Chapter - 5

Values of Life
Cherished by Trio Philosophers
CHAPTER - V

VALUES OF LIFE CHERISHED
BY TRIO-PHILOSOPHERS
(MAHARSHI AUROBINDO, RABINDRANATH TAGORE
AND SARVAPALLI RADHAKRISHNAN)

5.1 MEANING OF VALUE

The meaning of value changes from one person to another. Hence value differs from one person to another. A thing acquires value depending upon the extent of our liking it. When something is prized as important and desired to be possessed, we value it. The term value is defined as a relationship between a person and an environmental situation, which evokes an appropriative response in the individual. The same idea may be expressed by another definition of value which says that 'Value is a function of desire or interest.'

Values are concepts heavily weighed with emotions. Values are desirable as well as favourable for the individual and social development and well-being. They include all important religions, beliefs, moral attitudes, philosophies of life, political ideologies etc. They are closely related with the aims of education. Values are also the feelings of a person. They are known as masterminds. Values are the lifeblood of a civilized human society. They are the saving grace of an educated man or woman. Values are norms of behaviour, which have been evolved during the course of time in the social, moral and spiritual fields. They refer to what we do in preference to something, which we should not.
5.2 CLASSIFICATION OF VALUES OF LIFE

Values of life are classified into different categories. They are as follows-

a) Personal or Individual Values.

b) Moral Values.

c) Social Values.

d) Cultural Values.

e) Spiritual Values.

f) Aesthetic Values.

A brief description of these values of life is explained as follows-

a) Personal or Individual Values

Man's life is quiet different from the animals. Because he is essentially a mind and body. Therefore man wants to acquire a mind and body. He wants to acquire a recognition in the society and wants to get his self esteem boasted and he wants to leave his name behind for posterity and praise his deeds. This desire is at the root of man's deeds, which are directed towards both noble and ignoble deeds. If he has a set of values by which he can determine and evaluate his actions in the light of this desire, then man can certainly function like a God and appreciated and recognised by others. Moreover every man wants to belong to somebody and also wants others to belong to him. Hence every person should cultivate in him some values, which are useful for his own development. These are in short personal values or individual values.

Man has to live in the society as its individual member. He must live as the most useful member of the society. So it is the duty of the society to
prepare individuals for living present life amicably and happily. The character and personality of the individuals must be developed. At the same time care should be taken for the development of the innate or natural abilities of the individuals to the maximum possibility. It is education, which can perform all these development in the individuals. The true aim of the education is the highest development of the individual as a member of the society. Only a well-trained individual can understand his rights in his society and his obligations to his community. An individual also must be developed mentally. Aristotle thinks that education is the creation of a sound mind in a sound body. Every person has a physical body, which should be preserved properly by feeding it at proper time and giving the needed exercise and maintaining it in a condition of health etc. Moreover every individual must be an economically independent unit in the society so that he would not be a burden on the society.

Personal or individual values of life may be listed as- a) Mind and its development, b) Physical development, c) Intellectual development, d) Freedom, e) Development of reasoning power, f) Thinking imagination and discrimination etc.

b) Moral Values

Moral values are those values, which are related to ethics. Morality is the base on which character is formed. Moral character is one of the chief aspects of integrated personality. Personality devoid of character may be considered to be null and void. Character is always formed on the anvil of action. Moral values are satisfactions and dissatisfactions that accrue to the
individual in the course of his attempts to make right choices. Moral values arise in the course of moral experience. Moral experience is what we have whenever we deliberate or think as to what we ought to do in a situation that permits us to choose. Hence education should aim for the development of moral values in the students.

Moral values may be categorized as follows -

a) Honesty, b) Good character and conduct, c) Moral stability, d) God fearing personality, e) Stead-fastness and Holy life, f) Courage of conviction, g) Self control and truthfulness, h) Justice and benevolence etc.

Social Values

By Nature man is a social being. He must have to live in the company of other people. At the same time he needs a comfortable and happy life. But he also wants to live in good company as a member of a society and he wants to share his wealth with his members of the family, the immediate, kith and kins and he should develop a wider perspective. Hence it is the responsibility of the system of education to make every child a noble and efficient member of the society. Social efficiency, in this sense, is an important aim of education. Man is by nature gregarious animal. So he learns the values of society, which include the morality, and ethical principles of life. Thus, the social needs form the basis for developing the second set of values among children, which include all those significant and important and desirable behaviour patterns within the social context, such as co-operation, understanding mutual trust, dependence, obedience, care for the sick and
the needy etc. It is here that the individual learns to live for others and not only for him. As Mahatma Gandhi pointed out "Politics without ethics is not worthy of pursuit." This is an important social value for all times especially for national unity and integrity.

Social Values may be categorized as follows –

a) Social conformity, b) Discipline, c) Social sensitizes, d) Altruism, e) Social justice, f) Fellow feelings etc.

d) Cultural Values

Man is not born human. He has to acquire the humanness during the course of his lifetime. Culture is the non-material side of man's advancement. Culture means good manners and good tasks. Culture is the state of being cultivated. It is the inner beauty and refinement of taste. A man who possesses good manners and good tastes is called a cultured man. According to E.B. Taylor culture means, it is that complex whole which includes knowledge, belief, art, moral, law, customs and any other capabilities and habits acquired by man as a member of society. Culture includes the ways of life, the habits, the manners, the very tone of voices, the literature, the things which give pleasure to the community, the words, the thoughts which make the furniture of their minds. There is a difference between culture and civilization. It is necessary to understand the subtle distinction between 'Civilization' and 'Culture' in terms; of inculcation of values. The many things we use like furniture, radio, T.V., dress, ornaments etc are a part of our civilization. Even the words of courtesy we use like 'Thank you', Good Morning etc. are a part of civilization. Simply because a person is civilized or educated, we cannot
say he is 'cultured'. 'Culture' is the inner most core of personality, which is the fountain of his feelings and attitudes organized into values of life. So culture is what we 'are', whereas civilization is what we 'use'. Aldous Huxley defined culture as 'that which remains after we forget what we have learnt.' It is a permanent or abiding characteristic of one's core of personality. Every culture upholds some kind of value system. It is the culture that determines the content and direction for the development of personalities of individuals.

Cultural values may be categorised as under. a) Tolerance, b) Non-Violence, c) Courtesy, d) Dignity of manual work, e) Synthesis between material and spiritual values, f) Brotherhood of man, g) Universal Love etc.

e) Spiritual Values

It is the natural tendency of a man who longs to achieve a direct realization and understanding of the truth in his own life. It is this need of man at the spiritual level has never been fulfilled in man's life. That is why he finds no meaning in his life and with whatever he does. The spiritual needs are much more than religious ones and they transcend the religious needs. An attempt on the part of the man to follow a given religion is only an imperfect expression of his spiritual needs. No doubt every religion of the world contains the seeds for this spiritual quest. Really this is the very essence of religious quest. Unless man is able to understand his own essence which is spiritual in nature. This spiritual need becomes the most important value in life because without which he cannot get peace of mind and a sense of fulfillment.

Spiritual values emanate from the concept that the ultimate reality of his universe is spiritual, not material; that behind this whole universe lays a
spirit of God; and all of this universe is simply the manifestation of that spiritual nature of this universe.

Spiritual values comprise the following aspects- (a) Tolerance and self-discipline (b) Spiritual truth and harmony (c) Salvation of the soul. (d) Divinity of human soul (e) Belief in God (f) Divinity of life (g) Practice of Yoga (h) Refinement of the heart etc.

f) Aesthetic Values

Values, which give us pleasure and happiness, are known as aesthetic values. Aesthetics are related to the study of beauty especially beauty in art. These are special values, which belong to human beings only. It is only the human being who cares not only for what his needs are but also for the beauty and art in life. There is in him, a deep longing to enjoy nature and its beauty he becomes an artist. He is capable of depth of feelings and desires to share such feelings with others. This has given rise to the aesthetic sense in him and he prefers to execute his actions in an artistic way. It is but the natural tendency of man to enjoy beauty and art. So he is capable of getting lost in beautiful sun-set, a piece of malady, an enchanting experience and this source of happiness also has a capacity to help him develop high sense of appreciation which not only makes him happy but also makes out of him an artist of life. Again, for this he needs a sense of discrimination, which he should learn by cultivating a set of connected values. Aesthetic experiences are vitally composed of feelings of heart as well as mind.

Aesthetic values may be classified as under –

a) Beauty of Nature.
b) Works of Art.
c) Dancing.
d) Painting.
e) Dramatisation etc.

On the basis of the above discussion of six aspects the investigator tries to explain the values of life cherished by Trio Philosophers.

5.3 MAHARSHI AUROBINDO'S VALUES OF LIFE

The values of life cherished by Maharshi Aurobindo may be classified as under:

5.3.1 Personal Values

Under personal values Maharshi Aurobindo has discussed the following aspects -

a) The Individual Development.
b) The Mental Development.
c) The Physical Development.
d) The Development of Reasoning Power etc.

A detail description of the above-mentioned aspects has been provided by the investigator as under:

a) The Individual Development

Maharshi Aurobindo opines that the individual being is real. In order to prove his statement he gives the following three reasons —
a) The individual is a separate unit.

b) He is an aspect of the whole- Brahman.

c) He is identical with whole.

With regard to the concept of the individual he subdivides it into the following manner –

i) The individual in his physical aspect.

ii) The individual in his subliminal aspect.

iii) The individual in his true or transcendental aspect.

i) The Physical Aspect of the Individual

According to Maharshi Aurobindo, this world with all its and beings is the play of self-concealment and self-revelation of the Divine. It is the Sachidananda, the Formless, who has assumed a form and condescended to manifest Himself through two essential appearances, the Universe and the Individual. This physical aspect of the Individual is also known as the Ego. In the opinion of the Indian philosophers the physical aspect of the individual is simply due to ignorance and that in order to reach the ultimate goal he must give it up. He also has given an inferior status to the physical aspect. It is in and through this physical-vital-mental being that the Super Mind must evolve. In this sense, the physical aspect or the Ego, though inferior in status, has to play a very important role. He differs markedly from the illusionists when he says ; ‘Man is a type among many types..... One pattern among the multitude of patterns in the manifestation in Matter. He is the most complex that has been created, the richest in content or consciousness and the curious ingeniousness of his building he is the head of the earthly creation.
but he does not exceed it... If there is a perfection to which he has to arrive, it must be a perfection in his own kind, within his own law of being- the full play of it, but by observation of its mode and measure, not by transcendence”. ¹

ii) The Subliminal Aspect

This is the second description of the physical aspect of the individual. It shows what he outwardly is. Maharshi Aurobindo says that behind his physical-vital-mental formation there is the Inner being. So we have a double soul in us. The first one is the psychic being which is subliminal to our surface consciousness and the other is termed the Desire-Soul or the Ego. We have two minds, two lives and two bodies. In fact every cosmic principle in us is double. He speaks of “a fourfold principle of divine Being Creative of the universe, namely Existence consciousness- Force, Bliss and Super Mind.”² Those are all veiled behind the cosmos.

According to Maharshi Aurobindo the three Divine principles namely Super Mind, Conscious-Force and Existence are working through their subordinate terms Matter, Life and Mind. It is the psychic principle, which is the substratum of all our sorrows and sufferings, our hopes and despair, our achievements and frustrations seems to be the centre of our individual. This is why he calls this ego our Desire Soul.

iii) Transcendental Aspect

Philosophers say that behind our ego or the Desire Soul there is another being. According to Maharshi Aurobindo, at the subliminal level there is our Inner being composed of the mental purusa, the vital purusa and the
physical purusa. Again, behind this Inner being there is the psychic being or the Inmost being. This is called Inmost as it supports all other beings, mental, vital and physical and is also the basis of this superficial formation. "He has explained the nature of this psychic being elaborately in his 'Lights on Yoga'. He has divided the central being of man into two layers, e.g. The Upper Layer and The Lover Layer. The Upper, which he calls Jivatman, is a spark of divinity, a portion of the Divine self (Paramatman); it is transcendent principle which is above the manifestation in individual life and presides over it. The lower which is the psychic being which stands behind the manifestation in individual life and supports it." "If the Jivatman is called a Divine Spark, then the psychic being is this spark growing into fire, for its function is to kindle the spark into a flame, shedding its light over the whole of our being" 3 He calls it also a child, the son of God, because it bears on its face the stamp of its divine origin.

Maharshi Aurobindo calls the psychic being Anandamaya Purusha and says, "It is the concealed witness and control, the hidden Guide, the Demon of Socrates, the inner light or inner voice of the mystic. It is that which endures and is imperishable in us birth to birth, untouched by death, decay or corruption, an indestructible spark of the 'Divine'." 4 It is this psychic being, which takes delight in all the varied experiences of the surface mind and enables us to permit through the surface mind. Our real self is the Psychic being or the chaitya purusa as he calls it. He refers to this chaitya pursha as the Isvara of Gita seated in the human heart. He is of the opinion that the task to be performed by our psychic being is mighty. For this the individual has to grow from strength to strength, proceed from ignorance to knowledge, acquiring experiences through repeated births and deaths. Here we come

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across the principle of rebirth in his philosophy. He ties up this principle with the status of the individual.

According to Maharshi Aurobindo the individual self is in its essence, is considered identical with the Absolute itself in a particular poise of being, with the Absolute which is universal-transcendent in character. The true individual is a form of manifestation of the Transcendent and a centre of action of the universal. As essentially identical with the Absolute ayam atman brahman, the individual self is eternally perfect and free. The individual self, which is essentially identical with the Absolute spirit, must be in its intrinsic nature pure, transcendent and eternally perfect. It is in the Absolute's delight of multiple self-existence and self-vision that we have to seek the principle of individuation. In his opinion the individual self, in respect of its transcendental poise of being, embodies the Absolute's delight of self-differentiation or self-multiplication. Like the Absolute spirit, the Individual self also has an aspect of Supra-Cosmic transcendence, an aspect of universality as well as an aspect of self-manifestation in time.

According to Maharshi Aurobindo the psychic entity, which is at first an undifferentiated power of the divine consciousness, puts forth and develops its individuality in the nature- its representative central Purusha, the psychic being. The psychic entity is the immaculate, in extinguishable spark-soul, as he puts it where as the psychic being is the soul of the individual evolving in the manifestation, the individual Prakrit and taking part in the evolution.
Maharshi Aurobindo propounds that it is self-integration, which is responsible for the development of the individual. “An integrated individual is one who becomes aware of his rootedness in the supreme. Therein lies the essence of his enlightenment and freedom. He breaks the bond of ignorance and egotism in all forms. But since the world is the diversified expression of the Supreme, the enlightened person necessarily experiences a vivid feeling of oneness with the world. Genuine wisdom cannot but produce the Spirit of universal love. The experience of wisdom and love enables an individual to function at his best in the service of God and man”.5

“Wisdom transcends individuality. The wise man lives as a unique focus of pure Transcendence. He is freed from the fetters of the ego. He conquers fear and anxiety, doubt and despair. He is united with the depth of his being. So the Mundaka Upanishad says, “When a person beholds the supreme his knot of the heart is cut and all doubts are dispelled”.6

Love universalizes individuality. The individual who experiences the love that flows from wisdom knows how to sacrifice all personal comfort for the sake of others. “Creativity intensifies individuality. The individual of light and love knows how to mobilize the resources of his personality in creating new values. Guided by his vision of truth and spirit of love he offers his best for the good of others. With a profound stirring of the soul, there is a free and spontaneous release of psychic energy in meaningful self-expression. Love is the way of self-expression. It is the flame that consumes the particularity of an individual and fills the world with his universal essence. It is the way of the candle, which burns itself while filling the whole room with its light. It
is the way of the flower, which withers away while filling the environment with its charm and fragrance. It is the way of the star which explodes while dispelling the darkness of the night".  

In fine the fullest development of the individual is the final aim of Maharshi Aurobindo's Philosophy. He has expounded the meaning of individuality in all its multiple dimensions. His philosophic exposition of this concept not only takes into account the familiar views of individuality but completes them by unveiling aspects so unconsidered.

b) The Mental Development

Mental development is also one of the important aspects of the personal values propounded by Maharshi Aurobindo. If we want to know the views expressed by him pertaining to the mental development we should try to understand his views regarding the nature of the mind.

According to Maharshi Aurobindo Mind is a distorted reflection of the Super Mind which works through the frontal aspect of Mind. It is that faculty of the Super Mind, which measures and limits, fixes a particular centre and views from that centre 'the cosmic movements and its interaction. Mind is the dominating principle and in the higher planes, subtle principles serve as the basis. Mind cannot be conceived to be the intermediate principle because it leads ultimately to the philosophy of Illusionism or Mayavada. The principle of mind distorts the Reality and creates a false universe to our view. Mind has not the omniscient knowledge, it is merely a faculty for the seeking of knowledge and expresses the relative truth. He argues that mind is not a
faculty or knowledge nor an instrument of omniscience it is a faculty for the seeking of knowledge for expressing as much as it can gain of it in certain forms of a relative thought and for using it towards certain capacities of action.

Maharshi Aurobindo says, mind is not the creative, omniscient principle. It is an evolute of the Super Mind and is limited in consciousness and power. It does not have the capacity to create the cosmos nor has it the infinite consciousness to understand the things, which are divine. It is a created principle and is a secondary power. The nature of mind is to analyse and make synthesis of the powers of an object. In understanding an object mind breaks it vaguely into different integers and joins them. Mind's working depends upon the abstractions of sensation, perception, concept, thought, images and ideas derived from the object. The conceptual knowledge so obtained is an abstraction from the object. Mind employs them as fixed units of the material given to it. Mind has emerged from physical and vital organism and it sensates blind instincts, vague perceptions and random images. Ignorance begins when mind is separated from spiritual and supramental consciousness.

Maharshi Aurobindo expresses that the mind is the chief instrument of knowledge. Our mind gathers knowledge through the medium of senses the mind does function independently of the senses in certain specific fields e.g. dream experiences. Minds working depends on the abstractions of sensation, perception, concept, thought, images and ideas derived from the object. The conceptual knowledge so obtained is an abstraction from the object. Mind employs them as fixed units of the material given to it. The concepts abstracted from the object give us only partial knowledge of the objects.
Maharshi Aurobindo propounds that mind has four levels. They are the powers of the mind. They are as follows:

1) **Chitta**, which is the storehouse of memory. It is the reservoir of past mental impressions.

2) **Manas**, which is the sixth sense of our Indian Psychology in which all senses are gathered up. The function of the mind is to receive the images of things translated into sight, sound, smell, taste and touch and translate them into thought sensations.

3) **Buddhi**, which is the actual instrument of disposing of thought. For the purposes of educationist is infinitely the most important of the three.

4) **Intuition**, which is the level at which extra-ordinary personality manifest itself. It is not yet entirely developed in man. But it is attaining gradually to a wider development and more perfect evolution.

Maharshi Aurobindo opines that the nature of the mind is to analyse and make synthesis of the powers of an object. Mind's working depends on the abstractions of sensation, perception, concept, thought images and ideas derived from the object. He argues that though mind divides, adds, substracts and multiples. It cannot get beyond the limits of mathematics. Mind has emerged from physical and vital organism and it sensates blind instincts, vague perception and random images. Mind has to surrender and be blissfully open to super mind.
Maharshi Aurobindo argues that the mental development is possible only through education. To achieve the development of the child should be one of the aims of education. He says that the true basis of education is the study of the human mind infant, adolescent and adult. Any system of education founded on theories of academic perfection, which ignores the instrument of study is more likely to hamper and impair intellectual growth than to produce a perfect and perfectly equipped mind. He opines that the educationist has to do not with dead material like the artist or sculpture, but with an infinitely subtle and sensitive organism. He cannot shape an educational masterpiece out of human wood or stone, he has to work in the elusive substance of mind and respect the limits imposed by the fragile human body.

Maharshi Aurobindo says that the study of mind is fundamental in education. He propounds that the mental education has three fold functions to perform. They are as follows-

1) To gather knowledge.

2) To discover new knowledge.

3) To develop the capacity to use and apply the knowledge acquired.

With regard to the true teaching Maharshi Aurobindo formulates three principles. The first principle of true teaching is that nothing can be taught. In his opinion the teacher is not an instructor or taskmaster, he is a helper and guide. He does not actually train the pupil's mind, he only shows him how to perfect his instruments of knowledge and helps and encourages him in the process. He does not impart knowledge to him, he shows him where it lies and how it can be habituated to rise to the surface. According to him
child or man, boy or girl, there is only one sound principle of good teaching. Difference of age only serves to diminish or increase the amount of help and guidance necessary, it does not change its nature.

The second principle advocated by Maharshi Aurobindo is that, "the mind has to be consulted in its own growth. He is of the firm opinion that the idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition. It is he himself who must be induced to expand in accordance with his own nature. There can be no greater error than for the parent to arrange before hand that his son shall develop particular qualities, capacities, ideas, virtues or be prepared for a prearranged career... Every man has in him something divine, something his own, a chance of strength and perfection in however small a sphere, which God offers him to take or refuse. The task is to find it, develop it, use it. The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use."

The third principle of education is to work from the near to the far, from that which is to that which shall be. The basis of a man's nature is almost always, in addition to his soul's past, his heredity, his surroundings, his nationality, his country, the soul from which he draws substance, the air which he breathes, the sights, sounds, habits to which he is accustomed. They mould him not the less powerfully because insensibly. From that then we must begin. We must not take up the nature by the roots from the earth in which it must grow of a life, which is alien to that in which it must physically move. If anything has to be brought in from outside, it must be offered, not
forced on the mind. A free and natural growth is the condition of genuine
development... It is God's arrangement for mankind that they should be
children of the past, possessors of the present, creators of the future. The
past is our foundation, the present our material, the future our aim and
summit. Each must have its due and natural place in a national system of
education.

It is to be noted that the important aspect of Maharshi Aurobindo's
thought is the continuous organization of ideas around a central ideas. Hence
in integral schools they never give much importance to teaching of so many
subjects but enable the students to find many approaches to the same subject.

Finally Maharshi Aurobindo remarks that mere instructor does his best
to discourage and stifle genius, the more liberal teacher welcomes it. He
further says that faculties so important to humanity cannot be left out of our
consideration. It is foolish to neglect them. It is criminal to discourage them.
Their imperfect development must be perfected, the mixer of error, caprice
and biased, fancifulness must be carefully and wisely removed. But the teacher
cannot do it; he would eradicate the good corn as well as the tares if he
interfered. He concludes that as in all educational operations, he can only put
the growing soul into the way of its perfection.

c) The Physical Development

Maharshi Aurobindo also gave much importance to the development of
physical aspects. He also strongly believed in the adage, "A sound mind lies
in a sound body." He argues, "The body is as precious as any other part of
our being and must be given all our care and attention. It is the material base and instrument of spiritual life - Shariram Khalu Dharma Sadhanam. The false view of the body as a hindrance to the spirit has resulted in an impoverishment of our physical life. A neglected, weak or sickly body is a liability in every sense and cannot confer any spiritual distinction. A healthy and well prepared body can alone receive and hold the spiritual force from above or the awakened spiritual energies from within itself. 

Through the physical development the very consciousness of the body can be roused so that the responsiveness of every part of the body to the demands of the environment or the spirit can be elevated to surprising heights. The body may then become a true and fit instrument, a house of the Divine, and a meeting point of matter and spirit.

"As the Mother has explained in her commentaries on Thoughts and Aphorisms,

"Physical culture is the process of infusing
Consciousness into the cells of the body"

The results of physical culture more than any other type of culture, are not limited to particular parts of the human system but are all pervasive."

It is true that in the past the body has been regarded by Spiritual Seekers rather than an obstacle, as something to be overcome and discarded than as an instrument of Spiritual Perfection and a field of the spiritual change.

It is to be noted that Maharshi Aurobindo not only stressed the physical development but also laid much importance to its purity too. According to him, it is the body, which performs all religious obligations. Hence he
emphized more on the physical purity. He is of the opinion that without attaining the physical purity, no spiritual development will be possible. So the physical development and purification are the two bases on which the edifice of spiritual development is built.

Maharshi Aurobindo propounds that for the development of body, the physical education is a must. "Of all the domains of education, the physical is the one most completely governed by method, order, discipline, procedure, all education of the body must be rigorous, detailed and methodical. The education of the body has three principle aspects: 1) Control and discipline of functions; 2) A total, methodical and harmonious development of all the parts and movements of the body; 3) Rectification of defects and deformations, if there are any".¹⁰

Maharshi Aurobindo argues that both the strengthening of physical and mental aspects go together. So integral education must strengthen physical and mental aspects. Education through science and technology would make, "The material basis stranger, complete and more effective for the manifestation of the spirit". The cultivation of physical, mental and psychic aspects of education must be the aim of integral education. In his opinion the physical body will be the expression of a perfect beauty and a perfect harmony. It is their reason why a programme of physical education is an important component of integral education.

"In a national scheme of education the training and perfection of the body must occupy a place of central importance. Maharshi Aurobindo's scheme of education is unique in recognising and according due place to physical
education and sports as a part of the integral perfection of the individual. Strangely and unfortunately this aspect of training has been neglected owning to belief that the body is a burden of filth on the spirit and an impediment to liberation or mukti.

Maharshi Aurobindo suggests some ways of giving training to the children in respect of physical education. They are as follows-

1) The child should be taught right from the early stages the right position, postures and movements.

2) With regard to the choice of food the child must develop the taste for food, which is simple and healthy, substantial and appetizing.

3) He must be taught to eat according to his hunger and not make food an occasion to satisfy his greed and gluttony.

4) He should be taught the taste for cleanliness and hygienic habits.

5) He should be taught that to be ill is a sign of failing and inferiority, not of a virtue or a sacrifice.

Maharshi Aurobindo opines that in the general programme of education for the children, sports and games should be given a fair place, physical education is also an integral part of spiritual perfection. The practice of Hata Yoga is desirable in giving physical education. He says the women should have more or less the same programme physical education as men. He condemned giving a different programme of physical education for women.
d) The Development of the Reasoning Power

While speaking about the role of reason in knowledge Maharshi Aurobindo says, "All this labour of speculation, has its utility in training the human mind and helping to keep before it the idea of something beyond and ultimate towards which it must turn. But the intellectual reason can only point vaguely or feel gropingly towards it or try to indicate partial and even conflicting aspects of its manifestation here, it cannot enter into it and know it." The reason cannot arrive at any finality in its conclusions because it can neither go to the root nor grasp the whole. Nor can it supply dynamic force to life.

Maharshi Aurobindo recognises the decisive role of Reason in human evolution. It is through Reason that man has learnt how to order his inner as well as outer life, to control his environment up to a point, to conceive of a better future. "Of all the faculties evolved in the march of life, Reason alone can disengage itself from work, 'Stand Back', study and analyse. It can exist solely for the sake of knowledge, refusing to sweep away in the whirl of action or emotion. Reason has a double function. The first function of it is that it represents disinterested pursuit of truth. Its second function is that it possesses a passion for practicalism. He points out that the role of reason as an instrument of practical utility has now overshadowed its role as an instrument of knowledge. Reason helps man to overcome the bonds of superstitions.

According to Maharshi Aurobindo, "Reason is not the supreme light and yet it is always a necessary light, brighter and unless it has been given its rights and allowed to judge and purify our first infra-rational instincts,
impulses, rash favours, crude beliefs and blind pre-judgements, we are not altogether ready for the full unveiling of a greater inner illuminating." 13

Maharshi Aurobindo advocates that the Understanding or pure Reason is a higher level of the human mind. At one end of this level are mind and its associates, the sense organs and the physical world; at the other end touching it is the pure spiritual world. Pure reasoning aspiring upwards gathers truths from the spiritual world and presents them as items of knowledge to its own, lower formulation, the mind. He considers that Reason is a faculty, which gives us progressive knowledge of reality. "Reason is the collecting and available sense-perceptions and a certain mode of working upon them." 14

No less than the Practical Reason, The Theoretical Reason also demands a categorical imperative, a clean affirmation or denial. If reason cannot do that, it must be regarded as inefficient. He is of the firm opinion that Reason is a great helper in our attainment of Truth but becomes a great bar when it rushes with its fixed moulds or categories to distort or obstruct the flood of light that pours from above. "Reason was the helper; Reason is the bar. The highest function of reason is to work as an organ of self-articulation and ordered arrangement of the Truth that can be seen only by the eye the inward eye of the soul." 15

According to Maharshi Aurobindo, Reason, is at best an organ of self-criticism and perhaps the organ is luminous creativity, revelation or categorical imperative, which Reason does not and cannot supply but vaguely strains to seize. He further says that Reason can never know the Unknown. Yet the Unknown is not the Unknowable and it need not remain the unknown for us.
Maharshi Aurobindo propounds that for a man it is necessary to train the logical faculty. The training of the logical reason must necessarily follow the training of the faculties, which collect the material on which the logical reason must work. The logical reason cannot proceed without premises. It either infers from facts to a conclusion, or from previously formed conclusions to a fresh one, or from one fact to another. It either induces, deduces or simply infers.

Maharshi Aurobindo suggests, "There are three elements necessary to correct reasoning. First, the correctness of the facts or conclusions I start from. Secondly, the completeness as well as accuracy of the data I start from. Thirdly, the elimination of other possible or impossible conclusions from the same facts. The fallibility of the logical reason is due partly to avoid negligence and looseness in securing these conditions, partly due to the difficulty of getting all the facts complete, most of all, to the extreme difficulty of eliminating all possible conclusions except the one which happens to be right."

The usual practice is to train the logical reason by teaching the science of Logic. This is an instance of the prevalent error by which book knowledge of a thing is made the object of the thing itself. The experience of reasoning and its errors should be given to the mind and it should be taught to observe how these work for itself; it should proceed from the example to the rule and from the accumulating harmony of rules to the formal science of the subject, not from the formal science to the rule and from the rule to the example.

The first step is to make the young mind interest itself in drawing inference from the facts, tracing cause and effect. It should be then led on
to notice its successes and its failures and the reason of the success and failure; the incorrectness of the fact started from, the haste in drawing conclusions from insufficient facts, the carelessness in accepting a conclusion which is improbable, little supported by the data or open to doubt, the indolence or prejudice which does not wish to consider other possible explanations or conclusions. In this way the mind can be trained to reason as correctly as the fallibility of human logic will allow, minimising the chances of error. The study of formal logic should be postponed to a later time when it can easily be mastered in a very brief period, since it will be only the systematising of an art perfectly well known to the student.

Critical Comments

As Maharshi Aurobindo gave much importance to the personal values of life, he pleaded for the integral development of the personality of an individual. In his opinion, education should strive for the development of the physical, vital, the mental, the psychic and the spiritual. So, integral education should try to develop all activities of an individual. He also propounds that education psychic being which is a spiritual personality but forward by the soul in its evolution.

Maharshi Aurobindo pleads that what is needed in the present days is an all-round and total development of the personality. The growth of knowledge alone, or the perfection and control of only the body or the way of intense devotion will not bring about the change. What is needed is a total transformation of all the aspects of being - the mental, the vital and the physical. This is the aim of Maharshi Aurobindo's Yoga, and therefore it is called Integral.
5.3.2 Moral Values

According to Maharshi Aurobindo Morality is a part of the ordinary life. The ordinary life consists of the seeking of satisfaction and the development of the body, life and mind without any reference to their original source or self. Morality is that part of the ordinary life which seeks to regulate and guide the various, physical, vital, mental or ideal pursuits by some definite principles determined by the rational thought or by some intuitive insight obtained at the level of the highest practical or pure Reason. Morality is always in a state of disequilibrium and thus the moral values cannot be credited with absoluteness. Moral and religious values cherished and propounded by him revolve round the below mentioned aspects -

a) Moral Nature.
b) The Development of the emotion.
c) Impressions.
d) Habits.
e) Temperament.
f) Mental Education and Training.
g) Religious Education.

According to Maharshi Aurobindo in the development of man the mental nature rests upon the moral and the education of the intellect divorced from the perfection of the moral and emotional nature is injurious to human progress. He says that without moral and emotional development only, mental development becomes harmful to human progress. For the moral development of a child, emotions or habits and nature or temperament are the three
essential factors. He yearned to educate man in the true sense of the term by the purification and sublimation of these essential factors. According to him hearts of children should be so developed as to show extreme love, sympathy and consideration for all living beings. In his opinion this is real moral development.

With regard to moral nature Maharshi Aurobindo propounds that there are three things, which are of the utmost importance in dealing with a man's moral nature 1) The emotions, 2) The Samskaras or formed habits and associations and 3) The Svabhava or nature. The only way for a man to train himself morally is to habituate himself to the right emotions, the noblest associations, the best mental emotional and physical habits. He says the only way for him is to train the emotions, the noblest associations, the best mental, emotional and physical habits. The first moral training is to suggest and invite, not to command or impose. The best method of suggestion is by personal example, daily converse and the books read from day to day. The Thirst of the knowledge, the self-devotion, the purity, the renunciation of the Brahmin, the courage, honour, nobility, chivalry, patriotism of the kshatriya- the beneficence, skill, industry, generous enterprise and large open handedness of the Vaisya, the self effacement and loving service of the sudras- these are the qualities of the Aryan. They constitute the moral temper, which we desire in our young men in the whole nation.

Maharshi Aurobindo pleads that emotions formed habits (Sankaras) and associations and the nature (swabhava) are the three things to be dealt in connection. In order to make a boy moral, he must be guided to get
habituated to the right emotions, the noblest associations and to follow the fundamental impulses of his essential nature in right action.

Maharshi Aurobindo laid great stress on mental education for the inculcation of moral values among the children. For this purpose the child must habituate himself to the right emotions, the noblest associations, the best mental emotional and physical habits. He thinks that an intellectual education divorced from the perfection of the moral and emotional nature checks the human progress. He admits that the difficulty of providing moral and religious training in the modern schools and colleges and he says that the teaching of moral and religious text-books is a vanity and a delusion, because the heart is not necessarily educated by the instructing the mind, though the instructing mind does not influence the heart also to a certain extent. But the danger with the moral textbook is that through them the thinking of high things becomes mechanical and artificial and hence the same cannot be put into actual practice.

Maharshi Aurbindo prescribes moral and religious education for character formation. He advocates the moral and religious education to aim at the heart of the child. Only this will facilitate and be instrumental in the development of character of the highest order. He pleads that the best way is to put the child into the right road to his own perfection and encourage him to follow it, watching, suggesting, helping but not interfering. The best method of suggestion is by personal example, daily conversation and the books read from day to day. These books should contain for the younger student, the lofty examples of the past given not as moral lessons, but as things of supreme human interest, and for the elder student, the great thoughts of
great souls, the passages of literature which set fire to the highest emotions and prompt the highest ideals and aspirations, the records of history and biography which exemplify the living of those great thoughts, noble emotions and aspiring ideals. This is a kind of good company ‘Satsanga’, which can seldom fail to have effect so long as sententious sermonising is avoided and becomes of the highest effect if the personal life of the teacher is itself moulded by the greatest things he places before his pupils. It cannot, however, have full force unless the young life is given an opportunity, within the limited sphere, of embodying in action the moral impulses which rise within it.

According to Maharshi Aurobindo “The moral nature of the child is intimately related to 1) developed habits, 2) association and 3) One’s nature, So such opportunities should be provided to the child to enable it to pick up good moral habits. It should be helped to lead a life of good conduct through ideal association with others. An attitude of showing good behaviour should be developed in such a nature that it will always be disposed to behave in an ideal manner. In this way we shall be able to give moral education to the child.”

With regard to religious teaching Maharshi Aurobindo opines that the prevalent notion that by merely teaching the dogmas of religion children can be made pious and moral is wrong conception. Such sort of training is not at all a religious training in the true sense of the term. Moreover the practice of such a type of training not only leads to mechanical acceptance of a creed having no effect on the inner and little on the outer life or it creates the fanatic, the pietist, the ritualist or the unctuous hypocrite. In his opinion religion has to be lived, not learned as a creed. In other words dogmas cannot help
the children to become pious and moral. He further says that no religious teaching is of any value unless it is lived and the use of various kinds of Sadhana, Spiritual self-training and exercise is the only effective preparation for religious living. He observes that the ritual of prayer, homage, ceremony may be of helpful to spiritual progress if they are not made an end in themselves. He strongly pleads that whether distinct teaching in any form of religion is imparted or not, the essence of religion, to live for God, for humanity, for country, for others and for oneself in these, must be made the ideal in every school and college. To spread this feeling in students is the real form of religious education.

However, the teacher should remember that the first rule of moral training is “to suggest and invite, not command and impose”. And, the best method of suggestion is by personal example, daily conversation and extensive reading of good books. Maharshi Aurobindo believes that moral education may be well organised only when the teacher presents ideals of high conduct and makes himself as a great benefactor of his students. Hence the ideal behaviour of the teacher will be the greatest determining factor in shaping the moral development of the student.

Maharshi Aurobindo says that morality is a part of the ordinary life. The ordinary life consists of the seeking of satisfaction and the development of the body, life and mind without any reference to their original source or self. Morality is that part of the ordinary life, which seeks to regulate and guide the various physical, vital, mental or ideal pursuits by some definite principles determined by the rational thought or by some intuitive insight obtained at the level of the highest practical or pure reason. He opines that morality is always
in a state of disequilibrium and thus the moral values cannot be credited with absoluteness. Morality is a seeking and a guiding principle of conduct; but this seeking is mental and when it goes beyond, if no more remains morality. Beyond morality, beyond religion, is the path of Yoga; beyond the moral and the religious life is the spiritual life.

Critical Comments

The above-mentioned ideas of Maharshi Aurobindo reveal that he gave much prominence to moral values. His theory of ethics also is based on his metaphysics and his theory of evolution. In his opinion morality forms the part and parcel of the life of a person. So he was in favour of moral and religious education. In his opinion intellectual education divorced from the perfection of the moral and emotional nature checks the human progress. That is why he gave much importance to the formation of character. He prescribes moral and religious education for character formation. It should aim at the education of the heart of the child. He says that books on moral and religious concepts will expose the child to the right values and positive virtues of life.

While speaking about the religious teaching in school Maharshi Aurobindo says that there is a strange idea prevalent that by merely teaching the dogmas of religion children can be made pious and moral. No doubt it is an error and its practice either leads to mechanical acceptance of a creed or it creates the fanatic, the pietist, the ritualist or the unctuous hypocrite. On the other hand religion has to be lived, not learned as a creed. He opines that no religious teaching is of any value unless it is lived.
5.3.3 Social Values

The social values propounded by Maharshi Aurobindo have been reflected in his social philosophy. The gist of his social values is that, True happiness, which is the right terrestrial aim of man, is to find and maintain a natural harmony of spirit mind and body. A culture has to be judged by, its method of bringing out this harmony through its principles, ideas and ways of living. India's culture is spiritual, the involved spirit wins over the unconscious matter, enters the realm of consciousness morality and aims at the identification with the pure spiritual consciousness. India's social custom is built upon this conception. She does not aim at a prosperous and efficient material civilization but admits spiritual progress. Her system of society, varnashrama, was a harmonious means, a frame work for the progress of the soul, mind and life. The student life amongst the four stages of life was a ground work, a training in the branches of knowledge, with an emphasis on ethical discipline. An householder, a man satisfied his natural being and its interests and desires, paid his debt to society and its demands and prepared himself for the final purpose of his life. In the third stage, he retired to the forest to practice spiritual disciplines guided the next generation as an educator and a spiritual teacher. In the last stage of life, freed from all social ties, he roams about with extreme detachment, communicating only with the universal spirit. On this noble basis, Maharshi Aurobindo writes about Indian civilization, which became unique.

Maharshi Aurobindo while explaining the relationship between individual and society states that the Gnostic society shall be based on principles of unity, mutuality and harmony. "Unity is the Gnostic consciousness, mutuality,
the natural result of its direct awareness of oneness in diversity, harmony the inevitable power of the working of its force. All discords of the mental level shall be reconciled in supramental status.

According to Maharshi Aurobindo modern social and political ideals move in the Indian dualistic and collective groves. The problems facing us in social and political fields have been unsuccessfully approached from various standpoints. He advances a spiritual solution, which is quite consistent with experience and coherent with reason. As in the case of the individual so in the case of society, unity and harmony can be attained only through the inner principle, which is also universal and transcendent. He says, "Our aim must be to be perfect as God in his being and bliss is perfect, pure as He is pure; blissful as He is blissful and when we are ourselves siddhas in Purna-Yoga to being all mankind to the same divine perfection. He finds a harmonious synthesis of the relation of individual and society in Divine. Individual salvation presupposes universal salvation. A realisation in isolation of the social self, is a one sided vision. Thus, he revives the ancient ideal of Bodhisattva. The basis of altruism is not philosophy but the realisation of the reality underlying all. Divine is not a dead unity but a rich multiplicity. Hence men and societies may develop their individuality and yet maintain the common bonds. Such a catholic, integral and clarified vision can alone lay down the foundation of a world society.

While explaining the Human cycle or the Cycle of 'Society', Maharshi Aurobindo points out that in any society, in early stages, a strong symbolic mentality prevails. In this symbolic age of evolution, religious and spiritual
elements predominate, though ethical, economic and ethical elements and physical elements prevail. He says that in the evolution of caste system, the outward supports of the ethical fourfold order—birth, economic function, religious ritual etc began to exaggerate enormously capacity was given importance instead of birth in the beginning, but when the 'type fixed itself' its maintenance by education and tradition became necessary. The rigidity having been established, the system lost its importance.

"In the economic period of caste, the priests are known as Brähmins, the aristocrats and the feudal chiefs as Ksatriyas, traders are the Vaisyas and the half-fed labourer and the economic serf are the südras. When the economic basis also breaks down, the imperfect old system prevails. This imperfect form of the old system should be dissolved or it would effect the system of life that clings to it. In the succeeding period, when the gulf between convention and truth becomes intolerable, men of intellectual power arise and with their individual reason, moral sense or emotional desire, seek the Truth that society has lost. The individualistic age of religion, thoughts and society is created." 16

Critical Comments

Maharshi Aurobindo has given great importance to social value in his social philosophy. He opines that the individual and society are interdependent. The relationship between them is complimentary and not contradictory. Both have to depend upon each other for their mutual development. Hence the society has no right to crush the individual nor has the individual the right to disregard society. He propounds that in the process of social development,
the community forms the link between the individual and humanity. The law of the individual is to harmonise his life with the life of the social aggregate, the law for the community is to harmonise its life with that of the human aggregate.

In the cycle of society of Maharshi Aurobindo, society passes through a symbolic typal, conventional, individualistic and subjective age. He in a realistic way accepts the deterioration, points out the dangers of even the subjective age and recommends the psychical oneness of the spiritual religion of humanity for the elimination of war and for permanent peace.

5.3.4 Cultural Values

a) His Love of Indian Culture

Even though Maharshi Aurobindo was a great nationalist and a champion of Indian culture, he did not blindly glorify it. He was not a blind lover of Indian culture. He was aware of its defects and the need for its reformation, rejuvenation and renaissance. One of his books entitled "Renaissance In India" reveals his love of Indian culture. His love of Indian culture was par excellence. He was distressed at the blind criticisms of Indian culture by the Westerners. Many Westerners criticized Indian in several ways such as life-negating, worthless and far inferior in content and quality to Western culture. So Maharshi Aurobindo wrote a 'rationalistic critic on Indian culture' in reply to those Western critics, in the form of a book titled: "Foundations of Indian Culture". The title of the third chapter of this book is: "A defense of Indian culture", Even in his writings on education he observed: "They should be children of the past, possessors of the present, creators of
the future. The past is our foundation, the present our material, the future our aim and summit.**17**

b) His Exposition of the Many Facets of Indian Culture

"Maharshi Aurobindo's exposition of the many facets of Indian culture must count as a significant chapter in the history of the Indian Renaissance. He has not only expounded the spiritual bases of Indian culture but has opened up fresh avenues to the understanding of the repositories of our ancient heritage- the Vedas, Upanishads and the Bhagavad Gita. Unlike traditional commentators who were largely scholastic and narrow in their approach because of their rigid philosophical positions, he was at once profound, catholic and modern, yet true to the essence and spirit of these great works. The series of essays in answer to William Arche's vitriolic criticism was published in the ARYA from the 15th December 1918 to 15th January 1921. These essays provide a definition of culture, which transcends the barriers of East and West.

c) His Views on Ancient Indian Culture and Civilization

"Maharshi Aurobindo writes thus about ancient Indian culture and civilization:

"More high reaching, subtle, many sided, curious and profound than the Greek, more noble and humane than the Roman, more large and spiritual than the ancient Egyptian, more vast and original than any other Asiatic civilization, more intellectual than the European prior to the eighteenth century,
possessing all these and more, it was the most powerful self-possessed, stimulating and wide in influence of all past human cultures".

Maharshi Aurobindo argued that the many sided achievements of India effectively answer the criticism that we have been as a nation:

"Not only was India in the first rank in mathematics, chemistry, medicine, surgery, all the branches of physical knowledge which were practiced in ancient times, but she was, along with the Greeks, the teacher of the Arabs from whom Europe recovered the lost habit of scientific enquiry and got the basis from which modern science started. In many directions India had the priority of discovery to take only two striking examples among a multitude, the decimal notation in mathematics or the perception that the earth is a moving body in astronomical- cala prithvi sthira bhati, the earth moves and only appears to be still, said the Indian astronomer many centuries before Galileo".

d) His Pride for Indian Culture

Maharshi Aurobindo possessed pride for Indian culture, which he has expressed in the following words:

"When we look at the past of India, what strikes us is her stupendous vitality, her inexhaustible power of life, her almost unimaginable prolific creativeness. For three thousand years at least- it is indeed much longer- she has been creating abundantly and incessantly, lavishly, with an inexhaustible many sidedness, republics and kingdoms and empires, philosophies and cosmogonies and sciences and creeds and arts and poems and all kinds of
monuments, palaces and temples and public works, communities and societies
and religious orders, laws and codes and rituals, physical sciences, psychic
sciences, systems of Yoga, systems of politics and administration, arts, spiritual,
arts worldly trades, industries, fine crafts- the list is endless and in each items
here is almost a plethora of activity. She creates and creates and is not
satisfied and is not tired; she will not have an end of it, seems hardly to need
a space for rest..."

Though Maharshi Aurobindo was a great admirer of Indian Culture he
was a votary of the synthesis of whatever is good in Eastern and Western
cultures. Thus synthesis is visible everywhere in his thought. His integral
philosophy effects a "meeting of the East and West" even as it reconciles
matter and spirit. It has been a common place to regard East and West as
representing divergent and irreconcilable approaches to life and reality- the
East standing for the spiritual and the West for the material aspects of life.
In this regard Maharshi Aurobindo conveyed a message to America on August
11, 1949 as follows-

"East and West have always met and mixed more or less closely,
they have powerfully influenced each other and at the present day
are under an increasing compulsion of Nature and Fate to do so
more than ever before. There is a common hope, a common destiny,
both spiritual and material, for which both are needed as co-workers".

In his opinion the synthesis of the Eastern and Western culture may
also be understood as the reconciliation of Reason and Faith, also generally
regarded as mutually opposed and irreconcilable.
5.3.5 Spiritual Values

a) His Social Philosophy

Maharshi Aurobindo was essentially a man of spirituality. He expresses his own idea about spirituality. According to him spirituality is much wider than any particular religion and in the larger ideas of it that are now coming on us even the greatest religion becomes no more than a broad sect or branch of the one universal religion, by which we shall understand in the future man's seeking for the eternal, the divine, the greater self, the source of unity and his attempt to arrive at some equation, some increasing approximation of the values of human life with the eternal and the divine values.

b) Importance of Spirituality

While discussing about the importance of spirituality he has expressed his own views. He says that spirit without mind, spirit without body is not the type of man, therefore the human spirituality must not belittle the mind, life or body or hold them of small account; it will rather hold them of high account; of immense importance, precisely because they are the conditions and instruments of the life of spirit in man. He is of the firm opinion that spirituality is not necessarily exclusive, it can be and in its fullness must be all-inclusive. True spirituality rejects no new light, no added means or materials of our human self-development. It means simply to keep our centre, our essential way of being, our inborn nature and assimilate to it all we receive, and evolve out of it all we do and create.
Maharshi Aurobindo himself experienced powers within him. He himself has described it in these words, "I am developing the necessary powers of bringing down the spiritual on the material plane and I am now able to put myself into men and change them, removing the darkness and bringing light, giving them a new heart and a new mind..." He had also several occult and spiritual experiences.

In fine Maharshi Aurobindo says that beyond morality, beyond religion, is the path of Yoga beyond the moral and the religious life is the spiritual life. Perhaps the greatest contribution of him is, with regard to the nature of spirituality, He says that the spirit integrates and transforms physical, vital as well mental.

Maharshi Aurobindo's major thoughts and ideas pertaining to the spiritual values of life revolve round the below mentioned aspects -

1) The Practice of Yoga.
2) Belief In God.
3) Divinity of life.
Upanishads and Gita also had an integral view of spirit, but it was Maharshi Aurobindo, who for the first time discovered subtle distinctions in the realm of spirit and divined an integral Yoga for its achievement. As he points out, Brahman consciousness is only a lower grade in the march to Sachidananda. Thus, Absolute is Para Brahman. Even Super Mind is above Brahman.

c) Distinction Between Spirituality and Spiritual Values

In the opinion of Maharshi Aurobindo spirituality and spiritual values and the methods of realising them are distinctive and must not be confused with either morality or religion and their methods. The method of spirituality is purely yogic; and nothing short of yoga can bring about the realisation of the spiritual values.

1) The Practice of Yoga

Meaning and Significance of Yoga

The term Yoga comes from the root yuj which means, “to yoke or join”. Etymologically it is used to mean the union of the individual spirit (jivatman) with the Universal Spirit (Paramatman). The art of Yoga is defined as a system of culture for perfecting human efficiency. The philosophical basis of Yoga is the Samkhya. It is said that there is no knowledge equal to the Samkhya and no power equal to Yoga. Yoga is very significant in the life of a person as it claims to destroy the defects and diseases of the body and mind, to establish health and bestow happiness, to develop intelligence and to reveal true knowledge of self, and to extract the nectar of all things.”

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The founder of the Yoga was Patanjali, according to Patanjali the paramount aim of the Yoga is to free man forever from three sorts of pain such as- 1) Those arising from his own infirmities and wrong conduct, e.g. disease. 2) Those arising from his relations with other living things, e.g. a tiger, hare and the like. 3) Those arising from his relations with external nature e.g. the elements and other obstruct and subtle powers. In India every system of religion and every school of philosophy has recognised Yoga as the most scientific means of realising philosophical truths. Man of marvelous mental powers and intense heroism in ancient India, Tibet and China were the outcome of the teachings and Practice of Yoga. Yoga gives its devotees a tangible knowledge of the future and unseen world; it enables man to appreciate the life around him and gives him the power to make that life worth appreciating. That is why Yogi claims a far-reaching knowledge of the secrets of nature and an extensive control over natural phenomena. Patanjali has given the main characteristic feature of Yoga as- “Yoga is the restraint of mental modification. It is to be noted that the oldest textbook on Yoga is the Yoga sutra of Patanjali, which is divided into four books.

Maharshi Aurobindo a Yogi

“It is not as a man of letters or of philosophy that Maharshi Aurobindo reaches his unique eminence; but it is as a Yogi who has caught the light and reflects it in blissful abundance. He is the prophet of the Divine Life. To him it is an experience and not mere idea. This experience is shared by others. The nature of his spiritual quest, which led to his great conquest, he thus described it in a letter to C.R. Das who defended him in his Alipore trial- “I see more and more manifestly that man cannot get out of the futile cycle the race
is always treading, until he has raised himself to a new foundation. How could our present instruments, intellect, life, mind, body, be made true and perfect channels for this great transformation? This was the problem I have been trying to work out in my own experience and I have now a sure basis, a wide knowledge, and some mastery of the secret. 18 No doubt Maharshi Aurobindo was a prefect Yogi.

It is better to understand what are his main and significant ideas pertaining to the practice of Yoga.

The Practice of Yoga

According to Maharshi Aurobindo the practice of Yoga is very beneficial to mankind. Yoga means union. Hence the basic aim of the Divine- the realisation of Unity. All philosophies of Yoga presuppose that the greatest evil is the separation of the finite from the infinite and therefore, the restoration of the original unity is the aim of Yoga.

Maharshi Auribindo has defined the meaning of Yoga in his Life Divine as, Yoga is a methodised effort towards self-perfection by the expression of the potentialities latent in the being, and a union of individual with the universal and transcendent Existence, we see partially expressed in man and in the Cosmos." Thus in a sense, all philosophy, religion and all life is Yoga. All true philosophy is a, "Philosophy of Yoga." "Yoga implies not only the realisation of God, but an entire consecration and change of the inner and outer life till it is fit to manifest a divine consciousness and become part of a divine work." 19 Yoga is basically the inward journey to the supreme.
Yoga paves the way for down of divinity. "The Yoga of Maharshi Aurobindo has for its object nothing else than this the preparation of the field, so that when the supramental light descends, it may find the soil fit to receive it. The main aim of the Yoga has been to realise mukti or transcendental freedom by rising above the limitations of the body, life and mind which are supposed to be made of some alien or illusory stuff and to rest permanently in that state of freedom on some lofty summit of spiritual attainment.

In an essay on the "Gita" Maharshi Aurobindo has explained that the Gita is a gospel of Yoga or fellowship with God. His physiological system contains the fourfold Yoga of Gita, Jnana Yoga (Yoga of Knowledge) Bhakti Yoga (Yoga of devotion) Karma Yoga (Yoga of activities) and Dhyana Yoga (Yoga of concentration). Thus in the Gita he finds a synthetic Yoga.

To understand Maharshi Aurobindo's view about the inter relation of all these, one must grasp his integral spirit in which everything receives its due and everything is utilised for the achievement of the supreme end, the Sachidananda, which is equally the end of all our philosophy, science, religion and Yoga. He admits that life process, in a sense, is itself Yoga, because every activity in an activity towards the realisation of unity, being an expression of the infinite within us. But ordinarily such a Yogic activity is performed almost unconsciously without the awareness of its aims and purposes.

The aim of Maharshi Aurobindo's Yoga is to do it in a conscious way. Ordinarily this process moves in a very slow speed. Yoga accelerates the process. "Thus Yoga implies not only the realisation of God, but an entire
consecration and change of the inner and outer life till it is fit to manifest a
divine consciousness and become part of a divine work."  

Maharshi Aurobindo felt that 'Pranayama were indispensable for
preparation for serious Yoga'. The benefits of Pranayama have been beautifully
described by him, "My own experience is that the brain becomes
'Prakashamaya', full of light. When I was practicing 'Pranayama' at Baroda,
I used to do it for five to six hours in the day, three hours in the morning and
two in the evening. The mind worked with great illumination and power. At
that time I used to write poetry. Usually I wrote five to eight or ten lines per
day, about two hundred lines in a month. After the 'Pranayama' I could write
two hundred lines within half an hour. Formerly my memory was dull, but
afterwards when the inspiration came, I could remember the lines in their
order and wrote them down conveniently at anytime. Along with this enhanced
mental activity I could see an electric energy all round the brain. 

In the 'Synthesis' Maharshi Aurobindo describes Yoga as practical
psychology. "It is because will must follow knowledge that Yoga is a corollary
of philosophy and again, it is because in the being and a union of individual
with the supramental knowledge cannot be attained without Yoga, that
philosophy is subservient to Yoga just as intellect is subordinate to spirit
though also integrated in it. 

In this way Maharshi Aurobindo firmly believed in the power of 'Yoga'
and saw its potentialities for the work he had undertaken. He says, "I had
thought that a Yoga which required me to give up the world was not for me.
I had to liberate my country. I took it seriously when I learnt that the same
Tapasya, which one does to get away from the world can be turned to action. I learnt Yoga power and thought, why should I not get power and use it to liberate my country."

"Maharshi Aurobindo considers Yoga as the means through which one can come in contact with the true self and unite the separate parts of oneself and can also see the same divine in others. In his Yoga, work is as important as meditation. His Yoga is not that of a 'Sanyasi' who turns away from life in order to turn towards God. On the other hand his Yoga is of the ordinary man, who has put God on the self, while he carries on his worldly pursuits."

In the opinion of Maharshi Aurobindo Yoga can be practiced in ordinary life. If a merchant wishes to follow this Yoga, his business itself is regarded as work divine and he cannot practice corrosion or do black-marketing. In the same way a student would look for higher values and will be saved from many useless and harmful activities. He opines that the seeker must experience the 'Ananda' love, consciousness and energy of the 'Supreme'. Truth must be lived. Work done in full concentration and in the spirit of surrender takes one’s consciousness nearer to the Divine. Knowledge, work, devotion and meditation are all integrated in his Yoga. The most important thing is to have an inner urge for the Divine.

Maharshi Aurobindo says that Yoga can be integrated. He claims that this Yoga is integral or synthetic because at first it comprehends all forms of Yoga and secondly it emphasises such aspects of Yoga. There is for example, Hata-Yoga, which recommends the various disciplines of the body; Raajyoga concentrates on mind, Jnana Yoga, Bhakti Yoga and Karma Yoga recommend
the ways of knowledge devotion and action respectively. Different religions of the world emphasise either one or the other of these ways. He feels that what is needed is an all round and total development. The growth of knowledge alone, or the perfection and control of only the body, or the way of intense devotion transformation of all the aspects of being - the mental, the vital and the physical. Therefore, only that process can be Purna Yoga, which will aim at the complete transformation of every aspect of being. This is the aim of Maharshi Aurobindo’s Yoga and therefore, it is called Integral.

2) Belief in God

The conception of God of Maharshi Aurobindo is based on Yogic Experience, which he works out his idea of God in all its ramifications. In his most fundamental aspect, He is conceived as Sachidananda, because Existence, Consciousness and Delight are realized as inherent truths of the reality cognized in the highest Yogic Experience. According to him, God, truth reality are nothing to be proved or demonstrated. They are to be found and realised. They are accepted things, they have to be accepted. Only you are to find the means to approach them, know them and realise them.

According to Maharshi Aurobindo “there are three steps to be followed in the process of God; I) Knowledge of the world, II) Speculation, III) Experience. As regards the first, it is impossible for an individual to know the world in its entirety. What he can do is to understand only that aspect of it which is made available to him by his favourite discipline or disciplines. At the next step, whatever he knows of the world with some sense of exactness, he utilizes it in framing a particular system with the knowledge of which he
started his speculation, but the whole of the world in its entirety. It is when he is able speculatively to take the whole world together as a compact unit that he may be in a position to think of God systematically. Now if the basic knowledge of the world is inadequate or faulty, the speculation would be unfounded and consequently the idea of God would be sketchy and even erroneous. Thus there is a necessary relationship between an exact knowledge of the world and a correct idea of the world formed speculatively. But since, an individual's knowledge of the world can never be complete, his idea of God formed on the basis of that knowledge alone cannot be perfect. It may be even erroneous and misleading. The liability to error of the speculative idea of God can be eradicated only by the means of the third step, the direct experience of God, which alone can pass the final verdict on the veracity of a particular speculative idea. In this case, the experience serves the purpose of verifying valid elements in the idea and correcting errors.

But there may also be cases in which the order of the first and the third steps may just be reversed. In fact, it is possible that one may first have experience of God and then alone proceed to formulate that experience into a system and try to adjudge its validity in the light of one's exact knowledge of the world. In either case, all the three steps are absolutely necessary for reaching a correct view of God.

Maharshi Aurobindo says, man has the capacity to recognise and realise God. So he has to develop his power of thinking concentration and deep meditation together with other divine faculties to the fullest. "Actually Maharshi Aurobindo being Westernised and Europeanised did not believe in Idol Worship. However on one occasion he visited a temple of Kali on the
bank of the river at the instance of his friends. Where he looked at the image of Kali, he found there a living presence of God." He expressed this experience later on as follows: "Or you stand before a temple of Kali beside a sacred river and see what? - a sculpture, a gracious piece of architecture, but in a moment mysteriously, unexpectedly there is instead a presence, a power, a Face that looks into yours, an inner sight in you has regarded the world mother."

He recalls the experience in a Sonnet in 1939.

The Stone Goddess:

"In a town of god's housed in a little shrine,  
From Sculptured limbs the godhead looked at me,  
A living presence deathless and divine,  
The great world-mother and her mighty will,  
Inhabited the earth's abysmal sleep,  
Voiceless, Omnipotent, inscrutable,  
Mute in the desert and the sky and deep,  
Now veiled with mind she dwells and speaks no word,  
Voiceless, inscrutable, omniscient,  
Hiding until our soul has seen, has heard,  
The secret of her strange embodiment,  
One is the worshipper and the immobile shape,  
A beauty and mystery flesh or stone can drape."
3) Sri Aurobindo- and Divinity of Life

Maharshi Aurobindo has clearly and cogently expressed the significance of Divinity of life in his book entitled, "The Life Divine"; As Maharshi Aurobindo was a scholar has expressed his power in concrete ways by his writings in prose and poetry, culminating with 'The Divine Life' in prose and 'Savitri' in poetry. His expression in The Life Divine are Yogic-Tantric, and in Savitri Symbolic and poetic, "The Life Divine" of Maharshi Aurobindo is considered as a Magnum Opus in prose. 'The Life Divine occupied the premier place in the pages of the 'Arya' and ran into fifty four chapters (August 1914 -January 1919). The philosophy presented in, 'The Life Divine' may be described as a realistic Advaita: Integral Realism.

According to Maharshi Aurobindo 'Divine life means' 'A Perfected life on earth', - a life not of limited consciousness, a life not based on out-ward conditions like our normal life, but a life not based on outward conditions like our normal life, but a life of inner completeness and perfection of being. Hence it consists of a race of Superman. The Divine Life, then primarily consists in a life, in which there will be a race of supramental Gnostic individuals. A perfect human world cannot be created or composed of men who are themselves imperfect. He is aware that it is difficult to fix up the line at which the mental life ceases and the Divine life begins.

The essentials of The Divine Life can be pinpointed by the following : Maharshi Aurobindo is deeply involved in two extreme poles of experimental processes the transcendent spirit and the confronted Nature. Between the two there runs the Yogic-Tantric process of descent to the last limit of the
process of Nature, which is the material process, in simultaneity with the
process of ascent from materiality to the supramental order. This is according
to him, the direct experience of Immortality.

Describing the Nature of Divine Life Maharshi Aurobindo says, "To be
and to be fully is Nature's aim in us.\textsuperscript{34} An explanation of the implications of
this expression will throw some light on the nature of Divine life. The following
are some of those implications-

1) To be fully, firstly, is to be wholly conscious of one's being. Ordinary
existence, that is, life in terms of the mental is ignorant living or
unconscious existence. Existence in Divine Life is self-aware existence-
existence with the Knowledge of existence.

2) This means that to be fully is 'to have the intrinsic and integral force
of one's being'. This implies that in the self-aware existence of Divine
life the beings will be in complete possession of the force and capacities
that they have been able to cultivate self-aware existence means
complete self-possession.

3) To be fully must also be intrinsic, automatic and natural. Pain and
suffering are signs of imperfection and therefore, they cannot have any
place in Divine life.

4) To be fully is also to be fully universally. Ordinary existence is existing
in the limitation of a small restricted ego, and therefore, is an imperfect
existence. He says, "All being is one and to be fully is to be all that is.
To be in the being of all and to include all in one's being, to be
conscious of the consciousness of all, to be integrated in force with the
universal force, to carry all action and experience in oneself and feel it as one's own action and experience, to feel all selves as one's own self, to feel all delight of being as one's own delight of being, is a necessary condition of the integral divine living.  

5) This implies that to be fully is also to be transcendentally. This means that Superman, existing in Divine life, somehow transcend and are above not only their individual existences, but also the universe.

All these things according to Maharshi Aurobindo, are impossible without an inward living. The divinity in man dwells veiled within him, and so, an outward expression of that inner aspect does not represent his real nature. The individual has to find himself, his true existence, he can do this by living in inwardness. This task of going within is a difficult task; but in Divine life such an existence becomes normal and natural. He is of the opinion that Divine life is the emergence of a perfect life on earth, a life not of separation or isolation, but one of unity and harmony, a life not regulated by the mental and natural forces, but a life regulated by Super-Consciousness.

Maharshi Aurobindo describes Divine life as the emergence of a perfect life on earth, a life not of separation or isolation, but one of unity and harmony, a life not regulated by the mental and natural forces, but a life regulated by Super-consciousness. Such a Divine life, according to him, is going to be our ultimate destiny. He says, "This fullness of life must be the goal of development towards which we are tending and which will manifest at an early or later stage of our destiny."
With regard to spirituality Maharshi Aurobindo propounds that it is an exploration of consciousness through consciousness. The spiritual life proceeds directly by a change of consciousness; a change from the ordinary consciousness, ignorant and separated from its true self and from God, to a greater consciousness in which one finds one's true being and comes first into direct and living contact and then into union with the Divine. In his opinion to the spiritual consciousness, moral virtue is not valuable in itself, but as an expression of a complex of certain qualities which are for the time being for a given individual necessary and useful in an upward journey.

Spirituality is not confined merely to the aspect of conduct; the conduct dealt with by morality is only a minor aspect of the totality of works, inner no less than outer. It transcends the forms and methods of morality and religion and creates and recreates its own living and progressively perfecting forms. In the words of Maharshi Aurobindo, "Spirituality is in its essence an awakening to the inner reality of our being, to a spirit, self, soul which is other than our mind, life and body, an inner aspiration to know, to feel, to be that, to enter into contact with the greater reality beyond and pervading the universe which inhabits also our own being, to be communion with it and union with it, and a turning, a conversation, a transformation of our whole being as a result of the aspiration, the contact, the union, a growth or a waking into a new becoming or new being, a new self, a new nature.

According to Maharshi Aurobindo spirituality and spiritual values and the methods of realising them are distinctive and must not be confused with either morality or religion and their methods. The method of spirituality is purely yogic and nothing short of Yoga can bring about the realisation of the
spiritual values. The pursuit of the spiritual values is in fact the pursuit and cultivation of the truths and powers of two overruling aspects of personality viz. What we have called psychic and spiritual.

Critical Comments

Maharshi Aurobindo's philosophy is thoroughly based on spiritualism. That is why he has emphasised much on the spiritual values of life. He propounds that spirituality is much wider than any particular religion. True spirituality is not necessarily exclusive, it can be and in its fullness must be all-inclusive. True spirituality rejects no new light, no added means or materials for our human development. He states that spirituality is the master key of the Indian mind. It is this dominant indignation of India, which gives character to all the expressions of her culture.

5.3.6 Aesthetic Values

The aesthetic values of Maharshi Aurobindo do find their reflections in the ideas that he had expressed about Indian art, architecture, sculpture, painting, painter etc.

a) Indian Art

According to Maharshi Aurobindo, Art is interpretation and not creation. So art can interpret what was manifest in the past, it can fix for us that which is, and it can interpret the future manifestation. In his opinion art interprets three things in its objects. Those are: 1) The cause part or the thing-in-itself; 2) the psychical part or its passing imagination, and emotions; 3) the physical part, the outward appearance, incident or movement seen. He states that
Indian art is concerned with the first two interpretations and European art with the second and the third.

Maharshi Aurobindo is of the opinion that the Indian art perceives the thing-in-itself by his sukshma drsti or soul sight or by dhyana, 'a spiritual union with the object studied in which the truth expresses dawns on the mind by the process of revelation.' He transfers it to the canvas by allowing inspired and informed will to guide his pencil or the brush. Indian art demands of the artist the power of communion with the soul of things.

Maharshi Aurobindo pleads that "Indian art is an integral part of India's spiritual culture and is a visual expression of its spiritual motive and inspiration. Indian art seeks to depict the ideal more than the real or actual. It is more than an attempt to reproduce physical or external reality. It proceeds rather from the mental visualisation of the ideal form and gives it a concrete shape too, is nearer to the contemplated form rather than to the reality of everyday life".

b) Indian Architecture

With regard to the appreciation of Indian architecture Maharshi Aurobindo suggests the following three criterias-

1) A work of art and architecture is to be taken as a whole. None of the details ought to be isolated from the central unifying theme.

2) The setting of the natural background must be taken into account in order to grasp its beauty and aesthetic appeal.

3) The multiplicity of forms and details must be understood as constituting the unity of one Infinite reality. Multiplicity is the base and infinity the
 apex. The temple, rich with carved and sculptured forms and crowned with the tower pointing towards the heavens serves as a concrete symbol of the philosophical truth of oneness in multiplicity.

c) Indian Sculpture and Painting

To appreciate our sculpture and painting, we should free ourselves from all subjection to a foreign outlook. "The sculptural act is static, self-contained, necessarily firm, noble or severe and demands an aesthetic spirit capable of these qualities". Maharshi Aurobindo attributed the greatness of the Indian sculpture to the artist's familiarity, with philosophy, religion and aesthetics. Indian sculpture is closely connected with experience. It is the product of spiritual realisation and is comparable to the Upanishads and the Epics. The creation or expression at its greatest is the spirit inform, the soul in body, 'the universal and cosmic individualised in suggestion but not lost in individuality'. Some element of this intention persists and is suggested in all the art. Hence spiritual beauty and not physical beauty is the aim of such creation. He advises the onlookers to look at the form, even through and behind it to understand the underlying suggestion. The sculptor expresses in static form, the idea of spirit cut out in mass and line, and significant in the stability of its insistence.

Indian painting is inspired by the same idealistic and spiritual aspiration as other branches of Indian art. Maharshi Aurobindo states that as the primary appeal of painting is to the senses, the perfection of painting lies in opening the senses to a vision of the beauty of the spirit. The spirit as well as the senses can dwell together in the realm of painting in understanding
companionship. Because of its closeness to the world of senses there is inevitably less of tapasya or austerity in the art of painting than the experience of joy and satisfaction.

d) The Painter

Maharshi Aurobindo says that the painter expresses the spirit in colour, there is a liquidity in the form, a fluent grace of subtlety in the line that necessitates a more mobile and emotional way of self-expression. Painting being the most sensuous of the arts, the painter has to spiritualize this sensuous appeal, has to make the outer beauty a revelation of subtle emotions in order to express the inner significance of things and life. In Indian literature, the fundamental tendency is spiritual, intuitive and psychic and has included intellectual, practical and vital activity. In the secular classical literatures, activity predominates.

Maharshi Aurobindo propounds that the art of the painter justifies visually to the spirit the search for the sense for delight by making it its own search for the pure intensities of meaning of the universal beauty it has revealed or hidden in creation, indulgence of the eye's desire in perfection of forms and colour becomes an enlightenment of the inner being though the power of a certain spiritually aesthetic Ananda.

"Maharshi Aurobindo's essay National Value of Art also makes a call to renaissance Indian to capture the spirit and skills of ancient Indian art, its intuitive eye and dexterity of hand, reposes the heights that ancient Indian had already scaled in culture and spirit and answer the challenge of the..."
modern age in the spirit of her tradition and culture and with the flexibility and creativeness of her genius.²⁷

Critical Comments

Maharshi Aurobindo was not an artist like Rabindranath Tagore but his ideas that he has expressed about aesthetics are stupendous. He opines that in Indian culture, the fundamental tendency is spiritual, intuitive and psychic and has included, practical and vital activity. In the secular classical literatures, activity qualities in Auroville, the city of Dawn, in its Cultural Zone and International Zone the subjects such as painting, music, sculpture, architecture, dance, decor etc have been introduced. Thus it will be a representation in concrete and living manner.

5.4 RABINDRANATH TAGORE'S VALUES OF LIFE

The values of life cherished by Rabindranath Tagore may be classified as under -

5.4.1 Personal Values

Rabindranath Tagore with regard to personal values has emphasised the following aspects -

a) Concept of Freedom.

b) Harmonious Development

c) Physical Development.

d) Intellectual Development
a) Concept of Freedom

(Freedom of mind, heart, will, peace and universal love)

Rabindranath Tagore attached great importance to freedom for the progress of the individual as well as the society. But his concept was not purely political. That is why his concept of freedom was quite different from the concept of freedom of other political philosophers. Generally freedom is equated with national independence or availability of certain civil and political rights to the citizens. His freedom is not at all equated with national independence. On the other hand it included freedom of mind, freedom of spirit to rise above the narrow self and realise unity with fellow-beings.

Hence Rabindranath Tagore's concept was therefore, as spiritualised one and he condemned the state for unnecessarily using force in many cases to suppress the legitimate demands of the people. Like many other national leaders of India he also believed that local self government institutions should be given more and more powers so that the people could get better opportunities for showing their worth and they could develop in a comparatively free atmosphere. He was also not happy with the modern civilization, which demand individual freedom. The modern civilization completely subjects a man and makes him just a part of the vast stage machinery in the name of efficiency and proper organisation. He therefore, pleaded for the revival of village republics as those prevailed in ancient India. For him ancient Indian civilization provided better opportunities to a person than the present over mechanised system of government.
His concept of freedom also included freedom from bondage to the dead weight of tradition and custom; freedom from fear, freedom from narrowness of mind and outlook. Rabindranath Tagore said, "If political freedom can be achieved by us, well and good. But even if that does not happen, let us not, with heap of tainted political rubbish obstruct our way to larger freedom of soul".

According to Sarvepalli Radhakrishnan freedom should be of three types. They are freedom of mind; freedom of heart; freedom of will. In his opinion the freedom of the mind can only be achieved through the path of freedom- though freedom has its risk and responsibility as life itself has. "At the door steps of the atom and hydrogen bomb, the world has much to learn from Tagore's message of freedom of mind, of peace and universal love of fullness of life and human loyalty, so that a better world could be created out of the ashes of the old*. He wanted freedom of mind freedom of heart and freedom of will which lead to spontaneous self-expression, to display their emotional outbursts, feelings, impulses and instincts. This is possible through various activities and in a natural atmosphere charged with freedom.

Sarvepalli Radhakrishnan says man can attain his fullness of growth only through freedom. Through freedom man can relate himself with the universe, nature, man and finally with the universal man. He is of the firm opinion that freedom does not mean mere independence of control and right to self-will. It means the liberation of all the aspects and powers of the personality, namely the senses, the vital energies the various mental capacities including intelligence and imagination, as also the functions of the heart-feelings, emotions, sympathy and love.

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According to Rabindranath Tagore freedom helps man in 'crossing nature's bonds and prompts him to take risks. Armed with Freedom, man turns his vision inward and does things that Nature did not include in her original scheme. He opines that this principle of freedom transforms man from a receptive to a creative being. He becomes an innovator and an artist. He dares to be curious.

Rabindranath Tagore advocated freedom of mind, heart, will, peace and universal love in the below mentioned verse-

"Where the mind is without fear and the head is held high,
Where knowledge is free,
Where the world has not been broken into fragments by narrow domestic walls,
Where the words come out from the depths of truths,
Where tireless striving stretches its arms towards perfection,
Where the clear stream of reason has lost its Way into the dreary desert of sand of dead habit,
Where the mind is led forward by thee into ever widening thought and action,
Into that heaven of freedom, my Father, let my country awake."

Rabindranath Tagore was against political restriction on the freedom of the individual. For this he cites an example of a caged bird. "A caged bird having all necessities fulfilled inside the cage is not happy. It painfully looks towards the birds flying in the free air. Freedom is another name of spontaneous life. To Rabindranath Tagore, in general sphere of our life freedom is with restraint. As Spinoza says, "Freedom is the recognition of necessity." True modernism, Rabindranath Tagore said in his lectures on Nationalism is freedom of mind, not slavery of taste.
In fine freedom is the most important tenet of Rabindranath Tagore's philosophy of education. In his opinion education finds its meaning and purpose in freedom. The child should grow up in a free atmosphere. The process of education must provide full opportunities to the child to express its emotions, tendencies and responses. That is Rabindranath Tagore believed that a child's personality can evolve only in a pleasant, happy, affection and free environment.

Stephen Hay argues that, "no one in his own life-time had tried harder than Tagore to establish the world-wide commerce of heart and mind and historians reviewing his life need to judge him more fairly by what he tried to do than by what he failed to achieve. Rabindranath Tagore's vision of the better world was so clear and strong that it blinded him to some of the specific realities of the world around him."

b) Harmonious Development

Rabindranath Tagore pleaded for the harmonious development of the people. In order to achieve harmonious development among the people of a democratic country it is necessary that the people should be given freedom. Because freedom is the first condition for the success of democracy in a society. He said, "No society or state is democratic where the individual is not free to think for himself. No society can remain free where the individual is not prepared to defend his freedom. According to him self-dependence and self sufficiency are the two major qualities which will definitely foster the harmonious development among of the people of a country. He argued that these two qualities are quiet essential in order to boost up native confidence
of our countrymen. In his opinion fame of an institution depends on the efficiency of its members and on the performance and the fulfillment of works. He made it clear that government planning and efforts cannot create a miracle in the field of social reconstruction unless people at large come forward to co-operate in the sacred task of nation building. Therefore democracy in our country can succeed only when entire nation and its inhabitants will accept themselves as equal partners in the execution of all schemes and services.

Rabindranath Tagore was of the opinion that illiteracy prevailing in our people has become a great hurdle in achieving harmonious development among our people. He says the success of democracy depends on the education of the people. Illiteracy is the root cause of suffering in national life. India remained under foreign rule for various reasons among which illiteracy was most conspicuous. An illiterate man knows little about himself and eventless about his right and duties. He insisted more on the duty of an individual than on his rights. He knew well that duty guarantees right and hence emphasis must be laid on the former more than on the latter. With this end in view he advised his countrymen to educate themselves in order to understand the national problems facing them for centuries. "Each nation must solve for itself the problems facing it in the light of its own special circumstances, resources and limitations instead of imitating other nations, however advanced they may be".

The next hurdle for the harmonious development is casteism. Rabindranath Tagore was against casteism; which is running the unity, integrity and harmony of our democratic society for reasons best known to the
advocates of casteism. He knew well that our nation cannot progress if lower class is neglected and deprived. The lower caste people are deprived of their birthright in every field of our social reconstruction. He was in a way right to say that where minority is suppressed, democracy becomes a tyranny. For tolerance is the basis of a democracy. People cannot work with will without a sense of tolerances and mutual respect. "Democratic governments are supported by likes of tolerance laboriously built. When we relax our private grasp of tolerance, when we fail to practice it is our individual lives, jeopardize the structure for all".

Rabindranath Tagore was of the conviction that there should be close harmony between various social groups for their proper development. Then only a country will progress, develop and prosper. No doubt, he realised that in a nation like India various religions must develop but these should not be allowed to degenerate into religious systems but all should develop as healthy religious believing in true religious spirit which was the worship of one great Supreme Lord.

Rabindranath Tagore also pleaded for the development of harmony among the nations of the world. He advocates the ideal of unity and harmony and not uniformity and identity, for the latter aim, if achieved, would rob life of all charm and incident and enthrone a dull monotony of ideas and aims. Besides the ideal of melting all races into one mould is against the nature of things and cannot be achieved. He puts forward a plea for mankind by advocating the ideal of a family of nations to which every member will bring his unique gift. This ideal international unity and national independence will break down the barriers of nations and make for sweet harmony. He is of the
opinion that there is no pre-eminence of any one nation in everything. If one nation is first politically, another will be so religiously, a third in art and so on. Thus all nations are equally great and equally necessary for the music of life and the harmony of the universe.

Considering all the above views expressed by Rabindranath Tagore we can conclude that "harmony has interpreted in three context-with nature, with human surroundings and with international relations to him the real education is that which makes one's life in harmony with international relations.

c) Physical Development

Rabindranath Tagore gave much importance to the development of both mind and body side by side. In his opinion the development of body and mind should go hand in hand. He fully realised the necessity and importance of the adage, "a sound mind lies in a sound body." Hence he discerned an intimate bond between mind and body. He condemned the system of education which partially exercised the intellect only to the entire neglect of the body in the real sense, according to him, does not exist in play and exercise but in applying the body systematically to some useful work. So he selected the school site in the lap of nature.

Rabindranath Tagore wrote, "Even if they learnt nothing, they would have had ample time for play, climbing trees, diving into ponds, plucking and tearing flowers, perpetrating thousands and one mischief on mother nature. They would have obtained the nourishment of the body, happiness of mind and the satisfaction of the natural impulses of childhood".
According to Rabindranath Tagore there should be harmony between physical and mental faculties. There should not be one-sided emphasis either on mind or body. The aim of education generally determines the emphasis. The aim of education in Sparta was to make the youth fit for war. Therefore physical side received primary importance. But in Athens mental faculty received adoration. Athens aimed at mental and physical development equally. Some maintain that sex impulse can be regulated by play and other exercise. And therefore, play is a part of moral education. He was of the firm belief that play is an inborn quality of a child. But play has got its own significance. It was Henry Caldwell Cook, who introduced the concept of play in education. He discovered through his own experience that children learnt very quickly through activities like acting and debates in the classroom. Play-way method of education no doubt is an active learning process. It is a joyful and constructive activity by which an individual discovers his competence.

Kothari Commission rightly stated, "It must be emphasized that such education contributes not only physical fitness, but also to physical efficiency, mental alertness and the development of certain qualities like perseverance, team spirit, leadership, obedience to rulers, mobilization in victory and balance in defeat. Austin A.D'Souza laid importance on evolving a physical and said, "It may seem strange to talk of the necessity of a 'philosophy of games and athletics. Yet unless we develop a conscious philosophy, a philosophy which is quite clear to the staff, the parents, the boys and the community and unless we deliberately strive to realise this philosophy in action in our programme of games and athletics, we will never get from them all that they are capable of contributing to the allround education of the child."
d) Intellectual Development

Rabindranath Tagore gave much importance to the intellectual development of a person. He was of the opinion that the prevailing system of education failed to give much and due importance to the intellectual development of the child. According to him the prevailing educational system neglected body had laid undue stress on reading books. They were dissociated from man and society. He opines that so much intellectualization of man through books snatched him away from society. He lamented, "We know the people of the books and not those of the world; the former an interesting to us, but the latter a tiresome". He said that ideas should be assimilated through critical appraisal and logical thinking. Thinking and imagination should play the respective role.

The essense of Rabindranath Tagore's educational philosophy was learning from nature and life. Bookishness was condemned by him vehemently. In his view there should be harmony between our life and education. Mere academic education cannot solve the problems of society. Sarvepalli Radhakrishnan said, "It is essential that education should give not merely learning and skill but endow one with a definite purpose in life". He further stated "A purpose which held good centuries ago may not hold good today in view of rapidly changing conditions of our country and of the world". Purpose in life must be fulfilled. At present also our educational system is in disarray with any definite purpose. Too much academic life has created gulf between educated and uneducated persons.
Rabindranath Tagore says, "Education should aim at in promoting the intellectual development. Like Rousseau Rabindranath Tagore condemned bookish teaching and prescribed more and more activities and experiences in the open fields where nature teaches him more than books. He has written- "In comparison with book learning, knowing the real living directly is true education. It not only promotes the acquiring of some knowledge but develops the curiosity and faculty of knowing and learning so powerfully that no class room teaching can match it".

The Value-Cocoon in Tagorean Value-system as experimented in and through diverse educational plans and programmes of activities incorporates the eight-fold quest: They are Freedom, Love, Truth, Beauty, Goodness, Simplicity, Creativity, Joy and Freedom.

Critical Comments
Rabindranath Tagore gave great prominence to the personal values. In his opinion the personal values are mainly responsible for the all-round development of the personality of a person. To achieve this, he opines that not only man's physical, but also mental development should take place. So he attached great importance to the freedom of mind and freedom of soul.
He emphasised that the physical and mental development of the child should be the first aim of education. As he was a great individualist, he advocated maximum freedom of the mind for the child in school. Hence free discipline is, thus, with him, the ideal and it is practiced at Vishwabharati.

5.4.2 Moral Values

Rabindranath Tagore gave much importance to moral values. With regard to ethics, he has expressed his views as, "Life on its negative side, has to maintain separateness from all else, while on its positive side, it maintains unity with the universe. In this unity, lies its fulfillment. Compared to plant life, in animals the negative element of separateness is more pronounced and the positive side is still wider. An animal has to seek its food and know it under the stimuli of pleasure and pain. This individuality has to be constantly maintained through a complex relationship and all obstacles to this are evils. This dualism is still varied in man, his needs are greater and more complex, required deeper knowledge of things. This gives him a greater consciousness of himself. His mind has also the two aspects of separateness and unity; it separates the knower from the object known and unites the two in knowledge. To the vital relationship of food and sex, a secondary relationship, the mental relation, is added which causes man to make the world his own by living in it and by knowing it.

Rabindranath Tagore propounds that there is a second dualism in man's consciousness of 'What is' and 'what ought to be'. When animal conflict is between 'What is' and 'what is desired' the human conflict is between 'What is desired' and 'What should be desired'. This is the second
birth of man. In the natural world man tries to turn the forces of nature from tyranny into obedience and in his oral world, he has to turn his own passion and desires from tyranny into obedience. He says, "All our institutions are generally the outcome of this effort; they give directions to our will and thus avoid wastage of energy. Consciousness of separateness implies consciousness of unity. The former in the initial stage, is the life of self, where in the personality is narrow and dim in the light of truth. In the life of the soul, the consciousness of truth is primary and the personality is large and bright in truth. "The whole object of man is to free his personality of self into the personality of the soul, to turn his inward forces into the forward movement towards the infinite, from the contraction of self in desire into the expansion in love". The ultimate object of attainment is the personality, the conscious principle of oneness. The world is also real only in relation to this central personality.

Rabindranath Tagore is of the opinion that so long as man is finite and does not give up his selfish nature, his destiny is not fulfilled and final consummation of becoming one with God is not attained. The soul has to pass through many lives before the goal is reached, has to renew his body. This renewal is what is called death, which is only a preparation for a higher and fuller life. But when the individual completely surrenders himself to the supreme and becomes one with Him, he attains the life eternal. He escapes birth and deaths and is above mere succession in time.28

Critical Comments

As Rabindranath Tagore was a moralist himself he gave much importance to moral education. In his opinion real moral training consists not
in foisting moral teachings like external decorations, but in making religion
and morality an intimate part of life. Educational institutions should provide
much scope for the building up of moral character in the students. So he
advised that the moral education could not be effectively imparted through
lectures delivered in classrooms but it has to be imbibed from the environment.

5.4.3 Social Values

Socially Rabindranath Tagore believed that Indian society had very
much degenerated mostly because of the policy of our rulers who did not
care to preserve our social institutions and allowed them to degenerate. He
felt that social and political institutions must go side by side. He had faith in
social solidarity and belief in ancient Indian culture and civilisation. In his
opinion political life was only a specialised aspect of social life and both could
not be separated from each other. He quoted from Indian history that India
always represented the synthesis of various philosophies and was very much
broad-based. Therefore he strongly pleaded that constructive efforts should
be made to revive our ancient Indian culture.

Rabindranath Tagore's ideas about society are unconventional and
non-traditional and his belief in the oneness of humanity is real and substantial.
With regard to the relationship between society and state he states that in
our country the king waged wars, defended his territory and dispensed justice,
but socially attended to all else, from the supply of water to the supply of
knowledge. There was no end to warfare between kings. Our rural society
never depended on external help, nor was its richness of structure ever
impaired by aggression from outside.
"When a river flowing by a village changes its ancient course the water supply and the crops, health and commerce get wrecked. Gardens turn wilderness; the ruins remember our petty jealousies, quarrels and disputes. But our deeds with their endless sequence of cause and effect will under God's mysterious guidance accumulate from generation to generation and give substance and form to the emergence of a progressive nation. In the midst of our poverty and squalor, let us dream of that bright and clouded day when our grandsons may be able to say with pride: "All this is ours, all this we have built up. We have made these fields fertile, these waters clear and this atmosphere pure. All this knowledge we have spread abroad and from hearts cast our fear". And may they be able to say: "ours is this beautiful land where waters flow and harvests multiply, a land where soft breezes blow and society is sustained by manliness and self control to serve humanity in knowledge and action and faith. All this is what we have striven for and achieved. All our land is filled with our life and glad with our songs. Wherever we cast our eyes, we see at work our ideals and our efforts and the earth acquires with the unwearied tread of pilgrims journeying along numberless paths towards the Promise Land".

According to Rabindranath Tagore, there should be close harmony between various social groups for their proper development. He realised that in a nation like India various religions must develop but these should not be allowed to degenerate into religious systems but all should develop as healthy religions believing in true religious spirit, which was the worship of one great Supreme Lord. In so far as his ideas about other social problems of the times namely, caste system and the status of women, were concerned, he very much pleaded that caste system in its present form must be dispensed with
and should not be allowed to continue if these castes were required. The system should be reorganised and every one should be placed in a particular caste on the basis of merits rather than birth. He also advocated the equality for women and was pained to note that Indian women had been placed in the present subordinate position. He quoted ample instances to show that historically India always gave equal status to women with men.

Rabindranath Tagore compares "man's social world to a nebulous system of stars with such abstractions like a society, state, nation, commerce, politics and war. The idea of war makes us overlook miseries and obscures our sense of reality; the idea of a nation is responsible for crimes, the idea of society gave rise to forms of slavery, has deadened our consciousness of centre of personality; in our schools children get crushed like flowers pressed between book leaves; and the government deals with generalizations and not with men, indulging in wholesale cruelties".

Man feels the mystery of unity as he does in music and in the social communion. This sense of unity leads to the sense of God. "Human society is for the best expression of man which leads him to the realisation of the divine in humanity. Society exists to remind us that the ultimate truth in man is in his illumination of mind and not in his intellect or in his possessions, in his extension of sympathy and in his recognition of the world as a habitation of man's spirit.

Rabindranath Tagore points out that man is reducing himself to his minimum in order to make his organisation more powerful. "Our social reconstructions are tyrannical and make us cowards; tyranny introduces
hypocrisy in our political life; and political organisations become engines of coercion to crush every rational difference. The rigid perfection of the social organisation gradually paralyses the living nature”.29

According to Rabindranath Tagore, woman is an inspiration to man, and she directs his restless energy towards an immense variety of creation in literature, art, music and religion. "In India, woman has been considered the symbol of Sakti, the creative power. Women are not motivated by money power or knowledge. They aim at establishing and maintaining human relationships on moral grounds. Man is habituated to deal with the world as a machine, he multiplies his materials, ignores his happiness and sacrifices love to comfort. As he remarks, wherever there is something which is concretely personal and human there is woman's world. The domestic world where the value of every individual is the value of love and not the market value is the gift of God to woman. He wants woman to use her power to break through the surface and reach the centre of things, wherein the mystery of life dwells on eternal source of interest. Women should come out from her segregation for restoring the spiritual supremacy of all that is human in the world of humanity. She would utilise her intellect and her power of sympathy to the task of building up a spiritual civilization. Rabindranath Tagore finally praises womanliness as the vital health that imparts the bloom of beauty to the body, joy to the mind and perfection to life.

Critical Comments

As Rabindranath Tagore was a social reformer he gave much prominence to social values. His main aim was to make society free from the
bonds of social evils. To do so he tried to establish a classless society to realise the dignity of man. Hence he insisted much on proper education for the lasting solution of the problems of social reform. He loved the people of his country and strove for the rights of the rural poor to dignify social justice. He visualizes a society which is free from fear and hatred. That society which is led into ever widening thought and action towards truth and perfection and in which the 'clear stream of reason has not lost its way in the desert sand of dead habit' is the ideal society that awaits our country.

Thus Rabindranath Tagore was a great dreamer of an ideal society in which there is tireless action, real freedom of knowledge, absolute equality of classes and castes.

5.4.4 Cultural Values

Rabindranath Tagore like Maharshi Aurobindo possessed a deep and profound love for Indian culture. The cultural ideas that he has expressed possess profound prominence in the field of education.

Rabindranath Tagore was the great Indian who went out on a cultural mission. His main purpose in doing so was to restore contacts and to establish friendship with peoples of other countries. It is to be noted that his cultural journeys were not confined to the Western World only. He too went, as an Ambassador of Good will to China and Japan, Ceylon and Malaya, Indonesia and Burma, Thailand and Malaya, Indonesia and Burma, Thailand and Indo-China and Iran and Afghanistan and North and South America. In this way
he helped to broaden the intellectual outlook and emotional contacts of the Indian people to enrich the cultural values of them. As the Indians were ruled by British people for more than two hundred years they had looked at the world through Western and in the main British Spectacles. It is Rabindranath Tagore who helped to restore the balance by bringing vividly before the Indians the great contributions of their western, eastern, northern and southern neighbours. No doubt his visit to western countries did not produce any results from the point of view of academic study but he was able to see the positive side of western culture. He acquired a deeper insight into English poetry and developed a considerable interest in western music.

Rabindranath Tagore was of the firm belief that in order to solve the problems of the modern age the cultural relations among nations should be established. For that he pleads that science and technology have brought into close contact differing economic and political systems. Different religious and ideological groups which were formerly geographically separated to-day in close proximity and must learn to accommodate one another if the world is not to go up in flames. If these differences are allowed to lead to conflict, the results are bound to be disastrous for all. He thought that these differences should not be suppressed but they should be given their proper places in a larger whole. He pleaded for co-operation and not completion between different nations and different ideals, for according to him, interdependence and not independence can alone solve the problems of the modern age. In turn it leads to cultural ties among the nations.

In the opinion of Rabindranath Tagore "Indian wisdom has also contributed effectively to the cultural development of the regions of South
East Asia; India’s historic influence spread through the arts of peace and not the weapons of war, through moral leadership and not political domination. Her influence could be discerned in the development of European thought from the time of Orphic mysteries. Today Indian wisdom is essential not only for the revival of the Indian nation but also for the re-education of the human race.\(^{30}\)

**Critical Comments**

As Rabindranath Tagore revered and respected the cultural traditions of India he paid much prominence to the cultural values. In his opinion true culture brings fulfillment from the depths of the self to the faculties and aptitudes of a man as a whole. He opines that a man spontaneously attains an all-round fulfillment. It does not encourage artificial politeness calculated to serve practical ends in human dealings. A cultured man will rather injure than humiliate himself.

Rabindranath Tagore has eulogised the spirit of Indian culture in one of his memorable piece where he describes India as the holy pilgrimage, the poet gives a clarion call to the people of the world to come to the blessed soil and join in tune with the harmonious symphony, the spirit of which is unity in diversity- the spirit of Indian culture. He pleaded for cultural unity. He says, "Cultural unity is the main weapon that will keep the brotherhood and mankind nearer to the idea of global family. This was one of the main reasons why Rabindranath Tagore opened 'The World Unity' with his limited resources at Shantiniketan."
5.4.5 Spiritual Values

Rabindranath Tagore was a spiritual man. He was spiritualistic to the core. His naturalism paves the way to spiritualism. He was a great patriot. His patriotic feeling arouse out of his spirituality. When he loves India, it is the love of a soul, of a spiritual principle and not that of land or commerce. In his opinion we are steadily loosing the ancient culture and spiritualism of India. This according to him is a measure of our loss and the extent of our ruin. To him it is the spiritual ideal of India that will lend freedom to the human spirit and breaks the bonds of narrow and cramping environment.

Rabindranath Tagore feels very sad to note that under the influence of the West our spirituality is loosing its value. But under the impulse of the West, Indians are exchanging their spiritual wealth for the latest scraps of knowledge. They are loosing their high standards of courage and courtesy, fair play and holiness, dreamed and achieved in the past. So he asks us to win freedom in the name of the spirit and fight for the lost provinces of the soul. He pleads that spirit plays a significant role in the development of the personality of an individual. With this emphasis on the flowering of personality it was inevitable that Rabindranath Tagore should place a greater emphasis on the spirit than on the letter of religious observances.

According to Rabindranath Tagore social aims are related to spiritual life. He says, "There is no conflict between social aims and spiritual life. The title, which he gave to his Hibbert Lectures was the Religion of Man. It is the religion of all humanity. All human beings share a common destiny in a universe whose mystery still remains unfathomed. He had a sensitive social conscience."
"Rabindranath Tagore lived in the true spiritual tradition of India. He was inspired by his deep study of Indian Philosophy and ancient literature. So he advocated spiritual harmony and salvation of soul. He pleaded that man's soul must seek deliverance from the "grip of self" and attain "communion with the Infinite soul." This will result in spiritual truth and beauty of our attitude towards our surrounding, our conscious, relationship with the Infinite, and lasting power of the Eternal in the passing movement of our life. He believed that spiritual man is the measure of every thing.

Critical Comments

Education in Rabindranath Tagore's scheme starts with unwarranted faith the spiritual life. The major ideal of education is the development of the inner self, the innate faculties leading all-round harmonious development of personality. Education should lead to satisfaction of mind and peace of soul. It should guide for communion with God. He thus provided spiritual and religious atmosphere to his Ashram, which is an educational centre. The Ashram is full of sympathy and permuted with nobleness of spirit.

5.4.6 Aesthetic Values

In Rabindranath Tagore one sees a rare combination of an artist and an aesthetician. There has been enough discussion on his poetry novels and philosophy, but his aesthetics has not yet been so much explored. Rabindranath Tagore, the Upanisadic philosopher, has been more reflected than Rabindranath Tagore, the aesthetician. Though not written in modern way, surprisingly he has explained some problems, which can be found in recent aesthetic literature. It is to be noted that his aesthetics appears to be something
like meta-aesthetic in comparison to other theories of creativity, which appears in the aesthetic literature.

As Rabindranath Tagore was one of the world's creative artists he possessed some aesthetic qualities. He had his own ideas about aesthetic. It is the common belief that aesthetic is the study of beauty, especially beauty in art. Out rightly he rejects this statement about aesthetic. He says, "Aesthetic has nothing to do with beauty." Aesthetic or aesthetic feeling has for its subject, not beauty, but Ananda, which is mind's pure delight in existence.

Rabindranath Tagore's aesthetic values are reflected in the following aspects-

a) Art and Personality.

b) The Nature of Aesthetic Experience.

c) Creativity in Art.

d) Art and Communication.

A brief explanation of these four aspects reveal the aesthetic values of Rabindranath Tagore, is provided below-

a) Art and Personality

Rabindranath Tagore's emphasis on the personal element in art is important for understanding the relationship between art and reality. "He does not consider art as an 'escape' from reality. On the contrary he asserts that art 'evokes in our mind the deep, rich sense of reality. He describes art
as the 'magic' wand, which gives undying reality to whatever it touches. Whether we refer to it as Absolute, God or simply Reality, aesthetic experience brings us closer to it than the cognitive process can ever hope to do”.

Rabindranath Tagore asserts that aesthetic experience takes us ‘at the very heart of reality’ so that we see it from within.’ While the philosopher is lost in abstract speculation, the artist grasps reality through actual practice. He does not regard art as a representation or imitation of the outer world. Nor does he see realism and idealism as mutually exclusive. Referring to the traditional Indian view of art he says: Rabindranath Tagore's 'realism of idealism' ceases to appear paradoxical when we see it from two different perspectives. His view is idealistic in the sense that he does not limit aesthetic experience to the realm of objectivity variable reality. It is realistic to the extent that he regards art as something, which brings us very close to reality.

b) The Nature of Aesthetic Experience

Rabindranath Tagore has given much emphasis on the personal element in art. It means that art is expression. To express is not necessarily to communicate. One may express oneself through silence or stillness. He regards communication as important for aesthetic expression, though he does not identify the two. 'Art', he says, 'is the union of the vyakta and the avyakta, the spoken and the unspoken. In recent years, cults of 'pure intuition' and 'pure felling' have tried to minimize the importance of communication in art. He does not accept the position that the contemplation of the beautiful exhausts the nature of aesthetic experience. 'The production of Rasa is not the sole
pursuit of art. It also has the other aspect of creation and expression of form.  

Rabindranath Tagore does not deny the purposive element in art. It has to be conceded. He says that man cannot help revealing himself in the world of utility also. In terms of aesthetic experience, the idea of freedom acquires a new dimension. The artist goes on exploring, reconnoitering in the magic realm of imagination. In his opinion there is, in all creation and enjoyment of beauty, an unpredictable element. Every art-process is potentially full of surprises.

To sum up, we see in Rabindranath Tagore's aesthetic views a continuation, and to some extent a fulfillment, of that method of creative reconciliation, which integrates the different aspects of his thought. "He sees in art something which transcends utility and is yet profoundly purposive in a deeper sense. He gives to the ancient, emphasis on harmony as well as the modern recognition of expressiveness their rightful places. He shows how the principle of harmony can be widened and re-established on a more satisfactory foundation by making personal expressiveness an instrument of accord rather than of discord.

c) Creativity in Art

Meaning of Creativity

Being a creative genius of deep and profound understanding of human nature, Rabindranath Tagore also reveals himself as an aesthetician. According
to him "Creativity means ability to create, and to create means to bring into being or form out of nothing. But the word creation always carries a religious smell. It refers to the coming into being of the cosmos, world or universe from God.

Rabindranath Tagore does not believe in the theologian's conception of creation and as such creation in the theological sense could not be applied in case of artistic creation. According to him, God is not like a magician who one day out of sheer whim created the world. God is the dwelling spirit, the world soul who is expressing himself in through the world of multiplicity and the whole act is directed towards joy. "To Rabindranath Tagore God is not a being seated high up in the heavens, but a spirit immanent in the whole universe of Persons and Things".32

In the opinion of Rabindranath Tagore God's joyful creation springs from within. But when an artist is to create something, he requires some contents or materials prior to the work. "Creation is not out of nothing. The contents of the artistic creation are the thoughts, feelings and imaginations which are derived from the world of things and beings created by God". The joyful music of the world's creation is constantly vibrating our heart-flute. That mental music or that mental emotion which is caused as a response against the action of God's creation is expressed in literature. It is the response of man's creative soul to the call of the Real. He opines that thoughts and emotions constitute the contents or matter of art-objects, which are not totally subjective. Artist's thoughts and ideas are products of the social environment.
But mere content cannot make the true object of art. It is the form, which lifts it to the level of art. He says that an artist has to submit himself to obeying certain rules in carrying out his work. Though artistic creation is a rule-bound process an element of impervisibility also works.

"Rabindranath Tagore takes a humanistic conception of creativity. Creativity is essentially a human process. By human process we mean that artistic creation does not take only divine existence either as a source or goal of the work. The whole process is to be referred to man as a human being. Creative work starts with man moves with man and ends with man and that man is again a total man, a concrete man".

According to Maharshi Aurobindo Yoga assumes great importance in the Indian tradition of Art. It has given so much importance to Yoga that art itself can be considered one of the essential forms of Yoga. Art is a kind of spiritual discipline. The artist must seek to perceive the inner reality of things. For this mental concentration is considered essential.

The function of creativity is to give joy. It establishes a relation of joy with the world. As man needs food and shelter, he needs joy and beauty. The goal towards which our aesthetic sense moves is joy. He says, "Our aesthetic sense is gradually making this world a joyful one. By knowledge my mind will spread over the whole world, by action my power will spread over the whole world. This is the goal of manhood. In other words, to be man means to have the world as knowledge, as power and as joy."
Rabindranath Tagore has much emphasised the social role in the artistic creation. He says, "An artist cannot have any individual personality which has no reference to the society. An individual man may have an individual personality but an individual artist cannot have a personality of his own. Individual man and universal man must be combined in an artist. Since the artist or the work of art cannot remain cut off from the society an artist cannot ignore his obligation to tradition. Tradition and modernity are not incompatible. An artist cannot reject the tradition. The development of art and human development are not two separate processes. Creativity is rooted in human experience. The world of art is the world of social emotions, of words and images which have gathered as a result of the life experience of all emotional associations, common to and its increasing elaboration of social life. Modernity is not another determinate approach. It is really a series of efforts at maximum self-expression. Admittance of sociological component in creation is a point to note in aesthetic theory of Rabindranath Tagore".  

In the opinion of Rabindranath Tagore creative process does not end only in bringing into existence some object, which we call art-object. That work is not artwork which remains confined within the four walls of the room of the artist. True art involves not only the artist but also the art-observer. An artist is to externalise his ideas and he is also to communicate his ideas. Like any communication system, where receiving and transmitting are mutually dependent, in artistic creation, creator and enjoyer are also interdependent. Art is communication.
In conclusion, a point can be mentioned about Rabindranath Tagore's theory of creativity. His views have been analysed as far as possible in a technical way. But as Rabindranath Tagore's mind belongs to a level far above the level of the common understanding and as his writings are the writings of a realised soul who has seen and experienced truth in and through the brilliant imagination and exquisite sensibility, it is very difficult to explain his theory in terms of our known aesthetic categories. It is a living aesthetic of flesh and blood and also of spirit. The concepts of form, content, expression and communication are of quite different import here. They cannot be understood in their common usage. His aesthetic appears to be something like meta-aesthetic, if the term can be used at all in comparison to other theories of creativity, which appear in the aesthetic literature.

d) Art and Communication

The aesthetic theory of Rabindranath Tagore may be said to be a comprehensive theory of expression. The word "expression" has been used by Rabindranath Tagore in three senses. i) Expression means affluence of the mind. ii) Expression means externalisation. iii) Expression is to become true by being united with all.

Rabindranath Tagore says that 'the main thing about creativity is expression, he means this relation with all existence', and this is communication. Ideas are to be externalised so that relation can be established with all existences. Mind must be communicated with mind. Content is to be given form so that the content can be communicated to others. Expression is thus an expanded process. It starts from the artist mind and ends in the
world around. Expression is transmission, and in this process, the art-object acts like a transmitter. It carries the thought from one mind to another. Thus an art is an instrument of communication. Expression has its distinctive feature. It connotes something, which cannot be found in any theory that comes under the word expression. In his opinion expression does not mean mere bringing out something. It is not mere externalisation, that is bringing out the inner to the outer. An artist communicates his thoughts to all through the work of art. Art establishes a link between the artist and the community. He also does not deny the importance of form and technique of an aesthetic work. He also says, 'the first truth of literature is expression'. Without expression, without form and technique there cannot be art. Rather there can be literature without any profound ideas but it can never be without expression.

An artist externalises his ideas to communicate to others. Rabindranath Tagore expresses that communication is not mere conveying something to others. To communicate means to arouse response. Expression is communication and communication is an essential factor of creative process. As communication entails the problem of universalisation, Rabindranath Tagore has analysed the problem from three sides. They are as follows-

1) Artist, 2) Art-appreciator, 3) Art Object.

1) Artist

Rabindranath Tagore says that "an artist is an individual human being. As a human being he has his own peculiarities. But when the man is in the role of an artist, all self-interest or eccentricity or individual peculiarity must
be taken away from him. All differences between his life and the life of others must be obliterated. There should not be any thick wall between "Self-hood" and the "otherhood", between "I" and "You". "If there be any partition between the "selfhood" and "otherhood", it should be like one of transparent glass of imagination through which the two can know each other. This glass may even serve the purpose of telescope and microscope which make the unseen scene or distant near, connection with the past. "For art not only unites ideas with ideas, languages with languages, books with books but it also unites men with men, past with present and distant with near." There must be continual surrender of the individual self at the alter of the universal self. "Aesthetic consciousness is to be socialised consciousness. The work of art, say literature must be made in their generality. It is to be assumed that the writing is not for the author and on this assumption it is to be judged. The function of literature is to individualise the common things and in that way they are to be made again the things of common understanding".

2) **Art-appreciator**

A true artist cannot rest content with individual or specific images. Enjoyer's experience is only a reconstruction by enjoyer himself. An artist somehow through some medium say words, colours etc. plants his thoughts in the receptive mind of the enjoyer a spectator or audience. But this reproduction of the artist's thought by the enjoyer is in virtue of his own active thinking. The work of art proper is something not seen or heard but something imagined-imagined on he part of both the artist and the enjoyer. The relation between artist and the art-enjoyer is not essential. One can be artist without having any relation with community. According to him the relation between
artist and art enjoyer is that of compound relation. He states that artist and art enjoyer are not two isolated and independent existences- each complete in itself. They are complementary, two curves making one circle. He pleads that, "a song is not of the singer alone. Two should unite. One will sing by opening the mouth and the other in mind". He also says, 'Really our talks are made by the union of both orator and the hearer. It appears that communication is the fundamental category of Rabindranath Tagore's theory of creativity.

3) Art Object

Rabindranath Tagore propounds that like the artist and the art-object, the mind of the art-appreciator undergoes a process of socialisation. The appreciator by virtue of his sympathetic imagination receives the aesthetic consciousness, which is born in the mind of the artist. He further says that an object of art carries universal sentiment from the artist to the reader. An object of art is also a social product. Since the work is the product of society, the objectivity and universality of work is relative to human culture. They change with the change in language and sentiments of the society.

Critical Comments

Rabindranath Tagore's aesthetic values seem to illumine his metaphysical and ethical ideas. His aesthetic values cannot be described as a mere phase of his thought, not even the crowning phase. He does not introduce aesthetic in the worldview inorder to complete or systematise his ideas. He allows his deepest thoughts on metaphysical, moral and social questions to be permeated by his aesthetic approach. Aesthetic is thus the foundation rather than the 'coping stone' of his philosophical structure.
5.5 SARVEPALLI RADHAKRISHNAN'S VALUES OF LIFE

The values of life cherished by Sarvepalli Radhakrishnan may be categorised as follows -

5.5.1 Personal Values

As regards personal values Sarvepalli Radhakrishnan has discussed the below mentioned aspects-

a) Intellectual Development.

b) The Development of Mind (Consciousness).

c) The Development of Spiritual Experiences.

a) Intellectual Development

As Maharshi Aurobindo and Rabindranath Tagore gave much importance to the intellectual development of an individual, in the same way Sarvepalli Radhakrishnan also gave much priority for the development of the intellect. While speaking about the nature of the intellect he says the intellect depends on the data of sense experience. It associates and analyses sense-data and draws conceptual knowledge out of them. The intellect fails to know the thing-in-itself. It abstracts the qualities of an object and discovers their relationships. General laws are framed on them, but the knowledge arrived at in this way is not of the object but about its qualities. "A great scientist of electricity does not know what electricity is, he knows about it and its effects. He has no direct experience of electricity. The immediacy of perception again, is lost by the discursive intellect."
According to Sarvepalli Radhakrishnan, the intellect breaks the qualities into static concepts. When we have the knowledge about an object it is in terms of putting together the immobile concepts. Reality is life, movement, concrete continuity and logic gives us concepts which are dead, immobile and timeless. If all knowledge were conceptual, the reality would have remained unknown for ever. It is only the intuitive knowledge that gives an insight into the individual intellect stiffens our life and binds it in concepts. He says, intellect is the instrument of consciousness that gives us empirical knowledge. It is only part of our knowledge. Men experience different grades of consciousness, the intellectual consciousness is comparatively a low form of it. Sense is the lowest form of awareness, intellect is higher to it and intuition is the highest consciousness that assimilates and transfigures sense and discursive knowledge. Intuition is the totality of consciousness of which intellect is only a part.

In the opinion of Sarvepalli Radhakrishnan intellectual is one of abstraction. It abstracts only those qualities or functions from the reality which serve individual’s practical purposes. It abstracts only those qualities which are practically useful. He opines that intellect abstracts only a limited aspect of reality, and human action is impossible without such abstraction. It gives no knowledge of Reality. For the intellect to know a thing is to know its relations. A thing is known in definite relation to other objects through reason. Whereas intuition is direct and immediate perception. As Sarvepalli Radhakrishnan observes, "Direct perception or simple and steady looking upon and object is intuition. It is not a mystic process, but the most direct and penetrating examination possible to the human mind".36
Sarvepalli Radhakrishnan propounds that intellect does not impart knowledge of Reality. He also observes that strictly speaking logical knowledge is non-knowledge, avidya, valid only till intuition arises. Intuition is experienced, when we break down the shell of our private, egoistic existence and get back to the primeval spirit in us from which our intellect and our senses are derived. The intuitive consciousness is the totality of vision. “It is the wisdom gained by the whole spirit which is above my mere fragment there of, be it feeling or intellect. The whole life of mind is more concrete than that of any specialised mode of it”. The intellect is one and continuous with intuition. The former advances and ultimately consummates itself in the latter. Intuition is not irrational but supra-rational. When we become more and more rational we advance towards intuition. "Intuitive knowledge is not non-rational; it is only non-conceptual. It is rational intuition in which both immediacy and mediacy are comprehended”.

Hence Sarvepalli Radhakrishnan has given much importance to the training of intellect, heart and spirit in the process of education. He has opined that no education can be regarded as complete if it neglects the heart and the spirit.

b) The Development of Mind (Consciousness)

Sarvepalli Radhakrishnan also gave much priority to the development of mind or consciousness. He says as life is different from matter, so also mind is different from life. The difference consists in their activities. In plant life we have organic wholeness and persistence, but its activity is unconscious. An organism without mind makes immediate response, but one with mind
has the distant goals and ends to which one makes response. Consciousness makes a real distinction in the behaviour of an organism. A conscious organism acts as a whole and not as a part. There is direction in his activity. The activities in a conscious animal are self-directed, novel, unique and distinctive. "The emergence of consciousness gives a new turn to the organism. Though the nervous system and brain are connected with consciousness, the latter cannot be reduced to mere neurological happenings in the brain".

The attempt of the behaviourists like Watson to reduce conscious behaviour to a system of reflexes has been futile. Pavlov also fails in his endeavour to show that consciousness is an "accidental accompaniment of physiological activity". The conditioned reflex is not conscious adaptation. The conscious activity is not based on repetitions, it is direct activity, not mechanised habit, but a creative power. No doubt there is difference in behaviour and movement, for the latter is not selective and conscious. The behaviour is a conscious activity in response to some near or distant stimuli. It is also a new level of reality with its own peculiarity and laws".

In the opinion of Sarvepalli Radhakrishnan mental activities cannot be inferred from brain. "Mind alone is the principle of consciousness. Consciousness cannot be explained in terms of brain activity. "Even the greatest extension of physiological knowledge will not help us to infer mental activity from brain structure. Just as a living organism is a whole with a far higher degree of internal relatedness than any non-living system, the mental represents a higher degree of self-regulation and control than the body. It cannot be understood by a study of the living organism. Just as life cannot be explained in terms of matter, similarly consciousness is different from the
living material. The consciousness represents a higher kind of integration and reaction than a living organism or plant. Life emerges from matter and consciousness from life.37

According to Sarvepalli Radhakrishnan self-consciousness is a higher principle than consciousness which emerges in man. There are grades in consciousness. They are lower and the higher consciousness levels. The lower conscious principle is the unreflective mind found in animals and child. In man we have a higher principle of consciousness viz, self-consciousness. Self-consciousness is characterised by reflective and discursive knowledge and capacity for free invention. Man is different from animal, he not only uses tools but invents tools for his use self-consciousness in a new higher emergent principle.

It is different from the unreflective mind of the infant or the animal. Thus there is a gulf between the conscious animal and self conscious man. He argues that man is not simply the animal gone up, nor the animal in man gone down. The animal lacks the Self conscious principle. The man has personal experiences, values and purposes because he is a self-conscious individual. "The reflective capacity of the human mind and its power of free invention are not mere complication of lower instincts. It is the essence of Self-conscious intelligence to look before and after and vary actions according to circumstances".

Sarvepalli Radhakrishnan pleads that man is a self-conscious individual and has mind, life and body. The entire universe is one continuum and an individual is a part of it. The different principles, matter, life, consciousness
and self-consciousness have unity and continuity running through the different levels. In each of these hierarchical principles there is activity, organic inter-relation and progress. It is spirit which is creative, free and dynamic that gradually manifests the physical, vital, conscious and self-conscious principles.

"We find that Sarvepalli Radhakrishnan is an absolute idealist and he bases his philosophy on the Upanisads. The Upanisads speak of matter (anna), life (prana), perceptual consciousness (manas), self-consciousness (Vijnana) and bliss (ananda) as the higher spiritual and divine manifestations. The spirit expresses itself ceaselessly till it is fully explicitly, openly and visibly revealed in the bliss (Ananda).

C) The Development of Spiritual Experiences

With regards to the philosophical and educational thoughts of Sarvepalli Radhakishnan we do find that he places a crucial importance to religion. The main reason for this that he strongly believes that the way of religion is the making of man, a complete integration of his being. In his opinion religion introduces an entirely new sense, a totally new set of values. But religion is not doctrinal conformity or ceremonial piety. It is a personal encounter of the individual with the supreme. "He develops his philosophy on the spiritual experiences of seers belonging to different faiths. The experiences of Socrates, Plotinus, Augustine, Poryphry, Dante, Bunyan, Underhill and numberless. Hindu thinkers have experienced the reality of God in their ecstasy. Their experiences cannot be rejected because the evidences are too massive to run away. The experience of God is common to all ecstasies".
Sarvepalli Radhakrishnan says, "Socrates and Plato, Plotinus and Porphyry, Augustine and Dante, Bunyan and Washley, and numberless others testify to the felt reality of God. It is as old as humanity and is not confined to any people. The evidence is too massive to run away".38

The characteristic features of the experiences of seers are the following:

1) Spiritual experiences are the reaction of the entire human personality of God.

2) God is experienced as Truth, Consciousness and Bliss.

3) The experience is integral. It is organic, holistic and all comprehending.

4) The experience of Gods and deities is lower than the identity experience.

5) The experience brings spiritual conversion in man.

Critical Analysis

Sarvepalli Radhakrishnan thus, has given his views on almost all the aspects of the personal values of life. His views on the intellectual development, the development of the mind, the development of spiritual experiences have been a source of unspiritual experiences have been a source of inspiration not only for the individuals but also for the educators. In his opinion each human individual is both unique and universal, has an element of Divine and also an element of nature. When two things get integrated, the individual becomes a fulfilled human being, a perfect human being.
5.5.2 Moral Values

Sarvepalli Radhakrishnan possessed profound love for Indian culture, its moral values and noble ideas about religion. He has expressed his views, thoughts and ideas pertaining to moral values in most of his speeches and writings. His ideas about moral values are to be found in his ethical ideas which he has expressed. With regard to morality he says, "Any form of life, where we have significance and social value, is moral. Morality is the current brand of social custom, and one who deviates from it is immortal, though his immortality is an ethical value in the next generation and becomes a part of the tradition in another. Life is a great adventure and not a set scheme and so no progress is possible if moral rules are regarded as 'Sacro sanct'. There are no abstract laws that would guide us to lead a good life. He declares, but only the living will which co-operates with the ends of evolution and the purpose of the universe can guide us.

According to Sarvepalli Radhakrishnan the goal of the world process is a harmonious unity and therefore moral life is the enrichment of life that is the outcome of the recognition of others and adaptation to them. The law of moral progress is one of acceptance and adventure. The moral hero raises the level of his world to the level of what to be. The objective of morality to him is social redemption and not individual salvation. Thus virtue is a steady pursuit of something higher and higher and vice the self satisfaction.

In the opinion of Sarvepalli Radhakrishnan self realisation is responsible for the development of character and personality of a person. By self realisation, he means the realisation of the deeper nature of man, free from selfish
individuality. The different virtues of fortitude, justice, love, etc. are the facets of the personality. The inward awareness or satya and life of compassion Ahimsa or satya and life of compassion are the two principal sides of spiritual life. The principle demands of truth and love, satya and ahimsa are absolute, their application demands on the concrete situation.

While expressing his views regarding the moral values he makes mention of ethics. He emphasises that evil is a negative conception, the lack of good; and all conflict is between good and better of one's free will, and God permits it because, he does not interfere with the human choice. Suffering is not punishment, but is the reward of fellowship, an essential accompaniment of all creative endeavour. It often helps one to grow. Further, a God who is indifferent to the fate of the world cannot be the God of love, there can be no love without sorrow and suffering.

According to Sarvepalli Radhakrishnan when one attains the spiritual level one rises above the ethical and transcends it. The ethical discipline in course of time brings about a change in the inward man and makes him practice good in an effortless and spontaneous way. The integrated personality is incapable of doing any wrong. Freedom consists in the attainment of a universality of spirit or Sarvatma-bhava. The body persists even after the individual has attained inner harmony and freedom. The word manifestation persists and engages the energies of the liberated. Full freedom thus demands the transfiguration of the world.

Sarvepalli Radhakrishnan believes in God. Explaining the moral proof he says that our moral life itself presupposes a moral Governor of the universe.

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Our moral efforts our sense of morality itself will lose all its effectiveness unless it is backed up by the belief that one is accountable for his good and bad deeds, that is, unless it is believed it is believed that the universe is being governed by a moral Governor, a God, who keeps an eye on everything good and bad.

Critical Comments

In his ethical theory, Sarvepalli Radhakrishnan attributes evil to abuse of free will; and virtue in his view is self abnegation. Morality depends upon social value and significance, and thus is ever changing. Its only criterion of being is the living will that co-operates with the ends of evolution and the purpose of the universe. Moral conduct is mutable with its social background.

This is his philosophy and message where in he looked at the sea of humanity in an integral and holistic perspective. Thus his philosophy is termed as "Integral Humanism".

5.5.3 Social Values

Sarvepalli Radhakrishnan gives much prominence to social values. In his opinion social values play a significant role in uplifting the status of the societies. He says that there should be close affinity between man and society. He pleads that man is one with the whole world, we belong to each other, "Heaven lies about us in our infancy." Heaven or oneness with the whole world in love and fellowship is the central fact. He says that between man and society there exists such a deep, mysterious, primordial relationship, a concrete interdependence, that a divorce between them is impossible. This
natural sympathy is countered by the unnatural selfishness of individuals and the egotism of collectiveness. False racial habits, wrong social compulsions restrict the universal feeling and outlook.

Sarvepalli Radhakrishnan remarks that "a society or civilization is carried forward by the efforts of minority, consisting of men of wisdom, of courage and power. These individuals are in communion with the good, both seen and unseen, and have the energy to graft their vision to the existing social substance. True liberty consists in the deliberate regulation of social forces for the positive development of the individuals. It is not a compromise of social wholeness. The test of a social order is the quality of persons whom it nourishes and the extent to which it elicits the creative energies of the individuals, since the true society can be built only with free self respecting educated men and women. The social obligation is to be gained by persuasion not by force. Social changes should be an ordered development and not a violent disruptive change. Enlightened people should support policies which promote public good by educating opinion and propagating right ideas".

Sarvepalli Radhakrishnan's social philosophy rests mainly on the ideals on which Indian society is founded. He has declared that Hindu view of the individual and his relation to society can best be brought out by a reference to the synthesis and the gradation of the fourfold object of life (Purusartha) the four fold succession of the stages of life (Asrama). In his view the four fold division of society is not intended specially for the Hindus but applies to the whole human race. He strongly recommends that a society can remain stable only when its different components are in harmony with each other. If it is not so, the social order will disintegrate.
According to Sarvepalli Radhakrishnan laws of the society play a significant role if the flourishing and growth of the society. With regard to Hindu laws he opines, "Hindu laws were neither wholly imaginary or ideal nor discouraged adjustments that might be necessary. Hindus, while aspiring for attain the perfect on the one band, have also, on the other hand recognised the necessity of seeking satisfaction for some time from the imperfect".39

Regarding marriage which is a social and religious function Sarvepalli Radhakrishnan remarks that a perfect marriage represents the highest achievement. In it the couple cling to each other inspite of misunderstanding, impulses and mutual sins. Divorces are always degrading and are sought only by weak and undeveloped souls who assume health and happiness as ends of life. He also points out the abnormal developments of the recent times, the utter disregard and neglect of children by parents who are negligent of their duties and seek only their pleasures.

As a social thinker he contributed much to establish peace and harmony in the world war and saw the victims of war in anguish and misery. The cruelties of war forced him to speak against the evils of war. He announced if third world war will occur, the whole civilization of the world will perish. He says that in order to establish peace in the world a free society should be established. He explains the meaning of free society thus, 'A free society is one where each individual has real freedom to live as he wills, short of infringing on the equal freedom of others to do the same. The so called freedom which now prevails means slavery to others'. A free society is one which provides each individual with economic security, intellectual life and spiritual freedom.
Sarvepalli Radhakrishnan believes in solidarity and sociability and according to him both are important for the full development of the individual. So in order to educate the child, one has to go in depth of the child's personal as well as social life.

Critical Comments

An analysis of his social philosophy reveals that he is a perfect humanist and considers education as means to the welfare of the individual as well as of the world. He thinks that ideal system of education must be democratic and socialistic. His socialism aims at providing the basic necessities of life to the common people. They should be adequately fed, clothed, housed and educated. Through education he desired and aspired to establish a classless society in order to bring equality between man and man. He wished that education should develop classless society.

5.5.4 Spiritual Values

Sarvepalli Radhakrishnan offers great importance to spiritual values in the life of man. He has developed his philosophy on the spiritual experiences of seers belonging to different faiths. In his opinion spiritual experiences are the reaction of the entire human personality to God. Such an experience is not only integral but also organic, holistic and all comprehending. Apart from these it brings spiritual conversation of man. He also opines that spiritual experience is not a species of imaginative thinking, but is the closest communion with Reality. He pleads that the spiritual values are the only real things in the world. Life in this world is worth living only when it is guided according to spiritual values.
With regard to the spiritual vision he says, "The consubstantiality of the spirit in man and God is the conviction fundamental to all spiritual wisdom". If we ask for the spirit of the Hindu religion, it is to be found in its insistence on the reality of spiritual experiences. We are at grips with reality in the inner depths of the soul. According to him, "Hinduism is the symbol of India's spiritual vision. It is based on the intuition of the oneness and wholeness of the supreme spirit". God is the infinite spirit who is both in us and out of us. If God were not in us, there would be no sense of need; if God were not out of us, there would be no sense of worship.

The philosophy of Sarvepalli Radhakrishnan is thoroughly spiritual. The Absolute is not an intellectual concept nor is it human consciousness elevated to the highest degree. The Absolute is spiritual and its activity and manifestation are not known fully to the intellect. God works in different directions in a divergent manner. While speaking about the nature of the ultimate Reality he says that the main function of a philosophical enquiry is to find an explanation of the universe. He thinks that the ultimate reality must be able to satisfy all questions regarding how and why of the universe. He feels that the ultimate must be a spiritual principle. This Absolute, according to him has to be spiritual in nature. Though the spiritual union of man with God is the ultimate goal of the universe, one may realise it earlier than others. The ethical life and meditation quickens divinisation of the human personality. With the spiritual birth, there takes place total conversion of a human personality into the divine personality. So man has to unfold his divine nature and reveal the spirit in him.
Sarvepalli Radhakrishnan has expressed his opinion that education should be based on spiritual principles. He opines that education should provide training to both mind and spirit. He says, "That education is complete which inculcates humanity in the students. It not only trains the intellectual powers, but also influences the heart, and refines the spirit of man." He strongly pleads that education should have a firm foundation of spiritual values. "Education is the means by which we can tie up our minds, acquire informations, as well as a sense of values. Education should give us not only elements of general knowledge or technical skills but also impart to us that bent of mind, that attitude of reason, that spirit of democracy is a community of citizens differing from one another but all bound to a common goal". He propounds that in this education, compassion and kindness will figure, as they relate to the needs of those in distress and suffering. The welfare of human beings need to be a primary concern in the education of people.

Sarvepalli Radhakrishnan has also pointed out that the spiritual knowledge which was born during this period of the Upanishads in India influenced the Western countries greatly. Spiritualist forms the foundation of the entire religious and philosophical structure of Hinduism. He has urged Hindus to realise the real spirit of their religion and accordingly to find out solution to their problems. In his opinion amongst all the values of the world, Hinduism has given the highest place to spiritual value. He advises that one should be full of the feeling of dedication to God in all his traditions, institutions and ideals. At the same time one should have full faith in the spiritual freedom of the absolute. That is why he has attached great importance to spiritual education.
In this way Sarvepalli Radhakrishnan has given much prominence to the spiritual values of our country. He tried to remove the confusion and misconception of some Western Scholars about the spiritualism of the Upanishads and Indian Philosophies based on it.

Critical Comments

Sarvepalli Radhakrishnan's philosophy, thus, is nothing but an attempt to illustrate that the ultimate nature of the universe is spiritual and that unless the spiritual sense is awakened man's life will remain chaotic—a life of anguish and evil. On account of such a tremendous emphasis on the ultimate spirituality of everything he at times appears to be a mystic philosopher.

5.5.5 Cultural Values

Sarvepalli Radhakrishnan has revered and respected the culture of India. In his opinion Indian culture, for example, is a long and varied tradition, a great uninterrupted endeavour in philosophy and religion, in art and literature, in science and humanities. When we speak of a historic culture we refer to the norms and beliefs which sustain it, the spiritual forces which determine its social frame work. He argues that a culture is not the superstructure of the material means of production as the Marxists believe. He says that Indian culture, with its mysticism and positivism with its metaphysical learnings and rationalist spirit, has been a potent influence in the world for over four thousand years. With regard to Hindu culture he says, "We should never forget that Hindu culture has been flourishing all through the ages, despite many political upheavals during the last few centuries. The main reason for its survival has been its clear concept about objectives of life. It places spiritual values over
all other values. Our Rishis (seers) of the vedic age have explained to us that the cosmic process is born of Inconscience of Matter and reaches gradually the universal pleasure of the Absolute spirit. Indian culture, for example is a long and varied tradition, a great uninterrupted endeavour in philosophy and religion in art and literature, in science and humanities.

According to Sarvepalli Radhakrishnan culture is the transformation of one's being, the alternation of the psychology of man. It is thinking with one's whole mind and body. It is making one's entire organism, sense and sensibility, mind and understanding, thrill with the idea. culture is not culture if it does not produce the type of mind which will never assist intellectual or social tyranny.

Sarvepalli Radhakrishnan defines culture as the transformation of one being to produce sweetness of temper, sanity of mind and strength of spirit. With regard to the influence of Indian culture, he says, "Indian wisdom has also contributed effectively to the cultural developments of the regions of south East Asia, which till yesterday were called Further India. The characteristic features of Indian culture can still be discerned from "Ayuthia and Angkor to Borobudur and Bali." Indian's historic influence spread through the arts of peace and not the weapons of war, through moral leadership and not political domination. To-day Indian wisdom is essential not only for the revival of the Indian nation but also for the re-education of the human race.

According to Sarvepalli Radhakrishnan civilization consists in the gradual subordination the instinctive life to the sway of reason. Civilization is not to be confused with political arrangement, economic institutions and technical equipments. Civilization, according to him is essentially a movement of the
spirit, the real character of the civilization of the spirit. The real character of the civilization is to be known from the values of the spirit, religion is the 'inside of the civilization' and for a strong and stable unity, the bonds of ideas and ideals are to be strengthened. He advocates harmony and not uniformity in civilization.

In the opinion of Sarvepalli Radhakrishnan civilization is an act of spirit, not of body or of mind. Achievements of knowledge and power are not enough; acts of spirit and morality are essential. Man must become an active and purposeful force. The significance of man's life is not exhausted by his service of the earthly kingdom. The whole complex of human life becomes shallow, aimless, and unsatisfying if it is not shot through with a sense of the eternal. We must build all relationship on a basis of understanding fellowship remembering the controlling principle that life on earth is meaningless apart from its eternal background. Growth of civilization is marked by an increase of sincerity and unselfishness. The only effective way of altering society is the hard and slow one of changing individuals, if we put first things first through patient effort and struggle, we will win power over circumstances and mould them. Only a humanity that strives after ethical and spiritual ideals can use the great triumphs of scientific knowledge for the true ends of civilization.

With regard to modern civilization Sarvepalli Radhakrishnan has expressed his view as, "Modern civilization is in the stage of economic barbarism concerned more with the world and its power. Its failure to utilize correctly the enormously increased productive power due to science is a danger that threatens it. He characterises the contemporary technological civilization as a 'Social disease'. To preserve the infinite value of the individual,
the dignity and rights of man, the freedom of the spirit in an age of technology is possible only with the revival of faith in which man is linked with the origin of his being. This new civilization cannot be based only on science and technology but on human spirit. He remarks that we must discover the reserves of spirituality and use them to fashion a new type of man who utilises the scientific instruments with the spiritual awareness.41

We have seen above that Sarvepalli Radhakrishnan has deep love for Indian culture and noble ideas about religion, Universal brotherhood and the culture of entire humanity. He hopes that general enlightenment about universal culture can be brought through education. He emphasises that "culture is not mere learning. It is discrimination, understanding of life. Liberal education aims at producing moral gifts- as well as intellectual, sweetness of temper as much as sanity of outlook, into the part of living, the cultured man carries a certain grace, a certain refinement, a certain distinction, which redeems him from the sterile futility of aimless struggle. Culture is not a pose of intellect, or a code of convention but an attitude of life which finds nothing human alien, common or unclean. An education that brings up a young man in entire indifference to the misery and poverty surrounding him, to the general stringency of life, to the dumb pangs of tortured bodies and the lives submerged in the shadow is essentially a failure."42

In the opinion of Sarvepalli Radhakrishnan the sanctity of the individual enhances the value of the culture of country. While he was replying to an address presented by the Municipal Corporation and Zilla Parishad, Lucknow, 20 November 1964, he said, "The question we have to ask is, if we are the
inheritors of a great culture, what are we doing today to establish the value and the validity of that culture in our modern culture? We have so many difficulties facing us. Take the problem of food; take the intolerance in the minds of men; indiscipline among the students themselves; group rivalries and factions and the resultant showing down of administration. All these things are taking roots. There is no use of shutting our eyes to the obvious facts which are staring us in the face. If culture is a great one and if we are the inheritors of the great culture, why are these things there? What are we doing in the name of the culture to prevent further deterioration so far as our country is concerned? When we look to our culture, we have the twin emotions of pride and shame. Pride because it teaches the great lessons of timeless character which are not superseded by the events that happened; shame because we have not been following that culture in any serious way. The culture is a standing protection against any kind of intolerance.

**Critical Comments**

Sarvepalli Radhakrishnan has given much significance to the cultural values of life. He says, "To-day, let us rededicate ourselves to the task of evolving a co-hesive, purposeful patters of society on the principles of cultural unity, freedom, justice and co-operation." He is one of those committed interpreters of the Indian tradition, who take Indian culture and philosophy, as a united thought system.

**5.5.6 Aesthetic Values**

The aesthetic values of Sarvepalli Radhakrishnan have reflected in the ideas that he had expressed about Indian art, poetry, drama, music and literature etc.
According to Sarvepalli Radhakrishnan art is the expression in some medium, the experience is clothed in the forms which appeal to the emotion, through the senses. In order to clarify it he cites an apt example. Sculpture has stone and marble as its medium. He opines that there exists some relation between the experience and medium. This relation is closer in some forms of art such as in poetry than in others. The experience is realised afresh by means of the work of art and the enjoyer becomes the secret sharer of the creator's mind. He defines art as a form of knowledge, a disclosure of the deeper reality of things, and an imitation of inner reality. The arts, mechanical or fine are for the refinement of the soul and are intended 'to purge the soul of its defects and lead it to a vision of the eternal. The aim of the art is to capture the inner and informing spirit and it is by integral insight or spiritual intuition that the artist attains to the power of artistic expression. Arts do not so much represent as suggest, do not so much reproduce reality as create aesthetic emotion.

Sarvepalli Radhakrishnan describes the main characteristic feature of an artist vividly as, "The artist's whole being responds to the object, his feeling is intensified and his imagination stimulated. The object enters into the mind of the artist and unfolds its nature in his imagination, the unconsciousness of the artist 'enters into the object, sees, feels and vibrates within its truth.' His enjoyment of the object is pure and disinterested. While expressing his ideas pertaining to the gifts of art, he says, "The greatest gifts of art are peace and reconciliation. We are absorbed by great work of art, our mind is also realised to a higher attitude when it gets the vision of things".
As regards the aim of literature he says, "The aim of literature is to redeem the world. It is the channel between spiritual vision and human beings. 'Great literature sets fire to the highest emotions and prompts the highest ideals and aspirations. He pleads that a study of great books, books that shame our smallness, that quell our fears, that fill us with hope is quiet essential for the intellectual development of a person.

Sarvepalli Radhakrishnan has expressed his aesthetic views with regard to a poet and a poetry as, "Though the poet is an entertainer he is a prophet who inspires and expresses the aspirations of the society. Poetry is in the soul, the poet attempts a translation of the 'ineffable experience' into words. The poem is a pale reflection of the original, an impression in words of what has become an image in memory. Thus poetry is only an image of the vision, but its quality depends on the 'degree with which it calls up the vision'.

Sarvepalli Radhakrishnan's views pertaining to drama reveal his great aesthetic sense. Through poetry and drama man reveals himself to himself and all literature is the expression of intensity of feeling. The dramatist or the playwright delights the audience by the perfection of his art, its variety, its music and its mood. Maturity of mind and greatness of soul determine the enduring quality and abiding power. A great drama is capable of exalting and changing the personality. The dramatist can affect our feeling and convey ideas indirectly. In order to influence social behaviour by creating public opinion, drama is very suitable.

Sarvepalli Radhakrishnan says that "aesthetic appreciation demands the exercise of our whole mind. For a deeper appreciation, we need insight
for sharing the world which the artist presents. Appreciation requires sympathy and understanding, rather than belief and agreement. Both aesthetic creation and enjoyment are non-intellectual actions. Aesthetic satisfaction is akin to spiritual joy, the fruit of the fulfillment of the inner being.

Critical Comments

Sarvepalli Radhakrishnan emphasised that aesthetic values should be incorporated in the educational system. He opines that before completing his or her general education every student is expected to acquire some measure of appreciation of fine arts. The teaching of vocal and instrumental music will provide women some vocational opportunities. In dramatics, painting illustration, ceramics and textile designing and craftsmanship women will excel along with men.

5.6 COMPARATIVE VIEWS OF TRIO PHILOSOPHERS ON VALUES OF LIFE

5.6.1 Points of Common

These trio philosophers have given much prominence to the development of individual values. They are of the firm view that man is a social animal. As he is born in society, develops in society, lives in society and ultimately dies in society, so he has to acquire some set of social values, which are useful for his own development. All of them argued that inorder to develop personal values of life the individual's physical, intellectual and harmonious development should take place. It is the imperative duty of the individual to cultivate in him some values which will create harmony between physical and mental faculties.
With regard to moral values of life all of them held them in high esteem, as they possessed profound love for Indian culture. Their ethics was based on moral character. In their opinion moral character leads to the formation of integrated personality. All these trio-philosopher's moral ideas have found expression in their ethics. They argued that in the human progress moral and emotional development play an important role. They say that without the development of morality; mental development will not be possible. According to them the mind and the hearts of children should be so developed as to show extreme love, sympathy and consideration for all living beings. All of them believed in God. They expressed that our moral life is governed by a moral Governor of the universe i.e. God, who keeps an eye on everything good and bad.

The social values of these trio philosophers have been reflected in their social philosophy. They were of the opinion that as man is a social and gregarious animal he should learn the social values of life. He should try to cultivate in him some of the social values of life such as social conformity, discipline, social sensitizes, altruism social justice and fellow feelings. They also argued that man should try to develop some desirable behavioural patterns such as co-operation, mutual understanding, mutual trust, dependence, obedience, care of the sick and ready. Hence they propounded that the society should be based on the principles of unity, mutuality and harmony. They had faith in social solidarity and belief in ancient Indian culture and civilization.

As these trio philosophers were idealists they have given more prominence to the cultural values of life. All of them were proud of our Indian culture. They revered and respected Indian culture. In their opinion
for the inner beauty and refinement of taste culture is very essential. Good manners and good tastes are the prized possessions of a cultured man. According to them culture determines the content and direction for the development of personalities of individuals. They also vehemently criticized the blind criticisms of Indian culture made by the Westerners. In their opinion Indian culture found its expression in its long tradition, religion, art, literature in science and humanities.

These trio philosophers have offered great importance to spiritual values in the life of man, as they were true spiritualists. They have developed their spiritual values on the basis of their spiritual experiences. They have opined that a man can get peace of mind and a sense of fulfillment through the spiritual quest. According to them spiritual values involve some of the elements such as spiritual truth and harmony, salvation of the soul, tolerance and self-discipline, belief in God, practice of Yoga and refinement of the heart etc.

All these trio-philosophers were lovers of beauty they possessed a keen sense of aesthetic. They upheld the aesthetic values of life in their speeches and writings. Their aesthetic ideas revolve round the beauty of nature, art, architecture, dancing, painting, dramatization etc. As they possessed aesthetic sense sometimes they used to get themselves lost in the beauties of nature, an enchanting experience, a piece of melody. All these experiences proved them a source of happiness, which developed their high sense of appreciation. In turn it transformed them to be great trio philosophers who have found their reflections in the ideas that they had expressed about Indian art, architecture, sculpture, painting, painter etc. The ideas and views
expressed by them pertaining to aesthetics are really lofty, stupendous and magnanimous.

5.6.2 Points of Contrasts

➤ Maharshi Aurobindo has given much importance to the development of reasoning power in the personal values of life. Whereas Rabindranath Tagore emphasised on the freedom of mind, heart, will, peace and universal love for the progress of an individual. While Sarvepalli Radhakrishnan gave much priority to the development of spiritual experience which will enable an individual to become a fulfilled being and a perfect being.

➤ As regards moral development Maharshi Aurobindo pleads that the emotions, the samskaras and svabhava of the personal should be dealt with properly. In the opinion of Rabindranath Tagore life has got two sides. They are positive side and negative side respectively. He has expressed that, life on its negative side has to maintain separateness from all else, while on its positive side, it maintains unity in the universe. In this unity is its fulfillment. According to Sarvepalli Radhakrishnan, life is a great adventure and not a set scheme and no progress is possible if moral rules are regarded as sacrosanct.

➤ Maharshi Aurobindo finds a harmonious synthesis of individual and society in Divine. Where as Rabindranath Tagore had faith in social solidarity and belief in ancient Indian culture and civilization. While Sarvepalli Radhakrishnan propounds that there should be close affinity between man and society.

➤ Maharshi Aurobindo did not glorify the Indian culture even though he was a champion of it. On the other hand he was aware of its defects.
and the need for its reformation, rejuvenation and renaissance. Rabindranath Tagore pleaded that India should establish cultured ties with other countries of the world. Then only it will flourish. Though Sarvepalli Radhakrishnan was one of those committed interpreters of the Indian tradition opines that to-day cultural transformation is quiet essential. He says, "To-day Indian cultural wisdom is essential not only for the revival of the Indian nation but also for the re-education of the human race."

- Maharshi Aurobindo takes pride in the spiritualism of India. He pleads that through the practice of Yoga both Tibet and China gained tangible knowledge of the future and unseen world. Whereas Rabindranath Tagore feels sad to note that under the influence of the West our spirituality is loosing its value. He says that Indians are loosing their high standards of courage and courtesy, fair play and holiness, dreamed and achieved in the past. While Sarvepalli Radhakrishnan glorified the spiritualism of India. For that he tried to remove the confusion and misconception of some Western scholars about the spiritualism of the Upanishads and Indian philosophies based on it.

- With regard to the aesthetic values of our country Maharshi Aurobindo advises us that we should free ourselves from all subjection to a foreign outlook. Then only we will be in a position to appreciate our sculpture and painting. Whereas Rabindranath Tagore asserts that aesthetic experience takes us at the very heart of reality so that we see it from within. While Sarvepalli Radhakrishnan has emphasised that aesthetic appreciation demands the exercise of our whole mind. For a deeper appreciation, we need insight for sharing the work which the artist presents.
References


2) Ibid. p-202.

3) Sri Aurobindo. *Lights on Yoga*. p-31


6) Mundaka Upanishad - II, 29


9) Ibid.


14) Ibid.
15) ibid.


20) Ibid.


25) Ibid.

26) Ibid. p-947.


34) Sahitya Pran, Sahitya, Rabindra Rachanavali. 13/848.

35) Banglar Jatiya, Sahitya, Rabindranath Rachanavali. 13/793.

36) S. Radhakrishnan. *An Idealist View of Life*. p-146.


