CHAPTER-III

PHILOSOPHY OF EDUCATION
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III.1. Philosophy of Education

“Education in true sense creates adjustment of intra-cellular substance through proper exercise; intelligence and character evolve and with due martial combination progeny improves”.

“Education is a process that helps the materio-spirutal development in man”.

“Education in its true sense create adjustment of intercellular substance through proper exercise, intelligence and character evolve and with due marital combination, progeny, improves”.

“Education is to edit the experience and knowledge that nature our existence with every progressive push”.

“Education-a systematic organisation of habit and instinct with purpose of fulfilling the becoming of life graduated active manipulation of behaviour”.

III.2 Adjustment of Intracellular substance:

Adjustment of intracellular substance is one of the most important factors of ancient philosophy of education. Through this, various original values are inculcated among children. It is linked with spirituality which has an important place in the field of education especially in so far as making a complete man is concerned. It is materialized through a scientific adjustment
of intracellular substance.

**III.3 Habit, Behaviour and Temperament**

It is observed that deep interested observation and keen intelligence are complimentary to the formation of habits, gratifying attitude, auto initiative service, friendly cooperation with every satisfying embrace, honest controlled temperament, normal considerate outlook are complementary to behaviour; strength of nerve, for sighted intelligence, conscientious consideration are the indicators of balanced temperament. On the other hand short-tempered bravery and courage indicate weak nerve and unbalanced temperament.

A man having rational behaviour “expounds any affair or activity by which an individual or as mass of people can be encouraged to do what he or they ought to do for his or other’s efficiency, and welfare with every rational adjustment”. Thakur enumerates for indispensable morals of life as the markers of behaviour such as:

i) “Entertainment of every one with due courteous greetings, sympathetic service and immediate inquisitive agile approach”.

ii) “Cordial attitude even when chiding”.

iii) “Appealing posture” and

iv) “Loving disposition” - which keep one’s personality intact and progressive.

Evil book and work as one sees, tend to turn virtue into vice and a
friend into a far. On the other hand adoring attitude or cordial chide impels others to untold their benign qualities with a pleasing gratification.

One relates habits, behaviour and temperament with instinct. It is said that habit means "have it". "It here refers to the existential go habit is to achieve this go with repeated action. Instinct in just like a seed in the character of individual. It is transmitted through heredity. Temperament is a state of liberation of the instincts. This is not what is called superficial dealing or acquisition. Habits and behaviour are manifested in personality when instinct gets nourishment by appropriate temperament.

Peaceful fellow-feeling is another indicator of good behaviour. The character of a student can be built up by his attachment with admiration and love for the 'Acharya' which means one whose thought, speech and action are perfectly coordinated. Along with his natural growth an individual has to have certain adjustment in various situations of his life as Dr. A.K. Basu explains—through the modification of his behaviour in order to fertilize the uphold of existence.¹ For this the individual has to develop certain habits and skills deliberately. It becomes easy for him with the Ideal teacher on his front.

For the cultivation of habits environment should be complementary, the pupil should be mentally ready for it. When something is imposed on the student he drops it in a short time. But if a pupil develops love for something naturally, it comes into his habit. Such a habit has a force in itself and it is not

¹ Basu, A.K. 92.
easily dropped even after a long time. Habit formation requires regular attention and analysis. Bad habits are also likely to be formed in a student unconsciously due to his inherent liking for something. However, an ideal teacher has to ‘edit’ then in a student’s character. This is one of the reasons why Sri Sri Thakur prefers residential set up in schools “education is to edit the experience and knowledge that nature or existence with every progressive push.”

III.4. Meditation : the key of Inner Strength

“It is easy to learn and realize for one who is attentive with modification but it is difficult for him to understand who have crammed with attentiveness gone a study”.3

“Education”, says Dr. R.M. Biswas, “is a process that helps the materio-spiritual development in man”. The being and becoming of man that is expected to be accomplished through education requires material subsistence as well as spiritual enlightenment. Meditation helps the process in various ways.

Thakur prescribes a naturally spiritualised process of living for every student. Meditation is an id to it. Adjustment of intrasecullar substance is possible through meditation combined with motor activities. It gives a student

3 Ibid., VIII, 24.
concentration that aids the rise of consciousness keeping the nerves alert and awake.

The yogis give emphasis on ‘Manana’ which is said to be a tool to create vibratory power and which one has to repeat in salience (in the mind) during meditation. Rapid rhythmic repetition of the mantra with a concentration of the mind at the junction of the two eyes and the root of the nose creates a power of vibration in the brain. The vibration spreads through the brain centre to the spinal cord and reaches the nerve centers and makes them alert. This enhances in the student an internal harmony thereby causing a promotion in his intelligence.

Blood maintains the acid-based equilibrium of the body and carries oxygen and carbon dioxide. It is known from science that haemoglobin is a compound containing iron. It is made up for molecules :”hen” which is a cyclic organic compound of carbon, hydrogen, oxygen and nitrogen having a bivalent iron at the centre and a protein molecule named “globin”. This is the structure of “hemoglobin”, the carrier of oxygen. The iron molecule is here in an electronic situation and it behaves like a weak magnet. It is just as a powerful magnet turns an ordinary magnet into a permanent magnet by applying some regular process, the blood cell can be charged and magnetized in a proper way.4 By the “proper way’ it means, “Leading a unicentric life

4 Shah, Dr. S.C. 75, Centenary Volume.
with regular practice of Mantra and meditation and devotion towards the ideal'.

Intra-cellular adjustment leads to the training of heart, building of character and development of personality which are three important parts of education. As observes Mahesh Yogi, "Human brain physiology is that hardware of the cosmic computer which through proper programming, can draw upon the cosmic software of nature to accomplish anything."

The brain idea is a very much parallel to that of the "cosmic computer". The seers stressed the unfolding of physical characteristics of a pupil through motor-sensory co-ordination. "The base of Brain", they sayed, "is excited through concentration" and this excitement gradually spreads through the pinal gland. As a result the "suppressed attributes of a person are unfolded and translated into action and get adjusted”.

The sensitiveness and receptivity of the brain-cells are enhanced by the help of a stimulus that is availed through an excitement of different planes or regions such as, ‘cervical plexus, dorsal plexus, humber plexus, sacral plexus and pase of cerebrain” in different parts of the spinal kard or “fiver planes further says that the mind will be responsive and the intuitive vision will develop according to the powerful sensitiveness and receptivity that is achieved at ease.

5 Chatterjee, B.B. Centenary Volume 140, quoted.
Work for the ideal, great cause or the love-lord, along with concentration brings motor-sensory coordination and an "auto-initiative urge" in a pupil that enables him to transform into adjusted, disciplined action whatever good rises in his current of thought. This is another aspect of the intra-cellular adjustment.

A 'psycho-physical moulding of objects and affairs' is accomplished through a fulfillment of the ideal or 'principal' which is followed by an 'unfurling of the facilities of perception, discretion and rembrance'. These are all characteristics faculties that are latent within. This to follow with services, to learn with attention, to do accordance there with are the cardinal principles for a child.

The waves that are created in the nerves due to the influence to some external stimuli are expressed in feeling or sensation. The stir caused by these waves in the brain cells, between the present and the previous impressions is said to be "thinking", which is a new arrangement in the associated paths on the upper layer of the brain cells. When this arrangement enters a deeper layer of brain cells, a diffused psychological reaction is experienced and that is called "emotion". The same reaction in the deepest layer of brain cells is love which is regarded as the greatest power for moulding human character.

The ancient thinkers have given this explanation about thinking, feeling, willing and love which are a part and parcel of education. Through
meditation and work for love to the Lord; these four things are well directed and received.

When the mind gets concentrated on certain lifeless object, say a point on a plane or so, it moves towards out inertia; dynamism or creative thinking does not get any hold for development. When it gets concentrated in certain conscious operation or some point, some object behind which there lies some conscious operation, the deeper layers of the brain cells get stimulated and expansion is experienced. The conscious being is the ideal and the conscious operation is work for love Lord. A teacher having a perfectly ideal centric life may also serve the purpose from the critical stage. Thus the intra-cellular adjustment pertains to a concentric love which in other words is a “vital hankering” that is essential for a pupil in the field of learning.

III.5 Abhyāsa of Inner Power

Whatever is gained through concentration of mind or pursuit of ideal has its utmost importance in human life. Rhythmic repetition of the Mantra, regular meditation cause a tidal flow of internal enthuse and urge. Mind becomes alert, man gets intoxicated with work. There are the exercises that help the inactive attributes to sprout up. One whose motor nerves and sensory nerves. We equally active, his personality rises up with special characteristics.

When someone creates something which is useful to man that is called meaningful adjusted knowledge. Suppose one knows about feather, thread,
and button from separate experiences and he also knows that some container
is necessary for keeping money, co-ordinating all the knowledge gained from
different experiences if he makes a purse or a bad bag which had not been
made by anybody before it will be called "meaningful adjusted knowledge".  

In the above situation knowledge of different objects was integrated
and organized towards the benefit of man. Thus "adjusted experience comes
from adjusted knowledge which is gained through adjusted action". Thereafter
begins the domain of wisdom. This type of actions and experiences are to be
provided to the pupils in the educational institutions. The ancient thinkers are
of the opinion that there is no possibility of spiritual development or physical,
mental, moral development through rigorous modification if there is no
participation in active service to a superior cause with love. "Love tempors
ability" and "love is the lafty minister to devotion. This increases the inner
strength of a human being which builds his personality.

Works for active service referred to above should be inter-fulfilling. As
a result of these exercises "brain materialization" takes place. Whatever are
worth doing are integrated in a card coordinated way. The role of a teacher is
vital in providing proper exercise that would lead to a systematic organisation
of habits and instincts. The yoga śāstra informs that: systematic organisation
of habits instincts with the purpose of fulfilling the becoming of life by a
graduated active manipulation of behaviour may be called education.

Another field of proper exercise is games and sports. The ancient gurus opines that the games played by the students should be well thought of, selected and graded in such away that they will help the growth of their mental faculties and inguisitieness. They should be able to bring an end to their mental blindness and receptive sower, the game should instigate in a child prompt responsivenesa dn valour toresist evil, capacity to regulate the perception and human complexes through a spiritual co-ordination of lady and mind.

In Upanisadic view prayer should not be limited only to verbal singing. It should be composed and put into practice in such a way that it will involve the inner energetic volition with a conscientious adjustment of affairs and thoughts which concentrate urge and active views to solve things with a dynamic practical sense and an efficient ardent engagement to perform and achieve. Thus prayer is a sort of exercise which is linked with devotion through which a pupil is imparted an enthusiastic urge to fulfill some lofty desire.

If there is adherence, there is interest which is associated with appreciation. Appreciation is followed by contented service and support which is a key to meaningful education.

III.6. Education and Character

Character constitutes a substantial part of Upanisadic educational
philosophy as the most prominent among the values that they wanted to inculcate among pupils through education. He perceived that character evolves with all its features. This evolution depends on, objective experience with subjective collaboration that makes the experience rich with every through out go of farsighted intelligence, which creates normal conviction in the subject matter. Thus character evolves into active skill.

Acquiring a degree is not the aim of education. Thakur does not want any individual to become a book by learning its literal language. Its essence is to be “discerned with clear understanding and one has to act accordingly imbibing its attributes and making it meaningful in life. This is very much related to yogic principles of curricular development. It is through the magic word of love, that the latent will of a man to be good becomes irresistible.

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Building up pupil’s character is an essential responsibility of a teacher. A teacher with all his characteristics”, declared by ancient educationists acts as the crytal nucleus in the concentric adherence of students, moulds their character, exalts their talents and induces urge according to the instinctive
characteristics of the pupil. A man may raise himself to the level of an erudite scholar by amassing degrees through University examination but that is mere learning, not education in true sense. A person having good character is expected to be backed by good activities. On the other hand suspicious persons are generally guilty in character. At least a normal aptitude for service and unshakeable love for principle that exalts one’s environment are the necessary conditions for good character. Character develops our personality and promotes values in life.

III.7 Intelligence, Inquisitiveness and Memory

Inquisitiveness is the basic criterion for the evolution of intelligence. The ancient sages observed that “practical, active, adjusted observation is the root of experience. Experience begets intelligence, and intelligence is the with of farsightedness, enlightened active attainment with inquisitive earnestness enhances the function of memory. It in forms a hierarchy of internal powers of human mind, by interlinking observation, intelligence, farsightedness and memory with inquisitiveness as the cementing factor. Man starts with observation and leads towards farsightedness. An enlightened activity exalts the functions of memory. In order to define memory, The Ṛṣis say that, “The impulse of environment and its existential reaction which comes with feeling and stimulus and is impressed in the brain is memory”. Memory is interrelated with skill and intelligence. Another factor that helps intelligence is tenacious
skilled interest and attainment accordingly. Impulse of necessity tends to raise
the attraction of knowledge and thus helps the evolution of intelligence.
Mindfulness is another related factor of intelligence. It is guided by sincerity.
Whatever is imposed upon mind, it is not usually stressed up for a long time.
The gurus do not want a pupil to get pressurized for learning the lessons. The
less the sincerity, the less the mindfulness. Lack of mindfulness affects the
evolution of intelligence.

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Inquisitiveness is a symptom of active brain. It is observed that in many
pupils the inquisitive tendency gets thrased and suppressed by environment or
an inappropriate selection of subject of study, brain becomes callus. In some
other cases, as our ancient thinkers observe, callousness gets transmitted
through heredity. However, with adherence to the ideal one can rise above
passion and move towards unbiased observation. An integrated sense follows
observation. Thus in this line of action intelligence evolves”.

One of the important responsibilities of the teacher is to awaken the
interest in a child. The yogis take it to be an art. First the teacher has to final
out the aptitude of a child and then only he can arouse the interest in him and that is a key to intelligence. One further says that learning does not represent intelligence, rather an active unicentic love helps the evolution intelligence. It makes man for survival. It grows with the nurture of impulse from the environment. On the contrary heredity inherits instincts with its characteristics and environment creates impulses on it. Thus instinctive intelligence piles up those that one favourable to existence.

Apt inquisitiveness is found in most of the infants whatever question is asked by them – valid or invalid’ conscious or unconciosus – they have to be replied to the atmost level of appropriateness. Avoidance of such questions eats up the inquistiveness and thus the chance of evolution of intelligence becomes narrow.

When a child is 2 or 3 years old strange and frequent questions come to his mind. Usually his parents and elders avoid to give answers or get disquested with him and harshly direct him to keep silent. Such approach in inimical to the development of inquisitiveness. As a result of this the child never asks question to his teacher at school the only listens and nods his head in positive to please the teacher and escape punishment is a passive listener. His intelligence is at stake.

III.8 Personality Development

It is normally observed that where conviction swells up with every
meaningful adjustment of knowledge through conscientious considered conglomeration making the personality swell up in a balanced way by which the existential traits and trail are brightened with meaningful hetre in a divine providential adjustment, personality puts with bliss.

For building up the personality of a pupil at the foundation level the emphasis is given on conviction which means a firm belief or “appearance of being sincere, family believed or truly meant, meaningful adjustment of knowledge and considerate conglomeration which means, “The process of becoming or state of being”. The pupil wants a balanced liberation of the existential traits and the series of actions are followed by the pupil for the purpose of fulfilling a great cause. When a man’s actions are concentrated in the service of with meaningful magnanimity and when this magnanimity makes the environment adhered with fellow felling it is the indication of super personality. For a good personality one has to be “jolly and agile”, perfectly doubtful. “Smile of love” bloosm of service are two makers of a healthy personality.

Yoga and personality development go hand in hand. It is interrelated and one who practices yoga, he automatically gets inner strength and power. It helps me to develop character and positive out look. This is true value education which is missing now-a-days in the modern educational systems. We have to revive this values of life and fulfill the aims of education in a true sense.
The yogic dimensions related to personality traits.

All these traits are to be inculcated in a child through education. A balanced development of feelings, emotion, intelligence, aestheticism sense, thoughtfulness, sharp discernment, original thinking, organizing capacity etc. lead the individual towards a super personality. It is observed that most of the
time envy, grudge, ambition, egoism and inferiority complex operate as the motive force behind our education. But this sort of education cannot lead us to fulfillment. The traits mentioned above are the hidden ingredients of man’s personality.


All these factors make the personality rounded. It is the responsibility of a teacher to judge the various aspects of a pupil’s activities and inculcate the values with perfect examples from his own life. In order to judge the personality of an individual, the ancient thinkers have given the idea of five points such as:

i) Attachment to the parents
ii) Power observation
iii) Promptness in working out a work
iv) Power of self-control
v) Conception

These are the invaluable aspects of human values prescribed by Sri Sri Thakur for every individual pupil. Education is the only field where character gets necessary sustenance for evolution. The seers prescribed many ways in his system of education which sustain the evolution of one’s character and personality both of which have permanent effect in the life of man.
Yoga is the method of restraining the senses from the objective world and develops the connection of the mind within. It is the way of disciplining of the mind, senses and physical body. This is helpful for a holistic personality. The need of the education is to bring the inner strength of the pupil to become a good citizen of our country.