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## SRI SHIVANAND MAHA SWAMIJI EARLY LIFE AND ACHIEVEMENT



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### ABSTRACT

**.EARLY LIFE OF SRI SHIVANAND MAHA SWAMIJI:** Sri shivanand mahaswamiji born on 2 December, 1952 at Singapur in Mudhul taluka of Bijapur district.his father name is Gurupadya and mother name is Kashemma He studied high school and went to college at mudhal and is proficient in Kannada He has established educational institutions which offer a courses in traditional learning of Kannnada as well as modern science and technology. He is widely respected for his philanthropic work by all communities. In recognition of his humanitarian work.

**KEYWORDS :** *modern science and technology , Early Life and Achievement.*

### 1.INTRODUCTION :

### II.PITHADIPATI OF HULSOOR MATHAS:

Swamiji got pithadipati later sri Basavakumareshwar and kumareshwar died on 14 January 1976, and swamiji got pathadipati on 9 february 1981.Swamiji's gurukula houses more than 50 children of age group 5 to 16 years and is open to children from all religions, castes, and creeds, who are provided free food, education, and shelter. Under the pontiff's guidance, annual agricultural fair is held for the benefit of the local population. Karnataka state government has announced to institute Jegat Guru Basava Kumareshwar.hulsoor and Basavakalyan and praised the initiatives of swamiji in education and humanitarian work he is also working hard on taking care of twenty thousands of poor students included with their fees and daily hostage along with 3 full meals a day.

### III.CULTURE AND EDUCATION – THE TEACHER AND THE PUPIL

Every society has its outer aspect called 'civilization', and also its inner aspect called 'culture'. In both of these a child is moulded and educated so that the beliefs and practices of his forefathers are carried on and not forgotten. Nevertheless, as shivanand mahaswamy says: It is culture that withstands shocks, not a simple mass of knowledge. Knowledge is only skin-deep, as civilisation is, and a little scratch brings out the old savage.A society is forever adding to its learning and culture. To

the brilliant mind, education was but a manifestation of culture. He said, 'The purpose of education, it seems, is to transmit culture: so culture is likely to be limited to what can be transmitted by education.

Similarly, Shivanand Mahaswamy observed that, through education, a child learns a culture and his behaviour is moulded accordingly, and he is thus guided towards his eventual role in society. In this process, several agents – such as his parents, peers and teachers – assist him. But nowadays, as formal education has become more and more institutionalized, teachers are expected to play a more significant role. A teacher needs to help a student learn how to think, what to think, how to discriminate and how to appreciate things. This is not just a matter of intellectual manipulation. This kind of teaching requires moral conviction and the courage to continuously pursue one's own course at all costs. The teacher must not only possess the knowledge he is to transmit to the student, but he must also know how to transmit it. And, in addition to the content of the teaching, what the teacher gives or transfers, to be truly effective, must possess some other elements. For instance, the teacher should share with the student the conviction that they are both truly one in Spirit – at the same time cultivating in the student a feeling of dignity and self-respect.

The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind. Such a teacher can really teach and none else.

#### IV.CHARACTER EDUCATION AND UNIVERSAL VALUES

In order to be worthwhile and effective, education must be rooted in religion – or, to be precise, in the science of spirituality, and evidently not in dogma. Character-building was fundamental in Sri shivanand mahaswamy as against career-orientation, which occupies centre-stage in today's education. A person is what his thoughts have made him. Explaining this, the Swami said, 'Each thought is a little hammer blow on the lump of iron which our bodies are, manufacturing out of it what we want it to be' That is why one finds that the focus of the Swami's educational thoughts was on assimilation of man-making, character building ideas.

Everything a person does, every thought, every move, leaves an impression on the mind. Even when it is not outwardly apparent, it is strong enough to work beneath the surface. A person's character is determined by the sum total of these impressions. When a large number of these impressions come together, they form a habit. This then becomes a powerful force, for character is but repeated habits. This is why, through the acquisition and repetition of desirable habits, one's character can be remodeled. The people one associates with, good or bad, contribute much to the development of one's character. In fact, their impact is greater than that of didactic teaching. That is why Sri shivanand mahaswamy said: 'Words, even thoughts, contribute only one-third of the influence in making an impression, the man, two-thirds'. He therefore desired that the teacher's life and personality should be like a blazing fire which could have a positive influence on the pupils in his care. Exposure to exemplary role models, particularly when they are teachers, and also to wholesome curriculum materials that impart culturally-approved values to the young, are critical to character education. Character-building education might focus on teaching what is right and wrong. But simultaneously, or alternatively, it should teach how to decide what is right and wrong. It has been rightly argued that participation in discussions of morality is more instructive than simply hearing about it. In any case, however, the teachers should be moral exemplars if the classroom and the school are to serve as arenas for the teaching of ethics. The students then have the experience of being part of a group of people who take moral values seriously, and this helps them imbibe moral values spontaneously. The present education system has overemphasized the cultivation of the intellect at the cost of the general well-being of

humanity. To check this dangerous trend, Sri shivanand mahaswamy strongly recommended all-round development of human beings. In one of his lectures he expressed the desire 'that all men were so constituted that in their minds all these elements of philosophy, mysticism, emotion, and of work were equally present in full! That is the ideal, my ideal of a perfect man' And the Swami expected that the education systems would be suitably designed to produce such wholesome human beings.

#### V.THE EDUCATION SYSTEM AND THE POOR:

I have discussed education primarily in the context of the society that already benefits from education. Sri Shivanand Mahaswamy, however, was a genuine friend of the poor and the weak, particularly the helpless masses of karnataka, and he was the first karnataka leader who sought a solution to their problems through education. He argued that a nation was advanced to the extent that education and culture reached the masses. Unless there was uniform circulation of national blood all over the body, the nation could not rise. He insisted that it was the duty of the upper classes, who had received their education at the expense of the poor, to come forward and uplift the poor through education and other means. In fact, the Swami's mission was for the poor. He once said, 'there must be equal chance for all – or if greater for some and for some less – the weaker should be given more chance than The trend in recent years has been to shift the responsibility for education from the family, religious institutions, private charities and so forth, to public authorities, particularly the State. Yet, in spite of this shift to the State, education has hardly reached the most underprivileged. As they are often victims of malnutrition, poor hygienic conditions and overcrowded housing, they can hardly take advantage of any half-hearted opportunity that is offered. Sri Shivanand Mahaswamy felt that alienation of any kind from the masses of society, who are mostly poor – whether it be alienation through learning, through wealth or through force of arms – weakens the leadership of a country. Therefore, for a sustainable regeneration of India, if not for anything else, top priority must be given to educating the masses and restoring to them their lost individuality. They should not only be given education to make them self-reliant, but also ideas, moral training and an understanding of their own historical situation so that they can work out their own salvation. Furthermore, they must be given culture, without which there can be no hope for their long-term progress.

#### VI.CONCLUSION:

There have been many changes in the field of education since Sri Shivanand Mahaswamy made many changes as in other areas of society. One such noticeable change in education is that it is now engaged in preparing human beings for a new type of society, and it is trying to create a new type of human being for it. Interestingly, Sri Shivanand Mahaswamy is envisioned a society with a new type of human being in whom knowledge, action, work and concentration were harmoniously blended, and he proposed a new type of education for achieving this.. Moreover, because of the adoption of continuous education in these countries, our idea of what constitutes success and failure has altered, raising new hope for the weak, underprivileged section of these societies – the very people who for various reasons cannot complete their education when they are young. Sri Shivanand Mahaswamy cry for the uplift of the downtrodden masses, particularly of the long-neglected women, has evoked a favourable response from different quarters, but societies tailor education to meet their own needs, thereby often robbing the weak of their freedom to determine their own destiny. Unless radical changes are made in all societies the poor will never be able to raise themselves. This was a major concern of the Swami.

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