Chapter II

REVIEW OF RELATED STUDIES

PREAMBLE

Almost all studies under review in the first part have relied on the library as the chief source of information and many have stated it as 'library research'. Though analysis, criticism and interpretation have been at least implicitly involved, the level of such activities has been reasonably high only in a minority of these, as noted in the trend reports. None of the studies has attempted the type of application strived at in this study. Hence there is no danger of avoidable repetition in undertaking this study. The studies conducted in Education Departments and occasionally in Philosophy Departments are placed in Section A.

Since this is an application-oriented study it was felt that studies in other fields which may draw from or contribute to philosophy may give some clues to applications, e.g., music, art, architecture etc. Such studies are placed in Section B.

A. STUDIES FROM EDUCATION/ PHILOSOPHY DEPARTMENTS

Acharya (1967) conducted a study on Contributions of Eminent Indian Educator/ ionists to The Theory and Practice of Indian Education in the nineteenth and twentieth centuries. Special reference was given to the thinkers in Maharashtra. The investigator critically examined whether there had been an essential unity and coherence in the educational thoughts and ideals of eminent thinkers. The study was based on the contributions of the eminent Indian educational thinkers like Raja Rammohan Roy, Chiplunker, Tilak. G. G. Agarkar, Vijapurkar, Dayananda Saraswati, Swami Vivekananda, Aurobindo, Annie Besant, Gandhiji, D. K. Karve, Syed Ahmed Khan, Malviya, Gokhale, Punjbrao Deshmukh and Tagore. The autobiographies, life histories and articles written by, and about the educationists, were consulted and searched through in libraries. An attempt was made to link the personalities and the contemporary ideas.
The study revealed that the birth and development of national education movement in India had been an evolutionary process of national consciousness where the contributions of the eminent individuals were significant. That India possessed her unique aim, method and organization of education and their re-examination was essential for national resurgence was the communality of thought of these vanguards of nation. Though it was vouchsafed that India has her unique way to her destiny and glory, the significance of modern western science was also pointed out. Attempts had been made in many cases to find an equation if not a synthesis between the physical science of the west and the spiritual philosophy of the east. The revival of Indianism in education in the last one hundred and fifty years, with its diversity as found in the ideas of Tagore, Gandhi, Dayananda and Aurobindo testified to the myriad-mindedness of the one and the very soul of India.

Chaube (1962) conducted a study on \textit{Recent Philosophies of Education in India} to find out the salient features of modern India that came up from a few educational thinkers who stood against the growing influence of materialistic and mundane values and who pleaded for adherence to higher spiritual values. Dayananda, Vivekananda, Annie Besant, Aurobindo, Tagore and Gandhi were prominent among such eminent thinkers. Education in our country was to help the people to rise above the narrowness of seclusion and it was only possible if education was made a medium having essentials of Indian philosophy and culture. The main contributions of the educational philosophers of modern India as summarized by the researcher are:

The student's moral and religious development should be the responsibility of education; education should also have a materialistic aim to make the individual self-supporting and economically productive; education should enable an individual to feel one with the universe; curriculum should take into account the two phases of man's life—the spiritual, i.e., the inner life of man as an individual, and the external, i.e., the outer life of man as a unit of the society having its moral and social responsibilities; women's education
should be given priority so that the women of India once again take their rightful place in the society; the state should provide for education but it should claim no authority over it; and for growth and full efflorescence, the roots of education of Indian people must be planted in their old, cultural soil. It was therefore felt that a new, educational philosophy of the country influencing science and spirituality would suggest the right remedies for many of the inadequacies in the current educational system in the country. However, this fundamental contribution had been the endeavour to effect in the minds of the educated Indian youths a synthesis between the spiritual culture of the east and the materialistic civilization of the west.

De (1972) investigated Tagore’s Contribution to Education for International Understanding. The main findings are presented below.

Harmonious and integrated development of the individual personality as well as the criterion of a cooperative society with fellow feeling, love mutual understanding and appreciation as the fundamental values on the other is possible only when a well-planned system of education begins to function with the above ends in view. Deeply disturbed at heart by the devastating prospects of world wars, Tagore came forward to root out war in the minds of men through a complete programme of educational activities at his Santiniketan, which, as he visualised, ultimately developed into an international university. The present study traced, as a background, the development of international understanding from the ancient to the modern days focusing on both the oriental and the occidental landmarks in the field of education. The concept of internationalism in the field of education is a modern development gaining ground through the bitter experiences that mankind had to face from the evils of a perverted kind of nationalism. Education for international understanding is the educational stream of the greater force which is known as international cooperation.

What Tagore did in Santiniketan and Viswa Bharati in a limited way was attempted by UNESCO after more than two decades in a greater compass. Significant bridges of understanding can be constructed between man and man only in an atmosphere of faith. Educational activity, through
the creation of an atmosphere of mutual understanding and appreciation can help the realization of a cooperative society. Santiniketan is a bold attempt towards creation of world peace. Development of personality is not complete through intellectual education alone. The emotional, aesthetic, and the spiritual aspects of the nature of man must also be cultivated through a planned educational programme. The emphasis on the development of the aesthetic and spiritual nature of man through his educational scheme was Tagore's distinct contribution to the field of education. The ideal human unity can be realized best and most successfully through educational activity. Hence the establishment of centres like Santiniketan for cultural cooperation is a pressing need of the hour.

Deopurkar (1964) conducted a study aimed at tracing the path of the Evolution of the Philosophy of Education in Modern India in the nineteenth and twentieth centuries. The study was, on the whole, a descriptive, library research on the impact of idealism, naturalism, pragmatism, supernaturalism and internationalism on Indian philosophy of education in modern times. The whole period was divided into four parts: from 1800 to 1850 A.D., 1851 to 1900 A.D., 1901 to 1947 A.D. and 1948 to 1964 A.D. The impact and development of the above-said philosophies on modern Indian education were studied in terms of aims of education, methods of learning, methods of teaching, curricula, disciplines and teachers' duties. The study was based on the educational contributions of Raja Rammohan Roy, Dr. Annie Besant, Bal Gangadhar Tilak, Dayananda Saraswati, Shri Aurobindo, Dr. D.K. Karve, Iswar Chandra Vidyasagar, Dr. J.C. Bose, Keshav Chandra Sen, Pandit M.M. Malaviya, Rabindranath Tagore, Mahatma Gandhi, Maulana Abul Kalam Azad, Dr. S. Radhakrishnan, Sir Syed Ahmed Khan, Swami Vivekananda, Dr. Zakir Hussain and others.

Idealism formed the main stream in Indian, educational philosophy and other philosophies were tributaries to it. According to idealistic philosophy, self-realization was the goal of life. Learning was thought of as the process of realizing the eternal values of life. Teacher was considered a custodian of Indian culture and civilization. Curriculum included moral and
religious instruction. The methods of teaching were both inductive and deductive in nature. Strict adherence to daily routine and self-discipline were the forms of discipline. Naturalism in Indian education stood for education in natural atmosphere and according to the nature of the pupil, who was born good. Auto-education or child's freedom to learn by himself found its expression in kindergarten and play way and other natural methods followed in Indian education in the twentieth century. Rejection of the book and concentration on crafts, withdrawal of religious instruction in favour of self-imposed discipline and liberalization of teacher's traditional authority were some of the effects of naturalism on Indian education. Gandhian 'Basic Education' was the best representation of pragmatism, a philosophy of modern science and democracy. Education was centred round a craft and its aim was the completion of project activities, where the dignity of individual labour in social activities was valued most. Supernaturalism in education, on the other hand, aimed at the salvation of the individual through work, worship and faith. The curriculum was framed in accordance with the idea of revival of Hindu culture. The method of teaching consisted in just removing the obstacle to knowledge, since supernaturalism believed that no one can teach anybody. Internationalism in education aimed at international understanding and creating a synthesis of life and culture of all nations. Cooperation and coexistence were the basic principles of learning. Practice, not preaching, was the right method of pedagogy. Since the seeds of universalism were found implanted in the Vedas, the international schools in India relied heavily upon them. They stood for an illustration of synthesis of religion and science, the two opposite poles of tension of modern civilization. International understanding could be achieved by becoming a dispassionate student of international problems, without having any pride or prejudice against any nation or religion or ethnic group. In conclusion, it was said that India had her unique way of representing each of the philosophies of education. All of them had built, without giving up their individual distinctiveness, a mighty scheme of Indian philosophy of education.

Deshpande (1955) attempted to make a historical survey of all aspects of the Jain System of Education with a view to comparing it with the
Brahmanic, Buddhist and Monastic (European) systems of education and to have a critical appreciation of it. The various textual sources of Jain literature and books on history of ancient Indian education were the main sources of information.

The Jains considered education to be the source of illumination, an agency of self-respect and emancipation, and also the source of development of the spirit and the faculties. The following were highlighted as the important features of the comprehensive Jain education. Different stages of life according to Jain psychology, namely (a) the dull stage, (b) the playful stage, (c) the walking stage, (d) the erect stage, (e) the learning stage, (f) the adolescent stage, etc., were discussed. The four stages by which the permanent impressions of objects were made on the mind and the four types of intelligence and their characteristics according to Jain psychologists have been described to have important beating on education. The education began at the age of eight and laid great stress on memory. There were very few teachers and still fewer institutions, but there was cooperation between the teachers and the students, which was given an important place in the process of education. Corporal punishment was absent and the family was allowed to play its role in the progress of education. A test was given to students before admission to schools and only the deserving ones were admitted to classes, which were considerably smaller than the present day classes. The educational institutions depended on donations of princes and the public. Family was the principal agency of education. Elementary education of the three R's was not regarded as very important but emphasis was given on the higher aspects of education. The medium of instruction was the mother tongue. Various methods such as memorising sutra, the question and answer method, the direct method were used. The techniques of telling, exposition and debating were also used. To assess their progress, debates were held instead of examinations. Comparing the Jain and the Brahmanic systems of education, it was found that there was no difference in their concept of education - both were comprehensive, both accepted the same age for the beginning of education; and the aims and admission procedures also did not differ much. The sessions and duration of courses
were practically the same. Both were patronised by the princes and the public; much similarity existed in regard to the administration of education. The only difference was found in attitude towards education of women and the shudras. Comparing the Jain and Buddhist education, it was found that the Jain system did not lag much behind the Buddhist system. A Comparison of the Jain system with the European monastic system revealed much similarity between them; both were based on certain monastic principles. Among the methods of teaching, some steps, like pronouncing the texts, denoting the syllables, explanation of the words, asking question, recitation and recapitulation, were employed. Debates, individual attention, use of a few intelligence tests, tutorials, the monitorial system, facilities for special studies, and award of degrees and diplomas were the other important characteristics of Jain system of education in India.

Gokhale (1951) conducted a study on the origin and development of Buddhist education in India and Abroad through its diverse phases with a critical analysis of the several factors influencing the evolution of the system.

Buddhism rose as a Monastic sect and developed in course of time as a religion of the masses in India, and received patronage of kings like Ashoka, Kanishka and Harsha. The Buddhist ideal of ethical and intellectual life being purity, education under the Buddhist philosophy meant the realization of the ultimate aim of 'arhatship' and 'nirwana'. The Buddhist eightfold path of right views were: (right) intention, speech, action, livelihood, effort, mindfulness, concentration and controlling senses. The aim of education was what they called Chittavrittinirvadha, controlling the passions of the mind, the precursor of all actions. Buddhist education was closely linked with the growth of monasteries. Buddha himself started as a teacher, teaching the message of self-development and perfection but was compelled by the force of historical circumstance to initiate the development of the Sangh devoted to the ideal of converting the unconverted and strengthening the faithful. Rules were framed on the basis of these accepted principles.

The author describes the ideal student's and teacher's life and their mutual relationship. The teacher and the student were both exhorted to bear
in mind the fact that any confusion in their minds between mean and ends would be detrimental to educational effort. *Sila, Samadhi* and *Panna* were the three fundamental aspects of Buddhism. *Sila* facilitated *Samadhi* which in its turn facilitated the moulding of the mind, so essential to intellectual insight; *Panna* revealed the truth and freed the mind from the shackles of ignorance and false knowledge. Fulfilment of the conditions leads the aspirant to *Nirvana*. Preaching, repetition, explanation, exposition, question and answer, discussion and debates were all used. Various methods of replying to doubts and questions were practised. The system of Buddhist monastic education consisted of the processes of comprehension, preservation, elucidation, elaboration and translation. In the earlier period, women were treated with respect and dignity in the Jain attitude, as also Buddhist education, but changes took place in Manu's days. The order of nuns was not far behind that of the monks but it was not of the same strength. By Ashoka's time the number dwindled and later the order itself dwindled and disappeared.

The ideals of the pursuit of truth and wisdom and the poverty of life and purity of thought created, a taste for knowledge, raised the level even of average men, by moulding social likes and dislikes, by influencing choice and rejection and creating a high standard of judgment. This was no small contribution of the universities of Nalanda, Vallabhi, Vikrama Shila, Odhantpuri and Jagdal. The researcher describes the working of these universities and shows how they were financed. Their libraries are described. These universities generated a force of disintegration in their structure of development, as they standardised all efforts, resulting ultimately in a lopsided development of Indian intellectual life. The scholars became more and more interested in the Tantric cults. The universities fell a prey to magic, and Tantrism and also to the sword and power of the Muslim invasions. But credit is given to the Buddhist system of education for the achievement of free and sustained philosophical speculation, for enriching the Pali and Sanskrit languages, for encouraging the art of argument, for developing the sciences of astronomy and medicine and above all, for developing the level of the average man of those days in India.
The system had its shortcomings. It neglected secular education in industrial and vocational arts. Its failures were offset by its positive achievements; the full and extended expression of which was seen in other Asian countries like Japan, China and Ceylon. [The present investigator would like to comment at this point that if the positive achievements had full and extended expression in the other Asian countries, the failure on certain dimensions in India can be attributed to the demise of Buddhism in India rather than to the Buddhist system itself. The investigator also compares the Buddhist system with the Brahmanical, Jain, Islamic and Christian systems.

The Buddhist system of education is shown to be a part of the larger organic unity of the ancient Indian systems of education. Its ideals were the formation of character, building of personality, preservation of ancient culture and the training of the rising generation, in the performance of religious and social duties, self-fulfilment and sure acquisition: of objective knowledge.

Agarwal (1977) conducted a study on The Theosophical Philosophy: Contribution to Educational Thought and Practice in India. Its main aim was to trace the relationship of the theosophical philosophy to religion, science, society and education. The study revealed:

(i) Theosophy was concerned with high levels of reality and metaphysical truths not only for livelihood but life itself. (ii) All religions stemmed from the same source, therefore the main principles of different religions needed to be incorporated as one religion. (iii) Science provided facts while the theosophical philosophy prescribed methods and directions; the theosophical philosophy provided the direction but science was the process. (iv) A true theosophist was a true scientist as both aimed at the discovery of truth, true brotherhood and karma in dealing with the problems pertinent to different groups or sections of society and emphasized the divinity of man. (v) The sole objective of all education was to fulfil the need of the inner life, necessitating the need for a broader basis of education. (vi) Many movements were started for the revival of Indian culture which was made more convincing and methodical; the Downward Filtration Theory was applied for achieving nationalism and Indianism, (vii) The Harijans were
given place by the provision of separate schools. (viii) The specific impetus to women's education was by the establishment of a girls' college in Delhi. (ix) Among other aspects the theosophical philosophy emphasized the importance of textbooks, evaluation, methods, curriculum, discipline, student-teacher relationship, and organizational pattern characterizing a full-fledged theory; the other aspects highlighted were the religious and moral education, manual training, political consciousness without direct participation, co-curricular activities, the need for a high-powered textbook committee and the need for a three-language formula wherein English could be the medium of instruction.

Babu (1978) conducted a study to interpret Sri Aurobindo's *Philosophy of Education* based on his philosophical texts and educational writings.

The methods followed included a careful study of all the works of Sri Aurobindo and interpretations of Sri Aurobindo's philosophy by the Mother, Pavitra and others.

The main findings of the study were: (i) The psychic being was the divine aspect of man. Each man was possessed of this divine nature and it was through the evolution of the psychic nature that man became the true individual. (ii) The psychic being did not emerge at once as a full-grown and luminous personality. It passed through a slow development and formation. Initially the psychic entity was a veiled aspect in man but as evolution proceeded, the psychic being or the soul took form and developed a soul personality. (iii) For psychic realization it was necessary that the physical part of man be subsumed. (iv) With psychic realization man would be aware of truth, good and beauty. (v) As every human being carried, within him, the divine element, namely, the psychic being, the proper aim of life was to lead divine life. In all great people, in saints, in sages and in seers, it was the psychic consciousness that worked. (vi) The psychic being could be realized through education. (vii) The psychic consciousness was limitless and universal. The barriers of egoism and the effects of ego personality became demolished when the psychic being became predominant in the child's
personality through psychic education. (viii) World-orientation and social-orientation through education were both independent and necessary pursuits, irreducible to any other pursuits. They had instrumental value and their perfection formed the basis or the ground for any further growth of the child. (ix) The reality and value of psychic education was metaphysical, transcendental, spiritual and intrinsic. (x) An exclusive concentration on world-orientation and social-orientation to the exclusion of psychic realization through education could train the individual into a perfect worldly being and nothing more. An exclusive concentration on psychic education resulted in a life negation though it assured spiritual perfection. (xi) The denials of materialist or spiritualist, of each other, resulted in partial truths and not in an integral truth. (xii) In education, an empirical perfection and spiritual perfection had to find place for a harmonious and integral development of the human personality.

Chauhan (1981) adopted the historical method of research to study the Educational Philosophy of Swami Dayananda. Data were collected form the writings of Swami Dayananda himself, the writings of others persons, journals, his letters, official reports and the reports of commissions and committees and periodicals. The literature was analysed and the data were interpreted on a qualitative basis. A questionnaire was also used as a supplement to know the views of the great Sanskrit scholars of Gurukulas and prominent leaders of Arya Samaj.

The study revealed that Swami Dayananda was not only a philosopher and a religious reformer but also a great educationist. He was a nationalist educator, being a follower of real Swaraj. He was the first to suggest a national system of education. He denounced the present caste system based on birth and untouchability. His concept of education was spiritual, religious, social, and knowledge-oriented. His idea on education was that the physical, social religious and spiritual education should be essential parts of educational system. He advocated ancient gurukul system of education in which brahmacharya was an essential condition of the student life. He advocated love and service, inner discipline, self-realization
and truth as the ultimate goals of life and education. He stressed physical development which promoted long and healthy life. His system of education was democratic, based on equality. His educational system intended to introduce residential institutions among natural surroundings. He stressed that students between the age of six and eight only should be admitted to schools. Hindi should be the medium of instruction and the objective should be the study of Hindu culture and Sanskrit literature. Male and female students should be taught separately under certain bodily and mental discipline. They were to take a vow of brahmacharya and remain unmarried till the age of twenty-four years at least and the student was expected to be a vegetarian and away from luxurious things. Dharma or true religion should be followed in life. He advocated that the devotion to and worship of only one God, the realization of self (soul) and material reality should be the aims of education. Moksha would be the terminal aim of education which was to be achieved by self-realization. Education in his view was a continuous spiritual and social process which went on till complete development was attained and till moksha was achieved.

He considered shravana, manana, and nidhidhyasan, logic, question and answer methods to be essential for the students and said that the teacher must follow these as well as explanation, story-telling and illustration. He stressed the relationship of the teacher and the taught as of father and son based on love and respect. He advocated the need of well-defined curriculum for the teacher and the taught. He believed in a diversified curriculum which included various subjects relating to life and needs of the students. The nature of discipline for students was inner in which he fulfilled the aims of life.

Dubey (1980) presented a study, apparently in Hindi medium, of the Educational Philosophy in the Upanishads. The study revealed that:

(i) the Upanishadic philosophy of education aimed at arousing the spiritual vision of human beings for living an active worldly life but all for attaining salvation (moksha). For this purpose, it also aimed at developing character, truthfulness and proficiency in several worldly subject for
livelihood. (ii) Education was open for all castes, creeds and women irrespective of their socio-economic status. (iii) Generally the duration of study was twelve years. (iv) The entire educational system was residential. The students had to reside with the teacher (guru) in guru-kula as members of his family. (v) The size of a class was five to six students. (vi) Gurukulas were substantially aided by the kings and landlords but they had no control on the educational policy and on the gurukulas. (vii) Education was free at all stages. (viii) The curriculum mainly consisted of two parts, para vidya - subjects related to spiritual development and salvation and apara vidya - subjects like vedas, the puranas, grammar, social customs, mathematics, production, ethics, logic, geography, military science, astronomy, music, aesthetics, architecture, science. (ix) The teacher behaved like a father. (x) The methodology of teaching was shavvana, (hearing), contemplation, discussion, question-answer, formulation, debate, inductive and deductive logic, explaining, illustrating with examples, experimentation and learning by doing. (xi) The practice of acquired knowledge was immensely emphasized.

Ghosh's study (1977) differs from the usual studies in philosophy of education in that it uses survey method followed by sophisticated statistics including factorial design analysis. His topic was Distribution of Four Social Values among Certain Selected Strata of Youth and Prediction of Good Citizenship with the Help of the Values. The study examined: (i) the extent to which the youths were displaying four social values, namely, secularism, democracy, nationalism and socialism in their behaviour patterns, (ii) what factors were influencing their acquisition by the youths, and (iii) how far the value scores could predict good citizenship in the future.

The investigation was mainly an exploratory survey. The sample, drawn from the schools and the colleges in the urban areas of the districts of Nadia and 24-parganas, West Bengal, on a stratified random basis, consisted of 720 students (360 male and 360 female) of Class X, XI the first year and the second year of B.A/B.Sc. and of ages between 14+ and 19+. The data were collected with the help of value test and the Good Citizenship Inventory developed by the investigator and Kuppuswamy' Socio-Economic
Status Scale (with revised scoring key). A $4 \times 3 \times 2$ (educational grades $\times$ socio-economic status $\times$ sex) factorial design and analysis of variance with equal replication in twenty-four treatments were used in the analysis of the data and Aitken's method of pivotal condensation was used in the formation of multiple regression equation.

The major findings were: (i) The increase in the years of schooling had no direct impact on the acquisition of the values. (ii) Boys had significantly higher scores on all the four values than girls. (iii) Though the values scores of the youths form families with different socio-economic status did not differ significantly in all cases, it could be said, in general, that the youths with highest socio-economic status had high values scores. The youths from families with different socio-economic status did not, however, differ in the nationalism score. Democracy scores gradually decreased with the rise in socio-economic status of the youths. The youths belonging to the highest socio-economic status group scored lowest on secularism while the other two groups did not differ. This was true for socialism also. (iv) [The four values could] It was possible from the study to predict the emergence of good citizenship in India.

Jabbar (1976) undertook A Critical Study of Educational Implications of Existentialism. He attempted to analyse the main philosophical ideas of existentialism and to discuss the aims of education, method, contents and relationship between the teacher and the taught in existentialist schools and universities. For this purpose, a critical interpretative and evaluative study of books and authors was made.

The major conclusions of the study were: (i) Existentialism is the philosophy of the present-day man who is undergoing and experiencing internal and external tensions, conflicts and crises unknown to the earlier man. As such, it seeks a way out of the dilemmas of life to an authentic and more meaningful existence for man. (ii) Existential knowledge is a direct outcome of man's interaction with his world of experience. True knowledge is obtained through the transcendence of the self to various objects of this world so as to make them internally felt as if they were the part of one's own
existence. (iii) The aim of existentialist education is to liberate mankind from all social taboos and cultural norms. The nature of this education will be governed by the philosophy of self-realization, which means that each individual will be educated so that he may critically examine his emotions and judge the realities of this world in accordance with his personal experience. (iv) The existentialist curriculum will include subject matter which helps in the development of the student's whole being. Art, literature, music, drama, religion and philosophy will be included in the curriculum because they are capable of satisfying existential students. Due consideration will also be given to the knowledge of medicine and pathology because of their importance for the physical and mental health of the individual. (v) The existentialists recommend Socratic method of teaching because it is through indirect method only that a genuine academic freedom is possible.

Khosla's study (1983) on *Educational Philosophy of Sikh Gurus* was framed with the following objectives: (i) to study the norms and values, aims, content, teaching methods as put forth by Sikh gurus, and (ii) to arrive at the philosophy of education as perceived by the Sikh gurus.

To the gurus, the truth is the only norm and truthful living the peak of all excellence which determines the entire realm of values, which embodies truth, goodness, and beauty in itself. According to them the world is a pious place and must enhance its piety and holiness by making truth the focus of all his conduct and character. Therefore the main aim of education is to awaken man to his true merit. Education must make man spiritually whole and awake him to perceive a perfect divine design in life and to realize the best in him, which is God, the Primal Truth. The study of philosophy was the most important subject but the humanities and liberal arts, music and poetry, languages and literature, history and theology etc. were made integral part of the curriculum at the centres set up by them. They made the techniques of deductive and inductive logic, observation, demonstration, analysis and synthesis, etc, as important tools of education. They explain the concept of the teacher or Human Guru. According to them, the guru is not an isolated individual, he is every moment a part of the divine and is wholly
imbued with divinity whose touch transforms the very dross in man into a spark of divinity. The gurus use many terms to reveal the nature of their concepts of *shishya*. The very term 'Sikh' apparently signifies a learner, a seeker after truth all his life, a student in pursuit of truth and righteousness in all his learning education and in his life, conduct and character.

The gurus considered all educational questions ultimately to be the questions of philosophy and, therefore, their whole philosophy of education is guided by pure philosophical considerations like what is life really? What is man's true nature? and what is his true role? The Sikh gurus take into consideration the philosophy of various schools of thought, Eastern as well as Western, in building up their philosophy of education. They put it in practice in their own life styles. Their great centres of education are not merely a preparation for life, it is verily itself, a life full and whole, a life saturated with human excellence to the very core.

Nair (1980) conducted a study on the *Educational Ideas of Swami Vivekananda*. The major findings of the study were: (i) Vivekananda was the greatest synthesizer of his time as compared with his contemporaries like Tilak and Gandhi. (ii) His Vedic idealism was a philosophy of action combining, the intellect of Sankara and the love of the Buddha. (iii) By his correct interpretation of the Hindu religion, Vivekananda tried to remove the superstitions from the masses. (iv) His philosophy of education was a combination of ethics, religion and morals. It also comprised naturalism, pragmatism and realism, each contributing its share to a man-making education. To him, the ultimate aim of education was self-realization. He firmly believed that character was more important than intellectual attainment, and duties more than rights. (v) According to Vivekananda, no teacher could educate a child because it grew according to its nature. His application of analysis of the human mind as *satva, rajas* and *tamas* had a great bearing on the modern educational psychology. (vi) Like Marx, Vivekananda was against class distinction but not in terms of materialistic interpretation of history. (vii) In line with the Vedanta philosophy, Vivekananda held that a progressive reconstruction of the social, economic
and political life of the people alone would make them free from the worries and cares of life. He anticipated the modern adult education programme for functional literacy to fishermen and ploughmen. By the enlightenment of the people Vivekananda wanted to raise the electorate from a subject culture to a participant culture.

Purandare (1982) conducted A Critical Study of Rabindranath Tagore’s Educational Philosophy. It aimed at critically analysing the ideological contribution of Tagore to the educational practice in India. The methodology consisted of library study of Tagore’s writings and his practices and the educational innovations at Santiniketan.

According to Tagore, education was not merely the imparting of information but the formation of character and personality. With all the advancement of science and technology, what education everywhere lacked was its main purpose of moulding the man. Tagore was the first thinker in recent times who tried to revive the ideals of ancient Indian culture. His approach was mainly cultural. The Tapovan ideal or the Gurukul system that he advocated was a natural reaction to the mechanical system of education that the British imposed on India. The British system was prosaic whereas Tagore introduced music, arts and crafts, which was his great contribution to education.

Tagore’s general philosophy dealt with the concept about God and nature. For him, God was immanent in all beings. Man was His highest creation. Nature also was the manifestation of God, according to Tagore. He presented the unique idea of man-God or God-man or superman. His views on man originated from his internationalism and his genuine humanism. According to his ethical and aesthetic approach to life, man could realize himself and God through creative activates like poetry, literature, different arts like painting, music, dramatics, etc. According to him aesthetics, the science of beauty, was the link between the human and the divine. He said that music was the noblest art which almost directly bridged the gulf between the man and the divine. The greatest gift that God had bestowed on man
was his consciousness. It was the source of ethics or morality, which awakened the values of truth, beauty, goodness, love, etc.

The main principles of his educational philosophy were freedom and harmony with the natural and human surroundings. His naturalism was Indian in spirit. It was not the prosaic but the aesthetic approach. The Santiniketan and Viswabharati introduced music, art, craft, dance, drama and mainly aesthetic approach in the midst of nature. He emphasized the vocational education too, through Santiniketan. Tagore's aim of education was an all-rounded development or education for fullness. He wanted to equip his students with a balanced type of education of the head, the heart and the hand. He stressed health education also.

There was a lot of novelty in his methods. The teacher and the pupils used to sit in the shade of a tree and the act of learning was carried on the open. The students enjoyed full freedom. Examinations were not a matter of fear but children were allowed to write their examination papers in a free atmosphere. The medium of education was the mother tongue. The curriculum consisted of not only traditional subjects which could develop only intelligence but also subjects like music and dance which helped to realize the all-sided development of a child. Thus, the noble ideal of 'simple living and high thinking' was successfully attained by him through his experiments. Tagore's views on women's education, freedom and discipline, the teacher's role in the field of education and such other important educational topics were also noteworthy.

Bakhe (1983) undertook a Comparative Study of Lokamanya Tilak and Vivekananda. His goal was to extract relevant material from available sources and to present it all in an organized form as a formal statement of their educational philosophy.

Both of them gave much serious thought to the subject in the national context. Education was Tilak's ideal of life and it was, for both of them, the only agency to solve all human problems. So, it could even be that they had a systematic philosophy of education which they could never state formally.
Or, they had some ideas on education which reflected their peculiar genius and view of life (sic).

The main sources of the data were 'Complete Works of Lokamanya Tilak' in seven volumes, published by the Kesari Prakashan, Pune, and 'Complete Works of Swami Vivekananda, in eight volumes, published by Advaita Ashrama, Calcutta. The authorized biographies of Tilak and Vivekananda were consulted along with the studies on their life and philosophy and their contribution to Indian renaissance. The underlying assumption was that the theory of education might be discussed intelligently only in the light of the broad and basic philosophical concepts of these two great men. Such philosophical background as was necessary for an appreciation and understanding of their educational theory was introduced into the general theme of the work wherever appropriate. Their views had been compared with those of the growth psychologists especially with Maslow, Rogers, Eric Fromm and Allport – in the course of discussion wherever appropriate.

The aim of education according to Tilak and Swamiji was to enable man to realize the highest in him. The child was a self-entity, dwelling in the physical body and possessing the mind. These faculties were capable of being developed to the maximum tune of perfection. To Tilak and Swamiji the function of education was to tap and release the vast potential for actualizing - and fulfilling one's capabilities and finding a deeper meaning, in life. Education was an opportunity for fullest growth. Cognition was the central concern in human learning that was basically, dissimilar to animal learning. Learning was basically, process of acquiring knowledge that started within the brain and not 'Out there'. Knowledge was a model we construct to give meaning and structure to our experience. The work of the teacher was to awaken the mind to its powers and use the external world as an instrument to this awakening. So what was of concern to the educator was not environment but endowment – it was the man himself. Man developed from within so that what we did for and to him was not so important as what he did for and to him. What man did was stimulated by inner interests so that
the prime work of the teacher was to understand the motivation of the child. The teacher's task was that of serving individuals for their own self-development and benefit in an atmosphere of freedom. In this system, the infinitive 'to teach' means to cause the child to think, by presenting before it all the sides of a problem so that it might independently think itself through to its own personal conclusions. Teaching was a learned profession according to Tilak and Vivekananda. The higher the profession, the greater was the responsibility. Individuals were the real components of social structure and hence without the positively full-grown persons it was futile to expect social harmony and well-being. Maslow found that the pursuit and ratification of higher needs lead to stronger, greater and truer individualism but he also found people living at the level of self-actualization as living mankind most idiosyncratically. If this be the case then this could be more true case of the karmayogi who was a model for national education, whose ethical codes were deeply rooted in the metaphysics of the Vedanta - the Vedantic formula - tat tvam asi. Service to man was the condition of man's full spiritual development. Wisdom or highest learning or noble qualities were not the end in themselves. Moral heroism was the true fruit of education.

Ramesh's study (1982) was on a rare topic: Theory and Practice of Education in Herbert Read. The study revealed the following findings: (i) Herbert Read was known for his many innovations and concepts in the field of education. The core of his educational teaching was art as a medium of education. This included art-orientation methods and also art education media. According to him, art as a symbol had outshone all other influences upon education. (ii) Herbert Read craved for the natural environment of the school, home and society. He concluded that it is not possible to create a natural environment within the scope of the present technological society, but advocated several ways to make the present situation attain a maximum extent of neutrality in all respects. (iii) Herbert Read in his philosophy of education referred to the role of a teacher as a guide in education, and like Rousseau he was not for the abdication of the teacher's responsibility. The status of a teacher was more significant in Read than in Rousseau. A teacher, according to Read, was concerned with triphasic activities in
education, namely, expression, observation and appreciation. (iv) The status of morality; in education was too high in his theory. He equated art with morality; 'what is rational is moral' for Herbert Read. He did not indicate the exact methods of art instruction and ever, communication in his theory and practice of education. (v) Read's idea of the pre-school education was rooted in artistic and aesthetic organization. Read believed that every child was potentially sincere, true and good. He recommended art, at the pre-school level to avoid the divisions of classes and subjects as far as possible expect for purposes of supervision. The methods and techniques were so free and non-deterministic that they tended to evoke natural impulses and natural inclinations among the children. There was a clear-cut discussion of the pre-school, school and higher learning in Read's system of education.

Ray (1981) chose to conduct A Study of the Educational Ideas of Rabindranath Tagore and Their Relevance to Contemporary Thoughts and Practices. But his distinct feature seems to be the wide sweep of comparisons that he has made. Some of the major findings were. (i) Tagore's idea of education for the ultimate human unity through communion with nature mingled with freedom and joy, and cultural collaboration with other people synchronized with the views of Froebel. (ii) His concept of education as an instrument of development of mutual cooperation, as well as for the prevention of alienation and segregation, was in conformity with the ideas of Martin Buber and Gunnar Myrdal. (iii) Tagore's acceptance of education as a tool of developing national integration and international understanding was quite consistent with the modern thoughts on education. (iv) Tagore's concept of the teacher as a guru was very close to the ideas of Martin Buber to whom the teacher was the initiator and maintainer of I-thou relationship for the development and emancipation of pupils but it was not possible as teaching was accepted as a profession and not as a mission by an absolute majority of teachers. (v) Tagore's concept of religion and religious education was relevant to the objective of building up a classless and true democratic society and was close to the ideas of Whitehead and
Peters. (vi) Rabindranath's idea of education for socialization of the children was in conformity with the views of social psychologists like Olsen and Winfred. (vii) His efforts for inculcation of a feeling of freedom and belongingness to the institution in the minds of the pupils through cordial teacher-pupil relationship was consistent with the experimental findings of psychologists like Brewer and Lovell. (viii) His views on education in close coordination of the community for the distribution of the richness of the heritage and inculcation of the values of society were similar to the ideas of John Dewey. (ix) Tagore's introduction of creative, playful and productive activities in education for the conditioning and canalization of emotions, the prevention of emotional deprivation and securing of emotional stability of the adolescent pupils was in conformity with the views of developmental psychologists like Hurlock. (x) Tagore's view that reward and punishment do not provide any achievement and except for teachers' initiation, inspiration and encouragement no material reward was needed to motivate the students whereas punishment only deteriorated motivation, similar to the psychological findings of Mussen and Peters. (xi) Tagore's idea about the role of school environment towards cognitive, development was to some extent similar to the findings of Piaget. (xii) Tagore's emphasis on the development of social usefulness through education was relevant to the ideas of Whitehead and Mahatma Gandhi and the recommendations of the Secondary Education commission and the Indian Education Commission. (xiii) Rabidranath's idea of discipline though autonomy of students and through their active cooperation and participation was consistent (sic.) with the recommendations of the Indian Education Commission of 1966 and the Gajendragadkar Committee on university governance. (xiv) The relevance of Tagore's emphasis on the mother tongue both as the medium of instruction and education for proper apprehension and understanding of the ideas received and the expressions of the same was beyond all question. (xv) Rabindranath's introduction of functions and festivals in his educational institutions and his efforts to turn them into cementing forces to bring the institution close to the community, break the isolation between the elite and the folk, release the creative powers of the students and teachers, help
social cohesion and cultural reorientation and pave the path of social and national integration were relevant to the Indian as well as the world situation.

Sastry (1980) also attempted the empirical (survey cum correlational) approaches in the investigation with the topic: A Study of the Classroom Behaviour of Teachers in Their Philosophic Beliefs in Education. It is interesting from the point of view of the present study because it attempts to study the relationship between the teacher behaviour in the classroom and his philosophic beliefs in education. His additional objectives included: (i) to identify the salient classroom behaviour patterns of conservative and liberal teachers, and (ii) to investigate whether the relationship of educational philosophic beliefs and the teacher classroom behaviour varied in relation to sex, age, experience, professional qualifications, professional status and location of the school.

The secondary school teachers and the teachers teaching at the upper primary stage in the districts of East Godavary, West Godavary and Krishna formed the population from which a sample of 400 teachers was selected on a random basis for the study. The tools consisted of an opinionnaire [relating to] beliefs and Flanders' Interaction Analysis Category System (FIACS) to measure the teacher classroom behaviour. The opinionnaire included eight dimensions, viz., the nature of human being, the aims of education, the purpose of the school, curriculum, methodology, freedom and discipline, evaluation, truth and goodness. The face validity of the tool was established on the basis of expert's judgment and reliability was established using test-retest method. The critical ratio and the product moment coefficient of correlation were used for the analysis of the data.

The major findings were: (i) The liberal teachers had higher I/D ratio than the conservative teachers. (ii) The liberal teachers used questions for initiation and instantaneous questions more frequently than the conservative teachers. (iii) The conservative teachers had a greater I/D ratio, talked more and more responsiveness than the liberal teachers. (iv) Students talked more in classes under the liberal teachers than those in classes under the conservative teachers. (v) The classroom communication in the case of
liberal teachers was more interrupted with spells of silence or confusion than in the case of the conservative teachers. (vi) The conservative teachers responded instantaneously more often than the liberal teachers. (vii) Initiation from pupils had been more in the case of the conservative teachers. (viii) The conservative teachers put more emphasis on the content than the liberal teachers. (ix) The liberal teachers had a greater degree of flexibility of communication than the conservative teachers. (x) Students under the liberal teachers used more steady and sustained talk than those under the conservative teachers. (xi) Sex, age, professional qualifications, Professional status or urban-rural location did not influence the relationship between teachers’ philosophic beliefs and their classroom behaviour.

Sivamohan (1978) analysed the Educational ideas of Poet Tiruvalluvar particularly as delineated in Aratuppāl and Porutpāl (the sections dealing with virtue and wealth) of his famous work Tirukkural.

The main classificatory scheme was the one adopted by the author himself, viz. aram (virtue), porul (wealth/social status) and inpam (bliss of love). All the chapters and individual couplets bearing specifically on education were brought together and discussed. The analytical categories adopted were the ethical and the spiritual values of life, values and duties with reference to social education and education and related themes.

The major conclusions of the study were: (i) Tiruvalluvar emphasized the ethical determination of material as well as non-material returns when he said that aram (virtue) will yield wealth, glory and even health. (ii) As against the fourfold stages of spiritual growth earmarked for the twice-born, Tiruvalluvar accepted only a twofold division – domestic virtue (ilalaram) and ascetic virtue (tiruvaram) applicable to all without distinction of caste or creed. (iii) He categorically rejected the idea of feminine inferiority. (iv) Love was depicted as the cradle of life. It was the life principle in man, the skeleton of the ethical body and the internal organ of man. (v) Tiruvalluvar wrote from a kingship frame, but in actual practice there was every reason to infer that his work had an appeal to all human beings in administrative and
social interactions. It was possible to cull out the education for political and administrative competence. Tiruvalluvar developed a theory of how social influences affected the individual. (iv) The distinct idealism of the poet was evident when he claimed that determination of action was actually determination of the of the mind. (vii) In dealing with agriculture, he attributed high status to work. He insisted that the agricultural labour was the highest of all occupations. (ix) Certain effects of education and certain educational ideals treated in terms of improvement of social life were seen. Education, according to the poet, was a joy both in the process and in the product. (x) The attitude to child-rearing revealed by the poet reflected a combination of naturalism and idealism. Childhood to Tiruvalluvar was not aberration or a waiting period for adulthood. (xi) 'Kâmattuppal' was full of valuable insights in communication, particularly the non-verbal type. Though it was set in the amorous meeting of lovers, it was full of intellectual insights. The eye was recognized as the chief medium of communication. 'Kâmattuppâl' was a rich source for depth analysis from the point of view of education in a higher perspective. (xii) 'Tirukkural' was a typical egalitarian work both with reference to society and education. If it could be 'reconstructed' both in letter and spirit, it would help us in a way to meet the modern needs. (xiii) Tiruvalluvar's concept of education emphasized expression or drawing out and clearly showed that the traditional education need not give us only passive learning models. (xiv) Formal education was important, but was not the be-all and end-all. There were very important forms of affective-conative education, and education in social relations. The highest norms of the educated man both in the positive and negative aspects showed that there can be the 'unlettered wise' and the 'lettered fool'. (xv) The complex skills emphasized in discussion and debate situations and in various social and civic competencies generalized value and much of them are relevant even today. (xvi) The education of the king, the minister and other officials provided valuable insights in political philosophy even today and for apt behaviour in administrative situations. Instead of simply listing categorical admonitions, Tiruvalluvar often emphasized the balancing of opposing forces, so that after learning the rules the statesman must be able to balance
opposing rules (which are polar rather than contradictory) and arrive at the right decision in a complex situation. Similarly, virtue, material and social values and love sometimes seemed to oppose each other; they were complementary rather than contradictory.

Elanjimannil (1983) has made a penetrating analytical study of Explanation of Explanation. The main objective was to explain the process called explaining to achieve a total perspective within which all the findings on explanation could be meaningfully brought together. The method adopted was the transcendental variety of rational analysis, covering both retrospective and on the experience analysis. The procedures of analysis adopted were narration, description, evaluation and criticism.

The main conclusions were: 1. The vertical conception of pedagogical explanation is sufficiently broad and large to include most of the important observations regarding explaining. 2. The psychology of explanation could reveal immense possibilities so far not realized through logic and pragmatic explanation. 3. The concrete also held important possibilities of explanation. 4. The protocol developed indicated possibilities for experimental verification. 5. Techniques such as interview, opinion survey, etc. could also be used to check whether the proposed conception had ground or not. 6. A horizontal consistency check could be instituted to examine how the theory went in the company of other theories.

Kaur (1983) conducted a research aimed at studying in perspective the A Critical Study of the Educational Philosophy of the Sikh Gurus from Guru Nanak to Guru Gobind Singh. The relevant data and evidence were gathered from the writings of the gurus and by reviewing the political, religious, social and cultural and economic conditions of the times in which the gurus lived.

The study revealed that according to the philosophy of the gurus: 1. Education is self-realization in all its powers and potentialities. 2. Reading without understanding and realization is useless. 3. Education is a dynamic force in the life of an individual influencing his physical, mental, emotional, social and spiritual development. 4. The main aims of education are
individual development, social development and preparation for a life for action. 5. Contents of education include religious education, study of biographies, teaching of mother-tongue, calligraphy, arithmetic and bookkeeping, manual labour, arts and crafts, music and poetry, training in arms, study of history and politics. 6. To educate adults the non-formal methods of teaching are required like kirtan, katha, celebration of festivals, discussion and debates, travelling, etc. 7. To educate children, methods required are oral-cum-memorization, use of poetry and song, recitation, and play. 8. The teacher is he who has realized the True Lord and is a seeker of truth. 9. The teacher prepares the disciples for God. Realization and acquisition of real knowledge is possible through His guidance. 10. Besides the teacher the other teachers are God, Self, Word, Guru-Granth Sahib and the Sangat of Gurus. 11. Intellectual, social, moral and spiritual development is possible only when there is a conscious endeavour on the part of the educand to discipline his life. 12 A disciple is one who follows the discipline of the gurus and is a fully dedicated soul and seeker of truth. 13. Woman has her role in the preservation and proper functioning of society as mother, wife, sister and daughter. 14. Female education consists of reading and writing of Gurumukhi and study of the Holy Granth. 15. The method of evolution consists of correction by the teacher while the student recites or repeats.

Lalitha (1967) investigated _The Educational Philosophies of Gandhi and Dewey: A Study and Comparison_. She attempted to evaluate the ideas of the two great educators with respect to the present-day educational system.

The methodology of research adopted was philosophical as well as comparative. It was philosophical in the sense that investigation of the ideas of Gandhi and Dewey was organized, critically analysed and evaluated. It was comparative as ideas common between Gandhi and Dewey were identified and critically evaluated. Content analysis was used which consisted of documentary analysis and thematic analysis.

The findings of the study were: 1. Gandhi was born in Hindu family and was a product of the freedom struggle, while Dewey was born a
Protestant Christian and belonged to an industrialized, independent and democratic America. These circumstances had their impact on their philosophies. 2. Further, Gandhi was influenced by Tolstoy, Ruskin and the Gita; Dewey by Hegelian idealism and William James pragmatism. 3. Gandhi and Dewey differed in their conception of truth. Gandhi identified truth with God, while Dewey regarded truth as temporal and pragmatic. But both agreed that knowledge was acquired and not innate. 4. For Gandhi, seeking the good and the absolute was the ultimate aim of life. Dewey did not postulate any such aim. 5. Gandhi formulated his theory of education, taking as his ideal what he believed to be the ancient Indian way of life and education, while Dewey took as his guiding lights democracy, science and progress. 6. Gandhi viewed education as a liberating process, that is, education trained man in mental discipline whereby he would gain the power to think and act freely. Dewey viewed education as a part of life, that is, by experiencing life man got educated. 7. Both Gandhi and Dewey stressed the individual and social aims of education. But they differed in their respective approaches to these aims. For Gandhi, education was an instrument wherewith the individual could be moulded into a truthful and non-violent citizen. He differed from Dewey in placing a heavy responsibility on education by convincing it as the formative force which moulded the mind and character of different individuals in the same way. The fundamental note of difference in their approaches was that Dewey encouraged the development of individual characteristics while Gandhi advocated the conversion and convergence of all individual traits into the three cardinal virtues of his conception - Truth, Beauty and Goodness. 8. Gandhi's ideal society was conformistic, agrarian and traditional while Dewey's was progressive, industrial and scientific. But both of them agreed that education was for life and the process of learning was continuous and life long. 9. Gandhi did not approve of any role for the state in education, whereas for Dewey democratic government existed merely to serve the people. 10. Whereas Gandhi expected the state to provide primary education till such times as each village attained self-sufficiency and conducted its own education, Dewey believed that it was enough if the state gave a helping
hand to institutions and individuals. 11. For Gandhi religion was connected with education but Dewey was against inclusion of religion in curricula. Dewey’s contention was that schools had to bring together individuals speaking different languages, belonging to different nationalities, creeds and traditions, while Gandhi believed in increasing the understanding of different creeds through study of them. 12. Gandhi and Dewey strongly advocated the utilization of sensory organs in the process of education. The craft-centred Basic School of Gandhi’s conception had a resemblance to Dewey’s Laboratory School where learning by doing was encouraged. 13. Both Gandhi and Dewey agreed that the teacher’s personality counted a great deal. The pupil did not distinguish the teacher from the subject he taught. Gandhi differed from Dewey in advising teachers to abide by the ideas and policies accepted by society. 14. The philosophies of both were understood by only a handful of people. In the case of Gandhi, as long as he was alive, there were many who enthusiastically followed his suggestions. But soon after his death Basic Education lost its appeal. In the case of Dewey, despite vehement criticism of his progressive education, it held the ground for well over a quarter of century in American school history. His theory of ‘Learning by doing’ brought a great revolution in Western education. 15. Dewey’s conception of truth seemed to be more tenable and realistic than Gandhi’s. The history of science and current experimental science were more in tune with the former than the latter. 16. Dewey’s ideal democratic society was ever progressive and it was industrially andtechnologically oriented. But Gandhi’s ideas seemed to be less tenable in this age of science.

Maheswari (1984) cast his net very wide and set out to A critical Study of the Basic principles of Indian Educational Philosophy. The study followed the critical and analytical method. Firstly, the basic principles of different systems of Indian philosophy, viz, Jainism, Buddhism, Sankhya, Nyaya and Vedanta, and the basic principles of the philosophy of modern Indian thinkers, viz., Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore and M.K. Gandhi were collected systematically consulting both primary and secondary sources. In the second phase, the views of these philosophical systems and thinkers on education theory and practice
including aims and objectives, the nature of the student, the role of a teacher, teaching, curriculum, discipline and school were collected and analysed.

The study revealed: 1. According to Jainism, education was that which provided real life to the individual and was for the betterment of the society as well as the individual. In this system of educational philosophy, the individuality of the pupil acquired much importance in the teaching-learning process. Buddhism was found to have taken a middle path between spiritualism and pragmatism while advocating its curriculum. Importance was attached to moral values in the educational philosophy of Buddhism. The physical development of the individual and learning by honest means were advocated by this system of educational philosophy. 3. Child development visualized in Sankhya educational philosophy had strong psychological bases. This educational philosophy had strong psychological bases. This educational philosophy was found to be similar to democratic philosophy of education, attaching special importance to individuality. There was a happy synthesis of spiritualism and pragmatism in its curriculum and method of teaching. 4. The analysis of the thinking process in the Nyaya system was particularly similar to that of modern psychology. There was synthesis of direct and indirect methods of teaching in Nyaya educational philosophy. 5. Self-realization was the ultimate aim of Vedantic educational philosophy. The relationship between educator and educand described in Vedanta was found ideal for every society and for all periods. 6. The educational philosophy of Swami Vivekananda was based upon humanism. According to him, education aimed at the development of universal brotherhood among individuals. Through education, he sought the establishment of humanism in the society. To him, knowledge, action and devotion (bhakti) were related to one another. 7. Sri Aurobindo’s educational philosophy was a synthesis of Sankhya and Vedanta. To him, education was for the development, modification and transformation of consciousness in human beings. 8. The educational philosophy of Rabindranath Tagore was a curious blend of essentialism, naturalism, pragmatism, humanism and realism. 9. Gandhian educational philosophy was based on Karma Yoga. According to him,
character-building was the aim of education. Being influenced by the idealistic thought of Indian culture, Gandhi was found to be opposed to western materialism.

Mani Sharma (1980) investigated the *Nature of Contemporary Indian Philosophy of Education and Its Prospects* (Hindi medium), so as to provide a suitable base on which to build a new educational system to meet the demands not only of today but also of tomorrow.

The major observations were: 1. All educators and philosophers have to interpret abstract philosophy in operational terms, so that individual and groups can achieve satisfaction in a given environment. In a developing society, the operational objective of education is the creation of personalities who can handle quasi-static situations and who can handle the required changes in society and achieve the desired degree of satisfaction. This operational change in the objective of education must be scrutinized by educators. The basic psychological elements - the energetic, well-informed and well adjusted image of an educated gentleman - an extrovert and forward-looking dynamic personality - are urgently required for a democratic industrial society. 2. One has to ascertain the nature of man or discover the philosophy of man. After knowing the original nature of man, one will be able, to direct man on the right lines towards perfections and encourage him along the way. The motto should be suggestive and helping but not interfering. In other words, the task of education is to prepare man not only for rational efficiency, not only for world solidarity, but also to make the individual feel that he has within himself something deeper than intellect, which is his 'original nature'. The basic truth concerning, human nature is two-fold. Originally, and at his deepest core, man has divine potentiality, but as individual soul he is a bundle of instincts, emotions, desires and inclinations. He inherits various sorts of Samskaras from his previous lives, which constitute his law of being or Swabhava, which is unalterable, yet can be exhausted gradually by his present satvik karmas. 3. The student of today cannot discriminate between right and wrong, because the need-achievements of our younger generation are very high but they are
very transitory. To get rid of this obstacle is impossible without developing reasoning power or perfect mental function. The student must have courage to take up the right type of knowledge and apply it fearlessly in the interest of posterity. If such an education is given, the direct result will be that it will be self-supporting. 4. To make the educational system a healthy, rational system, one should not allow it to be controlled by Western or outdated Indian concepts which are no longer useful. We must introduce the original meaning of the concept in a befitting manner contextually. For example, the often-quoted maxim, ‘Sa vidya Ya Vimuktye’ (education that leads towards mukti) will be the base of our educational philosophy, but it will be used in its wider and original meaning. But, unfortunately, the meaning of mukti has been narrowed down to the liberation of soul only, whereas its true meaning is ‘If man is to acquire freedom in every field of his life-process, he must acquire economic and political freedom, freedom from superstition, ignorance, prejudice and many other forms of bondage which obstruct his advancement’ (sic.). 5. The educational system ought to be built on a solid foundation of educational philosophy which could not be other than a naturo-idealistic one, because the child is partly a spiritual being and partly a natural being. This means, man is an integrated whole of spirit and matter, he is an animal being which lives in the natural environment; at the same time he outgrows animality. 6. The researcher has discussed the nature of the contemporary philosophy of education keeping in view the fact that the ideal can only be achieved the actual. No flowers of ideals bloom in the sky.

Mathur (1985) undertook to explore Approaches to Educational Theory: A Philosophical Probe. The main objectives were: (i) to explicate and understand the various issues involved in any philosophical attempt at formulation of educational theory, and (ii) to try to maintain the rigour of coherent and consistent reasoning which philosophy demands.

The study being philosophical, it followed different methods of inquiry at different stages such as (i) the synthetic method which involved demonstration and exposition of causal relations, (ii) the method of analysis, (iv) the intuitive method, and (v) the reflective method of introspection.
Further, in order to identify and examine the approaches which might lead to better understanding of 'education theory'. The philosophical literature was examined. The literature included primary as well as secondary sources like original documents and critical notes of eminent scholars.

The findings of the study were: 1. In the West the philosophers had been engaged in three kinds of activity, viz., speculative, normative and analytical. 2. Educational philosophy came to bear upon it a distinction through education as a process of human development and education as a discipline or field of study. 3. Philosophy of education meant philosophy of the process of educating or philosophy of the discipline of education. 4. In the highly scientific West, the process of education was studied through the manifest practices of instruction and learning in the social institution called 'school'. The processes where studied by persons belong to the various disciplines of sociology, psychology, economics, etc. 5. The discipline of education was seen to be in need of analysis. This was concerned with analysing the concepts of the factual sciences of education, e.g. intelligence, growth, etc. 6. It was seen that the fragmented view of both philosophy and of education in West had led to a scepticism which proclaimed that philosophy was not what education needed; what it needed was a theory as generated by the factual sciences of sociology, psychology, etc. 7. In the Indian context the philosophy was seen as the practical way of life. Its role was seen as one of nurturing and nourishing the spirit. 8. The different systems of Indian philosophy were not material. They had a spiritual content in so far as they were concerned with self-realization. The practical way to 'good' living must form the inspiration for any theorizing about the 'education' of man. 'Educational theory' must not fall prey to the tendency to be theoretical and intellectual. 9. From the exposition of the history of philosophy in India and the West, the philosophy of the West could be characterized as being theoretical, whereas philosophy in India is practical. 10. Modern educational theory in the West was moving away from philosophy, and behavioural sciences. 11. The question of framing any educational theory, at no stage appeared as a felt need on the Indian scene, because Indian thinkers were inspired by deeper, more intriguing issues that
kept complicating the Indian scene. 11. The question of framing any educational theory, at no stage appeared a felt need on the Indian Scene (sic), because Indian thinkers were inspired by deeper, more intriguing issues that kept complicating the Indian scene. 12. Life was conceived by Indian thinkers as a continuity, and therefore, the principles that governed a man’s life were deducted in terms of eternity.

Paul (1976) investigated Art as Medium of Education in Tagore. The objectives of the study were (i) to find the scope of aesthetics in the context of the philosophy of Tagore, (ii) to study art as a medium of education as envisaged by Tagore, (iii) to study art as a medium of education in Tagore’s humanistic conduction, (iv) to study Tagore’s philosophy with respect to art as realization in itself, and (v) to study Tagore as for art as future fulfilment.

All the works of Tagore (sic) were used as the primary source of data.

The study revealed: 1. Man and his desire were not isolated categories. There was harmony between man and nature as much as there as difference and distinction between them. Education had, therefore, to train the child’s senses. This implied training of children to a proper awareness of and to appreciate their surrounding because love for nature stands supreme in Tagore’s theory of education. 2. Education was directly influenced by the growing sensibility of the child as well as adequate appreciation of the best traditions of the cultural heritage. 3. The central theme of education was elimination of ego-passions of cupidity and self-aggrandisement. 4. Art and humanity were two sides of the same coin of one reality. Tagore was so sensitive to human impulses, passion and emotion that he never excluded these in his system of education. 5. There were two dominant trends in Tagore’s educational philosophy. One was creative humanism and the other was universalistic humanism. The former was deeply concerned with individual realization and fulfilment through artistic sensibility. The other, universalistic humanism, was rooted in his ideal of creative unity. 4. Tagore as a natural education introduced elements of human love, interpersonal relationship, social-cultural norms and
international ideals through his theory of education called education for the whole man. 5. Art as a medium of education had been a definite goal and mission of Tagore. Beauty and goodness according to this played a greater role in the creation of 'nonsensate' cultural norms and conditions which were necessary for realization of higher objectives. 6. Tagore believed in a religion of man and creative unity. The religion of man tended to implant God in and bring the latter nearer to the former. This involved a humanization process. Since God himself was the cosmic artist, He tended to descend into his art creation called setient beings. 7. Aesthetic experience through education, according to Tagore, was a realization which was never-ending in itself but was an endless and relentless process of realization and fulfilment. 8. Education had a higher purpose than the acquisition of formal knowledge. Learning of skills, training of the sense, processing of accession, good citizenship, etc. were not only confined to four walls of the classroom. Rather, it transcended the narrow confines of the classroom and entered the wider field of home, society and universe in such a way that a creative artist was bound to receive impulses form the soul. 10. Art in Tagore’s ideas had assumed the status of an ennobling and elevating medium with aesthetics as an invoking cosmic atmosphere and education as a sacred operation in Tagore’s philosophy of education. 11. Art as a medium of education implied cultural renaissance for Tagore and art assumed a sublime status in his philosophy of education.

Raghavan’s (1984) was A Critical study of Sri Aurobindo’s Contributions to Building of Modern Indian Philosophy of Education. The specific objectives of the study were (i) identification of the distinctive elements in Aurobindo’s educational philosophy in the light of his theory of integral Yoga, (ii) critical evaluation of Aurobindo with reference to ancient Indian and modern schools of philosophy, (iii) discussion of problem ontology, epistemology and axiology in Aurobindo’s educational philosophy, in the light of Western schools of philosophy, (iv) critical comparison of Aurobindo with Gandhi and Tagore. (v) comparison of Aurobindo’s theory of evolution with that of Tellihard De Chardin, and (vi) Suggestion of a scheme for the implementation of Aurobindo’s theory of integral education.
The study involved an analytical exposition and critical appraisal of Sri Aurobindo's educational philosophy and outlined the practice steps that needed to be adopted to give operational content to his educational thoughts in the context of the ongoing, contemporary national effort at reform and reconstruction in our educational system. The study was undertaken in an evolutionary and historical perspective and embraced cultural and methodological dimensions in its sweep.

The major findings were: 1. Sri Aurobindo's educational philosophy was the product of his theory of spiritual evolution and his doctrine of integral knowledge. It followed directly as the most legitimate outcome of his own philosophy of life. 2. The aim of life was to bring about radical change in consciousness, a fundamental transformation in the present mentally limited evolutionary mould of man into something for transcending the mind, a divine consciousness. 3. Spiritual knowledge was taken to be the highest goal of education in Vedic and post-Vedic India. Aurobindo reverted to this theme of self-realisation and self-knowledge and made it the central plank of his integral philosophy. 4. Sri Aurobindo held that mental conceptions could not be the end, of all things. He perfected the technique of yoga by which it was possible for man to climb the heights of consciousness far above the mind. 5. Sri Aurobindo developed the most exalting idea of supermind and superman which permeated the whole gamut of his educational philosophy. 6. The most striking feature of his integral educational philosophy was its characteristic asserting that the dichotomy between para and aparavidya was false.

Raizada's study (1988) explored the *Educational Philosophy of Akshpad Gautam and its Relevance for the Present System of Education in Vogue*. Akshpad Gautam is a philosopher of the Nyaya school.

There are four tools for achieving the goal, namely, (i) *Pramata* (researcher or student), (ii) *pramaiy* (subject for study or research) (iii) *praman* (main process of achieving real knowledge) (c) *upman*, illustrative, and (d) *shabda*, the authoritative statements of *sidd purush*, i.e. persons who have realized the goal of life by self-realization.
The main contribution of this philosophy is, therefore, based on epistemology. The main object of nyaya philosophy is self-realization. It prescribes various methods and processes for achieving the goal. It is significant that the researcher, a student, has not to for-sake the world altogether and become a recluse. On the other hand, he has to achieve excellence in his worldly career as well as make sustained spiritual efforts for self-realization. The present system of education, therefore, needs to be drastically changed to enable students to make advance in material subjects along with a scientific outlook for spiritual research as well. The nyaya philosophy is perfect in its aims and objectives and will go a long way in improving the present educational structure, curriculum, teaching methods, pupil-teacher relationship and the allied subjects. This philosophy has potentiality of meeting the present needs of the country, its aspiration, ideals of life and, if implemented with determination, it will improve the quality of life and will bring about a sea change in education, raising it to a level of perfection of educational pattern.

Raval's work (1985) was on A Study of Educational Ideals as Depicted in Buddhist philosophy with the following objectives: (i) to study the philosophical beliefs pertaining to metaphysical, epistemological and axiological realms of the Buddhist philosophy and their relevance to education, (ii) to study the different educational ideals advocated by the Buddha, and (iii) to derive educational aims from the Buddhist metaphysics, epistemology and axiology.

Some of the major findings were: 1. Sixty-four values were identified out of which the maximum number of values pertained to the categories of spiritual and moral-ethical values. 2. The hierarchy of value categories were spiritual values, moral-ethical values, physical-organic values, social values, educational values, intellectual values, economic values, political values, biological values, aesthetic values and cultural values. No values in aesthetic and cultural categories were found (sic). The spiritual and moral values dominated amongst all other values categories. 3. In all, sixty ideals were derived. The maximum number of ideals pertained to the axiological
category. 4. The Buddhist concept of the good life consisted of observing discipline, namely, abstaining from stealing, form doing wrong which related to sensual desire, for lying, slandering, bitter speech and idle babbling. 5. According to Buddhist philosophy, the concept of education was to train the student in religion, morality, wisdom and mediation and to equip him with intellectual and spiritual powers. It also incorporated certain ingredients such as regards for the subjects for learning, simple living and high thinking, love for manual work, self-help, community life, maintaining sincerity and discipline, humility, respect to elders and veneration to teachers. 6. The aims of Buddhist education as they emerged were to enable the pupils to realize the ultimate truth, to help them in acquiring arhatship and to attain the ultimate aim of human life, that is nirvana or moksha, to make them aware about the realities of life, to enable them to eliminate ignorance and acquire knowledge and wisdom, to make them understand the law of karma, to make them sharpen their faculties of intellect, discrimination and decision-making, to help them develop good moral character, to cultivate a scientific attitude in learning and living, to develop their ability for logical reasoning, argumentation and dialectics, to inculcate universal ideals of love, compassion, brotherhood, friendship, welfare and peace. 7. The curriculum was spread over three stages of education, namely, early stage, middle stage: philosophy, religion, logic, psychology and humanities at the higher stage. 8. The methods of teaching were lecture, discussion, debate, assignment, project, raising doubts and seeking clarification, etc.

Singh, K.R.P. (1985) undertook A Critique on Educational Thought of Dr. Zakir Husain. The major observations of the study were: 1. There seems to be general consensus that Dr. Zakir Hussain was an outstanding creative thinker on education in contemporary India. He wanted to disseminate the ideas of other great thinkers also to ameliorate the state of education; therefore, he translated Plato, Russell, Edwin Cannon, Friedrich Lists, etc. into Urdu. He wrote beautiful animal and bird stores in traditional Indian and Greek literary styles to usher in an era of good literature for children. His stories particularly portray battles between virtue and vice. Obviously, Dr Zakir Husain always realized the urgency of educational reform and,
therefore, deeply involved himself in evolving a scheme of national education. Thus, being a thoroughgoing educationist, his interest in education never faltered or wavered even for a while. 2. Dr Zakir Husain always felt the need to reconstruct education in order to meet the social and political aspirations of the people. He perceived a deep and living interrelationship between the school and the society, and, therefore, took into consideration not only the immediate needs of the emerging society, but also drew inspiration from the socio-cultural heritage while developing his educational ideas. 3. He was, however, quite sore at the way the socio-political situation in the country was taking shape for the worse during the first part of the twentieth century, especially when its colonial rulers sought to thwart the wheel of progress in a number of obvious ways, including communal riots, dragging India into world wars, the 'divide and rule' policy, etc. Dr Zakir Husain found the Western system of education narrow and limited in its objectives, thin and anaemic in content, and weak in the context of our national life. He made it a point to keep these considerations in view while weaving the fabric of his educational thought. Inculcation of national values and spirit was the main plank of his philosophy. His nationalism drew strength from the ideas of Abul Kalam Azad, Maulana Mohammad Ali, Sir Mohammad Iqbal's poetry and other sources. To him, religion and nationalism could never be antithetical. A true Muslim, he believed, is he who served his country as religiously as he does his religion, lest he should feel ashamed of himself as being unworthy of the Creator. 4. In this search for Truth, Dr Zakir Husain was also greatly influenced by other thinkers also like Georg Kerschensteiner, Mahatma Gandhi, Edward Spranger, Pestalozzi, Froebel and Dewey. Yet the fact, however, is that Dr Zakir Husain was not simply an armchair philosopher. He never accepted any theory uncritically, before putting it on the anvil of practice, particularly for its suitability and workability in Indian conditions. Therefore, whether he taught in municipal night schools in Germany or at Jamia Millia Islamia, Dr. Zahir Husain endeavoured to construct a strong educational foundation for making his educational thought and ideas viable, applicable and down-to-earth, especially in Indian context. 5. Dr. Zakir Husain's educational
philosophy allows new ideas and knowledge to enter his mind from all directions in order to fit them all into the Indian scheme of things and culture. Therefore, though most of his ideas are not original as such, yet through the process of philosophical synthesis, he makes these assume such a form as to show them as Indian in origin and Indian in culture. His synthetic approach is reflected in all his concepts. He achieves a practical harmony of purpose in his life as well as his ideas via the process of philosophical synthesis; his life has itself been a synthesis of the old and new, traditional and modern, Eastern and Western, simplicity and grandeur, poverty and taste; and his ideas reflect a synthesis between individual and society, science and humanities, freedom and authority, ethics and technology, material and spiritual values, temporal and eternal, skilled efficiency and awakened conscience, achievement and conviction, knowledge and faith, etc. He made philosophical synthesis a potent factor of his educational philosophy. 6. The fundamental concepts of Dr Zakir Husain's philosophy pivot around certain basic educational postulates concerned with the aims of education, the nature of the educand, the cultural goods and character-formation, among others. 7. He was not satisfied with any cut-and-dried curriculum. He believed that curriculum should not only be organic but should also be related to the real life of the educands. He, therefore, fully appreciated the importance of curriculum development. 8. Like all other educational philosophers, Dr Zakir Husain too realized the importance of language. Realising that India was a multi-lingual society, he favoured mother-tongue as the most effective medium of education at the primary stage, a regional language at the secondary stage and a modern Indian language at the higher stage. 9. Dr Zakir Husain attached a great deal of importance to educationally productive work. 10. He never considered a university degree or a school-leaving certificate to be an indication that one's education has come to an end.

Education, gives a summary of the idea of free will, independence and freedom up to the end of the 17th century. The discussion starts with Plato and other Greek thinkers, and then gives the position held by leaders of the reformation, Renaissance, Enlightenment and philosophical romanticism movements.

Basing the study mainly on Monroe, Rusk, Payne, Mayer and Asirvatham, Rousseau's concept of freedom is discussed in the second chapter. The concept of freedom in the modern phase is discussed in the third chapter. Ideas of philosophers contemporary to Rousseau are described as outlined by Mayer. The post French Revolution concepts of freedom as enunciated by Bentham, John Austin, Fitche, idealists like Bosanquest, T.H. Green Individualists such as Adams, Humboldt, H. Spencer, socialists like Karal Marx, anarchists like proudhon, Fabianists like Sidney Oliver and communists like Engles are summarized, mainly on the basis of Mahajan and seth's Recent Political Thought. Freedom as conceived by revisionists democratic liberals, and fascists is also discussed. Thereafter, the thoughts of Whitehead, John Dewey and Erich Fromm, as well as those of Raja Ram Mohan Roy, Tagore, Aurobindo, Gandhi, and Isaiah Berlin are described. Chapter four is a discussion on freedom in education, and possibilities of avenues of freedom in educational endeavours. The issues covered are academic freedom, its rationality, conditions making for it, and academic freedom in relation to purposes of education as well as its relation with other freedoms. The relationship of intellectual freedom with authoritarian religion, and with the authority of the State are also discussed. Lastly, academic freedom and freedom to learn, the authority of the teacher, discipline, self-examination and freedom to be oneself, to choose, to grow, are also covered in the last section. In conclusion, it is started that education is one of the most potent enterprises which can cherish the ideal of freedom in its processes and purposes and that this freedom can be strengthened only when people have faith in education.
Singh S.P. (1983) explored *The Educational Doctrines of Plato and Sri Aurobindo: A Comparative Study*. It is claimed to have been conducted on the philosophical, psychological and sociological dimensions. The various components and issues of the educational process - meaning and aims, the curriculum, the teachers, teaching methods, the school, discipline, evaluation programmes and the education of women, and the assessment of the practicability and relevance of their educational ideas and schemes in the present context were also included in the study.

The study revealed: 1. On the ontological viewpoints a few striking similarities and some divergences were noted. Both philosophers dwell on philosophical speculation and analysis to change the present status of human being and society, and are optimistic in their vision of the future. 2. Both conceive a continuum of the cognitive process. Plato lays too much emphasis on training to apprehend true knowledge whereas Aurobindo gives less weightage to training and more to evolution and transformation of being. 3. Both emphasize self-realization and perfection of being - *eudaimonism* and altruism, though their concepts of perfection are not strictly the same. Their views on aesthetics and ethics are governed by the higher principles of reality. 4. The psychological gleanings from Plato are inadequate because psychology developed after him, yet they are significant for educational practice. Aurobindo has developed an integral psychology based on his integral monism and yoga which is nothing but a practical psychology. 5. Regarding the relation of the individual to society, both have developed an organic theory, but Aurobindo does not pursue it too far. He wants to see individuals developing their individuality. Plato emphasizes too much the unity of the state. He therefore, propagates conformity whereas Aurobindo advocates reciprocity and mutuality. 6. For both, education is an unfolding, and education of the human potential that is within. Aurobindo's treatment of education is deep, whereas Plato gives only valuable flashes. 7. Plato's aim of education is to prepare good citizens and administrators for the state; Aurobindo's aim is to prepare men for integral perfection and divine living. 8. Through their curricular proposals both want to train the faculties of learners, so that they are able to actualize their
potentialities. Plato, however, has devised a rigid scheme whereas Aurobindo has not devised a plan, he has only hinted at certain provisions and principles on which an evolutionary curriculum could be devised. 9. Both recommended a close personal relationship between the teacher and the taught. 10. Both the philosophers appreciate the use of certain maxims of teaching from near to far, concrete to abstract (sic) etc., and modes of learning—play, activity, imitation, narration, question-answer, team teaching, project and problem positing, etc. They have not developed a rigid system of learning but provide certain hints on which an up-to-date methodology can be evolved, attacking the problem from different angles. 11. Both visualize the school as a centre for preparing future citizens and developing higher consciousness. Plato favours state-run schools; Aurobindo does not. 12. Problems of indiscipline, according to Aurobindo, are transitional phenomena. The strict thought control suggested by Plato does not find much support in Aurobindo but there is an inner censor in his educational provisions. 13. Plato prescribes external and final examination, whereas Aurobindo prescribes spontaneous and individual evaluation. 14. Neither has differentiated the education of women from that of men. 15. Both want to transform the society, its set-up, values and norms. 16. On the efforts level too, the two educators and their followers are quite sincere. Plato’s ideas have seen a long span of more than two thousand years. They have been practised in different shapes and degrees in different countries (sic). Aurobindo’s ideas are getting recognition in several parts of India and other countries. 17. Keeping in view the modern educational thinking and the present and future needs of mankind, the educational ideas of Plato and Aurobindo appear to be most relevant and practicable.

Suri (1983) conducted A Critical Study of Integral Yoga of Sri Aurobindo and its Educational Implications. The findings of the study were: 1. Aurobindo’s philosophy is based on reconciliation of matter and spirit. Reality is conceived in terms of eight principles: Existence, Consciousness, Force, Bliss, Supermind, Mind, psyche, Life and matter. 2. the evolution of matter presupposes an involution of spirit into matter. Evolution and involution are both essential to the process. Man is only a transitional being
and can advance yet further in the evolutionary race and reach a new dynamic status, that of superman. 3. Integral Yoga is the means by which the evolution of man can be compressed into a single life. It accelerates the speed of life’s progress. It takes into account the limination of all previous yogas and then synthesizes the inherent qualities into a new yoga for modern man. 4. Integral yoga is the art of harmonious and creative living. It is not bound down by scriptures or an external teacher but seeks its guidance from the master within. In ordinary yoga, one power or a group of powers of human beings like knowledge, devotion, action, etc. is made the means. But in Integral Yoga all powers are combined and included in an all-out efforts directed towards complete transformation of bodily existence. 5. Integral yoga is based on a philosophical system; it is not bound by the narrow confines of religion. 6. As an educationist, Sri Aurobindo continued the tradition of Vivekananda and Tagore. 7. Like Integral Yoga, integral education is synthetic in its approach and aims at harmonious development of all aspects of human personality, physical, vital, mental, psychical and spiritual. 8. Aurobindo believed that an atmosphere of freedom was the prerequisite of a child’s growth. The child should be given a certain freedom to err and stumble in its path so as to help it wait straight in the future. 9. Education, according to him should not be content with the provision of saleable competence but must also instil a self-confidence that will train students to improvise the necessary skills to meet the challenges of an unknown future. 10. Aurobindo’s concept of lifelong education, his belief in the complete development of the individual, the principle that nothing can be taught, the emphasis on physical education and on the development of the power of intuition, his refreshingly unorthodox ideas on moral education, his accent on the freedom of the child and, above all, his international outlook are relevant for many problems of Indian education.

Vyas (1986) conducted A Critical Study of Shri. J. Krishnamurti’s Educational Thought. The investigator aimed at highlighting the educational thoughts from a larger perspectives.
The books written by J. Krishnamurti and official records of his speeches were the main sources of information. Besides, the investigator had an opportunity to meet personally and interview some personnel of educational institutions run by the Krishnamurti Foundation in India as well as abroad when she attended a study-camp held at Varansai. Biographies as well as books on the philosophy of J. Krishnamurti written by his close associates were also referred to.

The study has critically discussed the ideas of J. Krishnamurti on different aspects of education. J. Krishnamurti's philosophy of education was based on Truth which everyone has to find for himself. He advanced a new aim of establishing the right relationship between man and man, man and the animate as well as inanimate world. The aim of education, according to him, was to create a new society and a new culture based on new values. His new contribution was to advocate as an aim of education, the enjoyment of beauty of nature and thus developing an aesthetic sense, the art of observation and sensitivity. He opposed the present-day examination system and proposed to keep a record of pupils' progress for the use of teachers and parents. According to his writings, the qualities necessary for a good teacher were a burning desire to learn, love, show patience, sensitivity, intelligence, an attitude of equality with pupils, being religious without belonging to any organized religion, etc. A teacher should have security and a good status in society. Krishnamurti strongly maintained that the trio—pupils, teachers and parents—must be closely interrelated for progress. He also supported the inculcation of internationalism as nationalism was a hindrance to world unity. He considered education as the biggest social medium for bringing about psychological revolution, having no faith in political, economic or collective revolution. Education should be free from the control of government as well as religious organizations. He threw this responsibility on parents, teachers and educators.

Ansari (1988) investigated *Educational Philosophy as found in Islamic Culture* using the historical method. The sources of data were the *Quran*, the
books of the Hadiths and other relevant documents. Religious scholars were also interviewed. The major findings are:

(1) The aims of Islamic education were realization of eternity, truth, perfect living and inculcation of democratic values. (2) Islamic education advocated the use of the inductive-deductive method, questioning, experimentation and discussion. (3) Different curricula were planned for different stages of education. (4) The teacher was the role model for student and enjoyed a high status in society. (5) The teacher-student relationship was cordial. (6) Most of the schools were single-teacher schools. The system was flexible, and the monitorial system was in prevalence. (7) Education was obligatory for males and females and was a lifelong process, though formal schooling started at five years of age. (8) Women's education and art education were given prominence. (9) The Islamic philosophy of education advocated development of universal and objective values as being the ultimate. (10) Islamic education made a significant contribution in the fields of mathematics, physics, philosophy, biology, astronomy, pharmacology and agriculture. (11) Islam advocated universal brotherhood and dignity of man, equality, social justice, freedom for all, tolerance, forbearance, welfare measures for the progress of humanity and the development of human nature in its entirety. (12) Islamic education gave importance to acquisition of knowledge. (13) Islamic education was by and large religion-centred and emphasized equilibrium between spiritual and material needs.

Collin Peter’s study on Prolegomena to Research in Philosophy of Education had as its objectives: (i) To clarify some fundamental considerations underlying research in philosophy of education, (ii) to note the role of history in research in philosophy of education; and (iii) to describe and exemplify the intensely personal character of philosophy of education and some implications for research in philosophy of education. The researcher used the analytical approach in reviewing the relevant literature.
Major findings: (1) The prevalence and difficulty of identifying educational research with empirical investigation are related to the need (in life and in education) for a philosophy open to the transcendent, for example, religion and theology. (2) A section of the paper entitled “History of philosophy of education as organized confusion” is dedicated to explaining and exemplifying the radical divergence among philosophers in the history of thought, and to observing some factors contributing to the state of affairs. (3) The utility of studies in the history of philosophy of education for the development of one's own appreciation of philosophy of education and for doing research in the field has been highlighted.

Dash (1990) conducted a study centred upon various aspect of the Educational Philosophy of Sri. Aurobindo and its Experiment in Orissa with the following objectives: (i) To highlight the main features of the integral education advocated by Sri Aurobindo and expounded by the mother, (ii) to mention specifically the ideas of Sri Aurobindo and the Mother concerning the school plant, school pattern, curriculum, methods of teaching, the teacher, environment, discipline, institutional management and evaluation, (iii) to survey some integral education centres in Orissa and to analyse the practices and peculiarities of these centres for ascertaining the strengths and the weaknesses of the experiment, (iv) to ascertain the sources of finance for the integral education centres, (v) to know the motivational factors that encourage parents to send their children to the integral education centres, and the students to study in these centres, (iv) to find out the internal and external factors obstructing the institutional management and development of the integral education centres and (vii) to suggest guidelines for the all-round growth and development of the integral education centres in the state of Orissa.

Methodology: a stratified random sample of 26 principals, 60 teachers, student, parents and 100 students was taken form 15 urban schools, 10 rural schools and one tribal school of Orissa. Questionnaires were administered to the teachers, students, parents and principals of integral schools. The tools used for the study included questionnaires,
opinionative and observation for specific purposes. The statistical techniques used included percentage and standard error of percentage.

Major Findings: (1) Sri Aurobindo’s philosophy of education, termed as ‘Integral Education’ involves the psychology of the whole man and the philosophy of life. Integral education is true education which leads to self-integration, i.e., integration of all the aspects of the human personality. Yoga and education are identical in Sri Aurobindo’s philosophy of education. (2) Integral education has five principal aspects: physical education, vital education, mental education, psychic education and spiritual education. (3) The three principles of integral education are: (a) nothing can be taught, (b) the mind has to be consulted on its own growth, and (c) from the near to the far, from that which is to that which shall be. Instruction, example and influence are three instruments of teaching. (4) The technology (sic) of integral education includes the society, the teachers, parents, administrators, learners and all the activities of the school. (5) All integral education schools of Orissa were co-educational. Only 11.54% of the schools were English medium schools and the remaining were Oriya medium. All integral schools were following their own syllabi up to Class VIII. (6) The teachers were using the question-answer method in the teaching-learning process and 41.66% teachers were trained in integral education. (7) No school followed self-discipline. (8) The New Life Education Trust was the central controlling body for all the integral schools of Orissa. (9) Parents affirmed that they had no knowledge about integral education. Only 40% parents and 80% of the teachers suggested that the parents should undergo special training in integral education. (10) The performance of the students studying in integral schools was good. (11) All integral schools had emotional background. [The candid statement of some ordinarily unexpected results can be taken as an index of the investigator’s respect for truth. The frank recognition of some negative findings may be the starting point for achieving positive results in the not very long run.]

Dhal (1990) made a comparative study of the Educational Philosophies of Rabindranath Tagore and Maharshi Aurobindo, as also of certain other thinkers.
Major Findings: (1) Both Tagore and Aurobindo emphasised 'truth', 'beauty' and 'goodness' as the ideals of education. They stressed that education must develop equally the body, the feelings and the intellect. (2) Both advocated that the medium of education must be the mother tongue. (3) Education must be based on Indian culture, literature and fine arts and due importance be given to co-curricular activities. (4) Both Tagore and Aurobindo were supporters of women's education. They emphasised that there should be no differential curricula for boys and girls. (5) Both thinkers supported religious education. They defined religion as love and respect for all mankind. (6) Tagore suggested that education must be achieved through nature. However, Aurobindo opined that books were important for providing systematic knowledge. (7) As regards teaching methods, both thinkers advocated psychological methods. Aurobindo also suggested the "successive method of teaching": (8) Both felt that the teacher must be the guide for the students. (9) Both favoured residential schools located in a peaceful environment, preferably in the lap of nature. (10) Both preferred self-discipline.

Dhiman (1988) investigated Phenomenology in Relation to Education: A Study in Philosophical Methodology. The major findings were:

(1) Husserl's philosophy includes: (a) an analysis free from presupposition. (b) philosophy as a rigorous science, and (c) internationality. (2) Husserl's notion of 'neoma' can be summed up as: (a) it is associated with an act directed towards its object, if it has any. (b) it is a generalization of the idea or meaning to the fields of all acts, and (c) its two major components are a 'neomtics in and a neomatic correlate of mode of givenness' of the object in the act. (3) The phenomenologists put into a bracket everything and perform an 'epoche'. Called phenomenologic reduction, carried out in two stages. Viz. (a) Transcendental Reduction (TR), and (b) Eidetic Reduction or Eidetic Variation (EV). (4) Husserl's interest in the subjective consciousness, i.e. the inner world of the child gives it a place of honour in the learning process (of the learner), that is the child and his educative programme. When learning takes place, there is a change in the
person' viewing, seeing, feeling etc, that is, in his phenomenological world which is his unique feature. (5) The cultivation of imagination on the basis of free phantasy variation a pursued by phenomenology can give us some insight into the learning process of the children, i.e. Their subjective world. (6) Any faithful study of education must lead us into phenomenological analysis of what constitutes the essential structures of an individual's inner consciousness. (7) A common ground between phenomenology and education is the phenomenon of 'Language' which serves as a vehicle of thought as well as culture. Phenomenology restores the dignity of experiencing man. Without subscribing to any structured deterministic theory building, it does prepare the ground for theorizing in education, ontologically or epistemologically by way of voyaging into the inner consciousness of each individual.

Deenammal, O. (1976) conducted a study in the Department of Andhra University on Ideology and education. This is a case of application of philosophic concepts in Comparative Education.

The focus of the study was to analyze the interaction between ideology and educational policy in three different societies viz. Russia, Japan and Turkey and in relation to agrarian and industrial cultures viz. India, China and the U.S.A.

The methodology followed was philosophical as well as comparative and evaluated with reference to education. It was also comparative as ideologies and education systems of various countries like Russia, Japan, China, the USA and India were identified and compared. The materials and literature used were those related to the ideologies of Marx, Dewey and Gandhi, along with materials on the educational systems of different countries.

The study revealed:

(1) There is always an interaction between social reality and ideology.

(2) People in the same conditions and having the same needs and aspirations automatically group together and hold the same ideology and with its help, try to conserve and change society. The dominant group with its ideology generally influenced the society.
(3) An educational policy is a method of action decided upon by an individual, group or
government as the best among the available alternatives, in the light of given
conditions, to educate the children and youth of community.

(4) Peter the Great of Russia did not succeed to the extent he wanted to in
westernizing Russia, but Meiji leaders were successful in their efforts to modernize
Japan. Similarly Lenin was able to lay the foundation for a communist society in
Russia, but Kamal failed in his attempt to westernize Turkey.

B. STUDIES FROM OTHER FIELDS ALREADY RELATING PHILOSOPHY

Studies in Music Relating or Integrating Philosophy

Within the Faculty of Education four doctoral studies have been
conducted under the guidance of Manuel. All these might include a
component of philosophy. The studies are: L. Vasantha - Comparative Music
Education (1986); Venugopu - Youth Festivals and Institutional Music
Climate (1991); Varghese - The Potentiality of Folk Arts for Formal and
Nonformal Education (1991); and Philip - Developing and Testing Musical
around education is also found in the literature reviewed in these studies.
Since they have already entered the discourse of the Faculty of Education,
they are skipped in this review and some fresh material from outside the
education faculty is inducted in these pages.

The studies presented here include some secondary ones cited by
and primary studies conducted/constructed by Suvarna Nalapat, a medical
doctor practising music therapy. In some of her explorations she attempts to
go deep into music and also approach music in its transcendental
dimensions. This involved two-directional relations. Some of the
transcendental conceptualizations are placed in Chapter III. As far as
possible the studies cited in this chapter are those with a predominantly
empirical basis.

Suvarna quotes plenty of Western studies which explore the effects of
music. One group is the studies relating to Mozart effect. In one study
Mozart was prescribed to one group of patients, others were left without any
music therapy and a third group with jazz, rock etc. They found that the
group exposed to Mozart benefited most, the group without any music
remained indifferent but those given jazz etc. became worse. Other researchers proved that if children are exposed to jazz, rock etc. they become violent later on in their life and with emotional disturbances. Suvarna extrapolates the possibility of a Tyagaraja effect or a Subbalaxmi effect and in Indian conditions. She is also experimenting with Jesudas effect.

In Beth Abraham family of health services there is a special group for younger populations. This is an open group and any young person can participate in it no matter what their musical skills are. Another music therapy support group for relatives and friends of patients also functions. Having a loved one who is sick and/or hospitalized is a stressful and emotional experience for the caregivers and relatives. In the music therapy group for these people their feelings and experiences are shared and processes in a musical environment. The group provides help to caregivers to feel more in control of the process and facilitates emotional release, self exploration, self expression through music. Techniques of music relaxation and stress reduction are taught in a nurturing and confidential environment. Both the patient and the caregiver are invited together to participate in the session. This will enhance communication between caregiver and the patient. Music functions as bridge between patients, caregivers (relatives, doctors, nurses etc). The caregivers are to be given assistance to select the best musical tapes (Raagas) for their patients. This is the responsibility of the music therapist who prescribes the Raaga for the patient depending upon the disease, organ affected and the musical preferences and background.

The Institute of Music and Neurological Function affiliated to the Beth Abraham family, with grant from Haym Solomon foundation has done a pilot programme in patients with Aphasia and dysarthria. The patients had 20% improvement in Dysarthria. They were unable to carry over speech therapy techniques to their daily activities. But the melodic musical expressions could help them to internalize such speech mechanisms. Patients with non-fluent Aphasia (very limited verbal output but reasonable comprehension) were able to retrieve words embedded in songs. Words and phrases are sung to
simple melodic themes until carry-over is achieved for basic speech. New techniques are being developed to maximize the carry-over.

In the Ireland cancer centre, since 1985 Deforia Lane (music therapist) has helped 20,000 adults and children new ways to deal with physical and emotional problems of carcinoma diagnosis and treatment.

Research in the University of California at Irvine (UCI) showed that Mozart’s sonata increased visual spatial learning skills. Complex music facilitate complex neuronal patterns involved in high brain activities like Maths and simple music has an opposite effect according to Gordon Shaw, one of the researchers. Mozart strengthens the creative right brain processing centre associated with spatial reasoning. Listening to music acts as an exercise for facilitating symmetry operations associated with higher brain functions. Don Campbell gives a nice summary of this in Mozart effect. Temporal lobe process memory and music. Certain types of music activate them, help them learn, process and remember information more efficiently. Certain types of music open new pathways into mind.

At the same time, the new western research has pointed out that heavy metal music, lyrics of hate and despair, western music other than western classical are destructive to the brain cells. What your children hear or listen to may hurt them permanently. Therefore ‘Teach them to love classical music while they are young’ is the advice of the western scientists. Dr. Thomas Verney in his book The secret life of the unborn child says that foetuses prefer Mozart and Vivaldi. The foetal heart-rate become steadied, kicking lessened. Rock music drove foetuses to distraction and they kicked violently and showed their displeasure. Classical music is the most beautiful, soothing, stimulating effect with positive effects on the brain. Learning music at any age will activate the temporal lobe neurons’ process and produce rhythms and rhythms are important in healing and health. The chanting can focus one’s concentration and open the mind. A special trancelike quality is experienced. The peace and tranquility positively open up the mind to new experiences and learning according to these researchers and I can say that I had these benefits from constant hearing of music.
Rosalie Rebollo Pratt and her colleagues prescribed Mozart three times a week for brainwave biofeedback sessions. They found that Mozart reduced the theta wave activity, better focus on mood and mind control, diminished impulsivity and improved social skill.

In 1989 John Kratus did a quantitative analysis of compositions of children between the ages of 7 to 11. Learning and feeling of music can occur even when no external sound is present and therefore the hearing of music is in one’s head according to him. 40 Children who were not musically trained were tested on the intermediate measures of music audition test which measures how well they can mentally hold tonal or rhythmic information. Later they were given 10 minutes to compose an original piece. The ability to audiate compared to the amount of time spent in exploration, development and repetitive quality of the composition evaluated. The greater the auditory ability better the quality of the composition was the result. The conclusion was that a nine year old child is a genuine composer.

From her analysis of research done elsewhere Suvarna concludes that the effect of music on stroke rehabilitation, effect of low frequency sound on spasticity and pain management, music therapy in enhancement of motor functions etc. have been established. We know that once there is degeneration of nerve the regeneration is not possible. Music has been used for recovery of nerve injury in neuro degenerative diseases. The possibility of music promoting the activation of exciting neural connections, establishing alternate nerve pathways that can be used to re-establish behaviour and/or facilitating reorganizations of structure and function of mature brain cells has been suggested. The effect of music on recovery of movement especially the recovery of walking and dancing are being examined.

The new research is on the overlapping areas of music and language processing, how the rhythms positively influence the brain activity during learning. After a rhythm response is stopped, brain activity occurs in anticipation. Music-based communication is possible even when language processing is missing. Low frequency vibrations and physio-acoustic techniques have clearly shown to have some positive neuromuscular effect
in managing spasticity. Research using physio-acoustic technique is ongoing. The future of music-brain research is bright. Additional study is needed to specify the effects of each of the component of music (rhythm) on specific areas of brain activity, to specify areas of brain activity during emotional response to music, to analyze the structural similarities between music and language, to study the neuromuscular effect of low frequency vibration and music and to study the effects of music on retrieval of short and long term memory.

The most daring constructs on which Suvarna is working just now are the shadchakras and the scheme of music therapy. Perhaps these may not have come as yet to the level of empirically verified studies, but the constructs themselves are interesting. If these studies result in findings that satisfy the test of modern science, it would be considered as a major contribution in the borderland between psychology, physiology, musicology and a host of other sciences. Even if they do not pass though the scientific texts the intellectual exercise placing several modern disciplines in the context knowledge about early Indian 'sciences' and philosophy is staggering. Some of it passes beyond the realm of physical testing. But the mental exercise of putting so much of old lore of learning and the modern does bring admiration.

The Shadchakras:

The Layayoga for the supersensible body is described in the Shadchakra Nirupana verses 10 and 11 thus 'Over it shines the sleeping Kundalini, fine as the fibre of the lotus stalk. Like the spiral of a conch shell, her shining snakelike form goes three and a half times round Shiva and her luster is as that of a strong flash of young lightening. Her sweet murmur is the indistinct hum of Swarms of love-mad bees. She maintains all the beings of the world by means of
inspiration and expiration, and shines in the cavity of the root chakra as a chain of brilliant lights.'

Suvarna presents an Organ-equivalent Chakra chart with alternative chakra names.

Irrespective of the 'truth' value of some of these constructs giving modern meaning to Indian mythic lore is also interesting. Suvarna Nalappat presented some of these complex concepts in rare juxtaposition in the National music education seminar held in Joseph Training College for Women, January 2005.

Physical n anatomy and the psychic chakras
Psychic Shavasan clockwise reentry spiral with alternative chakra entrance points

Schematic diagram of parasympathetic and sympathetic nervous system

Mooladhara Chakra (Ganesa Chakra) Diagrammatic representation of the body of singer, with kundalini, the 72 melakarthatragamalikachakra and the cosmic chakra (rasichakra)

These diagrams show the Shadchakras, their corresponding nerve plexuses in the human body and the organs related to them, the 72 basic Ragas coming from the Raasichakra and concentrating in the Naabhi of the singer to spread in 6 x 2 Chakras as 72 Ragas corresponding to the cosmic asterisms of the Brahmanda.

As already said all the living and the nonliving world is composed of Naada and Prakasa in variable proportions. The body of a living being is created by six Bhavas.
1 & 2 are *Mathrujam* and *Pithrujam* (the genes from the mother and father).

3. *Annaiam* (from the food we take in)

4. *Atmajam* (*icha*, *like* and *dislikes*, *Bhavana*, *effort*, *knowledge*.

   *Inanendriyas*, *Anthakarana* consisting of mind and *Budhi* are from the *Atma* or self. It is because of this the children of the same parents, eating the same food become different in character. The reflection of the qualities of the previous births are seen in this *Janma* too.

5. *Satwikam*. The faith in God or truth, the interest in upholding *Dharma* are called Satwika.

6. *Salmyajam*, every being is influenced by the atmosphere it is brought up, like the home, school, village etc. and the habits of the grownups there. This character acquired from the atmosphere is called Salmyajam.

   It is important to realize that the body I acquired in this *Janma* from my parents and the food I take, and the habits and customs I acquired from the place I grew up are not the real me. I am the Satwik guna with the power of *Atmaja* which I have acquired from the previous births. The style of *Naadalayayoga* is to discover the *Atma* which is in the form of *icha*, *Inaana*, *Kriyasakthy*.

   The Three *Avasthas* of *Jagrad*, *Swapna* and *Sushupthy* – and the fourth one *Thuriya* are also brought in. When we are awake our sense organs and mind are jumping from one object/subject to another and we do not have a concentrated mind. Forgetting concentration *Pathanjali* advocates Yoga. In *Swapna* there is no external objects. Yet the mind creates imaginary objects with the expertise of a magician and plays in it. In *Sushupthy* the mind is dissolved in the self. At this stage we don't remember that we are the body, mind or the intellect. The self alone is awake as a witness. This is comparable to *yoganidra* or *Samadhi*. In Sushupthy there are no dreams but sometimes a few visions are seen by the witnessing *Atma* which become predictive. Sometimes these visions give us knowledge of the self and the previous *Janmas*. In *Naadalayayoga*, even when we are awake
mind is dissolved in Praana and Praana in Naadabrahma naturally, and we get Thanmayeebhava with it. We can control Chitha without any effort. A state of bliss is experienced by the singer and the listener which is equivalent to Samadhi state.

By this the Kundalini is awakened naturally without any effort by the singer and listener and the qualities of the rising of Kundilini is seen in them.

1. Mooladharam. This has 4 petals denoting 4 types of bliss. yoganandam, Veeranandam, Sahaianandam, Paramanandam

2. Swadhishtanam. six petals. Denotes the qualities of vinaya, cruelty lack of ego, Moorcha, lack of faith and Avagna. All these are derived from Kaama. The Vinaya towards the loved person, lack of ego in front of him/her, lack of faith once we possess the loved one(by marriage) from that the cruel behaviour, the state of Moorcha (dazed) due to Kaama, and the state of Avagna (contempt) due to familiarity.

When Vinaya and lack of ego are diverted to a Guru or God, the person becomes an expert in experiencing Moorchana with Raga and literature and to produce it in his/her Rasikas. The lack of faith and contempt is restricted to bad people only. Slowly even that disappear.

3. Manipooram. There are 10 petals. The power of sun is concentrated in this. It is in the Naval area. The east petal is Sushupthy and it is in this petal the Naada creation (or visualisation of the manifested Naada) happens. From here to above, in between the Manipoora and Anahatha, the sun Chakra and moon Chakra are seen at the nipples of the two breasts and they are the breasts of Devi Saraswathy giving the Amritha of Sangheetha and Sahitya. These and the Agni above the Naabhi form a triangle which gives all the Sidhis of the Vasinyadi Vagdevathas.

In Sreesooktha which has its Devatha both Sree and Agni, the goddess is called Agni, Soorya and Chandra to denote it as the power of Sun, Moon and Agni.

4. Anahatham. The Shiva as Pranava is visualized in the Anahatha. There are 12 petals. The first, eighth, eleventh and twelfth petals denote
movement less state, Samatha or equality, wisdom, and Ahamkrithy. Usually in people with Sangheetha and Sahitya this Chakra is awakened.

5. Vilsudhichakra. 16 petals. The Kachapi Veena of Saraswathy is situated in this. In petals 9 to 15 are the Amritha. sa, ri, ga, ma, pa, dha, ni which is the Veena of Saraswathy giving musical nectar. in the Lalanachakra at the root of toungue are 12 petals and in the tenth and eleventh petals are concentration and bliss. Only if these two are awakened the musical Siddhi become perfect.

6. Agnachakram. In the centre of the eyebrows. There are 3 petals. In the center is the Satwa or the third eye. On either side are the 2 winglike tamas and Rajas and this is called the Khechari. Attached to it are the Manaschakra with 6 petals, the seat of Gnana and the Sornachakra with 16 petals. If Agnachakra is awakened these two also are awakened. Those with awakened Manaschakra will be Inanis. In the petals of Sornachakra are kindness, patience, honesty, boldness, Vairagya, Dhruthy, Harsha, humour, Ronnancha, Dhyanashruthu, fixed nature, grandeur, ability to start great works, purity, Oudharya and concentration (These are the signs of Bhakthy also). In a person if we see all these qualities it means Agnachakra is awakened. And in him/her is a perpetual flow of Amrithananda from the Sahasrara. This state I can see in Jesudas and most probably these are in Subbalakshmi too, listening to her music but I don't have enough contact with her to verify it.

Lastly the Energy Chakras in the Cosmos are discussed.

There are energy Chakras corresponding to the Shadchakras in the cosmos. Since both Naada and Prakasa spread together from Pranava they are the same. In Rasicakra there are 6 Rasi on one side and 6 Rasi on the other side of the Utharayana-dakshinayanarekha. They are just like the Ida and Pingala of our body. The UtharayaniDakshinayan axis is the Karkitaka. Makaram axis and the Punarvasu/Utharaashada stars. Utharaashada is the birth star of the sun and Punarvasu is that of Vishnu as Rama and also it is the point from where we start the Pooja of Lakshmi, the consort of Suryanarayana. We have to give 3 Raasi each on either side of this axis line
and parallel to it are the 6 Chakras in which are 6 Ragas each. This corresponds to the Shadchakra of human body. In this way we have to achieve Nadalayayoga by allowing the Nada and Prakasa to flow through the energy centres of our body. The cosmic energy is allowed to flow through the human body. The singers who can sing all the 72 Melakarthas naturally have awakened all the nerve centres in their body and are awakened to a state of perfect Nadalaya. (Suvarna relates this to the table for the melakartha scheme).

The Punarvasu and Uthrasadam of the cosmic navel and their Raagas have a specific Devi Swaroopa. It is like this.

<table>
<thead>
<tr>
<th>Punarvasu</th>
<th>Uthrasadam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nethrachakram</td>
<td>Natakapiya</td>
</tr>
<tr>
<td></td>
<td>Suvarnamgi(souri)</td>
</tr>
<tr>
<td>kokilapiya</td>
<td>divyamani</td>
</tr>
<tr>
<td>agnichakram</td>
<td>Roopavathy</td>
</tr>
<tr>
<td></td>
<td>Dhavalambami</td>
</tr>
<tr>
<td>gayakapiya</td>
<td>brahmachakram</td>
</tr>
<tr>
<td></td>
<td>namanarayani</td>
</tr>
</tbody>
</table>

The Parasakthy Swaroopam for these Raagas as the names of the Raagas indicate is golden colour (Suvarnamgi) white dress (Dhavalambari) love of iyal, isai, nataka (Natakapiya, Kokilapiya, Gayakapiya) and beautiful (Roopavathy) Namanarayani. The Namanarayani in the Padmasana position as we see in the famous Thanjavur Saraswathy. In this idol at Thanjavur we can see the serpent protecting the Divyachintamani over the head of the Saraswathy who is in a Yogic posture. In the idols of Vishnu, Shiva, Subramania, Jina, Budha etc. we find a serpent denoting the fact that they are Yogis awakening the Kundalini. Those who are able to awaken the Vagadheeswary by music and literature are lucky and they definitely have Purvapunya.

Manuel who has been studying the musicology of the ka ta ya –āti Sankhya and of Chilappatikāram carefully, appreciates this intellectual experience, but Suvarna’s book presents the mathematics of ka ta pa ya –āti Sankhya without the diacriticals to represent letters in English. If one writes the raga as Naatakapiya, its value will be 60. If it is written correctly with
diacritical it would be Nāṭakapriya only we will get the correct raga number 10. These arise because of the limitations of the press. This thinking belongs to Chapter III but stated here because the take off point was with physical medicine and empirics.
Survey and Analysis of Conceptual Literature in Philosophy