Tagore's philosophy of life and philosophy of education are inter-related and inseparable. After we have discussed Tagore's philosophy of life we shall now devote this chapter to the discussion of his philosophy of education. In order to have a comprehensive view of Tagore's educational philosophy we have to go through various essays and writings scattered here and there throughout the vast gamut of his literary works. It is, no doubt, an arduous task mainly on account of the scarcity of sufficient number of books in English and as such we have to depend mainly upon the translation works which are likely to lose the lustre of the original, and also upon the former research work done in this field. Not that Tagore's educational ideas only appear in essays, letters and addresses, these are also to be found out from his novels, dramas and short stories. We shall try to refer to all these relevant works as far as practicable. Unlike some other great educators Tagore did not write any voluminous book on education as such.

However, in our endeavour to have a full and
comprehensive picture of Tagore's educational philosophy in spite of the difficulties stated above, we have to discuss from the stand point of philosophy, his concept and aim of education. We have also to explain the place of man and nature, home and world, individual and universal, in his scheme of education.

In our discussion of Tagore's philosophy of education, we should not ignore the another factor, namely, the influence of his Indian heritage which did not ignore Gods and separate God from man and nature. What are then the cardinal principles of Tagore's educational philosophy? Prof. A. N. Basu wrote — "The cardinal principles of his educational philosophy are: (i) freedom, (ii) creative self-expression and (iii) active communion with nature and man."¹

We intend to study here Tagore's educational philosophy under the following heads incorporating the above principles of Prof. Basu. (1) The place of freedom and joy in education; (2) creative activities in education as a means of self-expression; (3) the influence of environment (human and natural) in education; or the impact of society and world in education; (4) self realization (the feeling of the Infinite in the finitude) through education,
and (5) the study of the ancient heritage for the education of the whole man. We want to add joy with freedom and love with work. We also include self-realization and soul-consciousness as new factors. We are adding the last two factors as these formed the foundation of his philosophy of life and exerted great impact on his ideals of education.

Let us now take up the points one by one for discussion. Freedom and joy as one of the cardinal principles of Tagore's educational philosophy will be taken up first for discussion at some length. This principle is closely connected with the methodology and curriculum construction of education. Here we shall only see how Tagore interpreted these terms and applied them in his scheme of education. Prof. Basu wrote - "The genesis of the ideal of freedom lies in his own experiences as a child, and his experience of the present system of education." Thus we find that Tagore's educational principles developed from out of his own experience of his boyhood days as well as of the defects and drawbacks of the prevailing educational system. The memory of his childhood, said Tagore, was at the root of his educational thoughts and experiments. Lifeless factory education pained him very much and detention for a long time within
the colourless fourwalls of schools would appear as a confinement in a prison or a banishment to the Andaman islands to Tagore in his childhood. His books, namely, Reminiscences and My Boyhood Days give us a good number of such accounts of his early days. The system of education or schooling of his time, not to speak of the present system which is no better than the former, made him feel bitterly that without freedom and joy no educational system can achieve success. As he grew up, his innate sensitive mind groaned under the soulless and mechanical system of education. Neither the Indian system of education nor even the foreign system attracted him much. So he wrote — "Some people get hammered into shape in the book-learning factories, and these are considered in the market to be goods of a superior stamp."

"It was my fortune to escape almost entirely the impress of these mills of learning. The masters and the pandits who were charged with my education soon abandoned the thankless task. ...... I landed in England, and foreign workmanship began to play a part in the fashioning of my life ...... I went to England for a regular course of study, and a desultory start was made, but it came to nothing ...... I did not become a barrister. I received no shock calculated to shatter the original framework of
my life - rather East and West met in friendship in my own person. Thus it has been given me to realize in my own life the meaning of my name."^2

Almost a similar account we get from Reminiscence where he wrote thus: "My elder brothers, after a few sporadic efforts, gave up all hopes of me - they even ceased to scold me. One day eldest sister said 'we had all hoped Rabi would grow up to be a man, but he has disappointed as the worst. I felt that my value in the social world was distinctly depreciating; nevertheless I could not make up my mind to be tied to the eternal grind of the school mill which, divorced as it was from all life and beauty, seemed such a hideously cruel combination of hospital and gaol."^5 - We find from the two passages of his autobiographies that Tagore compared school with mill or factory or with a 'cruel combination of hospital and gaol. While the sons and daughters of the young Bengalees would greatly boast of the anglicized education, Tagore vehemently rejected it as useless. It might be that the 'Master Workman' who fashioned his child mind in a peculiar way or that the child who was born to create a new history was not attracted by the common ways of life and education. Extra-ordinary something may be the mark of his genius. But it can never be denied that the very system of education
was full of defects and deficiencies. Neither the persons who were engaged in teaching nor the school-rooms where the pupils were taught, nor the books that the children had to read, nor the methods or the medium was charming to the young learners, specially to the boys like Rabindranath who was gifted with the super-sensitive mind. A boy of such nature was, therefore, naturally inclined to have close touch with the things around him - both natural and human. That is to say, he wanted in heart of hearts freedom and joy in education. We now like to quote some passages from Reminiscences in support of what we have said above. He wrote about his impression of the schools of his boyhood days thus: "The rooms were cruelly dismal with their walls on guard like policemen. The house was more like a pigeon holed box than a human habitation. No decoration, no pictures, not a touch of colour, not an attempt to attract the boyish heart. The fact that likes and dislikes form a large part of the child mind was completely ignored. Naturally our whole being was depressed as we stepped through its doorway into the narrow quadrangle and playing truant became chronic with us."  

We shall now refer to the passage in which Tagore expressed the cause of his contempt for some teachers and the effect produced under such conditions. "Of the
teachers I remember only one, whose language was so foul that, out of sheer contempt for him, I steadily refused to answer any one of his questions. Thus I sat silent throughout the year at the bottom of his class, and while the rest of the class was busy I would be left alone to attempt the solution of many an intricate problem. The above passage contains a great psychological implication. We shall discuss it later in connection with the qualities of good and bad teacher. Tagore also referred to an instance of good teacher like De-Peneranda.

Books like Peary Churn Sarkar's first and second English Readers or Mc-Cullock's Course of Reading, have been referred to by Tagore with a view to indicating the effect of reading of such books in his early childhood. He put down his own impression thus: "After getting through Peary Sarkar's first and second English readers we entered upon Mc-Cullock's Course of Reading. Our bodies were weary at the end of the day, our minds yearning for the inner apartments, the book was black and thick with difficult words, and the subject-matter could hardly have been more inviting, for in those days, Mother Saraswati's (Goddess of Learning) maternal tenderness was not in evidence. Children's books were not full of pictures then as they are now. Moreover, at the gate way of
Tagore's remarks on the defective method of teaching are also worth quoting here. He observed thus: "We read our physical science without any reference to physical objects, and so our knowledge of the subject was correspondingly bookish. . . . . To employ an epic to teach language is like using a sword to shave with - sad for the sword, bad for the chin." As all these points will be discussed in detail in subsequent chapters we are only citing a few lines just to point out Tagore's line of thinking on these problems.

We are also referring to some other lines in connection with Tagore's idea on the medium of education. Tagore expressed his idea metaphorically in this respect and wrote as follows: "when the taste begins from the first bite, the stomach is awakened to its function before it is loaded, so that its digestive juice get full play. Nothing like this happens, however, when the Bengali boy is taught in English." 

From all the passages quoted above it has been clear to us that there was neither freedom, nor joy in the
prevailing system of education. But we have seen that Tagore had great faith in saying of the Vedic poets who said, 'from joy has come forth all creation' and all the language of joy is beauty.' But, according to Tagore 'joy is not pleasure and beauty not merely prettiness.'

What then is joy according to Tagore? 'Joy', said Tagore, "is the outcome of detachment from self and lies in freedom of spirit. ...... when in some pure moments of ecstasy we realize this is the world around us, we see the world, not as merely existing, but decorated in its forms, sounds, colours and lines, we feel in our hearts that there is one who through all things proclaims; 'I have joy in my creation'." We have already referred to it elsewhere. Tagore also believed in the teaching of the Upanishads that "the advaitam is anantam, - the one is love.' This philosophy led Tagore to lay stress upon creating joyous atmosphere for the children of his schools and introducing joyous exercise of energies to build up character and making lessons interesting and joyous. So he tried to employ men and means in his scheme of education with a view to getting success through this joyous and interesting procedures. To quote his own words. " ... I waited for men and means to be able to introduce into our school all active vigour of work, the joyous exercise
of our inventive and constructive energies that help to build up character and by their constant touch more events naturally sweep away all accumulations of dirt, decay and death. Thus we find that Ananda or Joy or Delight or Bliss, whatever may be the synonym in English, is at the centre of all creation and this truth greatly influenced Tagore's life and philosophy. Prof. S.C. Sarkar enumerating Tagore's contribution to education writes - "This basic realisation coloured his whole life and his literary and educational efforts and raised his achievements to the place of personal discovery and original creation." He also observes that Tagore's original contribution lies in the discovery of a new theory - the theory of Ananda Yoga which means union through joy or delight. Tagore remarked that the moment of pure ecstasy or joy carries us to the creator who out of joy has created this world. To quote Prof. Sarkar's words, "A special form of Yoga which has Ananda or Delight as its central impulse though it is compounded of the three well-known forms, and which carries the characteristic touch and flavour of Tagore's personality - a yoga which Tagore himself called 'Ananda-yoga' is his original contribution to education." While Froebel failed to harmonise the pleasure principle with life, Tagore did it successfully.
According to Tagore, 'joy lives in freedom of spirit'. Thus freedom is essential in creation. Where there is no freedom, there is no joy and therefore there shall be no creation. Thus we find that the principle of freedom in education was greatly emphasized by the poet. He intended to give freedom in every respect to the boys of his school. He wrote - "In my institution I try to make provision for these three aspects of freedom - freedom of mind, freedom of heart and freedom of will." So according to Tagore, "the object of education is the freedom of mind which can only be achieved through the path of freedom." The founding of his school had its origin in the memory of that longing for freedom. What then is Tagore's idea of freedom? Was it an unrestricted independence which might degenerate into licence? In Tagore's opinion, freedom in the sense of mere independence has no content and bears no meaning. He held the view that true freedom lies in the perfect harmony of relationship. To quote his own words, "Freedom in the mere sense of independence has no content and therefore no meaning. Perfect freedom lies in the perfect harmony of relationship which we realise in the world not through our response to it in knowing, but in being." Freedom, to Tagore, was an inner idea which imports strength to our activities and breadth to our creations.
It was never a thing of circumstances to him, because it then becomes hypocritical and assumes very little differences from repression and coercion. In his own words - "When freedom is not an inner idea which imports strength to our activities and breadth to our creations, when it is merely a thing of external circumstance, it is like an open space to one who is blindfolded." He continues, "Unless we have true faith in freedom, knowing it to be creative, manfully taking all its risks, not only do we lose the right to claim freedom in politics, but we also lack the power to maintain it with all our strength." It is therefore clear that Tagore not only wanted freedom in education, but also he wanted political, social and economic freedom, but to achieve the freedom in the later fields the spirit of freedom should be initially and effectively imbued in the mind of students from their very childhood. So the children should be given ample opportunity to grow up in body and mind through the spirit of freedom. They must, therefore, find freedom in nature and in society and also in school which is a society in miniature. Because mind is free only when there is no fear and coercion. But as perfect freedom lies in perfect harmony there shall be a law that will maintain balance.
Because excess of energy or excessive independence in the sense of licence will create obstacles for the creation of harmony. So it should be, in the opinion of Tagore, regulated by the principle of love or by law of love and not by the law of repression. "For love is freedom, it gives us that fulness of existence ...... Love lights up this world with its meaning and makes life feel that it has everywhere that enough which truly is its feast." The above extract from Tagore vividly expresses that freedom and love go hand in hand. Love lights up this world and give us the fulness of existence; on the other hand, apathy and ignorance are the worst bondage for man. Avidya fetters us while Vidya liberates. It is said 'what liberates is true education.' That is why, Tagore tried to introduce such scheme of education in which our reasoning mind should have freedom to find out the world of truth, our imagination the world of art and our sympathy the world of human relationship. In Tagore's words, "Apathy and ignorance are the worst forms of bondage for man; they are the invisible walls of confinement that we carry around us when we are in their grip. In educational organization our reasoning faculties have to be nourished in order to allow our mind its freedom in the world of truth, our imagination for the world which belongs to art, and our sympathy for the
world of human relationship. So freedom of thinking
feeling and willing - three aspects of freedom - are
very much essential in education. By these three aspects
of education we can come in close contact with the world
of truth and beauty, the world of art and poetry and the
world of human relationship.

Let us now turn to the second point, namely,
the principle of self-expression with creative activi-
ties. The world of truth and beauty is the world of
realization while the world of art and poetry is the
world of expression. Man expresses himself through the
surplus in him, that is, through his creative activities
as does God through his creation. Tagore's aim was to
build up the whole man or the complete man, and neither
the natural man as Rousseau thought nor economic or social
man as Dewey wanted. Tagore's idea of man was a complete
man who should be natural, social and economic at the
same time. That is to say, his man should be a perfect
man and for his perfection he should be "vitally savage
and mentally civilized and should have "the gift to be
natural with nature and human with human society." He
must feel that as a man he is great and superior to all
other creatures; he is 'the crown of creation'. He should
have philosophy for ideal, poetry for expression and heroism
in conduct. Tagore thought that education should invariably make men to realize this great truth. To quote his own words: "The best function of education is to enable us to realize that to live as a man is great, requiring profound philosophy for its ideal, poetry for its expression and heroism in conduct." Creative self-expression is, therefore, a cardinal principle of Tagore's educational philosophy.

Let us then proceed to the next principle, that is, 'active communion with nature and man', the importance of environment or atmosphere in education.

Prof. A.N. Basu wrote about this point thus:
"Through contact with Nature the child's introduction to the great world of reality will be easy and joyful. Let the child imbibe and learn freely and spontaneously from the book of Nature. Let him be happy and free. Thus education is to be natural not only in content but also in its quality ...... he emphasizes active communion not only with nature but also with man and somewhere in his writings he has said. "Next to nature the child should be brought into touch with the stream of social behaviour." It is thus obvious that nature and man create our atmosphere and so both natural and human contact in education
should be facilitated in every possible way. Tagore observed that children possess an active subconscious mind and a sensitive soul and that only the surrounding atmosphere can supply food for both their mind and soul. Thereby Tagore attached greatest importance to atmosphere. He wrote thus: "Children have their active subconscious mind which, like the tree, has the power to gather its food from the surrounding atmosphere. For them the atmosphere is a great deal more important than rules and method, building appliances, class-teachings and text-books. The earth has her mass of substance in her land and water. But, if I may be allowed figurative language, she finds here inspiration of freedom, the stimulation of her life, from her atmosphere. It is, as it were, the envelopment of her perpetual education."24 As in nature the perpetual education is enveloped so also in the society of man education remains hidden and man can acquire his proper and perfect education from both natural and human atmosphere. Tagore observed that the lore of wisdom of ages is in the society. He has put it, "In his society man has the diffuse atmosphere of culture always about himself. It has the effect of keeping his mind sensitive to his racial inheritance, to the current of influences that come from tradition; it makes it easy for him unconsciously to imbibe the concentrated
Then Tagore pointed out the need of atmosphere for developing the sensitiveness of soul of the children. In his own words: "I tried to create an atmosphere in my institution, giving it the principal place in our programme of teaching. For atmosphere there must be for developing the sensitiveness of soul, for affording mind its true freedom of sympathy." Now we find that the poet gave atmosphere the principal place in his scheme of education and thought it to be more important than all other methods and materials in the matter of effective teaching. So Tagore lamented to see that in modern educational organization the two vital factors are being ruthlessly disregarded. He wrote in this connection: "But in our educational organization we behave like miners, digging only for things substantial, through a laborious process of mechanical toil; and not like a tiller of the soil, whose work is in perfect collaboration with nature, in a passive relationship of sympathy with the atmosphere." This is, no doubt, one of the cardinal principles of his educational philosophy and linked essentially with means and processes of education.

His principle of relationship with society and world follows from the above point, that is, communion
with man and nature. Man lives in society and he is also a social being. Education aims at fostering social traits in man. Socialization is, therefore, an important factor in education. Man does not only aspire for his citizenship of a state where he resides permanently, he also aspires for world citizenship. The aim of educational institutions, should "lie in importing life-breath to the complete man, who is intellectual as well as economic, bound by social bonds, but aspiring towards spiritual freedom and final perfection." We have referred to it elsewhere that Tagore wanted a complete man and neither a natural man of Rousseau, nor a social or economic man of Dewey, nor a spiritual man of Froebel nor an intellectual man of Plato. Tagore wanted a complete or whole man who will possess the qualities of all such men. His was thus synoptic view of mankind and the universe and herein lies his originality. We shall concentrate on the social man and nextly on the spiritual man under the fourth point. The children come in contact with the freshness of their senses directly to the intimacy of this world. This is the first great gift they have. "They must accept it naked and simple and must never again lose their power of immediate communication with it." 

Tagore discarded the 'brick and mortar arrangement
of life'; because in such crowded society man may demand himself to be civilized one but by being so he has come far away from the orbit of his normal life. Tagore compared such man to the bee and his world to the hive-world. But it is found in social revolution that the cause of much rebellions is due to dissatisfaction with the hive-wall arrangement of life. Tagore, therefore, said that man 'becomes needlessly anti-social when his freedom to be more than social is ignored.' Recollecting the incidents of his own childhood and observing the rude negligence of children's mind, heart and soul in educational system he regretted that the greatest of education is being neglected. "We rob the child of his earth to teach him geography, of language to teach him grammar. \ldots\; He was born in the human world, but is banished into the world of living gramophones, to expiate for the original sin of being born in ignorance."\textsuperscript{30} But "man's true relationship with the world is that of personal love and not that of the mechanical law of causation."\textsuperscript{31} Tagore asserts that "our childhood should be given its full measure of life's draught, for which it has an endless thirst. The young mind should be saturated with the idea that it has been born in a human world which is in harmony with the world around it."\textsuperscript{32} "The highest education", according to Tagore, "is that
which does not merely give us information but makes our life in harmony with all existence." So we find that the realization of the relationship of man with the human world as a whole as well as the world all around is to be considered one of the cardinal principles of Tagore's educational philosophy. It arouses the sense of internationalism. This point is practically connected with the aim of education and as such it is of paramount importance.

Next to it comes the principle of self-realization. This is the spiritual aspect of the complete Man. We have referred to it elsewhere that self-consciousness arouses soul-consciousness. Because the Infinite is expressed through the finite. Tagore was born and brought up in the atmosphere of the Upanishads and the Vedas and naturally therefore, he had a great faith in the spiritual world but his spiritual world was not abstract and separated from this world, the world of man and nature. It would be better if we quote a few lines from Tagore who said about it as follows: "I believe in a spiritual world not as anything separate from this world but as its innermost truth. With the breath we draw we must always feel this truth, that we are living in God. Born in this great world, full of the mystery of the infinite, we can not accept our existence
as a momentary outburst of chance, drifting on the current of matter towards an eternal nowhere ...... Experience of this spiritual world, whose reality we miss by our incessant habit of ignoring it from childhood, has to be gained by children by fully living in it and not through the medium of theological instruction."34 This was only possible in the ashramic atmosphere.

Tagore believed in the ideal of topovanas or the ashramic system of education of the ancient India but did not follow in toto, because he was fully aware of the present situation. So he adjusted it in such a way that it may be suitable under present circumstances. So he wrote clearly that "..... the spirit of the topovanas in the purity of its original shape would be a fantastic anachronism in the present age. Therefore, in order to be real, it must find its reincarnation under modern conditions of life, and be the same in truth, not merely identical in fact."35 Then we find that Tagore was not a blind supporter and a follower of the past. He adopted the ideas of the past as much as congenial to the present needs and aspirations of life. The atmosphere of the ashramas was fully permeated with the spiritual notes and the teachers and the students grew up there in perfect
harmony and in intimate communion with God. Regarding the ideals and achievements of his own ashrama school which he started at Santiniketan with only about ten boys having no previous experience Tagore wrote very emphatically: "I know - and I know it from my own experience that the students and the teachers who have come together in this ashrama are daily growing towards the emancipation of their minds into the consciousness of the infinite, not through any process of teaching or outer discipline, but by the help of an unseen atmosphere of aspiration that surrounds the place and the memory of a devoted soul who lived here in intimate communion with God." We see that the consciousness of the infinite occupied a very important place in Tagore's philosophy of life and his educational philosophy was fully concerned with it. According to his belief India's mission was "to realize the truth of the human soul in the Supreme soul through its union with the soul of the world. This mission had taken its natural form in the forest schools in the ancient time." He thought that it was not only the mission of India in the past, it should also be the mission of India in the present age. He wrote thus: "And it still urges us to seek for the vision of the infinite in all forms of creation, in the human relationship of love; to feel it in the air we breathe,
in the light in which we open our eyes, in the water in which we bathe, in the earth on which we live and die.\textsuperscript{38} So it is very vivid that his idea of the Infinite or the Supreme Soul or God is not, at all, abstract, He is concrete. He was \textit{sakuna Bhrama}, and not \textit{nirguna}. Along with the realization of this truth comes the realization of the self. It thus forms one of the cardinal principles of Tagore's philosophy of religion as well as of his philosophy of education.

Our last point, the principle of the study of the Indian heritage along with the culture of the world as a whole, will be discussed here in short. This is a very wide subject but we only point out here Tagore's view on this point. The aims and objects of the \textit{Visva Bharati} University founded by Tagore with this ideal of education justify the truth of what we have said. It would be pertinent to quote here a few lines from Tagore in this regard.

"In our centre of Indian learning, we must provide for the co-ordinate study of all these cultures - the Vedic, the Puranic, the Buddhist, the Jain, the Islamic, the Sikh and Zoroastrian. The Chinese, Japanese and Tibetan will also have to be added; for, in the past, India did not remain isolated within her own boundaries. .... Side by side with them must finally be placed the Western Culture."\textsuperscript{39}
Not to speak of the other centres of Indian learning, his own centre of learning is a glaring example of the study of the world culture, art and literature. Because the aims and objects of Tagore's Visva-Bharati very explicitly express the idea. The fourth aim was this: "To seek to realise in a common fellowship of study the meeting of the East and the West, and thus ultimately to strengthen the fundamental conditions of world through the establishment of free communication of ideas between the two hemispheres.

"And with such ideals in view to provide at Santiniketan a centre of culture where research into and study of the religion, literature, history, science and art of Hindu, Buddhist, Jain, Islamic, Sikh, Christian, and other civilizations may be pursued along with the culture of the west. ...."40

Tagore greatly advocated the philosophy of international understanding but he vehemently protested against the pretended brotherhood and sectarian pride which might create misunderstanding and ultimately bring about the collapse of the world culture. He tried always to save children from all sorts of misunderstanding and false pride of nationalism. He wrote, "The minds of children of today,
are almost deliberately made incapable of understanding other people with different languages and customs. In the name of brotherhood they create misunderstanding. This may make permanent in their text-books and poison the susceptible minds of the young. I have tried to save our children from such a mutilation of natural human love with the help of friends from the west, who, with their sympathetic understanding, have done us the greatest service.

Tagore unhesitatingly said that he had been carrying out in his educational experiments his theory of education which was based upon his experience of children's mind. He again said as regards the origin of his school that it was not any new theory of education but the memory of his school-days. Along with these was added the influence of the tapovana ideals of the past. We find that his experience of the children's mind and that of his own boyhood days and the influence of the ashrama school of the ancient time jointly led Tagore to come to the following conclusion which at once reveals the cardinal principles of his educational philosophy. He concluded his account of his school (My School), "I know it for certain that children are living beings - more living than grown up people, therefore it is absolutely necessary for their
mental health and development that they should not have mere schools for their lessons, but a world whose guiding spirit is personal love. It must be an *ashrama* where men have gathered for the highest end of life in the place of nature.  

As we have seen that harmony or synthesis strikes the keynote of his life and philosophy, the most pivotal point of his educational philosophy is to give man the unity of truth and to discard accentuating a break in the intellectual, physical and the spiritual life. Dr. R.S. Mani tracing the fundamental points of Tagore's philosophy of education makes some important observations which may be cited here as summary of what we have said so long regarding the cardinal principles of Tagore's educational philosophy. Dr. Mani observes, "The ideal always before Tagore has been to realise, in and through education, the essential unity of man. The way in which he sought to achieve that unity gave him all insight into the object of education and its problems. Naturally, his various educational experiments — the Bholpur School, the Rural Farm, the Institute of Rural Reconstruction and Sikhsa-Satra and his Visva-Bharati which represent all, crystallize his various aims and objects of education which in turn had a wonderful philosophy of education, on which
foundation, the superstructures have been built. In fact, the various methods adopted by Tagore in the different branches of Viswa-Bharati only show the different ways in which he sought to achieve the cherished aim and make his educational philosophy a practical success. Then we may quote some lines from P.C. Lal about the nature of Tagore's philosophy and principles of education: "Tagore's philosophy and his principles of education have not been the outcome of any special training he had received at a training college or a university as such, for he had attended neither. His philosophy was the philosophy of an artist and of a poetic genius. Being an artist and also a poet, and therefore of a highly sensitive nature, he realised and appreciated this sensitiveness in others, especially in children."

Before concluding the chapter we cannot help mentioning the factors which equally influenced Tagore's philosophy of life as well as his educational philosophy. The call of Shantam, shivam and advaitam occupied the most important place in his educational philosophy also. He established his school or other educational institutions after the ideals of the ashrama and as such the motive force of his institutions was the realization of the ideals of ashrama or the forest sanctuary. So Tagore confidently
wrote, "Yet I am perfectly certain, and proofs of it are numerous, that the ideal of the ashrama is sinking deeper and deeper into our nature every day. The tuning of our life's strings into purer spiritual notes is going on without our being aware of it. Whatever might be our original motive in coming here, the call sounds without ceasing through all our clamour of discords, the call of Shantam, shivam, advaitam, - the All peace, the All Good, and the One." 45

By way of summing up the whole discussion regarding Tagore's philosophy of education we can trace out four fundamental philosophical factors which we have referred to earlier in some other forms. Various ideas of Tagore relating to his philosophy both general and educational, if viewed from philosophical standpoint and expressed in philosophical terminology may be grouped under four main heads - Humanism, Naturalism, Idealism and Realism.

Jawaharlal Nehru in his famous book - The Discovery of India described Tagore as 'India's internationalist par excellence' and 'the great humanist of India.' He estimated Tagore's valuable service for the interest of the people of India through his long period
of creative activity in two generations. He observed, "It was Tagore's immense service to India, as it has been Gandhi's in a different plane, that he forced the people in some measure out of their narrow grooves of thought and made them think of broader issues affecting humanity. Tagore was the great humanist of India." We have said that Tagore was a pragmatist like Dewey and a great humanist. His love of man or especially of children in the field of education shows that he was, no doubt, a great humanist and a strong advocate of humanism. What is then humanism? It is a modern line of thinking that has made practical fulfilment the basis and origin of philosophy. In this sense, "the creed of humanism has a wider outlook than pragmatism in that it makes man, his needs and aspirations to be the central object of all activity, intellectual, practical and religious. Humanists have thus made philosophy rise in the consideration of these practical and useful consequences that lead to human satisfaction."  

Then it is conspicuous that the central object of all activity of a humanist is concerned with man, his needs and aspirations. Tagore's activity in the field of reconstruction and reforms of society and especially of education was fully concerned with the service of man.
He being an internationalist par excellence not only loved the people of his own country, but also he had a great love for the people of the world as a whole. We have referred to many passages which express his love of man or his humanist outlook. His very approach to life and education was humanistic. When he wrote, "I for my part believe in the principle of life, in the soul of man, more than in methods," it at once becomes explicit that in both life and education his philosophy was the philosophy of humanism. He wanted to give the children 'its full measure of life's draught.' This education of sympathy and theory of 'harmony with all existence' are, according to Tagore, the principles of the highest education. The spirit of true humanism is again evident when he said that boys are living beings and more living than the grown up but "Some of us have a little faith in boys' minds as living organism and some have the natural propensity of doing good by force." His humanistic outlook in his educational philosophy directed him to allow freedom for the children. It is evident when he wrote - "Our childhood is the period when we have or ought to have more freedom - freedom from the necessity of specialisation into the narrow bounds of society and prefers ideal conventionalism." His international humanistic view in his educational philosophy is again expressed when he wanted to
saturate the mind of the children with the idea that "living one's own life in truth is living the life of all
the world."50

Another great feature of Tagore's educational philosophy is naturalism. His naturalism is strictly
opposed to materialism and artificial conventionalism. His was higher naturalism which is the true philosophy
of life and the universe. We have referred to Tagore's love of nature earlier and his reference for it. Here we
shall refer only to such passages as reveal Tagore's idea of Naturalism and his protest against artificial arrange­
ment of life and education. This is quite clear when he said, "I believe that children should be surrounded with
the things of Nature which have their own educational value."51 But he regretted that "Nature, the greatest of
all teachers, is thwarted at every step by the human teacher who believes in machine made lessons and not in
lessons of life, so that the whole growth of the child's mind is not only hurt, but forcibly spoilt."52 As a pro­
test against the artificial schooling and being fully convinced of the importance of the natural school Tagore
wrote, - "Knowing something of the natural school which nature herself supplies to all her creatures, I established
my institution in a beautiful spot, far away from the town,
where the children had the greatest freedom possible, in this above all, that I did not force upon them lessons for which their mind was unfilled," 53 He protested against the artificial arrangement of education and it is evident when he said - "The child's life is brought into the education factory - lifeless, colourless, dissociated from the context of the universe, within bare white walls staring like eye balls of the dead. We are born with that God-given gift of taking delight in the world, but such delightful activity is filtered and imprisoned, stilled by a force called discipline which kills the sensitiveness of the childmind, the mind which is always on the alert, restless and eager to receive firsthand knowledge from mother Nature. We sit inert, like dead specimens of some museum, whilst lessons are pelted at us from on high, like hail stones on flowers." 54

The most striking characteristic of Tagore's educational philosophy lies in the 'sensitivity of mind to the touch of life and of Nature' and in his attempt to foster the sense of reality which is according to him, everywhere and in everything. It becomes conspicuous when he writes thus: "I fled the classes which gave me instruction, but which did not inspire, one thing I have gained, a sensitivity of mind to the touch of life and of nature,
"It is a great world to which we have been born, and if I had cultivated a callousness of mind, if I had smothered this sense of touch under a pile upon pile of books, I should have lost the whole world. We can ignore what is scattered in the blue of the sky, in the basket of flowers from the season, in the delicate relationships of love, of sympathy and of actual friendship, only if we have killed and smothered the sensitiveness that thrills us what we come into touch with reality, the reality which is everywhere in this great world in man, in nature, in everything. This sensitiveness I kept." We find here that a touch with reality can be gained only cultivating a sensitivity of mind to the touch of life and of nature. The most precious thing of natural education is expressed by Tagore in the above passage. There are good many illustrations that reveal Tagore's naturalism. 'The centre of Indian Culture' which contains Tagore's ideal of education is full of various illustrations regarding naturalism. The following passage is such an illustration where Tagore makes a strong plea for naturalism. He says thus: 'If our country wants fruit and shade, let it abandon brick-and-motor erections and come down to the soil. Why can not we boldly avow that we shall mature our own life force
as naturally as the pupils who used to gather round the teachers in the forest retreats of the Vedic age; or at Nalanda or Taxila during the Buddhist era; or as they gather even now, in the day of our downfall, in our tols and chatuspathis.”

His reaction against the artificial arrangement of educational system which was cut off from the touch of nature is well expressed in the excerpt quoted below. It runs thus: “children are not born ascetics, fit to enter at once into the monastic discipline of acquiring knowledge. At first they must gather knowledge through their love of life, and then they renounce their lives to gain knowledge and then again they will come back to their fuller lives with ripened wisdom.

"But society has made its own arrangements for manipulating men's minds to fit its special patterns. These arrangements are so closely organised that it is difficult to find gaps through which to bring in nature." 

This excerpt not only ventilates Tagore's reaction, it also embodies at the same time the cream of his educational philosophy.

Tagore was so much vexed by the artificiality of the town life that he was at a loss as to how to give
the problem of his son's education a practical solution. As to the solution the first thing that he did among others was to take his son away from the town surroundings into a village and allow him the freedom of primeval nature as far as it is available in modern days. This is enough for us to understand Tagore's attitude towards natural education. He opined that it is the society of cultivated habits that snatches away the new born babies or the grown up boys from the open arms of earth, water and sky, from the sunlight and air.

We can say then that the keynote of his educational philosophy is that education to be true, should by no means be cut off or dissociated from nature and life. He wrote: "I consider it as a part of education for my boys to let them fully realize that they are in a scheme of existence where trees are a substantial fact, not merely as generating chlorophyll and taking carbon from the air, but as living trees...... from the day we commenced to wear shoes we minimised the purpose of our feet." It is now clear that Tagore attached much importance to the education of nature which is precious and joyous and simultaneously free of cost. What he wanted to say is this that even inspite of the materialism there must exist adequate room for naturalism. It is evident when he observes,
"I know that in the practical world shoes will be worn, roads will be metalled, cars will be used. But during their period of education should children not be given to know that the world is not all drawing room, that there is such a things as nature to which this limbs are made beautifully to respond?" Tagore's view on materialism is very vividly expressed in the following extract.

"I cannot, however, bring myself to believe that any nation in this world can be great and yet be materialistic I have a belief that no people in Asia can be wholly given to materialism. ...... Materialism is exclusive, and those who are materialistic claim their individual rights of enjoyment, of storing and possessing." It is then conspicuous that Tagore advocated both external nature and nature of man. In F. Watsen's opinion, Tagore substantially adopted (Roussean's idea of a return to nature but included human nature as well as external nature basing both on a primal sympathy.

Realism and Idealism are the two main branches of the entire metaphysical thought. "The great merit of Idealism is that it really has tried to do justice to the social, ethical, aesthetic, and religious facts of the world. The great merit of Realism is that it really has tried to face in a patient and detailed way the problem of
matter and of our perception of it."\(^{61}\) (says Prof. Broad).

In the words of Radhakrishnan, "realism and idealism in their extreme forms are wrong for Tagore. \(\ldots\) He adopts the view which is a higher union of the two, limiting both and fulfilling both."\(^{61A}\)

Tagore's idealism, we have seen, was concerned with social, ethical, aesthetic and religious facts of the world in connection with our discussion on his general philosophy of life. We have also referred to it in course of our studying the broad features of Tagore's educational philosophy. The ideal school which he wanted to establish incorporating therein the ideals of a *ashrama* reveals the true idealism in Tagore's educational philosophy. The conclusion of his essay, *My School*, expresses true idealism in the educational philosophy of Tagore. As we have quoted earlier we do not like to quote here the passage again. The essence of Tagore's idealism has been expressed by Tagore himself as follows: "I try to assert in my words and works that education has its only meaning and object in freedom - freedom from ignorance about passion and prejudice in our communication with the human world. In my institution I have attempted to create an atmosphere of naturalness in our relationship with strangers and the spirit of hospitality which is the virtue in men that made
civilization possible." Dr. Mani quotes the above extract from "Rabindranath Tagore's visit to Canada" by P.C. Mahalanobis. He again referring to another passage of the same book tries to explain the vision of ideality in the heart of the real. The passage runs thus: "Education in all its different forms and channels has its ultimate purpose in the evolving of a luminous sphere of human mind from the nebula that has been rushing round ages to find in itself an eternal centre of unity. We individuals, however small may be, .... and whatever corner of the world we may belong to, have the claim upon us to add the light of the consciousness that comprehends all unity." 

Another important ideal of Tagore's educational philosophy was 'self realization through fulfilling our Dharma, our ideals and establishment of communication between all human races, So he confidently announced: "I represent in my institutions an ideal of brotherhood, where men of different countries and different languages can come together. I believe in the spiritual unity of man and therefore I ask you to accept this task from me." 

The ideal of spiritual unity of all races and the ideal of perfection were equally important to Tagore in his educational philosophy.

The ideal of unities was not only a cardinal
principle of his general philosophy but it was also the
main object of his institution which have already been
referred to. In his own words - "our endeavour has been
to include this ideal of unity in all the activities in
our institution, some educational, some that comprise
different kinds of artistic expression, some in the shape
of service to our neighbours by way of helping the re-
construction of village life." We have said elsewhere
that Tagore was not a votary of the idols of money and
power. He regretted to see that men's souls have become
hypnotised and their knees are bent before the idols of
money and power. For the remedy of this malady he wanted
to develop and give form to some ideal of education so that
it might bring up our children in the atmosphere of a higher
life, because mere preaching is of no use to Tagore. What
was that ideal? It is the ideal of spiritual perfection,
the self-emancipation and self-realisation, and at the same
time the ideal of co-operation of the spiritual unity of
man. His institutions of Visva Bharati represent these
ideals.

Now we have come to the last point, namely, a
realism in Tagore's educational philosophy. From the
foregoing discussion we should not commit error in our
thinking that Tagore being an idealist ceases to be a
realist. But we have said that Tagore was a stern realist.
So we have to see here the marks of realism that are very conspicuous in his educational philosophy. His institution for rural reconstruction proudly declares Tagore's realistic view. He synthesized the Eastern idealism with western realism in a remarkable fashion. His strongest plea for realism is to be discerned from the following extract of Tagore where he wrote, "The last point is that our education should be in full touch with our complete life, economical, intellectual, aesthetic, social and spiritual; and our educational institutions, should be in the very heart of our society, connected with it by the living bonds of varied co-operations. For true education is to realise at every step how our training and knowledge have organic connection with our surroundings." We may again quote another passage from the same book which combines Tagore's idealism with realism. It runs thus: "our centre of culture should not only be the centre of the intellectual life of India, but the centre of her economic life also. It must cultivate land, breed cattle, to feed itself and its students, it must produce all necessaries, devising the best means and using the best materials, calling science to its aid ....... Such an institution must group round it all the neighbouring villages and vitally combine them with itself in all its economic endeavours. Their housing accommodation, sanitation,
the improvement of their moral and intellectual life—these should form the object of the social side of its activity. In a word, it should never be like a meteor, only a stray fragment of a world—but a complete world in itself, self-sustaining, independent, rich with ever-renewing life, radiating light across space and time, attracting and maintaining round it a planetary system of dependent bodies, imparting life-breath to the complete man, who is intellectual as well as economic, bound by social bonds and aspiring towards spiritual freedom.\(^6^7\)

Now we can conclude by referring to our earlier observation that Tagore was an individualist as well as an internationalist. He was again a humanist and at the same time a naturalist. He was both idealist and realist. His philosophy of life and that of his education are conspicuously marked with the important characteristics of individualism and internationalism enriched with the spirit of humanism and naturalism and saturated with the ideals of idealism and realism.\(^x\) His aim in education being the fulness and spiritual unity, the synthesis of heterogeneity strikes the keynote of his philosophy of education. Dr. H.B. Mukherjee is of opinion that: "It is difficult to place Tagore entirely in any one of the above categories. His position, as in most cases, is a synthesis of all the
Then we may say that from the philosophical standpoint Tagore's integral approach helped him avoid the discords among the different schools of educational philosophy. We have referred to earlier that the curious blending of Naturalism, Idealism, Pragmatism and Realism is the unique feature of his thought. Humanism is also an important factor of his philosophy. It is linked up with his idea of internationalism. An admixture of all these philosophical creeds is clearly found in his scheme of education. Each of the philosophical approaches is marked by certain characteristic attitudes.

Idealism is marked by its upward look, aspiration for a higher life, self-realization, and appreciation of higher values like truth, beauty and goodness. Faith in man's nature, freedom of full growth in Nature and Society etc. are the remarkable features of Naturalism. Pragmatism is well known for its practical test in life while Realism for its material bias. In Tagore's educational endeavour all the discoherent elements are found to be miraculously blended by his extraordinary poetic genius. He being a poet of man and nature and his aim being the establishment of universal humanism had been able to make this arduous
task a success. Some characters of his notable novels and dramas have fully demonstrated this truth. We shall conclude this chapter by referring to them by way of illustration. Amal in his symbolic play Dakghar or "Post Office" and Nandini in Rakta Karabi or "Red Oleanders" may be mentioned here. Amal's pining for the Infinite and Nandini's struggle against the tragedy of denaturalization are the best examples of Tagore's idea of blending of the different philosophical creeds in a drama or a novel.

The modern notions of play-way, pragmatism, etc. can also be discerned from the Seasonal Play - "Phalguni". This is educationally significant. Some lines of a song of the play may be quoted here:

"We are free, my friends, from the fear of work,
For we know that work is play —
the play of life."

The characters like Dadathakur, Thakurda, etc., are highly significant characters from the standpoint of educational philosophy. Such characters stand for the real teachers or Guru and the ideal leaders of the society. The forces of materialism submits to the feet of their idealism and
humanism. All these factors declare Tagore's greatness as a poet and an educator as well. All his philosophical ideas are found to be totally and successfully implemented in his educational experiments at Santiniketan and Sriniketan. The successful attempt on the part of a poet and an artist like Tagore has given him a superior position as an educator. We, therefore, like to devote the next chapter to the study of Tagore's experiments in education and rural reconstruction.