



Value of Moral Education with Special Reference to the 'Nitiśataka'

Dr.Nurima Yeasmin

Assistant Professor

Sanskrit Sahitya

KBVSAS University

Nalbari, Assam, India

Abstract

Education in India is primarily the responsibility of the states. Diversity rather than uniformity characterizes the curricula, among other things, of these state school systems. Very few of the states have provided for moral education as a subject of study in their schools, although the importance of moral education is generally appreciated. As is the case with all the Sanskrit poets, Bharṭṛhari also bows his head to the most exalted spirit at the beginning of his 'Nitiśataka.' Bharṭṛhari in his Nitiśataka, discussed about moral education. This paper presents an account of value of moral education with special reference to the Nitiśataka.

What is Moral education ?

Moral education is basically a training which shows us the right and wrong way of life .Being honest, just legitimate, accommodative, generous, to share love and care, show consideration and sensitivity are basic principles of moral education. It is more of a practice which enriches the way of our lifestyle

Moral education can be rendered at home, school, by tutors, elders and parents. It is the best taught by practicing what is right and just in front of the kids. It is an education for all and can be done at each and every time. It is not limited by geographical boundaries and skilled trainers. It is best taught by shown practical examples.

Importance of Moral Education

The word moral comes from the Latin root 'mos','moris' and the meaning is the code or customs of a people, the social glue that defines how individuals should live together. Moral values are values that express ideas about the good life. As such, concern for the moral virtues, such as honesty, responsibility and respect for others is the domain of moral education.

Education is completed only when it leads all round development of individual, which encompasses not only mental but also moral development. Moral education influences the social thinking of the individual and make them ready to take a right decision. Moral education is important as it teaches diversity, tolerance, mutual respect and pluralistic value.

Moral or value education may be considered as the solution for all types of problems of the society Moral education implies that education which is directly related with moral, social, cultural and spiritual values. At the practical level, moral education refers to a deliberately planned education aimed at development of proper values, attitudes emotions and skills for holistic development of students. Moral education should be regarded essentially an education for becoming and self exceeding. It will not only provide information on moral values to the students, but also for enabling them to grow into human beings and transcend narrowness, selfishness and partial ideas and attitudes. Value of moral education provides a natural setting for an application of knowledge and basic skill for developing



human values. The term 'Value' comes from the Latin word 'Valere' which means 'to be worth' or 'to be strong'. As per dictionary, the term 'Value' means relative worth, utility of importance, degree of excellence, quality, intrinsically valuable. The word 'moral' means concerned with what is right or wrong or having a high standard of behavior that is considered good and right by most people. Need of moral education may be highlighted in the following way :

- Moral education helps in formation of society appropriate character of the students.
- Moral education also helps in developing morally sound personality of the students.
- Democratic and secular outlook and attitude can also be developed through moral education.
- Moral education also helps in giving a shape of broad mentality of the students.
- Moral education ensures cultural enrichment.
- Moral education helps in creating smooth social interactions, unity, social cohesion and social progress.
- Above all moral education helps the students to discriminate between the 'truth' and 'false', 'good' and 'evil' as well as ideal and actual.

Moral education should be made an integral part of each stage of education i.e. primary, secondary and tertiary. Moral education should not be confined to a particular stage of education.

It is needless to say that education or learning is what helps a man leading to perfection. Education helps people to grow mentally so that one can opt for the right path which would guide people for being a true human being. Education without ethics is therefore, in no way, lead to excellence. Sanskrit texts are full of ethical statements or sayings which can lead people for attaining the four fold aims i.e. dharma, artha, Kama and moksha, which are of equal importance. Some of the Sanskrit texts are indirectly imparting ethical lessons. For example, the

Ramayana suggests that one should follow Rama and not Ravana.

On the other hand, some writers of Sanskrit is fully focusing upon ethical issues. For examples, the stories of the 'Pancatantra', the 'Hitopadesa' are aiming at giving ethical instructions necessary for human beings. At the same time, some texts are totally dealing with ethical standards. The Nitisara of Kamandaki belongs to that group. The Nitisataka of Bhartrihari also was composed with the objective of giving instructions useful for various phases of human life. The following few verses are an attempt to highlighting Bhartrihari's observation on the value of moral education. It is stated that it shows only the foolishness of the king if renowned poets, whose speeches are adorned by the use of words polished by knowledge of scriptures and whose learning is worthy of being imparted to disciples, dwell in his kingdom in utter poverty. For learned people are rich even without wealth and if the jems are under valued by bad estimators, the blame attaches to the assessors only and not to the jems.¹ The hidden wealth called learning is not within the range of a thief, it always gives a kind of inexpressible happiness, though it is frequently imparted to those who seek for it, yet it attains a very large increase, it does not perish even at the end of a deluge. So the kings are suggested to give up haughtiness towards those people who possess this wealth i.e. learning. None should vie with such person.² Bhartrihari further says to show disregard to those learned people who have realized the supreme truth. Wealth (riches) is as light and insignificant as straw; and it can't at all attract or bind them. For, the fiber of a lotus stalk can not be a binding cord to those elephants whose temples are stained with streaks of fresh rut³ When the creator is incensed, he can utterly deprive the swan of only one pleasure, that of sporting in the midst of a multitude of lotuses. But he can not take away from it the world wide renown which it has obtained for its skill in separating milk from water.⁴ Bhartrihari also states that



neither bracelets nor necklaces brilliant as the moon, nor well-combed hair, adorn a person. It is the possession of well refined speech that adorns him. All other ornaments perish; but the ornament of speech is always the only ornament.⁵ Again it is said that learning is indeed a great beauty of man. It is wealth protected secretly. It creates for him enjoyments, fame and happiness. It is the best of all preceptors. It is like a kinsman to one who travels in foreign lands. It is the supreme deity. It is honored even among kings; but not wealth. He who is devoid of learning is a beast.⁶ If there is patience what necessity is there for an armour; if there is anger, what need is there for men to have foes, if there is an agnate kinsman what need is there for fire; if there is a friend, what is the use of heavenly medicaments; if there are wicked people, what necessity for serpents, if there is faultless learning what need for riches; if there is modesty what need for ornaments; and if there is good literary talent, what need is there for royalty ?⁷ The author further says that the stability of the world depends only upon those persons who are skilled in these arts, viz, a genuine desire to please in the case of relatives, kindness to servants, trickery to knaves, affection towards good men, diplomatic behavior in the case of kings, straightforwardness towards the learned, valour towards foes, forbearance towards elders and determination

Importance of Moral Education in Students Life

Students are the future of our country .The future of our country depends on the moral values imparted to them in their student life. Moral lesson should be properly taught among students in schools and colleges. It is the duty and responsibility of the teacher to impart moral based values in order to develop moral qualities such as humility, honesty, truthfulness, courtesy, tolerance, sacrifice etc .among the youth. It will help in developing positive social attitudes in new generation which prompt them to raise their voice against social evils. The harmonious

coexistence of different ideologist in society requires respect for moral and ethical values. Value education inculcates these in a systematic manner. Morality is essentially the knowledge of knowing what is right and what is wrong. Only with morality we can preserve our sense of humanity and empathy for others sorrows. Moral education makes one perfect.

Education is not aimed at obtaining only a degree, it includes necessary value based teaching which result in character building and social improvement too.

Every young parent should be very attentive toward their children's requirement of moral education .Childhood is the most vulnerable period which impacts the overall development of an individual's personality. As a parent be attentive about what the kid is learning and from where. As a parent, we need to be careful about the peer and friends of our child might have and take time out to make them understand what's right and wrong. Children are the foundation of our society, the torchbearer of our nation. As a teacher and an influence; one must take care of the moral training and basic qualities that are conferred on the children. Moral education is a must to be executed as understudies in school and universities. Every time a child is caught lying or gets out of hand, necessary counseling has to be given to them. It is important to treat them as an equal and show trust and faith in them and make them confident to take their own calls.They should always be taught that it might be difficult to tell the truth, but it is always essential to tell the truth, stories and examples must be shared with them so that they have more clarity of thought. We must give them time and treat them with patience at all times. It is important to educate children about the phenomenal activities and legends who exemplifies strength and has shown character to fight against all odds and champion, the right causes to bring revolutionary changes .These reformers and prophets should be the role models that the youth should follow and look up to. Make them contribute to voluntary services and



helping the needy. When they start these as a habit from childhood, they can take it forward in their lives. Each child can make a significant contribution in their own way. It is also important to tell children the severity of the punishment. One might get committing crimes and serious offenses. They must be clear on what is right and wrong. Be a mentor than a parent and talk to our child as a friend, it would be smoother process for them to learn. Share about our past mistakes and what we learn from that mistake. We never discourage their adventurous spirit but teach them to balance it between an adventure and a misadventure. Regular guidance and counseling programme should be arranged for the students at college and university level. If such provisions can be made possible, then it will definitely assure proper development of value pattern among the children and youths

The 21st century promises to be a time of tremendous growth and development in the field of science and technology. The age of science and progress in which we currently live is also described as the 'Age of Tension', 'Age of Anxiety', 'Age of Depression', 'Age of Violence', 'Age of Crime', 'Age of Fear' etc. Reflecting on this we find evil essentially stems from ignorance of the spiritual dimension of life. Swami Vivekananda said, "It is a change of the soul itself for the better that alone will cure the evils of life. No amount of force, or government, or legislative cruelty will change the conditions of a race, but it is spiritual culture and ethical culture alone that can change wrong tendencies for the better."

In the present period, people are getting rich in mechanism, but poor in purpose. As such they are seemed to be inclined towards the materialistic world. At the same time they are gradually detaching from the basic values of human life.

The present generation at the same time also seems to be very much passionate for new machines, new equipments, new gadgets, new buildings, new cars, new dresses and even new drugs. As such, everyone is

suffering from a new disease i.e. mental unrest. Today's great technological benefits are not matched by great thoughts and ideals. Human progress has no meaning without awakened active human values. Life is significant precisely due to various practices of human values. A worthy life is one that absorbs and implements the conveyed wisdom and honored traditions of our long human heritage. Moral values emerge at all levels in human society. So to make a true community, it is essential to develop manifold human values among the children and youths and this may possible only by imparting moral education. This may foster and generate ethical and moral culture in the present scenario.

Conclusion

The 'Nitiśataka' is aimed at imparting moral or ethical lessons to the readers. Readers are supposed to be the ultimate beneficiaries of the lessons suggested by all kavyas, not to speak of one based on the very theme of morality. On the basis of this consideration, the poet of the Nitiśataka rightly deserves due appreciation as he is found to have made direct and clear suggestions so as to make a man ideal and perfect one.

References

1. *Keyurāni vibhusayanti pur śam hārā na chandrodjalā ḥ*
Na snānam na vilepanam na kusumam nālamkritamurdhajā/
Vānyekā samalang karoti puruṣam yā samskritā dhāryate
Ksiyante khalu bhusanāni satatam vāk bhusanam bhusanam.//(NS, V.16)
2. *Vidyā nāma narasya rupamadhikam pracchannaguptam dhanam*
Vidyā bhogakari yasah sukhakari vidyā gurunām guruḥ /
Vidyā bandhujano videsa gamane vidyā para devatā
Vidyā rājasu pujiyate na tu dhanam vidyāvihinah paṣuḥ.//(NS, V.17)
3. *sāhitya sangīta kalā vihina, sakshat paṣuḥ puchh-vishaanhenh*
trinna khadannpi jeevmanstdbhagdheyam param pashunam.

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- 4 <https://www.tandfonline.com>
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