



CONCEPT OF CHARACTER BUILDING IN SWAMI VIVEKANANDA'S PHILOSOPHY

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ABSTRACT

Swami Vivekananda is a well-known philosopher and educator in the history of Indian education. His ideas and thoughts about education are affected by his life philosophy. Swamiji had a belief in the Vedanta philosophy, which works on a philosophy that human life has an ultimate goal to achieve "solidarity with the Creator." One of Swami Vivekananda's central themes is the issue of developing strong character in young people. Swamiji advocated an education system that was genuinely man-made. Swamiji has placed a high value on celibacy as character development. Celibacy fosters the development of man's intellectual and spiritual powers, as well as the development of man's purity of mind, word, and deed. Character is defined as the repetition of habits. The character is formed by patterns that are repeated to shape the character.

Keywords; Education, Vedanta Philosophy, Celibacy, Character Building

INTRODUCTION

Swami Vivekananda may not have been the primary founder of the modern era, but he was also a great philosopher and practical practitioner of its tendencies. Swami taught the holy lessons of ideology and world peace to the rest of the world, not even India. He hypnotized the world through his personality work and represented India as the world guru through his beautiful, attractive personality. Swami Vivekananda wished to practice such a religion in India through education, which would result in the creation of mindful human beings. There were proponents of such education, which would result in the complete development of all so that we would not be weakened physically, intellectually, or spiritually. For the nation's sake, he desired to develop the younger generation with iron-like strength and a strong mind.

OBJECTIVE OF THE STUDY

1. To critically analyze Swami Vivekananda's relevance to character building.

THEORETICAL FRAMEWORK

Swami Vivekananda began as a spiritual thinker. Religion, like politics, was the foundation of his academic thinking. On this basis, he proposed the concept of ideological nationalism. He gave religion as well as education the foundation of a humanitarian ideology. His goal was to use religion to improve education, society, and politics. Vivekananda clarified equality, responsibility, legal protection, and justice based on Vedanta. He believed that the formation of a nation could be accomplished through person-building and that the shape of character could be achieved through education. As a result, he instituted an education that instilled self-esteem and optimism in everyone. He supported pragmatic education and the development of a desirable character learner.

Any man's character is nothing more than the sum of his tendencies, a total of his mental bent. As pleasure and agony pass before his spirit, it leaves diverse impressions, and the sum of these impressions sum up to make up a man's character. We are the products of our thoughts. Even though it is a hammer strike to the lump of iron, our bodies are firming up to what we want it to be. The significance of words is secondary. Thoughts are alive and well, and they go far. As a result, be careful what you think.

In the formation of character, both good and evil play a role, and misery could be a better teacher than happiness in some scenarios. In most cases, I dare say, it was an agony that taught more than pleasure, starvation that led more than wealth, and lashes that brought out their inner fire far beyond recognition. Who has ever achieved great things after becoming accustomed to living in the lap of luxury, on a bed of flowers, and never crying?

When there is an attachment in the heart, when the storm of grief blows all around, and it appears that light will no longer be visible, when hope and bravery are nearly gone, it is then that the light within gleams in the middle of this vast spiritual tempest

Using the metaphor of a lake for the mind, every ripple, every wave that rises in mind, when it subsides, leaves a mark and the chance of that wave coming out again in the future. Every action we take, every bodily movement, every idea we have, has such an effect that, while not visible on the surface, is strong enough to even work near the ground, subconsciously. The aggregate of these mental impulses determines who we are at any given time. The aggregate of these perceptions determines each man's character. If positive impressions prevail, the character will improve; if negative impressions prevail, the character will deteriorate.

Whenever a man has done immensely good work, he thinks so many positive thoughts that he has an unstoppable desire to do the right things. Although if he desires to do evil, his mind will prevent him from doing so as the sum of his trends. Positive trends ultimately influence him. When this occurs, a person's good character is known to have been established. If you truly want to measure a man's character, go beyond his amazing performances. Observe a person performing their everyday actions; these are the things that would reveal the true nature of a great man. Even the humblest of human beings can be roused to greatness by significant events. Still, he is the only truly great man whose character is constantly magnificent, the same wherever he goes.

When a significant percentage of such impressions are retained in mind, they form a habit. It is reflected as "habit is second nature," but it is also first nature, and everything that we become is the result of our habits. It gives us comfort, seeing as, if it's just a habit, we can unmake or make it any time. The only way out of bad habits is by adopting good habits. All bad habits leave their marks must be controlled by good habits. Keep on going to do well, to think a divine thought incessantly; that is the only way to diminish base impressions. Never say a man is hopeless because his habits and character can be changed and replaced with better and new ones. Characters are formed with repetitive habits, and only excellent and regular habits can make up for a man's character.

SOME PRINCIPAL VIRTUES OF CHARACTER

Faith, faith, faith in ourselves, faith in God—this is the key to greatness.

Teach yourself, teach everyone his true nature, and watch how the sleeping soul emerges. When this sleeping soul is awakened to self-conscious actions, power, glory, goodness, purity, and all that is outstanding will come.

Truth, purity, and selflessness—wherever these are found, no energy beneath the sun can crush the possessor. With these, a single person can face the entire universe in opposition.

Capacity and manliness are virtues; selfishness and weakness are sins. Dependence is a sin, while autonomy is a virtue. Loving others is a virtue; hating others is a sin; belief in God and oneself is a virtue; doubt is a sin.

Money, name, and fame do not expect to be paid, nor does learning. The joy further pays; this is a character that pierces through the most impenetrable obstacles of difficulty. Love never fails, and love will always conquer. Do you care about your neighbors? If this is the case, you are unstoppable. It is a character that pays off in every situation.

CONCLUSION

Swamiji has stated that the harmonious development of one's personality is a significant purpose of education. Personality, according to him, is the sum of an individual's impressions made by words, thoughts, intellect, virtues, body, spirituality, and personal magnetism on the one hand, and personal magnetism on the other. He says that when it comes to generating an impact, words and thoughts account for only a third of the equation, while the man accounts for the other two-thirds. And the development of personality can be accelerated with the right setting.

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