May 1916-03 August 1993)**

It is something phenomenal to take up the life and work of Swami Chinmayananda who as a messenger of God Almighty, was just on the horizon of Indian peninsula when Nation was ushered into states of Independence. He was torch bearer for motivation to the younger generation not only in India but Western and Eastern counties on the subject of spirituality and Man making. From the vast literary publication of his treasury and his teaching, some thoughts on Character Building are briefly highlighted.

##### **IV.17.1 Biographical sketch**

Swami Tejomayananda the then Head of Chinmaya Mission, Worldwide, composed a brief biographical sketch of Chinmayananda on the occasion of his birth centenary. Translation of some the verses along with some additional details are reproduced here to acknowledge the great personality of Swami Chinamayanand. One of the stanzas is given below to demonstrate the clarity, brevity and simplicity of this composition.

<sup>26</sup> “लखनऊनगरे शिक्षित चिन्मय  
 विधिभाषाङ्गलविशारद चिन्मय  
 वृत्तपत्रलेखकवर चिन्मय  
 स्वतन्त्रता संग्रामकचिन्मय ॥4॥”

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<sup>26</sup> Tejomayananda, Swami, Chinmaya Mahima, *Tapovan Prasada*, Vol. 53-5, Central chinmaya trust, Chennai, p.13.



- (a) Swami was born at Ernakulum, Kerala state of India and was named as Balakrishna. His father Kuttan and mother Parvati belonged to the prestigious landlord family of Menon and had a traditional Hindu religious background. He lost his mother when he was just in his teens and was brought up lovingly by other ladies of the family.
- (b) His education started in English medium school where he earned proficiency in Malayam and Sanskrit language. As a child he was a loveable having inclination towards *Adhyātmā* and was brought up in traditional *Vedantic* environment. He had a pleasant personality and was good at sports.
- (c) His higher education started at the local nearby college in Kerala in the Science stream, however he at that point of time had no interest or inclination for the science subjects and shifted to **Luknow** and graduated in English literature and Law. He actively participated in India's freedom movement and was imprisoned for the same. In his pre-monastic days, joined the profession of Journalism as Mr. P. B. K. Menon and also contributed by writing articles under pseudonym 'Mr. Tramp'.
- (d) Swami was drawn to Himalayas for his quest for higher and spiritual learning from an accomplished Guru and his life was totally transformed when Sri Swami Sivananda Maharaj initiated him to *Sannyāsa* (Complete renunciation of all worldly matters. Taking celibacy and ceremonial ordination under an accomplished Guru to serve almighty) and studied *Vedānta* as a disciple of Swami Tapovan Maharaj at Uttara kashi. However initially he kept on shuffling between Delhi and Himalayan abode and finally settled in ascetic life by completing his Vedānta study.
- (e) His onward journey is very fascinating, covering the welfare of people especially molding the life of children and youth.
- (f) His Vedantic thoughts flowed through Lectures and Discourses, teaching and publication many books, commentaries on scriptural texts and principal *Upanishads*, booklets, letters and correspondence.
- (g) He had an exemplary administrative skill in establishment of chain of Chinmaya Mission in India and abroad.
- (h) He travelled length and breadth of the country and abroad to spread the message of Almighty and established the centers of learning.

The autobiography of Swami Chinmayananda would run into volume however the above mentioned highlights the personality of this great master in showing the righteous path and shaping the life of innumerable youngsters. His work is being carried forward through Chinmaya Mission and other associated Institutions.

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#### IV.18 Art of Man Making (AMM)

The two volumes of ‘The Art of Man Making’ (AMM) based on BG are the hand book of Character Building. They contain the compilation of 114 talks broadcasted on ‘All India Radio’ (AIR) up to 9<sup>th</sup> Chapter of BG along with some part of 10<sup>th</sup> Chapter, whereas rest of the Nine Chapters up to 18<sup>th</sup> Chapter are compiled based on Discourses of Swami Chinamayananda. These volumes are published during the post-Independence period whereas the Wakeup call of Swami Vivekananda was just before independence. If nation would have paid attention to all these calls in right earnest, the history would have been different, never the less, now at least one should respond to these teaching in all spheres of activities for National development. The complete work of these two volumes being on Man making and most of the aspects having been covered earlier, only selected points bearing insignia of Swami are highlighted to bring out utility of these volumes in Character Building.

##### IV.18.1 Why to study *Gītā*?

In his opening remarks during the talks on AIR Swami States ‘Why study *Gītā*?’ he declares.

- (a) “When determined nation elaborately plans for its own development and progress, apart from its political and economic schemes, it must necessarily look for its own cultural genius in order to impart, mold and polish the character of individuals. The nation building starts with discovery of mental poise and physical dynamism in young intelligent citizens.
- (b) The *Bhagavad-Gītā* is a scripture which tries to integrate the personality of individual student and make him capable of facing dynamically all challenges in life.
- (c) The *Bhagavad-Gītā* not only indicate theories of Hindu way of life but reveals certain definite schemes by which every individual works out his own self-improvement.
- (d) Hence the importance of this great divine song, the *Bhagavad-Gītā*, in rebuilding our nation Development, in the rediscovery of the Bhartiya culture and in the ultimate development and growth of our young nation.”<sup>27</sup>

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<sup>27</sup> Chinmayananda, Swami, *The Art of Man Making*, Vols. 1-2, Central Chinamaya Mission Trust, Mumbai, 2012, p.5

#### IV 18.2 What is the urgency of studying Gītā?

Swami Chinamayananda claims that he has deliberately chosen to address the Nation on necessity of Character Building on the eve of independent India. He further emphasizes that mental rehabilitation process is the central theme of *Gītā* and the revival of nation especially through teenagers is the urgency. This scripture is for them get educated and act. The state of mind of Arjun before the *Mahabharata* war is exhibited and as stated earlier, it is workbook for all and urgency to study and act is expressed as follows.

- (a) “Arjun is represented in the *Bhagavad-Gītā* as an enthusiastic soldier who has reached this benumbing state of utter dejection.
- (b) This state of escapism is detrimental to any great achievement.
- (c) On the whole, Vyāsa the author demonstrates in Arjun the total breaks up of human personality under stress and strain of its own immediate environment.
- (d) The youth of our country are psychologically going through this Arjun state of an inner collapse.
- (e) Their minds corrupted, intellects drooping in despondency, physically they come to live an unholy and unnatural life of excesses and shameless corruption, justifying everything they are doing in sequence of noisy logic. This we find today among the youth around the world.
- (f) This mental rehabilitation is the theme of *Bhagavad Gītā* and our national revival we shall need no other knowledge so urgently as the great secret technique. Hence I claim that *Gītā* is a scripture for the teenagers of the nation.”<sup>28</sup>

#### IV 18.3 Illustrative example of Character Building from BG

- (a) *Bhagavad-Gītā* (BG) 1 - Chapter 1 of BG portrays the magnitude of conflict, the strength of the opposition and despondent state of mighty warrior Arjun. These aspects are important as far as self-evaluation is concerned. To deal with any situation the individual has to assess the magnitude and the scope of the problem. For example, the student who wants to succeed, has to know the syllabus of the subject, his strong and weak points and so on. Similarly, he should be in right state of mind to overcome despondency which might have crept in because of the lack of confidence. If one is fickle minded before going to war then defeat is assured.

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<sup>28</sup> AMM, Part 1, C 2, P 8 to 10.

(b) BG 2 – The second chapter is entitled *Sāmkhyayoga* which really should be dealing with hard core knowledge of *Vedānta* but it is a combination Action and knowledge, obviously to coax Arjun to shed despondency and to take up Arm for betterment of society and justice. It is but natural that when senses come in contact with alluring and sedative objects, the pleasure and pain are experienced, they are impermanent and finite. Just be witness to this mental reaction to remain equipoise and balanced, so as to not get entangled in the whirlpool of *vasana* (good and bad imprints on a mind). Even the greatest and learned personalities have fallen prey to this temptation. The most important topic covered in this chapter is ‘Man of perfection’ which is portrayed by Swami in sub chapter 18 to 23 of AMM.

(c) BG 3 – *Gītā* apart from the offering the central thought of Indian philosophy, emphasizes on *Karma –yoga*. Swami beautifully conveys while highlighting the importance of action covered in this Chapter on *Karmayoga* in this lecture series and are entitled in Sub Chapters of AMM as follows.

- (i) Why Work at All?
- (ii) Work we all must.
- (iii) What Work to Do?
- (iv) Action in *Yajña* Spirit.
- (v) *Yajña* Spirit – A Cosmic Law.
- (vi) Hindu Socialism

Obligatory duties narrated in BG 3 forms the Central theme of Character Building for the *Sādhaka*.

(d) BG 4 – The two most important aspects of Character Building narrated by Swami are worth listening/reading. They are as follows.

- (i) All work undertaken should be performed in *yajna* mode.
- (ii) And the concept of *Avatāra* (incarnation).

(e) BG 5 – The superiority between renunciation (*karmasannyāsāt*) and action (*karmayoga*) done for welfare society is elaborated in this Chapter. Swami affirms that *Karma yoga* is recommended for Arjun being worrier and the man offering justice to his fellow clans. The *Karma yoga* are for the Yogis which includes Student and House holders. Whereas *karmasannyāsa*, though not spelled out in clear terms is meant for Ascetics again for welfare of the society.

(f) BG 6 – The 6<sup>th</sup> Chapter is on *Dhyānayogaḥ*. The aspect of meditation is widely covered elsewhere in this thesis, hence only the catching points so aptly covered by Swami in his talks covered in sub-chapters of AMM are mentioned below.

- (i) Concentration.
- (ii) Master of his destiny.
- (iii) True Yogi.
- (iv) Procedure and effect of meditation.
- (v) The mind can be tamed with meditation.

The lord winds up the chapter in verse BG 6.46 by stating that *Tapasvibhyaḥ adhikaḥ yogī*. *Yogī* is superior to even *Sannyāsī* and *Jhānī* and same is applicable to student and house holder). Swami echoes Vivekananda the same thought in his classical ways “Thus, meditator is nobler than those who practice asceticism, superior to all erudite scholars and also to men of service ‘therefore strive to be true man of meditation *yogī*’.”<sup>29</sup> Scientifically also it is proven that the rest, rhythm and stress-free state is achieved in meditative posture which is beneficial to Cognitive, Heart system and complete body mechanism.

(g) BG 7 – The definition of *jnana* and *vijñāna* differs with each commentator depending on his perception. Swami defines it, as technical knowledge and implementation this philosophy in life. For the purpose of Character Development, it is better, as knowledge and wisdom. Now, how important is this aspect depends on upbringing of the individual. In real life there are many examples, where exceptional genius has been wasted and way led to the path of destruction. The Supreme is the ultimate and he resides in every soul as per the Indian philosophy which is indirectly professed in this Chapter when Lord says, ‘you merge with me and profound those noble qualities for the betterment of mankind.’

(h) BG 8 – This Chapter is entitled *Akṣarabrahmayogaḥ* which in nutshell advises the *Sādhaka* to the ultimate stage of *Brahman*. One of the thought-provoking comments before the verse of BG 8.7 is quoted here, to assimilate the interpretive magnitude by which the Swami has delivered this talk on ‘The Power of Constant Thought’ “Thought is a force and when properly harnessed it can be a power of invincible strength. Thought arises in the mind constantly and trickle out into world around. This is tragic waste of personality vitality. By conscious effort we can train the mind force to flow in chosen

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<sup>29</sup> AMM, Part 1, C 80, P 372.

channels where it can be an irresistible power to acquire and achieve.”<sup>30</sup> Here in this verse *māmanusmara yudhya ca* (Remember Me and fight) can be related to Arjun to take up arm and fight but it is far better to interpret it as, fight against the evil and sensual thoughts which are the prime enemy.

- (i) BG 9 – The secret knowledge conveyed in this 9<sup>th</sup> Chapter though important doesn’t contribute directly to the aspect of Character Building, except that it opens up the corridor for the spirituality and royal path of commitment to the almighty.
- (j) BG 10 – The BG 10.4 & 10.5 brings out qualities originating from almighty and harboring in human beings, they are natural to all human beings. Swami comments “Among qualities enumerated not only noble and virtuous trait of men enumerated, but even the vulgar and animal tendencies are also listed, as pain, death, notoriety and so on.”<sup>31</sup> What is not brought out by any commentator here that men are endowed with natural instinct and it is up to him to adopt the virtuous traits like Patanjali professes ‘*Yogaśchittavrttinirodhaḥ*’
- (k) BG 11 – Swami Chinmayananda describes the 11<sup>th</sup> chapter of *Gītā* for its great excellence as “For its sublime theme and metaphoric revelry, this chapter as has been aptly hailed one of the greatest poems in spiritual literature. As the chapter progresses it clearly reveals that universe is nothing but an expression of time because plurality can exist only in the space and quantum.”<sup>32</sup> The word used ‘metaphoric’ has reveling meaning that the title itself ‘*Viśvarūpdarśana*’ (view or vision of Cosmic galaxy) and statement ‘plurality of space and quantum’ has an interpretive value as -
  - (i) Vast and unfathomable expanse and the marvel of dynamic equilibrium of Universe, has been for the devotees who have explicit faith in Indian philosophical thought. And challenges to the intellectuals who wants to explore the intriguing phenomenon of cosmic mystery.
  - (ii) Experiencing in general the existence and interplay of time, space and energy field in the Cosmos for its, infinitesimal and infinite space and energy field, living and inert objects, with fathomable and immeasurable time element.

The commentary of Swami and his analytical inferences drawn from each the verse of this chapter for Man making is worth studying by those interested in marvel of *Gītā*.

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<sup>30</sup> AMM, C 95, P 435.

<sup>31</sup> AMM, C 114, P 518 & 519.

<sup>32</sup> AMM, V 2, C 125, P21

(I) BG 12 – This chapter of BG though mystical and mystique, brings out the omnipresence, omnipotent and omniscient qualities of almighty. In the process it also dwells on qualities of devotee which are equally applicable to *sādhaka* and student. These are listed below in a Chapter heading of AAM along with some brief notes from the author of the thesis wherever required.

- (i) Traits of True Devotee – Three prerequisites of the man of character are explained as ‘*āvesya*’ (Fix the goal and target), ‘*nityayukta*’ (steadfast) and ‘*sraddha*’ (faith). Swami Chinamayananda’s comments for the Devotee that ‘these qualities are internal constituents of personality and are not exclusive of each other’. It is important that they are equally applicable for the normal student (BG 12.2).
- (ii) Traits of True Seeker – Swami proclaims that the path taken to reach any destination may differ depending upon the intellectual, mental and emotional state of student, however the truth or destination remains unchanged. This appears to be one the essential statement for handling the students and in imbibing creativity, innovation and motivation, depending upon the ingenuity of each candidate (BG 12.3 to 12.5).
- (iii) Four Levels of Practice for Evolution – The four aspects, the student should ensure in studies are concentration, application of knowledge, having constant urge to study and regularity in studies. These aspects are well established and self-explanatory.
- (iv) The Perfect Devotee Portrayed – The last eight verses of BG 12.13 to 12.20, portrays the qualities of Perfect man which have been covered earlier. Swami has grouped them under following headings.

1. Healthy relationship – *Adeveṣṭa* (Hates no creature), *Maitraḥ* (Friendly to all), *karuṇaḥ* (Compassionate towards all), *Nirmama* (Free from attachment), *Nirahaṅkāraḥ* (Free from ego), *Samaduḥkhasukhaḥ* (Balanced in pleasure and pain), *Kṣami* (Forgiving), *Sanṭuṣṭaḥ* (Ever content), *Satataṁ yogī* (Steady in meditation), *Yatātmā* (Self-controlled) and *Dṛḍhaniṣṭaḥ* (Man of firm conviction; *mayyarpita mano budhdhir yo* (dedicated with mind and intellect). (BG 13 and 14)
2. Noble qualities - *Yasmānno dvijate loko lokānno dvijate ca yaḥ* (He is no cause of fear to the world nor he has fear from anybody) and *Harsāmarśa bhayaodvegairmukto* (Free from joy, envy, fear and anxiety); *Anapekṣaḥ*,

*śuchirdakṣa, udāsino, gatavyathāḥ* and *sarvārambhaparityāgī* (Free from wants, pure, alert, unconcerned, untroubled and renouncing all undertakings)

3. Equanimity - *Na hr̥ṣyati, na dveṣṭi, na śocati, na kaṅkṣati* (Stays away from pleasure, not envying, do not grieve and do not indulge in day dreaming or pleasurable thoughts nor carve for desires); *śubhāśubha parityāgī* (Renouncing as well staying away from glamorous and evil events. In short, shedding personal interest irrespective of good or bad happenings).

*Śamaḥ śatrau ca mitre ca tathā mātāpamānayoḥ* (Develop balance personality, by treating foe and friend with equal yard stick; similarly treat respect bestowed and disrespect shown with same indifference); *śītośṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ* (treat cold and heat, joy and sorrow alike; also stay aloof from similar worldly attachments and experiences).

*Tulyanindā stuti, mouni sanyastaḥ yena kena cit* (Always and under all circumstances, treat censure and praise as equal; and be composed and contented); *aniketaḥ, sthira-matiḥ bhaktimān ca* (Also be wandering monk and level minded).

Man with full dedication and unflinching faith is required to follow the above-mentioned qualities for Character Building. They are repeated just because the Swami has grouped them in certain category which is useful in implementation in developing the teaching program in the form stories, audio video aids and giving examples from history and ancient Sanskrit literature. Swami sums up these qualities as “We have here an unmistakable portrayal of the man of perfection. The stated values only reflect the charm of inner personality.”<sup>33</sup>

(i) BG 13 – Swami Chinmayananda explains the importance of the 13<sup>th</sup> chapter of *Gītā* from the point of recapitulating and understanding of views of various *ācāryas* and opinions on varied scriptural aspects, especially related to ‘Knowledge and Thought generation’, as put forward in 7<sup>th</sup> and 8<sup>th</sup> chapter of *Gītā*. In his discourse Swami deals with the concept of ‘Subject-Object’, which are, in a way essential for understanding relationship, he explains “While dissecting and analyzing the subject-

<sup>33</sup> AMM Part 2, S 142, P 130.



object relationship which maintains this delusory world of plurality, the chapter focuses on the principles of ‘*Puruṣa*’ and *prakṛti* or spirit and matter, which broadly denote subject and object.”<sup>34</sup> He further clarifies the concept, by stating that, all that is observed is (object) or *Kṣetra* and the almighty (Seer or subject) is knower of the field is called *Kṣetrajñā*. The twenty attributes given of *jñani* and thirty-five qualities of *Bhakta* enunciated in the 13<sup>th</sup> chapter of BG, have been discussed and elaborated in last chapter of this thesis, they are for the perfection of Character Buildup of individual. These qualities together with the views Swami on the Field and knower are covered in 9 serials 145 to 153 of AMM Part 2, with the glory of the Awakening Knowledge of the Field and Knower of the field.

(m) BG 14 – It has been already been established that as per the Indian philosophical thought, that different personality and character are developed depending upon inheritance and following of three *Guṇās* (Qualities). So also, three *Guṇās* of *Prakṛti* (environment and matter) influence the behavioral pattern of individual. Significance of these three *Guṇās* namely the *Sāttvika*, *Rājasik* and *Tāmasika* on development of Character is an important factor. The three *Guṇās* are born out of *Prakṛti* (matter) which clings to body of the person, whereas the Soul or *Ataman* or *Brahman* which is part the spirit remains unaffected. Swami beautifully explain this concept as -

“Thought by thought, action by action, tendency or *guṇās* thus gets spun out of one’s own reckless indulgence with the world. These self-created tendencies from the past, then govern the prevailing atmosphere in the mind of at any given moment, and determine the in the present quality of one’s behavior in the present.”<sup>35</sup> Swami further on dwells on the symptoms of these *guṇa* as they exhibit through an individual, fruit of action as they are expressed and transcendental (spiritual, mystical and beyond realm of *guṇās*) effects of these are worth studying.

(n) BG 15 – This chapter of BG as the name suggests deals with that the Supreme prevails all over with his quality of imperishable. Keeping aside the deep philosophical significance of this chapter, attaining perfection is a goal of all irrespective of the field in which the person is engaged. These qualities but in the words of Swami are “Free from pride and delusion, victorious over evil attachment, dwelling consistently in the

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<sup>34</sup> AMM Part 2, S 144, P 139.

<sup>35</sup> AMM Part 2, S 155, P 200.

self, their desire having completely retired, freed from the pairs of opposite such as pleasure and pain, the undeluded reach that goal Eternal”<sup>36</sup>. Most of these attributes are self-explanatory, however the one ‘dwelling consistently in the self’ which needs elaboration which swami offers. He explains that the mind directed towards self in contemplation which brings blissful nature and serene state having greater joys than sense world.

- (o) BG 16 – The Chapter 16<sup>th</sup> of *Gītā* describes the virtues of enlightened person and evil qualities of Demonic brute. They are self-explanatory and covered earlier in details. However just to project the clarity with which Swami has glorified the BG for the aspect of ‘Man Making’ can be interpreted with his comments on the verse BG 16.7 “Both the divine influences and evil propensities are present in human nature. Under the irresistible compulsion of these values, when one acts as a member of society, we cannot but have two different types of personalities. Where materialism gains ground at expense of the spiritual worth of life, wantonness and impiety thrives, whether it be in the life of an individual or in the history of nation. If as a community we are vulgar in our value system, naturally the communal life will also be chaotic and mutually destructive in nature.”<sup>37</sup>
- (p) BG 17 – This chapter is widely elaborated and discussed from the point view of highlighting the *Śraddhā* (Faith) as an important factor for Character Building attribute. Let us see what Swami has to comment to motivate the aspiring *Sādhaka* “Faith is that motivate force that rises up spontaneously, to influence individual’s action in a specific way, at all level of his personality. At the intellectual level therefore, faith is a quality of dynamism which propels the individual to act and achieve in any field of endeavor.”<sup>38</sup>
- (q) BG 18 – The Eighteenth chapter of *Gītā* is more or less concluding, covering 78 verses, they are essence of philosophy applicable in every walk of life. Swami Chinmayanada in last Serial 193, Part 2 declares that “Thus in *Bhagvad-Gītā* we have rich integration of science and philosophy. Krishna’s inspiring words contain both the analytical insight

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<sup>36</sup> AMM Part 2, S 163, P 244.

<sup>37</sup> AMM Part 2, S 168, P 276.

<sup>38</sup> AMM Part 2, S 172, P 297.

required of science and the flight of contemplativeness in philosophy making it as an unparalleled scripture especially for the modern man of the technological age.”<sup>39</sup>

#### IV.19 Technique of success

<sup>40</sup> Series of three talks which Swami Chinmayananda delivered at Somaiya College, Bombay, they were published in the Spiritual Monthly of Chinmaya Mission Worldly, Tapovan Prasad in the year 1968, it was republished in the same monthly of September, October and November 2014 as ‘The Challenge Part 1, 2 and 3’ respectively. These lectures reflect the sum total of thoughts of Chinmayananda on Character and Nation Building. The highlight of these talks as far as this thesis is concerned are given below in abridged form.

- (a) Develop a Dynamic Character – Develop the personality where the people get attracted towards you as a centrifugal force.
- (b) Personality reconstruction or Character Building – It is important to develop Character than studies, earning degree or having a good job or profession. These things would come automatically if you have Character. This Character can be cultivated by habit of correct thinking and each one of us has to develop it by himself or herself. Developing good habits and discarding negative habits is called personality reconstruction or Character Building.
- (c) The instrument for developing Character – The instrument through which knowledge is conveyed are mind, vocal cord, hands and legs. These instruments act according to ideas of the intellect and it is mind that executes the action. BG (18.8) The Swami recalls a simile drawn by ancient *ṛṣis* between thoughts and mind with water and river; and beautifully portrays this relationship. If the water is muddy then river is muddy, similarly if thoughts are good then mind is excellent. Thus, flow of thought is mind, like flowing water is called river. The thoughts, habits and *samskaras* has to be well developed so that right actions are executed.
- (d) Build Character to Build Nation – In order to succeed develop power to attract people. National Character is more important than wealth.

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<sup>39</sup> AMM Part 2, S 193, P 414.

<sup>40</sup> Tapovan Prasad a Spiritual Monthly of Chinmaya Mission Worldwide, September, October and November 2014, Vol. 52 No. 9, 10 and 11, ISSN 0971 – 3964, Published by CENTRAL CHINMAYA TRUST, Chennai - 600031,

#### IV.20 The importance karma yoga

Swami Chinmayananda spoke of importance of will power in one of his lectures on karma yoga as follows. “All the action that we see in the world, all the movements in human society, all the works we have around us, is simply the display of thoughts, the manifestation of the will of the man. Machines or instruments, cities, ships or men at war, all these are simply the manifestation of the will of man, and this will be caused by character, and character is manufactured by *karma*. As in karma, so is the manifestation of the will.”<sup>41</sup>

His talks on ‘The Man of Perfection’ covered in the chapter 18 to 23 in the book- The Art of Man Making part I, are exemplary guiding principle from *Gītā*. He covers the Man of perfection under following heading.

- (a) Detachment – His Nature.
- (b) The logic of self-control.
- (c) Benefits of self-control.
- (d) The Tragedy if there’s no self-control.
- (e) Blessing of self-control.
- (f) Secret of self –control.

Though, thoughts of *Gītā* on the subject of Character Building are covered separately, Swami Chinmayananda’s thought on ‘The Man of Perfection’ for ‘Man Making’ will be valuable inputs.

#### IV.21 Shri Aurobindo Ghosh (15 August 1872 to 05 December 1950)

The brief biographical sketch of Sri Aurobindo Ghosh will only be presented to demonstrate the Character-building attributes, which are obvious and not separately deliberated. This is done to save time, space and repetition, without mentioning his voluminous literary work, discourses, lectures, teachings and establishment of centers for learning at Baroda, Pondicherry and other parts of India. He can be described as great patriot, freedom fighter, a scholar, a literary critic, philosopher, a revolutionary, a poet, a yogi, a rishi, roving ambassador and publisher and of all the things, a common human being with earth to down outlook.

##### IV 21.1 Childhood and Family background

His father Dr. K. Ghosh who had a long association with Western world and had a Westernize outlook for all the progress, especially in education field. Aurobindo was born when he had

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just returned from England. Name of his mother was Shrimati Swarnlata Devi. She was beautiful and gracious lady and was known as 'Rose of Rangpur' (Rangpur is a town and district place in East Bengal state). They were reputed family in Rangpur known for their generosity.

#### **IV.22 Education**

Unlike others Aurobindo had Convent education and as a five years Child started his schooling at Loretto School, Darjeeling. Two years later, in 1879, he along with brothers were sent to England for studies. Dr. Ghosh had given strict instruction that Aurobindo should have completely Western education and should not even come to slightest contact with anything Indian. It is an irony of faith and destiny that Aurbindo became the most ardent believer in Indian philosophy as well as dedicated his life and work for his motherland.

##### **IV.22.1 Mastery over European languages**

His brothers studied at school in England whereas Aurbindo was thought at home in Manchester by Reverend and Mrs. Drewett. At this place even at the young age of eleven his poems were published by a local Magazine. In the year 1884 he was admitted to Saint Paul's school in London. The headmaster of the school was so happy with his mastery over Latin language that he decided and encouraged Aurbindo to get proficiency into other European languages such as French, Spanish, Greek, and Latin; and off course for the English language he already had passion.

##### **IV.22.2 Achieving success in adverse conditions**

Dr. Ghose because of his generosity and help to the poor and downtrodden to the local clan of Khulna (town in East Bengal) where he was posted, had curtailed the educational stipend to England and Aurbindo had no winter clothing or proper living accommodation in the biting cold winter of London. For nearly two years, he even did not have square meals and had to skip dinner on number of occasions. Never the less he immersed himself in to the literary domain and was awarded prestigious Butterworth prize for literature and Bedford prize for History. This was followed by earning scholarship to Cambridge. He got admission in Cambridge when he was eighteen-year-old.

#### **IV.23 The turning point in the life of Aurbindo**

Aurbindo's father desired that his son should become ICS officer and accordingly he appeared for ICS when at Cambridge. His performance in ICS competitive examination was excellent, but two events in his life proved to be turning point and he was not destined to become an ICS officer. The first thing happened, that he and his father's view on India started changing towards positive side. Under British rule, suffering and atrocities committed on general population were the main cause. His father started sending paper cuttings to Aurbindo to highlight the condition prevailing in India. The strong wind of freedom movement was also engulfing the Indian peninsula with repercussions being felt at England. So Aurbindo and probably his father decided not to go ahead with ICS. Aurbindo did not appear for horse riding test and disqualified himself to avoid serving as ICS officer under British Government.

Secondly Aurbindo had a chance meeting in London with Maharaja Sayajirao Gaekwad, a ruler and King of erstwhile Baroda state. Maharaja offered him a job in his kingdom for Rs 200/- per month, without knowing the full potential of Aurbindo, but he was getting an ICS qualified officer so easily. Aurbindo happily accepted the offer with view that he was getting an opportunity to return to India.

#### **IV.24 Employment in Baroda**

He was offered a job in survey and settlement department, followed by revenue and Secretariat of Baroda state. He drafted speeches for Maharaja but it is felt that they were not much closer to each other. Aurbindo was thereafter posted as a teacher in French language and later occupied the post of Vice - Principal of Baroda college. He spent most of the time other than his duties, learning Indian Culture and acquiring proficiency in Sanskrit, Hindi, Marathi, Gujarati and even his mother tongue Bengali. His knowledge base expanded with reading and study of Classics Mahabharata, Ramayana; and Kālidāsa, Bhavabūti, Bankim as well as Homer, Dante, Horace and many. This was mainly done at late night under kerosene lamp and in the company of swarming mosquitoes.

Aurbindo's stay at Baroda (now Vadodara) was comparatively for short period from 1894 to 1907 but it had laid foundation for his illustrative career encompassing the activities in the following field.

- (a) Participating in India's freedom movement.
- (b) Spiritual awakening and vision of Infinite.
- (c) Yogic practice for welfare of body, mind and noble deeds.
- (d) Development of Literary talent.

#### **IV.25 Aurobindo's collaborator the mother**

It was in the year 1914 a French couple, Ms. Mirra Richard and Paul Richard who had come from France to Pondicherry met Aurobindo. Paul had come to Pondicherry on some political mission. Mirra (was later known as 'Mother') had been having inward connection with Lord Krishna and immediately realized that Aurobindo had that image and divinity. Aurobindo also accepted her as collaborator and equal and handed over the responsibility of management and guidance of Ashram during 1926, which is now recognized and known as a great center of spiritual endeavor.

The name of Mira is purposely included in the list of legendary personality for Character Building as she was enveloped in Indian philosophical thought. Though brought up in France, she was ardent worshiper of Lord Krishna and follower of Raja – Yoga of Swami Vivekananda. She played Tennis, was fond of music and art of painting, which she nurtured during her stay at Pondicherry. She also visited number of other countries and was most impressed by the culture and heritage of Japan. In 1920 she came to Pondicherry and settled down to be in service of Ashram. She was witness to the event of India acquiring freedom in 1947 and Pondicherry getting merged with India as Union territory in 1954.

#### **IV.26 Major works of Aurobindo**

All the work of Aurobindo were latter on the in the book form. They are on the topic of Yoga, the Ideal human unity, Veda, the Upanisads, essays on *Gītā* and so on, which are great source for drawing aspects and attributes of Character Building.

#### **IV.27 Dream of Aurobindo**

Aurobindo had expressed five dreams just after the India getting Independence which are reproduced below. They are the Dreams of Visionary and self- explanatory. Their significance, applicability and Goble impact is briefly commented to bring out importance in the topic of CB.

- (a) 'The division must go; unity is a must and will be achieve.' Fragmentation of forming a separate entity or state on the basis of language, religion, cast, affiliation and so on was folly. The administrative convenience should have been sole criteria.
- (b) 'Resurgence and liberation of the people of Asia.' The world has witnessed the suffering of the neighboring countries like Tibet and many more on account noncompliance and implementation of the point dreamt by Aurobindo.

- (c) 'World- union.' Self-explanatory. Where role of United Nation Organization on the issues of the conflicts, environment, use outer space and territorial hegemony is questionable.
- (d) 'Growth of spirituality.' Again self –explanatory, where in, world is looking forward to India take a lead and guide.
- (e) 'Raise Higher and larger consciousness of individual perfection and perfect society.' This point is more related to what has been covered so far for the development of perfect man and proliferation of spiritual trend world over.

One can describe the personality of Shri Aurobindo as a scholar, a literary Critic and a philosopher, a revolutionary in freedom movement, a poet, a yogi and rishi. When India got independence, he was 75 years old. He on 05 December 1950, bid farewell to the world, by leaving the responsibility to of full filling his dream of building strong character base amongst the youth for development of National unity and Universal brotherhood.

#### **IV.28 Deepak Chopra M.D.**

Dr. Deepak Chopra has been deliberately chosen as a messiah, as he has not only convincingly popularized Indian philosophical thought, but has proved beyond doubt its applicability, especially in medical and scientific field. The Time magazine selected and recognized him as one of the top 100 Icons and Heroes of the Century, describing him as 'the poet – prophet of alternative medicine.' His popularity and versatility can be seen, by his work of successfully running 'The Chopra Center for Well Being' in La Jolla, California, USA. He has written more than twenty-six books, which has been translated in to thirty-five languages. He has been also a popular contributor to the 'Speaking Tree' a supplement and column of Newspaper 'Times of India'. One of his books entitled 'PERFECT HEALTH' has been selected to draw the attributes of Character Building, which mainly deals with the medical science, yogic practices and Indian philosophical concept for practically implementing and guiding perfect health program. His theory of Quantum mechanical body which deals with that 'the body does not age' is a convincing postulate dealing with the DNA and perfect *smriti* (memory) in body cell, leading to the immortality.

The main thrust area Dr. Deepak Chopra has been medical field with Ayurveda as a core. Moreover, his scientific approach, language and understanding of physiological set up of modern generation, especially the youth community will be of a great asset in shaping the habits and health of a person, which are intimately connected with Character Building. His childhood,



education and background in modern era, was strongly supported with Indian traditional concepts and later on groomed under great master Mahesh Yogi.

#### IV.29 Ayurveda

“Ayurveda comes from two Sanskrit root words, *Āyus*, or ‘life’, and ‘*Veda*’, meaning ‘knowledge’ or ‘science’. Therefore, Ayurveda usually translated as ‘the science of life’. An alternate and more precise would be ‘the knowledge of life span’.”<sup>42</sup> A separate chapter on Ayurveda is required as it is another manual and workbook on Character Building. The most important points as envisaged by Dr. Chopra and relevant for our studies are briefly covered, where as other part is kept aside for another researcher to dwell on it. Ayurveda is again emphasized, that it not only a scientific treatise for medicine but a manual for body and mind, right from when the child is in the womb of a mother till it bids farewell to the world. Srimati Bhawana Somaiya, who was confirmed with the award of Padma shri in 2017 for her book *Keśava: A Magnificent Obsession*, writes in her book that “*Carakasamhitā* says that the crop will harvest best when there is fertile land, rains and good quality seeds, so is it with human life.”<sup>43</sup>

##### IV.29.1 Discover your body type

It has been observed that each individual has unique quality as per built up, looks, nature, and bent of mind. Dr. Chopra calls this as unique blueprint professed by Ayurveda and is known as *prakṛti* or body type. Now this *prakṛti* is identified by the percentage of each *doshas* (it is an Ayurvedic term, dictionary meaning is fault or defect related to disease but more appropriate will be state of constituents of body, something like hormones) inhabiting in individual. *Doshas* are primarily three, designated as *Vāta*, *Pitta* and *Kapha*. Dr. Chopra has designed a simple quiz to identify the body type of each individual. Though in Ayurveda and practicing *Āyurvedācārya*, the methodology may be different depending upon diagnostic criteria, pulse examination and so on. In Ayurveda the body disorder can be treated or prevented by keeping balance of a *prakṛti* or *doshas* in which the individual is molded off. Ayurveda professes that as long as this balance of *dishes* are maintained, not in just body but the mind also gets energized. Dr. Chopra collaborates with this principle and adds “If you start to listen to all these signals that are sent

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<sup>42</sup> PH, C 1, P 11.

<sup>43</sup> Bhawana, Somaiya, *Shaping of the Seed: The Ancient Wisdom of Garbh Sanskar*, Aslan Business Solutions, Mumbai, 2019, P.13.

to you day by day, minute by minute, you will notice that they affect your mood, behavior, perception, tests, talents, attraction to other people, and much more.”<sup>44</sup> His further advices is to restore this balance as quoted in Ayurveda like having proper diet and exercises; and adhering to daily routine, seasonal changes and so on.

#### **IV.31 Conclusion**

Tough the topic of this work is concept of CB based on Sanskrit literature, the liberty has been taken to have a separate chapter on life and work of legendary personality who ware/are not only scholars of Sanskrit scriptural treatises but have lived, practiced and written books to educate and follow the traditional wisdom of Indian culture. They had and have large following and are the messenger of the Almighty, as well as all of them speak the language which is understood by common people. Lot of people wants to learn the Sanskrit for obvious reason for its versatility, grandeur and utilization in various field like spirituality, art, science and culture. It is best to begin the learning Sanskrit from childhood but for the adults! Especially on the subject of Indian philosophical thought and spirit this legendary personality are the best, as picking up classical Sanskrit at advance age is a difficult preposition.

##### **IV.31.1 No need to reinvent the wheel**

The Indian philosophical thoughts and Nation building requirements are so well covered by this legendary personality that no other way is left but to follow them for drawing CB aspects from their life and wok. The only work left is that their messages are implemented through convincing media, in more practical way, with the additional input for changing environment and technology. The broad aspects of CB of these personalities are reproduced below.

- (a) Excellence in Oratory, convincing skill and knowledge of Vedic literature.
- (b) Best administrative and organizing skill.
- (c) Knowledge of Political, Geographical and Cultural-set up of the Indian sub-continent.
- (d) Stories from the Epics told by their mother to Swami Vivekananda and Dr. Deepak Copra
- (e) Importance of Karma yoga, that the task of householder is much more difficult than *Yogi*. For CB, carrying out obligatory duties, daily and occasion-based duties are essential.

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<sup>44</sup> PH, C 2, P35

- (f) Vedanta is not only for ascetics and saints but for house hold person also.
- (g) Learning of Sanskrit itself is one of the essential requirements for Character Building.

#### **IV.31.2 The need of the hour**

Indian population mainly consists of farmers, labor class, and tribal clans. They are very simple soul already having most of the attributes of *Bhakti* but lack formal education, concept of sanitation and hygiene and have an abject poverty. Such vast population who already possess the pre requisite of Character are required to be motivated and trained for Nation building. This is what is exactly is expected from the youth today, who otherwise are well equipped but lack the yogic training to carry out this task.

#### **IV.31 Complete solution**

Swami Vivekananda's thoughts are re-quoted as a complete solution to all issues and problems "Just the Sanskrit has been linguistic solution, so the Arya the racial solution. So, the Brhaminhood is the solution of the varying degrees of progress and culture as well as that of all social and political problems."

#### **IV.31.4 Work-book for Character Building**

The volumes of 'The Complete Works of Swami Vivekananda' and two volumes of The Arts of Man Making of Swami Chinamayananda are the text-book and wok-book for students on the subject of CB.

#### **IV.31.5 Greatness Aurobindo Ghosh**

The greatest virtue to be cultivated and nurtured for CB for everybody, especially for student is to develop reading habit and learning as many languages as possible. Shri Vinoba Bhave, Arbindo and Dr. A J Kalam were of the same opinion. Aurbindo spent most of the time other than his duties, learning Indian Culture and acquiring proficiency in Sanskrit, Hindi, Marathi, Gujarati and even his mother tongue Bengali. His knowledge base expanded with reading and study of Classics *Mahābhārata*, *Rāmāyaṇa*; and *Kālidāsa*, *Bhāvabhūti*, Bankim as well as Homer, Dante, Horace and many.

#### **IV.31.6 Dr. Deepak Chopra - Prophet of alternative medicine.**

The main thrust area Dr. Deepak Chopra has been medical field with Ayurveda as a core. Moreover, his scientific approach, language and understanding of physiological set up of

modern generation, especially the youth community will be of a great asset in shaping the habits and health of a person, which are intimately connected with Character Building. His childhood, education and background in modern era, was strongly supported with Indian traditional concepts and later on groomed under great master Mahesh Yogi.

It is up to us now to us to full fill the dreams of these legendary personality in an earnest way.

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