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Philosophy of Life and Philosophy of Education of Trio Philosophers
CHAPTER - VI

PHILOSOPHY OF LIFE AND PHILOSOPHY OF EDUCATION OF TRIO PHILOSOPHERS
(MAHARSHI AUROBINDO, RABINDRANATH TAGORE AND SARVEPALLI RADHAKRISHNAN)

6.1 MAHARSHI AUROBINDO'S PHILOSOPHY OF LIFE

6.1.1 Introduction

Maharshi Aurobindo was a great philosopher-sage. At the same time he was also a poet-seer. He has followed the tradition of Indian philosophers where most of them were not just academic philosophers but led a sagely life. He is also a representative of modern Indian thought. S. Chatterji has observed that: "Maharshi Aurobindo's life and philosophy constitute a golden link in that chain he connects the past with the present in India's cultural life."\(^1\) According to Sarvepalli Radhakrishnan and Charles A. Moore, Aurobindo is one of the two best representatives of modern thought.

Maharshi Aurobindo is the greatest mystic of the modern age. Sarvepalli Radhakrishnan observes. "Among the present day thinkers Maharshi Aurobindo is the most accomplished. His firm grasp of fundamentals of true philosophy, his earnest attempt at the cultivation of inner life and his abundant love for humanity and its future give to his writing a depth and a comprehensiveness which are rarely to be met with. According to R.R. Diwakar, "Maharshi Aurobindo is the representative contemporary Indian thinker."
The philosophy of Maharshi Aurobindo is like a beautiful but somewhat inaccessible island in the river of Indian thought. The river itself has absorbed the water of many tributaries. It has become calmer and wider with the passage of the time. His philosophy carries on it the stamp of a number of influences. He had studied Western philosophy and literature at an early age and as well acquainted with some of the idealistic philosophers like Plato and Aristotle. It is said that his philosophy is a mighty synthesis of the oriental and occidental, the ancient and the modern thoughts, which can break up into many channels of thought. It is true that Maharshi Aurobindo was very well versed in Western philosophy, but he loved Indian philosophy intensely and acquired a thorough mastery in this area also.

6.1.2 Maharshi Aurobindo a Vedantist

Maharshi Aurobindo is also considered as a Vedantist. He had also studied the ancient Indian philosophies including the Darsanas-particularly those of Advaita Vedanta and Yoga. He basis his philosophy on the original Vedanta of the Upanishads. He considered that while philosophy is a quest for the truth of things by the human intellect, the endeavour to realise the truth in the inner self and in outer life is 'Dharma.' Maharshi Aurobindo immersed himself in Vedanta and Yoga. He firmly believed that the Vedas are the chief source of Indian spiritualism. His assumptions seem to be that the highest truths of philosophy, social life and even science, are already contained in the Vedas. In his opinion, the Vedas are the original fount of Indian civilization. Maharshi Aurobindo, through his illuminating exposition brought out the profound symbolism of the Vedic hymns, in his book *The Foundations of Indian culture. He laid bare the Vedic roots of the tree of Indian culture. He
showed how deep, strong and tenacious these roots are. Never the less, the roots and the stem do not by themselves constitute the tree. In his opinion, He who is content to admire the flower and the fruit without trying to understand the roots and the stem will assuredly have a very superficial knowledge of a tree.

Maharshi Aurobindo believes that the Vedas are the chief source of Indian spiritualism. Like other Indian philosophers, he is the firm rock of Indian spiritualism. He believes that the Vedas are the embodiment of all religions, sciences and truth. In Vedas the same God is described in various forms. Vedas explain all rules of conduct of human life. Vedas give us the knowledge of the entire universe. In the Rig Veda, he finds that mystery of life has been unravelled. The hymns in the Rigveda are spiritual and psychological. They must not be taken only as religious rituals. He regards the Rigveda as the chief source of highest inspiration for mankind, He thinks that in the various Upanishads, the ancient seers (Rishis) have explained the psychology of human life.

"It is often asked if Maharshi Aurobindo is a Vedantin or Tantric. Well he himself said that he uses the method of the Vedanta to arrive at the goal of the Tantra. And the goal of the Tantra as we know, is to possess the world as a creation of the Divine consciousness for the enjoyment of the divine Being realised in one self. The whole of life is conceived as an outpouring of Divine Prudence, Shakti which is formulated in the cosmos as the Mahasakti and in the individual as the Kundalini. It is the Divine Shakti that creates; it is again the same shakti that liberates. Consciousness, Power, Grace, all these are so many facets of one Divine Reality, conceived and experienced
by the awakened human soul as the Divine Mother. This is a self-evident truth in the tradition of the Tantra and Maharshi Aurobindo makes this truth the corner stone of the edifice of Yoga.²

In his "Hymns to the mystic Fire," "The Secret of the Veda" and Interpretation of the Veda, Maharshi Aurobindo distinguishes the inner, esoteric meaning of the Vedic hymns from their external, popular meaning. In his comments on the Upanishads, he shows the continuity of the fundamental idea of the Vedas- the undivided one appearing as the divided Many- in the Post-Vedic age. According to him Consciousness is inherent in the Eternal Being. Force cannot be separated from Being. All Creation is nothing but the manifestation of this, Sat Chit and Ananda.

His conception of self-realisation is based on the teaching of the Upanishads. The Taittiriya Upanishad has described the self as surrounded by five layers, the Panchakosas. He believed in the validity of this Upanishadic teaching. According to Maharshi Aurobindo "The Gita and the Upanisads are nothing but a logical continuation of the Vedas. In an essay on the "Gita" he has explained that the Gita is a gospel of Yoga or fellowship with God. He propounded that 'Bhawani' is the 'Infinite Energy' or 'Shakti' and that a nation is 'Shakti' of its millions, for want of 'Shakti' India was failing and hence worship of 'Shakti' was needed for her revival.

6.1.3 The Divine Life

With regard to Divinity Maharshi Aurobindo says, every one has in him something divine, something his own, a chance of perfection and strength in
however small a measure. The task is to find it, develop it and use it. Man's life is based on spiritual discipline and at the one end ardently sought after everything done is the attainment of the 'Life Divine,' while living in the world. As Maharshi Aurobindo says, "one who chooses the Divine is chosen by the Divine. As the call for the Divine grows more intense, so does His help come more readily."

Maharshi Aurobindo regards life as a creative process. He says life is a divine power and possesses a dynamic current. It has a permanent positive possession. To Maharshi Aurobindo birth, rebirth, change and permanence come within the process of life as various aspects. Life is universal and it is found to be present in the universe. He thinks of three stages of life, material life, vital life and mental life, i.e the subconscious, the conscious, and the self-conscious. Life is such a power which establishes a relationship between matter and mind. Life is not like mind. Life possesses all conscious force that helps in creating things.

Maharshi Aurobindo had his first experience with divinity when he was staying in Baroda. One day he was going in his horse carriage towards the city from the camp road. A possibility of accident arose. He willed the prevention of this accident and experienced the emergence of a 'being of light' from him, which mastered the situation and averted the accident. This according to him was his first experience with Divinity. Fifty years later, he commemorated this experience, in a sonnet written on 13-9-1939.
The Godhead

'I sat behind the dance of Danger's hooves
In the shouting street that seemed a futurists whim
And suddenly felt, exceeding nature's grooves,
In me, enveloping me the body of Him.
Above my head a mighty head was seen,
A face with the calm of immortality
And an omnipotent gaze that held the scene
In the vast circle of its sovereignty.
His hair was mingled with the sun and breeze;
The world was in His heart and He was I.
I housed-in me the everlasting peace,
The strength of One whose substance can't die.
The moment passed and all was as before
Only that deathless memory I bore. 3

Maharshi Aurobindo gives his own meaning about Divine Life. He defines it as, 'Divine life means 'a perfected life on earth.' - a life not of limited consciousness, a life not based on outward conditions like our normal life, but a life of inner completeness and perfection of being. It consists of a race of Supermen. Describing the nature of the Divine Life he says, 'To be and to be fully is Nature's aim in us.' Describing the characteristic of Divine Life 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.\textsuperscript{4}

Maharshi Aurobindo has clearly and cogently expressed about Divine Life in his 'The Life Divine.' The Philosophy presented in 'The Life Divine' may be described as a realistic Advaita Integral Realism. He conceives of the Supreme Reality as an Absolute which, when turned to manifestation, reveals itself as 'Sat-Chit-Ananda,' Existence-consciousness-Bliss. This reality manifests the Universe out of its own Being.

6.1.4 The Super Mind (Truth-Consciousness)

Maharshi Aurobindo cited that the spirit of Swami Vivekanand visited him for a particular purpose. He explained thus, "It was the spirit of Vivekanand who first gave me a clue in the direction of the Super Mind. This clue led me to see how the Truth Consciousness works in everything. He didn't say 'Super Mind.' 'Super Mind is my own word. He just said to me.' 'This is this, this is that' and so on. That was how he proceeded- by pointing and indicating. He visited me for fifteen days in Alipore Jail and until I impress upon my mind the working of the Higher consciousness- the Truth-consciousness in general-which leads towards the Super Mind. He would not leave until he had put it all into my head.

The realm of reality has been divided into two hemispheres, the higher and the lower. Sachidanand represents the higher sphere and Matter. Life, Psyche and Mind belong to the lower hemisphere. According to Maharshi Aurobindo Super mind belongs to the higher hemisphere and yet it is the end and the ideal of mind that which mind is going to be.
In the Mind of Light, Maharshi Aurobindo suggests that the mind has a power quite distinct from that of the Super Mind. He emphatically says that, "If Super Mind exists, if it descends, if it becomes the ruling principle, all that seems impossible to mind becomes not only possible but inevitable. Super Mind, to Maharshi Aurobindo, is always an existent plane of being, the nexus of the Spirit and Matter, holding in its truth and reality and making certain the whole meaning and aim of the universe. He propounds that Super Mind, mind, life and body, are the four instruments which the spirit uses for its manifestation in the working of nature.

No-doubt Super Mind is the key-word of Maharshi Aurobindo's philosophy. He holds that intuition must be corrected by mere perfect intuition and never by a logical reasoning. Great spiritual truths can be grasped by the Super Mind. He strongly believes that the Super Mind connects the two hemispheres of Being and Becoming, of the Absolute and the Relative, of knowledge and ignorance. S.P. Chaube is of the opinion that Maharshi Aurobindo finds an inseparable unity in all things. The Super Mind can resolve the conflict between oneness and diversity, between the individual and universal, between Being and Becoming. Super Mind is a state of self-awareness which one has to achieve self body, mind and soul. He finds a gulf between the ordinary mind and Super Mind. He suggests that this gulf should be bridged by Yoga. The aim of Yoga is not to escape nature, and to become free from births and deaths.

According to Maharshi Aurobindo the Super Mind is the creative aspect of Sachidananda. As Sachidananda is infinite power, infinite truth, infinite
existence and infinite bliss, it is not possible that all its creative powers get manifested simultaneously. Sachidananda has infinite potentiality. Without the Super Mind, the infinite potentialities of Sachidananda could not have manifested. The Super Mind is the guiding truth that has the union with Sachidananda. It has also the power to manifest and create the transcendental and infinite possibilities of Sachidanand. Maharshi Aurobindo says, this all-containing, all-originating, all-consummating Super Mind is the Divine Being not indeed in its absolute self-existence but in its action as the Lord and creator of its own worlds. This is the truth of that which we call God. Super Mind is called by Maharshi Aurobindo, the Conscious-Force, Knowledge-Will because it is the immanent Divine Consciousness itself, and has the Omnipotence to create and evolve the Universe. The Super Mind is also the Divine Law which governs all the activities of the Cosmos. It is the principle of creation, evolution, change, manifestation and transformation.

Maharshi Aurobindo propounds that the Super Mind or God is the real creative power of Sachidanand. The three aspects of Sachidananda, namely Existence, Consciousness-Force and Bliss are the transcendental aspects. The Super Mind is the creator, the redeemer, the Saviour and the manifestor of the transcendental Conscious-Force, Truth and Bliss.

6.1.5 His Idea About Reality : (Sachidananda)

According to Maharshi Aurobindo, the ultimate reality is a concrete one, which has a true expression in Sat, Chit and Ananda. Reality has two aspects, Non-being and Being, Silence and Word, the Static and the Dynamic; the former is the basis and the supporter of the latter. "There is one Truth,
one Reality, the Being and the many are his becoming. To him Reality is integral, the one that becomes manifest in the individual and the cosmos, the transcends and holds them. Thus the unknowable and formless is manifest through the universe and the individual, Bhrahman is the absolute. Bhrahman is Sachidananda, existence, consciousness and bliss; it manifests itself in the infinite names and forms and endlessly enjoys the delight of this variation.

In order to understand the nature of the reality, it is essential to consider the levels of Being as they have been conceived by Maharshi Aurobindo. He talks about eight principles. They are Existence, Consciousness-Force, Bliss, Supermind, Mind, Psyche, Life and Matter. The best way to represent reality is to describe it in terms of these eight principles. That is why Maharshi Aurobindo describes reality as Sachidananda. Sachidananda is nothing but a common, name for the three (triune) principle of Existence, Consciousness Force and Bliss. He says, "We start, then, with the conception of an omnipresent Reality of which neither the Non-being at the one end nor the Universe at the other are negations that annul. They are rather different status of the Reality obverse and reverse affirmations. The highest experience of this reality in the universe shows it to be not only a conscious Existence, but a supreme Intelligence and Force and a Self-existent Bliss."  

6.1.6 Integral Yoga

Maharshi Aurobindo's general philosophy is known as Integral Philosophy or Purna Yoga. The word 'Yoga' literally means 'Union' and therefore, the basic aim of all kinds of Yoga is the realization of the Divine- the realization of unity. The special feature of Maharshi Aurobindo's Yoga is that it can be brought to light. Yoga, according to him, is the realisation of divinity here-on
earth- in the bodily state itself; it does not lead to a supernatural existence. It changes the entire physical, vital and mental processes. As he says, "Our Yoga is a double movement of ascent and descent, one rises to higher and higher levels of consciousness, but at the same time one brings down their power not only into mind and life, but in the end even into the body. And the highest of these levels, the one at which it aims is Super Mind. Only when that can be brought down is a divine transformation possible in the earth consciousness".6

In the Yoga as prounded by Maharishi Aurobindo, 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 shelf while he carries on his worldly pursuits. The seeker must experience the 'Ananda', love and consciousness and energy of the 'Supreme'. The main aim of his Yoga is to do it in a conscious way. Ordinarily the process of consciousness moves in a very slow speed. It is Yoga which accelerates its process. "In his opinion Yoga implies not only the realisation of God, but an entire concentration and change of the inner and outer life till it is fit to manifest a divine consciousness and become part of a divine work. With regard to the nature of Yoga he says, "Yoga means union with the Divine, a union either transcendent or cosmic or individual or as in our Yoga, all three together.

"Yoga paves the way for dawn of divinity". In this statement the usefulness of Yoga is revealed. "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. His Integral Yoga is a unique synthesis of all the main Yogas and of their philosophies. At the same time it distinguishes itself from the 'Yogas in particular'. The main endeavour of 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 mode of some alien or illusory stuff and to rest permanently in that state of freedom on some lofty summit of spiritual attainment.

Maharshi Aurobindo claims that his Yoga is integral or synthetic, because firstly, it comprehends all forms of Yoga and secondly, it emphasises such aspects of Yoga-discipline that are missed by other forms of Yoga. There is for example Hata-Yoga, which recommends the various disciples of the body; Raja Yoga concentrates on mind, Jnana Yoga, Bhakti Yoga and Karma Yoga recommend the ways of knowledge, devotion and action respectively. Different religions of the world emphasis either one or the other of these ways. He feels that all these ways emphasise only different aspects of the whole process and neglect the other one's. He feels that what is needed is an all round and total development. 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.°

It is interesting to note that the Integral Yoga of Maharshi Aurobindo, considers the special methods of Rajayoga and Hatayoga as useful at times in certain stages of progress, but they are not indispensable. The methods of the integral yoga being transidental and spiritual are not dependent on either physical, or some fixed psychic or psycho-physical process. The Integral Yoga also takes note of Tantric discipline, which in its nature is a synthesis,
concerned with two poles of being whose essential unity is the secret of existence, Brahman and Shakti, Spirit and Nature. The Nature is the power of spirit, or spirit as power. Maharshi Aurobindo's Integral Yoga, in practice regards man as a spiritual being involved in mind, life and body; it aims at a liberation and perfection of his divine nature. The following diagram makes very clear the concept of Maharshi Aurobindo's Integral Yoga.

**Integral Yoga (Purna Yoga)**

![Diagram of Integral Yoga](image)

Maharshi Aurobindo recognised the inherent values of each of these tried to absorb in himself and reflect in his writings, the values of all these Yogas. Purna Yoga helps man to realise the supreme, the purushothama; writing about it in his 'Essays on the Gita', He concludes: 'In this way you will leave in the integral truth of your own being and you will possess the integral God-Union, the whole and flawless Yoga'.
In this way Maharshi Aurobindo tried to integrate the diverse patterns of life into a synthetic pattern. He firmly believed that PURNA YOGA (INTEGRAL YOGA) helps man to realise the supreme the Purushothama. For Maharshi Aurobindo all life is Yoga.

6.1.7 The Law of Karma

In the opinion of Basant kumar Lal, Maharshi Aurobindo's account of Rebirth and Karma is not merely an old wine in a new bottle, it contains strikingly original ideas, which although in certain respects similar to the traditional Indian nations about Karma and Rebirth, significantly differ from them in so far as they emphasise certain elements that carry the mark of Maharshi Aurobindo's original insight and freshness. An account of the problem of Rebirth would be incomplete without referring to the problem of Karma. He is aware of this, specially because he knows that the Indian tradition has tried to explain Re-birth and tendencies present in every birth strictly in terms of this law. In the Indian tradition this law has been conceived both as a metaphysical law and as a moral law. In his opinion of man's past and present Karmas determine his future birth and its happenings. As a moral law it lays down the maximum of 'as you sow, so you reap'.

Maharshi Aurobindo in a general way accepts the importance of Karma both in the metaphysical and the moral contexts. He admits that it is quite reasonable to accept both the metaphysical character and the moral aspect of this law. He says, Man's being, nature, circumstances of life are the result of his own inner and outer activities, not something fortuitous and inexplicable; he is what he has made himself; the past man was the father of the man that
will be. Each man reaps what he sows; from what he does he profits, for what he does he suffers. This is the saw and chain of Karma, of action, of the work of Nature Energy and it gives a meaning to the total force of our existence, nature character, action, which is absent from other theories of life”.

According to Maharshi Aurobindo, the Law of Karma is not based on reward, nor is it dependent on the environment and traditions. It seems that man is not bound to reap the consequences of his own actions only. In fact, he appears to be destined to experience and undergo the results of actions performed by others. This means that one influences others by his actions and one is compelled to undergo the consequences of others' actions. There is a continuity in births and rebirths. One may not believe in some laws of nature, but this is not a correct attitude. It does not mean that he is a fatalist. On the other hand he firmly believes that the nature of soul is not determined on the basis of actions. In fact the soul uses the Karmas as the basis of actions. He believes that the soul rises above as the individual develops on the basis of his actions and in this process the soul continues attaining freedom gradually. In the end when the Nirvan (Salvation) is obtained, the soul becomes free of births and re-births. Soul needs freedom from ignorance. So it seeks self-expression and experience in the body.

The originality of Maharshi Aurobindo’s views lies in recognising the limitation of this law. He feels that this law cannot be the sole and the absolute determinant of the working of the cosmos, unless the entire process is conceived as absolutely mechanical.
6.1.8 The Conception of the Soul

Maharshi Aurobindo is of the opinion that man possesses double soul. The first one is the psychic being or the Atman and the second one is the central being or the Jivatman. We have an outer soul and an inner soul. The outer soul is the psychic being and the inner soul is the Jivatman.

The Psychic-Being

The Psychic-Being is the representative of the Jivatman (Central Being). According to Maharshi Aurobindo the outer soul (desire soul), which is expressed in our emotions, sentiments, urges, pleasure and happiness. The outer soul (psychic Being) forms our egoistic existence. Behind the desire soul is our true soul or psychic being which is light, pure love, joy and the essence of our existence. The true psychic being is 'a pure power of light, love, joy and refined essence of being which is our true soul behind the outer form of psychic existence'. When the inner soul comes to the surface of our being we say that we have a soul but when it is thickly veiled and becomes absent in our apparent being, we say that we have no soul.

Maharshi Aurobindo says, "The psychic being is called in Sanskrit the Purusa in the heart of the Caitya Purusha". He again says "This veiled psychic entity is the flame of the Godhead always within us, inextinguishable by that dense unconsciousness of any spiritual self within which occurs our outward nature. It is a flame born out of the Divine and, luminous inhabitant of the ignorance, grows in it till it is able to turn it towards the knowledge. It is concealed witness and control, the hidden guide, the demon of Socrates, the inner light or voice of the mystic. It is that which endures and imperishable
in us from birth to birth untouched by death, decay or corruption in an indestructible spark of Divine.9

The psychic being is a flame of the Divine spirit, a centre of manifestation, individual but extending into universality and rising into transcendence. Maharshi Aurobindo says, The psychic being or Atman inhabits our mind, life and body. It participates secretly in the daily activities of man. It transmigrates from one life to another. As the psychic being is not manifest in us, it works only in an indirect manner. When fully manifested in us, it becomes the centre of all our activities. It transmutes our ignorance into knowledge. It exerts pressure for the development of soul or psychic personality in us. He states, "It is that which endures and is imperishable in us from birth, untouched by death, decay, or corruption, an indestructible spark of the Divine. The soul is a part of the Divine. The Upanishad describes it as a portion of the Divine of the size of the thumb of man: He says that the misfortune of the present humanity is that it cannot find its real soul. He says, "The malady of the world is that the individual cannot find his real soul, and the root-cause of this malady is again that he cannot meet in his embrace of things outward the real soul of the world in which he lives. To find our true self is the first step in the realisation of our Divine life.

The Central Being : (Jivatman)

According to Maharshi Aurobindo, the Jivatman is the particle of Sachidananda. It is the Centre of the Spirit in the cosmos. There are innumerable centres of spirit in the cosmos, as Jivatmans are countless in
number. The Jivatman is a spark of Divine, a portion of Parmatman and is
transcendent to individuality. The Jivatman does not participate in the affairs
of the world. It is undivided centre within an individual being. It is eternal,
immutable, everlasting, omniscient, omnipotent, bliss and perfect Reality. The
Jivatman is the secret witness, which lies behind the manifestation of individual
life. It is calm and untouched by the movements of nature. The Jivatman is
the spirit or Sachidananda itself. He speaks of the Jivatman thus: "It (one
Jivatman) is one, yet different (from other Jivatman)".

Maharshi Aurobindo states that the Jivatman is above the spiritual self.
It is called the spirit which is self-existent and above the manifested being.
It remains transcendent to the individual's birth and death and remains always
the same. It is one of the undivided centres of Sachidananda. He says, "An
elaborate description of the Jivatman would be the multiple Divine manifested
here as the individualised self or spirit of the created being; the Jivatman in
its essence stands above the personal evolution."

In the opinion of Maharshi Aurobindo the Jivatman is the universal
Spirit and is our inmost self. Our souls or psychic beings are not yet completely
merged or united with Jivatman. The Jivatman has oneness and unity with the
Divine. But the individual soul or the psychic being has not yet completely identified
with the Jivatman. It also presides over the psychic being, mind, life and body.

**Difference Between the Psychic Being and Jivatman**

Maharshi Aurobindo makes a clear cut differentiation between psychic
Being and Jivatman. According to him the Jivatman is the spark of Divinity,
a portion of Paramatman and is transcendent to the manifestation of the individuality. The psychic being is the flame of Divinity and a deputy of Jivatman. He differentiates the two thus: "The psychic being is the central being for the purposes of evaluation- it grows and develops; but there is a central being above of which the mind is not aware, which precedes unseen over the existence and of which the psychic being is the representative in the manifested nature. It is what is called the Jivataman.

Maharshi Aurobindi opines that the Jivataman is the being, and the psychic being is the force. The inner being in us is the Jivataman. But the Jivatman is not the principle of individuality in us. The psychic being is the principle of individuality and it refers to the dynamic self in us. Whereas the Jivatman is a particle of Sachidananda and transcends the individuality of the soul and the space, time, universe, the psychic being is the dynamic part of the Jivatman. Jivataman is the spark and the psychic being its flame. The former is transcendent and pure being and the latter is immanent, individualistic and evolving. He some times speaks of the psychic being as the delegate of the Jivatman. The psychic being is the representative of the transcendental Jivatman. We may call the transcendent portion of the psychic being the Jivatman and the immanent and involved, the psychic being itself. The jivatman is the central being above nature. It is calm, motionless, uninvolved in Nature and untouched by cosmic changes and evolution. It is universal free, pure wide and silent. The psychic being is the individual soul which supports mind, life and body of the individual.

Maharshi Aurobindo says, the psychic transformation is essential for spiritual progress but it will be wrong to think that it alone can only be opened
to us all the gates of the spirit. These gates can only be opened to us when the Super Mind descends in us and transforms the entire psychic and Spiritual being. Yet, although the psychic transformation of our existence it is not all that is needed for the largest spiritual change.

**Critical Comments**

As Maharshi Aurobindo was an idealist his Philosophy of life was also based upon Vedantic Philosophy of Upanishads. He has expressed his philosophy in his 'Life Divine.' His philosophy of life is also known as 'Integral Philosophy' which is named as Purna Yoga. His philosophy of life is based on his experiences in life. So it is called 'experienced integration.' This experienced integration is nothing but the synthesis of his idealism, realism, pragmatism and spiritualism.

**6.2 RABINDRANATH TAGORE'S PHILOSOPHY OF LIFE**

**6.2.1 Introduction**

Rabindranath Tagore has been a great philosopher. So he has expressed on many occasions his own views about philosophy of life. According to Sarvepalli Radhakrishnan, "Tagore's literary piece entitled 'SADHANA' is charged with the practical problem of life. In fact, Tagore's literary works are inspired by his philosophical experiences. It was a special characteristic of Rabindranath Tagore that he realized any truth on the basis of his own personal experiences. His philosophy of life is based on his intuitions. Logic and reason are inferior to experience. He himself states that his philosophy springs from his experience. He says "The thought of God has not grown in
mind through any process of philosophical reasoning. On the contrary it has followed the current of my temperament from early days until it suddenly flashed into my consciousness with a direct vision. According to Naravane, V. S. philosophical outlook of Rabindranath Tagore was guided by the principle of harmony. Therefore, he has been called the supreme reconciler, harmonizer and peace maker in the domain of modern thought. He desired to reconcile contradictions.

It was a special characteristic of Rabindranath Tagore that he realised any truth on the basis of his own personal experiences. In his Atmaparichaya at page number 104, Rabindranath Tagore has expressed about his own philosophical experiences as. "My eyes have seen much, but they are not weary. My ears have heard much, but they thirst for more." These words, uttered when he was almost seventy reveal one of the most striking features of Rabindranath Tagore's rich, many sided personality, his insatiable longing for fresh experience. Years later he had written in a letter, "I was not born in an ageing world," and in a poem; "I am restless, I thirst for the distant the far away." His sense of wonder never deserted him. He never stopped growing. The universe remained for him perennially interesting. He tasted every stimulus with undiminished joy.

Another point to be noted about Rabindranath Tagore is that he has tried to effect a harmony among many extremes. He has shown the inter-relationship between God, man and nature. He has full faith in pleasures of life, but he has shown his vehement opposition to hedonism. In social life he had indicated as to how a harmony may be affected between individualism and universalism. In human life he stands for both freedom and egoistic idealism.
From the above discussion we can conclude that Rabindranath Tagore did not have a specific philosophy. He was not a meta physician. But essentially, he had a vision which is another name of Darshan or Philosophy. He had a philosophy of his own. We can build up his philosophy of life out of the points mentioned below -

6.2.2 Rabindranath Tagore a Vedantist

A close study of Rabindranath Tagore's philosophy reveals the fact that he is out and out a Vedantist. The greatest influence that Rabindranath Tagore's thought bears upon itself is of ancient Indian thought of the Upanishads and the Vedanta. His early education and the ways of his upbringing implanted in his mind the ancient Indian ideals. As he belonged to a family of Brahmo Samajists and was thus a true Vedantist. This developed in him a faith in humanity and the brotherhood of man and fatherhood of God. He had studied deeply Indian philosophy and lived by it. In this way he was greatly inspired by Indian philosophy, classes and epics particularly Vedas and Upanishads. Hence we can conclude that he was essentially an Indian in spirit.

He was extremely well-versed in the ancient Indian mythologies, Vedas and Upansihads. He believed in the philosophy of Vedas. He believed, as in the Vedas, that the supreme being, the Brahma or God is all powerful and pervades everything in this universe. He propounded, that the entire universe is the creation of Brahma or God. He furthered the relationship between man and man and the spiritual bondage between man and God.
According to Rabindranath Tagore the various manifestations of nature represent Brahma and Brahma pervades through all these forms. He finds unity between man and man. The relationship between God and man must be like the relationship between "love and joy." He believes both the personal and impersonal aspects of God. Therefore he says, "it will not do to reject the impersonal aspect of truth all together." He believes in the concept that 'Aham Brahmasmi' or I am the Brahma. When an individual realizes that he is Brahma, true salvation takes place.

Rabindranath Tagore says "Like all truths realised through life, the truths of Upanishads are concrete." Many tendencies of thought have been reconciled in them, because life itself is a reconciler. There is a close affinity between the philosophy of Rabindranath Tagore and the Upanishads, because he was much influenced by Upanishad's ideas. In the early writings of Rabindranath Tagore there is no Upanishadic influence. But in the later writings it is discerned and felt and some times he followed the very style of Upanishadic expression in language. Nevertheless he transcended the Upanishadic ideas and created his own.

6.2.3 Rabindranath Tagore a Theist

Rabindranath Tagore is essentially a theistic philosopher, but does not discard the absolutistic view. So Sarvepalli Radhakrishnan and Dr. S.N. Das Gupta call him an absolutistic thinker, where as Dr. D.M. Datta takes him to be a theist. Dr. Datta observes, "Rabindranath Tagore was temperamentally opposed to Puritanism, asceticism and impersonal absolutism. He rather chose to emphasise like the Vaisnava those aspects of the Upanisads which
taught that the finites were created by the infinite out of its own endless joy of love, and they are, therefore, not illusory but real."

Rabindranath Tagore stands as a matter of fact, for synthesis of personal or impersonal aspects of God. He assimilates both theism and absolutism in his exalted philosophy. Though Rabindranath Tagore synthesises theism and absolutism, he is most concerned with God and takes the Absolute as his secondary aspect. The theism of Vaisnavism, Christianity and Brahmosamaj has deeply influenced Tagore's philosophy. Though he adheres to the theistic conception, he also accepts the impersonal aspect of God. But absolute, the impersonal God is not transitory and empirical, it is a positive, concrete and universal Reality. P.T. Raju observes:

"Rabindranath Tagore is much influenced by Vaisnavism and he is a vaisnava in his own way. He calls His Supreme Person Advaitam and his philosophy is a sort of Vaisnava Advaita or an Advaita in which bhakti or love plays the chief role. He does not seem to have any logical objection to the impersonal Absolute of Shankara."

6.2.4 His Conception of God

"Rabindranath Tagore has the anthropomorphic conception of God. God has human sentiments and love. He responds to the affections of men. Rabindranath Tagore has given to us the most subjective and the anthropomorphic conception of God. But as a thinker, he should have no subjective bias. If man perceives God in his own form, an ape may take him to be an ape. A philosopher who is not free from subjectivism and
anthropomorphism fails to give us an adequate, transcendental, non-empirical and realistic account of the nature of the infinite." 11

Rabindranath Tagore opines, "God has personality which means that the Infinite is not an indeterminate. Absolute, but has self-consciousness and will. He is not pure indeterminate being or consciousness. He has self-determination and self consciousness. He creates, evolves, manifests and takes part in the activities of the world. God is the creator of finite selves and nature. All aspects of God do not get manifested. He transcends his manifested nature. It is hardly conceivable that God, who is omniscient, omnipotent and bliss is endowed with human sentiments and the same as the self-consciousness of God. God's personality has a different sense altogether. God has a different form of knowledge for different from men. The qualities of God transcend human occupations.

Throughout Gitanjali we find that God has been conceived as a human being. Though Rabindranath Tagore gives us an anthropomorphic conception of God there is nothing wrong in his view. Anthropomorphic is natural to man so long as man is man. We cannot conceive of God except as a Divine Person. For Rabindranath Tagore, "God is a friend." He says "Drunk with the joy of singing, I forget myself and call thee friend who art my lord." 12 The very theme of the Religion of Man is the humanisation of man. He writes:

"I felt that I had found my religion at last, the religion of man, in which the infinite became defined in humanity and came close to me so as to need my love and co-operation. This idea of mine found at a later date its expression in my poems, "JIVAN DEVATA, the lord of my life."
6.2.5 His Conception of Self

Rabindranath Tagore has humanised the conception of self. He gives us a static conception of self. His approach is subjective. He conceives of self as a human self and not a divine one. The theism of Rabindranath Tagore presupposes the reality and freedom of the self. The self in us is divine. It is a part of God. According to him, the self is a part of God. God is the harmony of selves which are organically related to him. "The selves are the particles of the divine, and they are, therefore, dependent on him. They are also independent as they are unique centres and are real. The selves are bound with God and yet they are distinct entities. They, as unique centres, are as much necessary for the finite individual as for the God himself."

In the Opinion of Rabindranath Tagore all selves have distinct reality, and are united in harmony with God. Just as in a musical instrument all strings have distinct reality, the selves are distinct, independent and free within the being of God. He says, "My selves and other selves like mine are the various streams of the universal supreme self which can be recorded as a lute, that is why the human self has purpose and greatness." The selves have co-operation, love, union and play with God. The selves though different from God, remain united with him. The selves are different from God, for they are finite and imperfect realities. But they are also identified with God. In existence, both are one, but in expression the selves are limited, finite and imperfect beings. He conceives that there is an intimate relation between God and selves. The self seeks God, but God also longs for communion with it. The selves are bound to God and with another.
6.2.6 Rabindranath Tagore a Mystic Philosopher

Rabindranath Tagore described as a mystic philosopher. That is probably because he does not formulate his beliefs on the strength of logical speculation. On the other hand, he comes to have them through his poetic insight, which is more or less, the insight of a seer. Upanishads are full of mysticism. It is mysticism which is the core of the Upanishads. It is said that Upanishads radiant with mysticism. Mysticism is poignant with the ray of hope. "It is significant to note that inspite of dark forbidding about the world and its future there is a silver lining which fills one with hope and cheer regarding the civilization of tomorrow. This silver lining is in the form of a new shift occurring in the religious and philosophical thought of the world is seeking a new mystical base from where to act and to inspire the coming generation of man."

Some philosophers opine that in the crisis of faith the ideas of Rabindranath Tagore act as the saviour. He never succumbed to pessimism. His life was full of vitality and vivacity. He, therefore, said, "The races of man have poetry in their heart and it is necessary for them to give, as far as possible, a perfect expression to their sentiments." For a while he might be in the grip of pessimism. This mind was terribly perturbed by the turmoil of war and human devastation, but he was never over whelmed with desolation and sorrow. He reposed confidence in humanity and be repeatedly declared that humanity would never be defeated. This faith follows from his philosophical idea that "The idea of the humanity of our God, or the divinity of man the eternal, is the main subject of this book."

Rabindranath Tagore's mysticism may be compared to the mysticism of Froebel. His mystical element is healthier than that of Froebel who limited
it only to the childhood. He brought his mysticism to the level of realities of life and included in it all the stages of education. It is in this respect that he was a head of Pestalozzi and Froebel who had concentrated on a particular level of experience, that is, elementary and pre-elementary stages of educative experiences.

6.2.7 Rabindranath Tagore's Religious Views

Rabindranath Tagore was a Brahmo-Samaji. Later on he developed a religion which combined some elements of Brahmo samaj with some elements of orthodox Hinduism. Finally, he came to believe in, what he called, 'The Religion of Man.' He himself declared, "My religion is a poet's religion; all that I feel about it is from vision and not from knowledge. I frankly say that I cannot satisfactorily answer your questions about evil, or about what happens after death. And yet I am sure that there are some moments when my soul has touched the infinite and has become intensely conscious of it through the illumination of joy. It has been said in our Upanishads that our mind and our words come away baffled from the Supreme Truth, but he who knows that, through the immediate joy of his own soul, is saved from all doubts and fears." He is of the firm opinion that religion is not an escape it is life and existence.

Rabindranath Tagore's view of religion is quite different from the usual path of religion. The Upanishads can by no means be described as religious in character- if with religion we associate dogmas and creeds, priest-craft and authority, rewards and punishment, One has only to turn to the Mundaka Upanishad to realise this in ample measure for, here even the knowledge of the Vedas has been declared as mere lower knowledge. While dissociating
itself from all narrow and sectarian expression of religion, the Upanishadic teaching has laid clear and unmistakable emphasis on the spiritual perspective of life. All these magnificent ideas of Rabindranath Tagore move more and more to the core of the teaching of Upanishads.

Rabindranath Tagore’s idea about universal religion is really stupendous. He harboured earnestly the concept of universal religion. In the words of Keshab Chandra Sen it can be said, "One religion shall be acknowledged by all men. Yet each nation shall have its own peculiar and free mode of action...... So shall the various races and tribes and nations of the world, with their own peculiar voice and music, sing, his glory, but all their different voices and modes of chanting shall mingle in one sweet and swelling chorus- one universal anthem."

Whatever be the influences or the determinants that shaped Rabindranath Tagore's views on religion, the fact remains that he explicitly believes that religion cannot be confined to any one group or sect or tribe or nation. Man picks up that particular form of religion that suits him but in the final analysis religion transcends all such particular forms. According to him ordinary religions, are just aimless wanderings. The aim of true religion is the realisation of one's kinship with everything. It is a sort of home sickness. Like a flock of homesick cranes flying night and day back to their mountain nests, the religious man is also on his sacred voyage to his eternal home. In the Gitanjali the poet bursts out in a religious fervour. "No more sailing from harbour to harbour with this my weather-beaten boat...... now I am eager to die into the deathless.
Rabindranath Tagore sincerely believes that religious organizations have almost debauched religion. They take away from religion their life spirit and instead, emphasise only the super facilities of religions. True religion preaches freedom whereas religious organizations make religions a slave of their own institutions. According to him the institutional religions are dogmatic and false. The true religion must have the qualities of spontaneity and naturality in it. There cannot be any compulsion about it, there are no fixed limits set around it. It is free and spontaneous in every individual.

"The realisation of oneness of the individual soul with the supreme soul is the aim of Rabindranath Tagore's religion. This realisation has to be a realization in love and joy. In his opinion a religious life means a life of 'self-denial for self-realisation.' He is never tired of using the analogy of the oil and the lamp. So long as the lamp keeps its oil confined in the store, there is no light. The lamp sacrifices the store of its oil and there-by is able to realise its function. In fact, in that sacrifice lays the justification and the reality of the lamp. Like wise religion demands a sacrifice of the narrow aspects of the individual self in order to gain its true aspect-its Divinity."

In Rabindranath Tagore's thought it is difficult to distinguish between religion and philosophy because they have the same end to realise. 'Philosophy is the vision of the real and the aim of the religion is to realise 'man's unity with the Divine.' Both mean one and the same thing. That is perhaps the reason why he calls his religion the Religion of Man. It can very well be described as universal religion also because it throws its gate open to every individual.
6.2.8 The Doctrine of Maya

Rabindranath Tagore has introduced the concept of Maya also in his philosophy of God and the world. He defines Maya as the separateness of our self, as an illusion which has no intrinsic reality of its own. Although the concept has been taken from the Vedanta, it has been conceived in the light of his conception of the nature of creation. 'Maya' according to him, is ignorance on a universal scale, it is the principle of the cosmic error. 'It is the mist and not the sun.' Truth stands for unity, Maya stands for separateness.

Rabindranath Tagore explains the nature of Maya with the help of an analogy. A savage gets some bank notes from somewhere. He does not know their value, and so they are completely useless for him. One who knows, one who considers the bank notes in relation to the bank, that is, considers them not in their separateness, perceives a value in them. Likewise, if the creation is viewed as the creation of the creator, there would appear a value in creation. But, if the-forms, of the universe are viewed independently and apart from Him whose forms they are, then we would get a false picture of the universe, and then the universe will not appear to have any significant value for us. This is Maya- the tendency to see from the wrong point of view.

Rabindranath Tagore says that life is dualistic which has an appearance as well as truth or satyam, the appearance is death or Maya, the inseparable companion to life. Maya does not exist by itself, does not limit God's infinitude from outside. With his own will God imposes limits to itself, just as the chess player restricts his will with regard to the movement of the chessmen. "The
player willingly enters into definite relations with each particular piece and realises the joy of his power by these very restrictions." It is not that he cannot move the chess-man just as he pleases, but if he does so then there can be no play. Likewise, if God assumes his omnipotence and starts doing everything in an arbitrary or whimsical manner, then there would be no play, no game of joy. He, therefore, must willingly set limits to his will and power. This self-imposed limitation of God is Maya. "It is like a father setting upon his son whose allowance within the limits of which he is free to do what he likes."

This shows that the principle of Maya is not altogether an illusory principle or a delusion. Rabindranath Tagore gives to this principle a reality of its own. It is, in a sense, a power of God. Only this has to be remembered that its reality is like the reality of error. It has a reality but it has to be superseded. "Error by its nature, cannot be stationary, it cannot remain with truth, like a tramp it must quit its lodging as soon as it fails to pay its score to the full.

Rabindranath Tagore compares Maya to the mist. He states, "The mystery is like the darkness of night, it is great. Delusions of knowledge is like the fog of the morning." The darkness of the fog cannot be as profound as the darkness of the night. That is why Maya is called the mist and not the sun. The Sun here, is the Sun of the ultimate knowledge which can remove the darkness of the night of ignorance by piercing through the mysteries of creation.

Critical Comments

As Rabindranath Tagore was a true Vedantist, his philosophy of life found its basis in the Upanishads and the Vedanta. Hence we can conclude
that his philosophy of life was essentially an Indian in spirit. At the same time his philosophy of life has its root in his own experiences of life. As he was an Indian in spirit he developed in him a faith in harmony and the brotherhood of man and fatherhood of God. Being a theist he believed that God is one. Man and nature are his creations. He has shown the inter-relationship between God, man and nature. In the opinion of Rabindranath Tagore 'Self' is an independent reality. So one's self is free to have its own experience. His ideas of cosmology and metaphysics prove that he had developed spirituality and experienced philosophy.

6.3 SARVEPALLI RADHAKRISHNAN'S PHILOSOPHY OF LIFE

6.3.1 Introduction

Sarvepalli Radhakrishnan has occupied a prominent place in the realm of philosophy throughout the whole world. His life itself began with psychic experiences. His experiences were connected with his political, poetic and philosophical life. In other words, his life was a "saga of psychic experiences." So he bases his philosophy on religious experiences. His views of life form the basis of his educational thinking. His philosophy does not offer him the seclusion of an ivory tower but offers him the opportunity to comprehend life and to have the vision of the realities of living. It should be noted that his philosophy of life is not removed from the truth of existence. In his opinion the function of philosophy is to order life and guide action. It has the quality of ennobling life and broadening the out-look. Philosophy gives an insight into the meaning of life.
"Sarvepalli Radhakrishnan's work as a philosopher, interpreter of Hinduism and exponent of a universal community may be traced in "the challenge of Christian critics" which forced him to make a thorough study of Hinduism and find what was still alive and what has faded away in it. He began this study in the first decades of the twentieth century when philosophy in India was exclusively British mainly, Neo-Hegelian. Most of his philosophical writings are an attempt to establish idealism and Hinduism as a solution to the conflicts of philosophical and religious ideals. His one of the most popular writings, 'My search for Truth', presents the basic attitude and detailed outline of Sarvepalli Rahdakrishnan's proposed solution to the conflict of several philosophical and religious values. Over all his philosophical writings are the most intelligible introduction to Indian philosophy especially to the Upanishads, the Brahma-Sutra and Shankara, the key elements in Vedanta.

Sarvepalli Radhakrishnan's philosophy of life does not aim at merely a constructive synthesis, but a creative assimilation of mystic perceptions and experience. He had a deep study of the classical literature of Hinduism at the start of his professional carrier as a teacher in philosophy. The study of Upanishads, Bhagawadgita, Commentaries of Brahma-sutra by Shankara, Ramanuja, Madhva, Nimbarka and others broadened his outlook.

Though Sarvepalli Radhakrishnan has widely read all the ancient, medieval and contemporary philosophical systems, the real sources and materials of his philosophy are based on his own personal spiritual experiences. His system is not a logical construction of the same-data, nor again is it one logically constructed from the ascertained premises, but one based on the
deep intuitive encounter of self with the Divine, in high mode of inspiration. According to P.A. Schilpp Sarvepalli Radhakrishnan's philosophy is not based on speculation and theology. The speculative philosophy proceeds from general principles and arrives at the conclusion that God is a possibility.

Sarvepalli Radhakrishnan's metaphysical beliefs for Brahman and the level of reality which includes, presuppose that great religious personalities have overcome Maya or the appearance of reality and have attained spiritual perfection, in which all is Brahman. He believed that intuition presupposes the reality of the Absolute or Brahman and that institution is the best source to know the reality and other objects of knowledge. He accepted that all physical objects in this world are composed of five elements namely Aka-sa; Vayu; Tejas, Water and Earth. He believed in the existence of God and immortality and presented his own interpretations about the nature of the world, soul, body, man, God and Reality. He has accepted religion as a way of life and criticised the religious dogmas of Hindu Religion. Regarding the ideals of Truth, Goodness and Beauty, he says that these are the expressions of spirit in us. There objects are ontological, the very substance of being.

Sarvepalli Radhakrishnan's philosophy of life gives an insight into the meaning of life. His philosophy is idealism. This means that life has a purpose, and ideals and values are the dynamic forces that give direction to life and help it to achieve its goal. There are certain values. The purpose of our life is to strive incessantly for the realization of our ideal. We must never think that an ideal is out of our reach. He contends that the ideal is always higher than the general principles and moral rules; He warns man that the real life
is much higher than the rules of normal life. In fact the real life is full of innumerable difficult problems. Therefore, one must not get bogged down into already laid down traditions and principles of behaviours. One must always remember that an ideal is always higher, more beautiful and more perfect than anything else.

According to Sarvepalli Radhakrishnan man by developing the latent qualities of beauty, truth and love can attain the position of God. God besides being the fountain-head of spiritual virtues, is also perfect. The real progress of man lies in utilization of his ability for the common good. He should build his destiny on the basis of morality, knowledge and art. Man is himself responsible for making his life good or bad. He says that the theory of rebirth has been accepted since ages not only in India, but also in several other countries of the world. He holds that it is rational to accept the theory of rebirth as the course of nature, though it is not the same in man and other creatures of lower class. He also believes that man possesses not only the self consciousness but with him begins a higher consciousness. It is this consciousness at the highest stage of development that makes men a Rishi (seer) or Sadhu (Saint).

Sarvepalli Radhakrishnan is of the opinion that the universe is a mixture of the reality and unreality (Maya). It contains both beings and non-beings. Life in this world is worth living only when it is guided according to spiritual values. Life wedded to material ends becomes unworthy of living. He is free to pursue the reality or unreality. Life is universal and it is bound to be present in the universe the life whether of man, or of an insect or plant is governed
by birth and death, consciousness, sleep and activity. He is of the firm opinion that life is not like mind. Life possesses all conscious force that helps in creating things.

6.3.2 Features of his Philosophy of Life

Sarvepalli Radhakrishnan's philosophy of life has emerged out of his own life, experiences, thought and education. His unique features of his general philosophy of life may be summed up as: a) The law of Karma, b) Doctrine of Rebirth, c) Conception of God, d) Evolution of form and consciousness. These four main aspects revolve round his general philosophy of life.

The following diagram explains these four aspects -

![Diagram showing the four aspects of Sarvepalli Radhakrishnan's Philosophy of Life]

a) The Law of Karma

The law of Karma is an important postulate in Indian philosophy. It is commonly believed in India that the world presents an abode for the cycle of births and deaths. Each individual has several past lives, his present life standing in organic relation to them. In other words, the present life has been
determined by the past ones. This is known as the Law of Karma. As Sarvepalli Radhakrishnan developed his theory of Maya, so also he developed his theory of Karma. He interprets the doctrine of Karma so as to reconcile it with his view of history as creative evolution. He believes in the doctrine of Karma.

The word, Karma, literally means action or deed. An action brings effect on the organism itself as well as on the environment. It affects on the organisms which are retained as Samskaras or tendencies of thought, which form the character of the self. It is the belief of the Indians that the individuals present character has been formed by the past Karmas. Sarvepalli Radhakrishnan says, "Human life is an organic whole where each successive phase grows out of what has gone before. We are what we are on account of our affinity with the past". The growth of the character of an individual self depends on the law of Karma. Our Karma thus connects us with the past in so far as we are formed in thought, emotion and will. An individual has a history and a future, he has an indefinite past and is continuous with the time. "His History stretching back to an indefinite period of time binds him with the physical and vital conditions of the world".

While it is true that Karma connects man with the past, it is also true that human life is an organic whole where each successive phase grows out of what has gone before. It must also be remembered that the two pervasive features of all nature, connection with the past and creation of the future are present in the human level. With regard to Karma Sarvepalli Radhakrishnan says, we are determined in our actions by our past habits, character, mode of thinking, sentiments and inherited tendencies but we are also free to play
our parts by making the best of what we have in possession. Speaking analogically he says, "Life is like a game of bridge. The cards in the game are given to us. We do not select them. They are traced to past Karma but we are free to make any call as we think fit and lead any suit".\textsuperscript{18}

Apparently, this law of Karma seems to lead to determination. If the present is nothing but the out-come of past lives, it means that everything is determined in advance and that the human endeavour to improve the present status is vain and futile. There are two prevailing misconceptions with regard to the law of Karma. At first, the theory of Karma is not one based on reward and punishment. The reward of virtue is not pleasure nor does sin necessarily result in pain. The good Karmas do not result necessarily in material well-being nor evil one in torture. Sarvepalli Radhakrishnan removes this common misconception, "The law of Karma is not to be confused with either a hedonistic or a judicial theory of rewards and punishments. The reward of virtue is not a life of pleasure nor is the punishment for sin and pain. Pleasure and pain may govern the animal nature of man but not his human. Love which is a joy in itself suffers ; hatred too often means a perverse kind of satisfaction. Good and evil are not to be confused with material well-being and psychical suffering".\textsuperscript{16}

Secondly, it is also wrong to think that moral and virtuous Karmas lead to success and evil to failure. Misfortune is not due so much to "sin" as to errors or faulty steps or methods which lead us to failure or destruction. The misfortune depends on stupidity, disorder, weaknesses, vacillation, self-seeking and insane ambitions. These are the causes of misery owing to one's personal
defects or flaw in character. Misfortune often visits those who do not deserve it. The world is one compact body in which we are members, and sometimes, one suffers for others. Therefore, the misconception that pleasure and success depend on virtuous and moral actions and that evil and hatred result in suffering or material loss should be removed from us.

Sarvepalli Radhakrishnan says that there are two aspects of Karma— a retrospective aspect that has a connection with the past and a progressive aspect that has its influence on the future. Man is determined by the past Karma, but is free to create prospective Karma. He sums up this idea in a very profound manner when he says that choice is the assertion of freedom over necessity by which it converts necessity to its own use and thus frees itself from it.

According to Sarvepalli Radhakrishnan, Karma refers to the fact that an individual is responsible for his own destiny and ultimately for the destiny of all men. His ideal is for the individual to identify his own Karma with the Karma of all mankind. In accordance with the theory of Ataman, the individual is not saved or liberated until he overcomes the distinction between his own salvation and the salvation of all men. According to him, "the soul is bound so long as it has a sense of mineness". These liberated souls are the agents of corporate salvation. God comes to self-expression through the regenerated individuals. Till the end of the cosmic process is achieved the individuals retain their distinction though they possess universality of spirit.
b) The Doctrine of Rebirth

The doctrine of plurality of selves along with the consciousness of the fact of death leads Sarvepalli Radhakrishnan to develop a doctrine of rebirth also. If souls have to retain their individuality till the end of the cosmic process, they must continue to exist in some form or the other even after death. Rebirth therefore means survival. No doubt rebirths are essential for the realisation of the distant goal i.e. salvation. It cannot be realised in a single life. A continuous pursuit from birth to birth can alone make self-realisation possible. As the span of life is short and realisation of union with God is far off goal, pursuit in the series of rebirths is essential. He conceives that rebirths are essential for the realisation of the different possibilities existing in us. For him, rebirth is a fact, and he tries to prove it on rational grounds.

Sarvepalli Radhakrishnan is aware that it is difficult to understand the mechanism of rebirth fully, but an awareness of the unfulfilled urges and tendencies in the purposive set-up of the universe compels us to think about some possible forms of life after death just only to provide yet another opportunity for the realisation of the unrealised urges. We cannot, in one life, exhaust all the potentialities of life. As there is no evidence of any body having any memory of the past life so that forms the most general ground for the rejection of a belief in rebirth. But he says that lack of memory about the past life is not an adequate ground for rejecting the belief in rebirth.

Sarvepalli Radhakrishnan does not take rebirth as a matter of faith but gives positive evidences for it. Those are- 1) Everything in the universe emerge out of its own past historical growth, and future develops into another thing
in future. Selves had their past existence and will have also future ones. 2) If rebirth is denied we cannot explain hierarchy in living beings. Selves incarnated in men, beats, birds and insects, have different organisations, functions and nature. If the selves are created with the physical body, the initial difference between selves inhabiting the hierarchical grades of living beings cannot be explained. 3) Some souls are born with high degree of proficiency or excellence. This inborn perfection can only be explained by the perfection acquired in the previous life. In life there are some events and facts which reveal that the souls had previous existence and have also future embodied life. 4) The soul has to actualise its different potentialities to the utmost perfection. Till the supreme perfection is realised, the selves will continuously evolve from imperfection to perfection and from discord to union with the Divine.

Sarvepalli Radhakrishnan believes that rebirth is a movement. Birth is a becoming of the supreme in the cosmic being. The becoming is not inconsistent with Being. It becomes a means and not an obstacle to the enjoyment of life eternal. To be released from the chain of birth and death, is not to flee from the world of becoming. Bondage does not consist in the assumption of birth or individuality. He further argues that if the Law of Karma is a fact, rebirth is a certainty. Though the question of life after death has been a subject of controversy, the concept of rebirth was accepted in remote antiquity both in the East as well as in the West. Among the Greeks it was supported by Orphic religion by Pythagoras, Plato, Empedocles and later by Plotinus and the Neo-Platonists. Among the Hebrews it was adopted in the Kabbala, and among the Mohammedan, in the writings of the Sufis. For us in India it is almost an unquestionable theory.
Sarvepalli Radhakrishnan criticises the crude materialistic theory which denies future life. The denial of future life is inconsistent with the emergent view of the self. If the self is not produced by the body it need not end when the body is destroyed. He conceives the self after death does not pass on to new physical body in a nascent condition. "It is invested in a finer vehicle, the subtle body, the (suksma sarira) when it leaves the gross one". He pines that the self with the subtle body assumes a new appropriate physical body. There the character and integrity of the self continues from one existence to another. He observes, "The Upanishad says that when the self leaves the body its 'knowledge, work and experiences (Purvaprajna) accompany it'.... "All our experiences consolidate themselves in giving a twist to ourselves, a bias to our mind and it is this we carry across". He opines that rebirth is not a meaningless recurrence of life but it has a purpose and meaning. The self evolves ceaselessly from birth to birth. 'It has the two features of continuity with the past (Karma) and creative advance into the future (freedom). It is as incomplete as any other organism and so perpetually moves on.'

Now in summing up this discussion about rebirth we may outline the philosophy behind it in the following manner:

The self aims at the fulfillment of the function or development of individuality. It can grow indefinitely of individuality. It can grow indefinitely in depth, richness and comprehensiveness. We cannot in one life, exercise all powers we possess or exhaust all the values we strain after. The capacity of the self for endless improvement and the pervasive facts of continuance point to a future where the self's "withheld completions" obtain a chance. Sarvepalli Radhakrishnan's main attempt is to present a philosophy of the spirit in which
the individual has the security of his status and which is quite in keeping with the general attitude of the Contemporary Indian Philosopher who anxiously steer clear of the illusionistic interpretation of Vedantic thought.

c) His conception of God

Sarvepalli Radhakrishnan, from the very beginning, believed in the existence of God. He sees God in so many different forms. He writes, "To say that God created the world is an understatement. He is creating now and for all time. History is in this sense the epic of Divine will, a revelation of God. The Divine works and shines through the earthly medium." According to him God is a finite power of the Absolute. He is not an eternal reality for He exists only so long as the universe is not dissolved in the latter. From the ultimate point of view, God is a contingent being, but from the cosmic point of view, he is creator and redeemer.

With regard to the ideas of God of Sarvepalli Radhakrishnan Robert A. MacDermott writes, God is the maker or the creator. God as a person is deeply concerned in the affairs of this world. He is the friend, judge and the redeemer of mankind. God is the absolute spirit, timeless and unchanging from the cosmic or human end. He is the way in which the Absolute not only appears to and is known by us, but also the way in which it works in the cosmic process,... God is not a figment of our minds. God is a real symbol of the Absolute but, as Leibniz says, a phenomenon well founded in the reality when there is a complete identity between God and the world, that is when God's purpose is fulfilled when all individual spirits are perfected, "God himself will relapse into the Absolute."
According to Sarvepalli Radhakrishnan God is not eternal reality though he is not within time. He is the creator of time, space and cosmos. Therefore he is beyond time. But he is not timeless because His being is absorbed in the Absolute. God works in an environment. He helps the ignorant and limited selves in spiritualising and uplifting him. "If God has no environment on which He acts, He cannot be personal. If God is personal, He cannot be the Absolute which has nothing which is not included in it in every possible sense of the word". He says God depends on creation even as creation depends on God. God as the cause of the world, lies out-side it. He is prior to the world. The spirit of God moves over the waters, the formless matter, the totality of possible existence. God creates the universe of raw matter. He is completely manifested in the cosmos. The creator and the created coincide at the end. According to him the cosmic effort, evolution and progress are neither unreal nor mere illusions but are actual and operative. God brings perfection to the world. With cosmic development, God also changes. The succession or states of God are real. The destiny of cosmos is to realise oneness with God. He is continuously engaged in saving the universe from destruction, God satisfies the religious sentiment of man. He is the redeemer and the saviour. As a saviour his activity never ceases. "God has wisdom, love and goodness in a concrete sense which satisfies the religious demand. He is the primordial mind, the loving redeemer and the holy judge of the universe".

Sarvepalli Radhakrishnan is of the opinion that man is related with God so long as he is bound with the world. He craves for being redeemed and saved. A life on earth is always subject to imperfection, suffering and bondage. He wants freedom from cosmos and dependence on God. Man wants to be free, peaceful, transcendent and eternal. He craves for freedom,
transcendence and identification with the ultimate truth of things. He says, "While the character of God as personal love meets certain religious needs, there are others which are not fulfilled by it. In the highest spiritual experience we have the sense of rest and fulfillment, of eternity and completeness.

**Absolute and God**

The most striking feature of Sarvepalli Radhakrishnan's metaphysics is that his Absolute is not only pure Existence, pure Consciousness, pure Bliss, an indeterminate, formless and impersonal Being, but also God, the murta, the personal creator. He observes, "The being of a personal God is dependent on creation even as creation depends on God. Though God is only one limited power of the Absolute, it is immanent and transcendent to the world. According to him, the abstract possibility and the concrete realization are both contained in the one reality, which is absolute God.

God is one of the infinite powers of the Absolute, where as the Absolute is eternal, God is one finite power. The Absolute is God from the cosmic point of view or from the human or limited view. The absolute conceived in limitation is God, which appears as supreme wisdom, Love and Goodness. Sarvepalli Radhakrishnan says, "We call the supreme the Absolute, when we view it apart from the cosmos, God in relation to the cosmos. The Absolute is the pre-cosmic nature of God and God is the Absolute from the cosmic point of view".

The Absolute projects one power, God, but it has many powers, which can be projected when this universe is perfected and dissolved. The Absolute is the total reality. It is the totality of the infinite deities, gods or powers. God
is the power which creates this universe, sustains it, evolves it and spiritualises it. Sarvepalli Radhakrishnan opines that the Absolute is the transcendent reality, God is the cosmic one. The Absolute is the totality of all gods which are its different powers. God is only one of its powers. The Absolute transcends its finite and also infinite.

The Absolute and God are not exclusive of each other. There is no distinction between God and the Absolute. The Absolute is pure being and God is boundless movement. The Being is the basis of power. The distinction is only logical. The reality is both formless and formed, intermediate and determinate. Sarvepalli Radhakrishnan observes, "The Supreme in its non-relational aspects is the Absolute, in its active aspect it is God. The supreme, limited to its relation to the possibility which is actually accomplishing itself in the world, is the World-Spirit".22

All these ideas about God, Sarvepalli Radhakrishnan had put at some length, in his Hibbert Lectures, which were liked very much by the distinguished philosophers of Europe and America.

d) Evolution of Form and Consciousness

His ideas of evolution of form and consciousness is revealed in his conception of the soul.

Conception of the Soul

Sarvepalli Radhakrishnan propounds that human soul is divine. He
says that the divine uses the human individual. Every human individual has in him this eternal spark, this creative element. If we overlook it, we are untrue, unfaithful, to our own education, to our own humanity. Thus the spiritual nature of man, the essential divinity of the human soul is to be given utmost reverence. It is this Divine in man, which is behind the apparatus of the body, mind, heart and intellect. It is a ray of the celestial light that propels us towards complete fulfillment. Religions emphasise this aspect. He gives much prominence to the spiritual aspect of the soul. He says that death may banish all our memories but destruction of memories does not impair the spiritual aspect of the soul. "He believes that the soul of the human being, even if fallen very low, cannot enter into the body of a lower animal, because it cannot be reborn in a body whose attributes, are entirely different from those of its previous body, Therefore, the soul after one's death cannot enter that body which is entirely different from its former one".

Sarvepalli Radhakrishnan pleads that the deliverance of the soul means the experience of the universalness of the soul. Therefore even after the attainment of deliverance one has to go on working till the process of the universe is active in some way or the other. This means that the real deliverance does not mean the effecting of harmony in the soul only, but with the entire environment. Therefore the soul will not attain freedom till there remains in the environment some element which is not free. In this manner he concludes that none will receive deliverance of his soul till the process of this universe goes on".

Sarvepalli Radhakrishnan with regard to the nature of the soul has expressed his views. "In order to understand his account of the nature of the
soul, it is essential to take note of two things; At first he even tries to remain faithful to the Indian Tradition, and as such, is convinced about the ultimate spirituality of man. Secondly, he is realistic enough to be impressed by the present day conditions of man. He is aware that man is a peculiar combination of egoism and self-transcendence, of selfishness and universal love. Therefore he tries to develop his views regarding the nature of the soul in this light. He maintains that the physical aspect of man also has a reality, but that does not contradict the ultimate spiritual nature of the soul. This represents the fundamental outlook of Sarvepalli Radhakrishnan's philosophy of the soul, and therefore it is in the light of this that he develops his views on the nature of the soul.

Sarvepalli Radhakrishnan uses the word 'soul' in a very wide sense, so much so that even such bodily activities that have a tendency towards self-transcendence are described as soul activities. In order to appreciate this analysis of the two aspects of the soul is necessary. These two aspects of the soul may be called, the finite and infinite aspects of man respectively. According to him the finite aspects of man are those aspects that are determined by the empirical or environmental conditions. These aspects have a naturalistic explanation and the explaining conditions are sought to be determined by these scientific studies. In his opinion the infinite aspect of man, consists in man's spirituality. He says the true nature of man is his ultimate nature which consists in spirituality and which is, in a sense, akin to Divine nature.

According to Sarvepalli Radhakrishnan soul and matter are the expressed forms of God and Maya. In other words, soul and matter—the self and non-self—are the two inseparable forms of God. Creation of beings of
various kinds is the outcome of the struggle between soul and matter. At the lowest level of creation are such things in which the soul is not manifest. At the second level of beings come trees, plants and various types of vegetation. In these objects soul is manifested through life in them. Living beings make use of matter in their interest.

Sarvepalli Radhakrishnan believes that the soul of a human being, even if fallen very low, cannot enter into the body of a lower animal, because it cannot be reborn in a body whose attributes are entirely different from those of its previous body. Therefore, the soul after one's death cannot enter that body which is entirely different from its former one. He believes that a man has a super-consciousness also in addition to his self-consciousness. One is regarded as a seer or saint, if his super-consciousness attains full development. He says, the soul will not attain freedom till there remains in the environment some element which is not free. In this manner he concludes that none will receive deliverance of his soul till the process of this universe goes on. 

Critical Comments

Sarvepalli Radhakrishnan's philosophy of life is also based on his life experiences. As he was an idealist to the core his philosophy of life is idealistic. He says it is philosophy that gives an insight into the meaning of life. His philosophy of life is a kind of a synthesis of Advaita Vedanta and the philosophy of absolute Idealism. Though he was a mystic philosopher his mysticism is mysticism only to the extent to which the idealistic thought of the monistic variety tends towards it. In his opinion the Absolute is God. As a true Hindu,
he believed that spiritual consciousness is the only remedy for removing the turmoil's pervading the world. According to his philosophy of life, the human soul is divine. He says it is a ray of the celestial light that propels us towards complete fulfillment. His ideas pertaining to philosophy of life are noble and lofty. Hence, he has been considered as one of the greatest thinkers on Hindu religion.

PHILOSOPHY OF EDUCATION OF TRIO PHILOSOPHERS

(MAHARSHI AUROBINDO, RABINDRANATH TAGORE AND SARVEPALLI RADHAKRISHNAN)

6.4 MAHARSHI AUROBINDO’S PHILOSOPHY OF EDUCATION

6.4.1 Introduction

According to Yogendra K. Sharma, "Maharshi Aurobindo was not only one of the greatest philosophers and Yogis of his times but also one of the greatest political leaders, social reformers and educationists of his era. He was a great patriot whose first concern was always the good of the motherland. It is said that his philosophy of education emerged from his philosophy of life. In the opinion of B.N. Dash, Maharshi Aurobindo is one of the greatest educators whose educational philosophy swayed the masses of India as never before or since. He dedicated his life for the society and education to provide conditions for all men to travel towards divine perfection and to express the power, the harmony, the beauty and joy of self-realization. He has expressed his educational philosophy and ideas in the weekly "Karma yogin"
published from February 12 to April 2, 1910. It is true that, "Maharshi Aurobindo is one of the greatest educators of humanity of all times, in the sense that he dedicated his life for showing man the path to the supreme spiritual advancement which is the real giver of solace for the mankind," so said S.P. Chaube.

6.4.2 Aspects of his Philosophy of Education

Maharshi Aurobindo's philosophy of education centres round the following aspects-a) Education is the discovery of the soul, b) The true basis of education is the study of man, c) Education according to child's own nature, d) Religious and Moral Education, e) Nationalism and Education f) Education is Organization, g) Rational Education.

a) Education is the Discovery of the Soul

Maharshi Aurobindo while speaking of new educational trends evidenced by the experiments carried out in various countries he had shown the importance of the discovery of the soul. He says, 'The discovery that education must be able to bring out of the child's own intellectual and moral capacities to their highest possible value and must be based on the psychology of the child-nature was a step forward towards a more healthy system; but it fell short because it still regard him as an object to be handled and moulded by the teacher. But at least there was a glimmering of the realization that each human being is a self developing soul and that the business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellect, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert
plastic material. It is not yet realised what this soul is or that the true secret, whether with the child or man, is to help him to find his deeper self, the real psychic entity within”.

Maharshi Aurobindo propounds that it is this mission of the psychic being to lead man in ignorance towards the light of Divine consciousness. He says, "The psychic being can at first exercise only a concealed and partial and indirect action through the mind, the life and the body. Since it is these parts of Nature that have to be developed as its instruments of self expression and it is long confined by their evolution.

He says, "The Supreme Victory and revelation of the psychic being consists in an effective and complete conversion and transformation of our lower nature into a spiritual life. He expresses it as, "If the secret psychic person can come forward into the front and, replacing the desire soul, govern overtly and entirely and not only partially and from behind the veil this outer nature of mind, life and body, then these can be cast into soul images of what is true, right and beautiful and in the end the whole nature can be turned towards the real aim of life the Supreme Victory the ascent into Spiritual existence. He pleads that the closer touch attempted with the psychic entity behind the vital and physical mentality and an increasing reliance on its possibilities must lead to the ultimate discovery that man is inwardly a soul and conscious power of the Divine and that the evocation of this real man within is the right object of education and indeed of all human life if it would find and live according to the hidden truth and deepest law of its own being."
b) The True basis of Education is the Study of Man

According to Maharshi Aurobindo the true basis of education is the study of man. He says, "The first business of education is to bring out the real man. It can be done by promoting powers of observation, memory, reasoning, etc. Through these, the man within must be touched and brought out. In his opinion man is an epitome of creation, he is coterminous with Nature. Man possesses characters that mark him as an entity and generic and give him the value that is his, the quality of endurance and patience of humility and quietness. He pleads that certainly man does not know what is the meaning or purpose of his life. He has a high fate and a splendid one too, but he is ignorant of it. Man is not sure that he will survive in this experimental world; he has growing doubts that he might one day cease to be on earth where he has been a king so long. We may observe in passing that this development is not inevitable. For man has shown an amazing adaptability to situations; he has shown that he is capable of embodying higher and higher states of consciousness without having to undergo change of form. He has a will and developed psychic tact that enables him to modify and change his nature in accord with the growth of his soul.

Maharshi Aurobindo says that at present man is a mental being and it is this mind that governs him and it is through that faculty that he governs the world. Man has been striving through his lesser powers, through the grace of the lower Gods since his advent upon earth to arrive at a reconstruction of his life and surroundings. That is why he has never attained the full measure of success.
Maharshi Aurobindo also has expressed his views about man and the ignorance. He says that no doubt the human state on the surface is a state of knowledge but it is, 'a limited knowledge', enveloped and invaded by ignorance and to a very large extent, by reason of its limitation, itself a kind of ignorance, at best a mixed 'Knowledge-ignorance'. He states that the cause of this limitation and imperfection is Tapas. It is due to our concentration on the surface that the "depths of self, the secrets of our total nature are shut away from us behind a wall created by our externalising consciousness". He opines that this ignorance is never a negation of knowledge. He holds veryoptimistically that "our self-ignorance and our world- ignorance can only grow towards integral self-knowledge and integral world-knowledge in proportion as our limited ego and its half-blind consciousness open to a greater inner existence and consciousness and a true self-being". He propounds that man possesses seven fold ignorance namely a) The original ignorance b) The cosmic ignorance, c) The egoistic ignorance, d) The temporal ignorance, e) The psychological ignorance, f) The constitutional ignorance, g) The pragmatic ignorance.

All the above mentioned aspects go to prove that the study of man is quiet essential. Hence Maharshi Aurobindo strongly pleads that the true basis of education should be the study of man.

c) Education According to the Child's Nature

Maharshi Aurobindo writes, "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." In other worlds education should be child centred.
It should be according to the mental aptitudes and psychological needs of the child. It should try to develop the full, the latent powers of the child. It should also achieve the physical purification of the child. At the same time it should develop all the faculties of the child to make him a complete man. It should train the senses of the child. He pleads that the chief aim of education should be to help the growing soul to draw out that which is hidden and make it perfect for the best use.

Maharshi Aurobindo says that inorder to impart education according to the child's nature, in the process of education, the child should be consulted, in its growth. In other words the chief aim of education should be to help the growing soul to draw out that which is hidden and make it perfect for the best use. At the same time the child should be given perfect liberty. Then only it is possible for the child to gather the best information. So the chief aim of education should be to help the growing soul to draw out that which is hidden and make it perfect for the best use.

Again Maharshi Aurobindo stresses that, the idea of hammering the child into shape desired by the parent or the teacher is barbarous and ignorant superstition. There can be no great error than for the parent to arrange beforehand that his son shall develop particular qualities and capabilities. To force the nature to abandon its own Dharam is to do permanent harm, mutilate its growth and deface its perfection. According to him education should be based round the spontaneous activities of the child, i.e., primarily, round its sense-activities which have to be intelligently guided by the teacher. Education should provide group life which furnishes occasions to inculcate social virtues in the child's mind.
Hence the above mentioned points expressed by Maharshi Aurobindo go to prove that education should be imparted according to the nature of the child. Then only the child would be induced to expand in accordance with his own nature.

d) Religious and Moral Education

Maharshi Aurobindo laid stress on moral and religious education as he deplores the inadequacies of moral and religious education in the present system of education. He prescribes moral and religious education for character formation. He advocates the moral and religious education to aim at the heart of the child. Then only this will facilitate and be instrumental in the development of character of the highest order. The child should be helped to develop a moral character of the highest order. He believed, whether direct 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. He says inorder to provide the moral training the child must habituate himself to the right emotions, the noblest associations, the best mental, emotional and physical habits. Hence according to him 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. Books on moral and religious concepts will expose the child to the right value and positive virtues of life.

"Maharshi Aurobindo thinks that an intellectual education divorced from the perfection of the moral and emotional nature checks the human progress. He admits the difficulty of providing moral and religious education 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 mind, through the instructing the mind, does influence the heart also to a certain extent. But the danger with moral textbook is this that through them the thinking of high things becomes mechanical and artificial and hence the same cannot be put into actual practice”.

"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 it. This attitude, if imbibed, will develop in it 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. Maharshi Aurobindo observes that the ritual of prayer, homage ceremony may be helpful to spiritual progress if they are not made an end in themselves. It is unimportant whether any distinct training in any form of religion is given or not. In fact, it is, "the essence of religion i.e. to live for God, for humanity, for country for others and for oneself in these," is the real religious ideal which must be made and essential part of every school and college.

e) Nationalism and Education

Maharshi Aurobindo advocated a new type of nationalism, which was quiet different from the nationalism advocated by other nationalist leaders like Dadabhai Naoroji, Gopal Krishna Gokhale, Surendranath Banerjee etc. No doubt the earlier nationalist leaders loved their country and suffered much
hardship for this cause, but they were not inspired by the idea of kindling in the nation a consciousness of its own genius or awaken the soul of India. They pleaded for political rights for the Indians on the plea of their being British subjects and not as Indians or human beings.

It was Maharshi Aurobindo who raised nationalism to lofty heights. He said, "Nationalism is not a mere political programme; Nationalism is a religion that has come from God; Nationalism is creed which you shall have to live.... If you are going to be a Nationalist: you must do it in the religious spirit. You must remember that you are the instruments of God. Nationalism is not going to be crushed. Nationalism thrives in the strength of God and it is not possible to crush it, whatever weapons are brought against it. Nationalism is immortal. Thus Maharshi Aurobindo provided an element of spiritualism to nationalism. It may be noted that the nationalism preached by him was not narrow chauvistic. It was world wide and a part of divine plan. He wanted India to be free so that she could serve the cause of humanity and carry the will of God.

Maharshi Aurobindo vehemently criticised the harmful effects of the type of education given by the British system in school and colleges and universities. While he was serving as a professor at Baroda he got the first hand experience of it. He strongly opposed this type of education as an alienating education not even remotely touching the nations social fabric. Considering all these observations he envisaged the reorganisation of the whole system of education on national lines. Hence he aimed at a pattern of education that was soul-oriented and had relevance to the needs of the country.
Maharshi Aurobindo advocated the nationalistic aim of education. In his address to the students of Bengal National College he spoke,... "When we established this college, and left other occupations, other chances of life, to devote our lives to this institution, we did so because we hoped to see in it the foundation, the nucleus of a nation, of the new India which is to begin its career after this right of sorrow and trouble, on that day of glory and greatness when India will work for the world. What we want here is not merely to give you a little information, not merely to open to you careers for earning a livelihood, but to build up sons for the motherland to work and to suffer for her... There are times in nation's history when providence places before it one work, one aim, to which every thing else, however high and noble in itself, has to be sacrificed. Such a time has now arrived for our motherland when nothing is dearer than her service, when, everything else is to be directed to that end. If you will study, study for her sake, train yourself body and mind and soul of her service.... work that she may prosper, suffer that she may rejoice. All is contained in that one single advice."

According to Maharshi Aurobindo the first problem of a national system of education is to give an education as comprehensive as possible, through, and without the evils of strain and cramming. This can only be done by studying the instruments of knowledge and finding a system of teaching which will be easy, natural and effective. It is only by strengthening and sharpening these instruments to their utmost capacity that can be made effective for the increased work which modern conditions require. The muscles of the brain and all its functions must be thoroughly trained by easy means so that feasts of intellectual strength can be required for them.
f) **Education is Organisation**

According to Maharshi Aurobindo, "education is organisation. Mind's education means organisation of mental faculties. Organisation naturally involves development. He pleads that the faculties in the normal and natural state are an undeveloped disorganised lot, a confused mass, unformed, ill-formed ideas, notions, thoughts, form a jumble. They have no purpose, no direction, no common impulse or end, runs in its own way. The mind's faculties such for example as attention, memory, discrimination, reasoning, cogent thinking have to be clear and efficient and learn how to work harmoniously for a common objective. He in order to cite an example he explains the organisation in the physical body. The limbs of the body have not even growth, they do not move together in a balanced and rhythmic way. Some are unhealthy, some do not work, some others are overworked. He is of the opinion that those two have to be co-ordinated, each set in its place and made to function in unison with others. That is physical education and that too means perfect organisation.

Maharshi Aurobindo states that organisation means working for a common end and common purpose. That comes from an opening into a deeper and a higher level of being. We name it the soul. He further states that the soul's purpose, the soul destiny had to be achieved and body means to be the best and the most perfect vehicle for the expression upon earth of the soul's consciousness.

g) **Rational Education**

Maharshi Aurobindo has given a proper place for reason in education.
In the opinion of Yogendra K. Sharma, "In his philosophy Maharshi Aurobindo has supported reason like any staunch rationalist and lauded its role as the law giver to the irrational elements, the passions, the sensibilities and the sense organs. A true and living education is also a rational education though it goes beyond reason for the spiritual growth of man. He opines that the usual practice is to train the logical reason by teaching the science of Logic. Logical reasoning is useful and indispensable in its own field in order to give the mind a certain clearness, precision and subtly in dealing with its own ideas and word-symbols. It is much more efficiently a guardian against error than a discoverer of truth."

According to Maharshi Aurobindo, a true and living education is also a rational education though it goes beyond reason for the spiritual growth of man. A rational education, according to him includes the following three things -

1) To each men how to observe and know rightly the facts on which they have to form a judgement.

2) To train them to think fruitfully and soundly.

3) To fit them to use their knowledge and their thought effectively for their own and the common good.

Critical Comments

Maharshi Aurobindo's views on education reveal that he was one of the most and distinguished educationists of our country. His principles of education are all based on his philosophy of life. It is said that his philosophy of education is based on the principle of evocation of potentialities of the individual in all its entirety and full development as many sides as possible.
6.5 RABINDRANATH TAGORE'S PHILOSOPHY OF EDUCATION

6.5.1 Introduction

Rabindranath Tagore was one of the greatest educationists of the twentieth century India. His educational philosophy is an adjunct of his general philosophy of life. In fact he did not find any dichotomy between thought, life and philosophy. He says, "No philosophy of education can be detached from the philosophy of life, because education is a process which equips man to face the life. This is true of Rabindranath Tagore as well. His philosophy of education is very much connected with his philosophy of life. This is expressed not only in his writings but also in his monumental work in the field of education."

Rabindranath Tagore was dissatisfied with the existing system of education because it ignored our own customs, traditions, conventions manners, ideologies, morals and ideals. It had taken Indians away from their own culture and civilization. So he considered the then educational institutions as "educational factories lifeless, colourless, disassociated from the context of the universe within the bare white walls, staring like the eyeballs of the dead." He felt that traditional schools gave information and knowledge. They stressed only the intellectual side and ignored altogether, the other aspects of human growth.

Rabindranath Tagore's educational ideas began quiet early in life. He himself said, "I neglected my studies because they rudely summoned me away from the world around me, which was my friend and my companion and when I was thirteen I freed myself from the clutch of an educational system
that tried to keep me imprisoned within the stone walls of lessons”. He felt that prevailing school education was purely mechanical and soulless. It created only heaps of knowledge. But there was no delight. In course of a review of Michael Madhvasudon's epic Rabindranath Tagore fired his first slave against the prevailing, imported mode of education that 'helped neither the formation of taste nor independent thinking.

6.5.2 Aspects of his Philosophy of Education

Rabindranath Tagore's educational philosophy revolves round the following aspects- a) Education for freedom, b) Active and creative self-expression, c) Interaction with nature, d) Internationalism, e) All-round Education, f) Education of the whole man.

a) Education for Freedom

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, affectionate and free environment.

Freedom is the keynote of Rabindranath Tagore's system of education. He believes in complete freedom of all types, such as freedom of intellectual decision, knowledge, action and worship. In his opinion this freedom can be achieved by the practice of equanimity, harmony and balance. By doing this...
practice continuously the educand may learn to distinguish between truth and false, natural and artificial, relevant and irrelevant, permanent and temporary, liberal and narrow, universal and individual. He opines that thus the educand may achieve a harmony in the true, natural, relevant, permanent and real elements. Once he requires this ability he may progress by self guidance. This is the real meaning of self education based on self-realisation according to Rabindranath Tagore.

Rabindranath Tagore also pleaded for the freedom of the mind. According to him the freedom of the mind is the object of education. He opines that this freedom can be attained only through the path of freedom. He says the life of the child is a life of freedom. Freedom from specialization, freedom from social and professional conventionalism. Man can attain his fullness of growth only through freedom. According to him true education is that which liberates. Hence he advocated total freedom for children. He observes that a child deserves freedom to satisfy his curiosity urge. As he possessed tremendous love and sympathy for children he abhorred their punishment or scolding. As a child Rabindranath Tagore, experienced excruciating hardships in school education and hence profoundly understands the plight of children and their urge for freedom. He minutely observes their need to be free and in "My School the modern review, January 1931, advocates, "The School should be so organised as to let the child feel that it is his world."

The best example of Rabindranath Tagore's concept of freedom is given in the following prayer of Gitanjali-
"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 words come out from the depth of truth;
Where tireless striving stretches in arms towards perfection;
Where the clear stream of reason has not lost
its way into the dreary desert 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".

b) Active and Creative Self-Expression

The second important aspect of Rabindranath's philosophy of education is creative self-expression. Education must be creative, that is, there should be sufficient opportunity in the school for the child's creative skills to evolve. This is because there is, in every child, some hidden talent or skill. In order to develop such latent gifts, the teachers ought to provide the children facilities for activities such as handicrafts, music, drama, painting, dance and so on. He firmly believed that a child's mental growth and perfection can be attained through such activities. He strongly believed that education should take place through some activities and direct experiences promoting creative self expression.

In the opinion of Rabindranath Tagore self expression is creative in nature. He says that by learning a handwork different limbs are exercised. While speaking about the essential features of Rabindranath Tagore's
educational philosophy Prof. Humayun Kabir rightly said, "Education must be inspired by a philosophy which seeks fulfillment through harmony with all things. It must develop in the student the capacity to be natural with nature and human with society. It must combine the introspective vision of the universal soul with the spirit of its outward expression in service.

Rabindranath Tagore vehemently criticised too much intellectual domination of education. He discarded like other progressive educationists, mere intellectual development. So he laid stress on learning by doing and manual work. He said "Hard work, music and arts are the spontaneous overflow of our deeper nature and spiritual significance". So life at Shantiniketan is such that it encourages not only self-expression but also active communion with nature and man. Curriculum has been so organised that it provides ample opportunity to the students to undertake both these things successfully.

c) Interaction with Nature

Rabindranath Tagore was an ardent lover of Nature, even as a child. He always affirmed that education is to be imparted in nature's scene and beautiful environs. Education, instead of being confined to four walls, must be taken out to the heart of Nature and into the midst of life itself. He said that education should not be dry and monotonous but natural and that children must be taught into direct contact with Nature. He strongly propounded that our education should not take us away from our natural surroundings, nor should it be divorced from the stream of life. If education is confined within the four walls of the classroom; it becomes artificial and loses its values to a great extent.
Rabindranath Tagore was deeply moved by the education system in ancient India, which was imparted in the close affinity of nature. He referred to that education system and said, "Thus in the ancient India the school was there where was the life itself. There the students were brought up, not in the academic atmosphere of scholarship and learning or in the maimed life of monastic seclusion, but in the atmosphere of living aspiration. They took the cattle to pasture, collected firewood, gathered fruit, cultivated kindness to all creatures and grew in their spirit with their own teachers spiritual growth."

Rabindranath Tagore insisted that education should be imparted in an atmosphere of nature with all its beauty, colours, sounds, forms and such other manifestations. In his opinion education in natural surroundings, develops intimacy with the world and the power of communication with nature. Nature according to him, was manuscript of God. In his own words, "Whenever the landscape is immense, the sky unlimited, clouds intensely dense, feeling unfathomable, that is the day where infinity is manifest, its companion is one solitary person." In such an atmosphere the body and the mind of the child pulsate with rhythmic beat of the universe. Nature provided him with play of life, satisfaction of mind and the peace of soul. So he categorically said, "No I will never shut the doors of my senses. The delight of sight and hearing and touch will bear Thy Light."

In this way Rabindranath Tagore carries the principles of natural life in education and gives us his first impression of his school in the following words: "All of a sudden I found my world vanishing from around me, giving place to wooden benches and straight walls staring at me with the blank stare at the blind". He wants that the child's life should be surrounded with
tings of nature and he must be kept away from the sophistications of the so-called modern civilization.\textsuperscript{31}

d) Internationalism

Rabindranath Tagore deeply believed in the basic unity of all humanity. He believed in universal brotherhood since we are all, equally the children of God. He rejected all man-made divisions of caste, creed, religion and communities and upheld the fundamental unity of mankind. In man's own interest, there should not be excessive disparities between the civilizations of the East and the West. Humanity must understand the Vedic saying, "The entire world is one family". He believed that only then would peace, friendliness, harmony and good will prevail on the world.

As Rabindranath Tagore was a believer in internationalism or world fraternity, argued that all men have come out of one source i.e. Brahma, and so all are brothers and sisters. The distinction of caste, creed, colour or any other discrimination is false, unreal and man-made. He had deep faith in the unity of man. He loved this faith by giving expression to it through Vishwabharati, the international university. Here he has expressed his faith in the inter-communication of minds and hearts as the basis for, world harmony. According to him, "Vishwabharati acknowledges India's obligation to offer to others the hospitality of her best culture and India's right to accept from others their best." Here East and West could meet in unity, peace and understanding. As he was essentially an internationalist he wished to bridge every gulf between East and West. Hence his aim of education is to achieve this synthesis and to awaken in man his dormant 'creative genius'.
Talking about the international outlook of Rabindranath Tagore, Humayun Kabir, says in his writing 'Indian Philosophy of Education': "Tagore's natural sympathy with what was specifically Indian was enlarged by his appreciation of the new values which the new thought currents brought into country. While sensitive to every influence from abroad, his outlook was essentially grounded in Indian philosophy. Like the ancient seers of India, he sought to build up an outlook in which comprehensiveness feeling for the whole world would be reconciled with a proper appreciation of the value and the dignity of the individual."

All the above mentioned aspects go to prove that Rabindranath Tagore was an internalist to the core. His "Vishwabharati" acknowledges India's obligation to offer to others the hospitality of her best culture and India's right to accept from others their best.

e) Allround Education

There is a close and inseparable connection between the faculties of mind and the body. Each gains strength by co-operating with the other. If the education of the body does not proceed along with the education of the mind, the latter cannot gather strength. We should know that the great task of our educational effort in our institution is to provide for the education of the mind and all the senses through various activities. I believe that in our Ashram every pupil should be taught to master some form of handwork or other. To learn the particular type of handwork is not the main objective. The fact is that through the exercise of the limbs the mind is also strengthened.
f) **Education of the Whole Man**

Rabindranath Tagore's concept of education was the education of the 'whole man'. Hence he has recommended not only the study of certain subjects but has laid great emphasis on manual jobs. He was a believer in the principles that throughout the development of the limbs the development of the mind also takes place. So he emphasised much importance to the physical development and intellectual development of man. In his opinion education of the body is necessary for acquiring the capacity to adjust itself to all sorts of weather and conditions and to avoid danger in anticipation. For the intellectual development he opined that education should develop thinking and imagination rather than mere memory or storing information about facts which are unrelated. He also pleaded that education should aim at developing the habits of constant curiosity and alertness of mind. He was also in favour of moral training. 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.

According to Rabindranath Tagore inorder to provide education of the whole man it is an imperative duty of education to make his life in harmony with all existence. He says that education must enable us to realise that to live as a man is great, requiring profound philosophy for its ideal, poetry for its expression and heroism for its conduct. He also argues that man should have full measure of life. So he believes that a child should be allowed to have the full measure of life's draught. He thinks that the child has an endless thirst for leading his full life.
Critical Comments

Rabindranath Tagore was educationally a revolutionary. So he strongly believed that there should be a system of education suited to India. He was of the firm belief that it should be the system in which the cultures of East and West should unite and there should be a platform of understanding each other. He was not only an educational theorist but also a practical educationist. He established Shantiniketan to realise his educational ideals. This institution was the result of his experiences and experiments with all of life. He evolved not necessarily a new pattern of life, but a joyful and a free system of education. Even though he is no more his centers of learning still remain to prove his achievements as a humanistic educator. No doubt this is his yeoman's service for the cause of education.

6.6 SARVEPALLI RADHAKRISHNAN'S PHILOSOPHY OF EDUCATION

6.6.1 Introduction

Sarvepalli RadhaKrishnan is considered not only as a great philosopher but also as a great educationist. His educational philosophy and thoughts are stupendous and magnanimous. It is to be noted that his educational ideas are based on his philosophy of life. In other words his educational thoughts originate from his philosophy. "In the early days of his career, he began as a teacher to become an educationist of great eminence. He had first hand experience of educational institutions and their multifarious problems, which he happened to study from different angles and various places. As an educationist, administrator, renowned professor, philosopher, diplomat,
statesman and President, he commended an excellent vantage point from where he could see that the whole human business was moving towards a fatal destiny, and only education of the right sort could save it from a tragic finale.

6.6.2 Aspects of his Philosophy of Education

Sarvepalli Radhakrishnan has deep love for Indian culture and noble ideas about religion, universal brotherhood and the welfare of entire humanity. His views on education reflect all these. Moreover the recommendations of University commission of Sarvepalli Radhakrishnan are indicative of his ideas on various aspects of education. Hence his philosophy of education rotates round the following aspects of education: a) His love for Indian culture b) Religious education c) Universal brotherhood d) Welfare of entire humanity e) Education as preparation for home and family f) Socialistic and democratic education.

a) His Love for Indian Culture

Sarvepalli Radhakrishnan was a great admirer of Indian culture. He says, 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. He argues that all cultures have their roots, old and new. They receive influences from roots, old and new. They receive influences from others. He emphasises 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. He opines that
Indonesia and Indo-china, Malaya and Thailand, Barma and Cheylon, China and Japan, to some degree, are witnesses to the spirit of India, Brahmanical and Buddhist.

Sarvepalli Radhakrishnan speaking about Indian culture he says, "No wonder, Kalidas, one of our great poets, who knew about India's influence abroad, described the Himalayas, as if it were the measuring rod of the earth, the standard for civilization. The Himalayas are known as the place where the Gods reside. He also argues that there is no use of shutting our eyes to the obvious facts which are staring us in the face. If the culture is a great one and if we are the inheritors of that great culture, doing in the name of different 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 us 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.

Sarvepalli Radhakrishnan propounds that, "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 of 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 conscience of matter and reaches gradually the universal pleasure of the Absolute spirit. This would through the freedom of man is engaged in attaining the spiritual perfection. The tendencies towards
God are reflected in the institutions, ideals, customs, festivals and the laws which we adhere to in our life.

Sarvepalli Radhakrishnan suggests that Universities should preserve the culture and civilization of a country. To be civilized, we should sympathise with the poor, respect women, love, peace and independence and hate tyranny and injustice. The university education should infuse these ideals into the youths.

b) Religious Education

Sarvepalli Radhakrishnan, in the opinion of Yogendra K. Sharma, is one of the greatest champions of Hinduism. He is also a great world champion of religion in general. Like a true Hindu, he has undertaken to defend the essential spirit that underlies all religions. He believes that it is the spiritual revival that can cure the prevailing distempers of the world. He defines religion as the insight into the nature of Reality (Darsana) our experience of Reality (Anubhava). This experience is the responsibility of the whole personality, the integrated self to the central Reality. According to him religion is the self-manifestation of the Ultimate Reality in men.

Sarvepalli Radhakrishnan defines religion also as a strenuous endeavour to apprehend truth, "A religion represents the soul of the people, its particular spirit, thought, and temperament... It is an expression of the spiritual experience of the race, a record of its social evolution, an integral element of the society in which it is found". Religious consciousness includes intellectual, ethical and aesthetic activities, but yet transcends them. The religions in the East
aim at the cultivation of the interior life, and at the attainment of the spiritual freedom which is the result of individual effort in solitude. He remarks that religion in the West has been confined with a sort of mystical nationalism. In the West it is a social phenomenon a support for social stability and a 'shield against' the innovator.

"In the philosophical and educational thought of Sarvepalli Radhakrishnan, religion has a crucial importance. He has also expressed his views as to how to impart religious education in his University Education Commission (1948-49) which observes: "Religion cannot be imparted in the form of lessons. It is not to be treated as one of a number of subjects to be taught in measured hourly doses. Moral and religious instruction does not mean moral improvement... What we need is not the imparting of instruction but the transmitting of vitality. We must civilise the human heart. The commission recommends a short period of silent meditation, every morning before the class starts. It frees the minds for a few moments from the distractions of daily living. In these silent moments one transmutes the human into the spiritual and sees the vision of the quenchless inner flame. The purpose of education is to teach the students to look within and to mould their life and action in the light of the inner spirit. Values can be built into the human mind through suggestion and persuasion and not through instruction and imposition. Personal example, daily life and work, and great books read from day to day are methods of influencing the human mind. Great literature sets fire to the highest emotions and prompts the highest ideals and aspirations. A study of great books, books that shame our smallness, that quell our fears, that fill us with hope is essential in the University course".33
It has been the beliefs of Sarvepalli Radhakrishnan that nothing opens out a man’s mind or broadens his horizon as the study of great classics. Every one should spend sometime everyday in the company of the classics. It would take their thoughts away from the life’s rough and tumble where men are lost in excitement, passion and strife. The classics endow us with new eyes to look at the world. He quotes a Sanskrit verse which means: "In this poison tree or ‘Samsara’, there are two fruits of inestimable value which have nectar like quality; the tasting of the flavour of the classics and communion with great men". In addition to silent meditation and reading of great classics, a reverent study of the essentials of all religions would be very much rewarding. It would be a step towards harmony between religions. It would show the Divine unity in the human mind in different places and times.

We can summarise all the above ideas expressed with regard to religious education by Sarvepalli Radhakrishnan in a nutshell as follows:

1) All educational institutions should start working with a few minutes of silent meditation.

2) That in the first year of Degree course lives of great religious leaders like Goutam Buddha, Confucious, Zoraster, Socrates, Jesus, Shankar, Ramanuj, Madhva, Mohammad, Kabir, Nanak, Gandhi may be taught.

3) That in the second year, some selection of the universalistic character of the scriptures of the world be studied.

4) That the central problems of philosophy or religion be considered.
c) Universal Brotherhood

Sarvepalli Radhakrishnan was of the opinion that the idea of the universal brotherhood should be included among the people of various countries in order to establish peace in the world. That was why he wants to establish a classless society in order to bring equality between man and man through education. That is the right way to inculcate the idea of universal brotherhood among the people. Hence he wants that education should develop brotherhood. Education should enable one to imbibe attitude of simple living and high thinking.

According to Sarvepalli Radhakrishnan in order to foster universal brotherhood among the children it is the imperative duty of the education to inculcate among them the qualities such as respect for others and religions and love of neighbour etc. In his opinion to love one’s neighbour is not to compel him to share our opinions but to renounce one’s own standards, see with other man’s eyes, feel with his heart and understand with his mind. On the other hand it is to be open-minded and hospitable to the other’s opinions. True love demands that we recognise the individually of our fellow men and assist them to attain interior purity and integral union. In order to inculcate among the children the quality of universal brotherhood spiritual education should be imparted. For the aim of spiritual education is to make the outward and inward man alone. Only then is life at peace with itself.

d) Welfare of Entire Humanity

As Sarvepalli Radhakrishnan believed in the philosophy and tradition and culture of India he pleaded for the welfare of entire humanity of the
world. He has expressed his ideas pertaining to the welfare of entire humanity, have been revealed when he was expressing his views regarding idealism, internationalism and humanity. His idealism asserts that ideas are real, the ultimate reality is a great and grand idea, the human being an expression of this great idea. All human beings, irrespective of their race, religion, class, caste, language, nationality, sex, ethnicity etc. are sparks of the divine. Hence he says service to humanity is service to God. If this maxim is strictly followed the welfare of entire humanity can be achieved. This is his philosophy and message wherein he looked at the sea of humanity in an integral and holistic perspective. That is why his philosophy has been termed as 'Integral Humanism'. In his opinion the purpose of education is to give an integral view of the universe.

According to Sarvepalli Radhakrishnan through national fraternity welfare of the entire humanity can be achieved. He says fraternity refers to the need of fraternal concord and good will among the people of India and the world. It can be developed among the members of different communities in educational institutions, by undermining the difference of caste, creed and religion. Hence in the hostel and the play grounds and unions the students should be trained in the democratic way of life. He pleads that modern man cannot regard himself as an Indian or a Chinese or a European or an American. The truly civilized are citizens of the world.

Sarvepalli Radhakrishnan argues that inorder to achieve welfare of the entire humanity all the religions should try to co-operate in establishing a religion of the whole universe. For that the intellectuals of various countries
should combine and work together for general spiritual upliftment of the people in the same manner as they do for general scientific inventions. "Just as we establish a common wealth of nations in which countries of various political affiliations social and cultural values co-operate and we strive for common welfare in certain respects, similarly, in the religious field also the followers of various religions should co-operate for establishing a religion of the whole world in which all will retain their particular characteristics but will combine to work for the ideal of mutual tolerance and respect.

"The world in the modern scientific age has taken a turn to a new direction. As a result of the scientific ingenuity of man, different parts of the world have come closer to each other. He poses the question. 'Is it not desirable to provide a spiritual base to the world which has to-day succeeded in effecting a unity from mechanical point of view? According to him a new world, as the social and spiritual counter part of the twentieth century progress, is to be created of which the different nations will be the constituents units. Similarly a world religion should also be created with the different historical religions of the world as its different branches. Then only the welfare of entire humanity will be achieved.

e) Education as Preparation for Home and Family

While speaking about the organisation and planning of women's education Sarvepalli Radhakrishnan emphasised that education should serve as a preparation for home and family. In his opinion, "women and human-beings have as much right to full development as men have. In regard to opportunities for intellectual and spiritual development, we should not
emphasise the sex of women even as we do not emphasize sex of men. The fact that we are human-beings is infinitely more important than the physiological peculiarities which distinguish us from one another. In all human beings, irrespective of their sex, the same drama of the flesh and spirit of finitude and transcendence takes place.

With regard to women education the university commission observed, "There cannot be educated people without educated women. If general education had to be limited to men or women that opportunity should to given to women, for then it would most surely be passed on to the next generation."

In the opinion of Sarvepalli Radhakrishnan the organisation and planning of women's education should be based on the principle, "The education of women as women". He says most of the universities are places of preparation for a man's world. He speaks as a reformer. "It is time to realise that the finest family relations result from the association of a man and woman who have had much of their education in common but each of whom has developed according to his or her own nature, and not in imitation."

Sarvepalli Radhakrishnan when speaking about education as a preparation for home and family life expresses that, "Women's education should include practical 'laboratory' experience in the care of a home and family. Equipments needed for a girl's education are listed in the commission's report as follows-

1) A baby home.
2) A nursery school.
3) A club for school children and adolescents.
4) A little home for convalescents.
5) A small home for old people.
6) A home setting where students may have experience in home maintenance and operation and where they may act as hostesses.

The main purpose of all these equipments is to make a woman familiar with problems of home management and to develop the skills needed in meeting them.

f) Socialistic and Democratic Education

Sarvepalli Radhakrishnan also pleads for incorporation of different ideals of socialist and democracy in education, such as feeling of brotherhood, truth, unity, justice, love and freedom, suppression of violence and war, renouncement of mundane pleasure and quest for the spiritual one. Through education he wants to establish a classless society inorder to bring equality between man and man. He wants that education should enable one to imbibe attitude of simple living and high thinking.

Sarvepalli Radhakrishnan, through education intends to eradicate the system of untouchability. He wants that the Yajnopaveet (the sacred thread ceremony) should be performed for all the Hindus in an identical manner and all men and women should be permitted to chant the Gayatri Mantra. He says that a person should be called a Brahman on the basis of his sterling qualities. Though he was against child marriage but he was in favour of widow marriage and divorce. He was in favour of the practice of non-violence. In his opinion non-violence is a great mental quality. He wants that non-violence must not
be misused; otherwise it will become harmful. He also wants that the ideal of non-violence should be followed in the international field inorder that wars and animosity between nations may not occur any more.

Sarvepalli Radhakrishnan's socialism aims at providing basic necessities of life to the common people. They should be adequately fed, clothed, housed and educated. He has been a great lover of freedom and did not wish to form socialism at the cost of individual's freedom. He believes in solidarity and sociability and according to him both are important for the full development of an individual. So in order to educate the child, one has to go in depth of the child's personal as well as social life.

While speaking his ideas about democracy Sarvepalli Radhakrishnan expressed that education should train people. If we twist the minds of the young out of shape, they will be a danger to society. The future of democracy in Asia depends on our willingness to submit to discipline, undergo personal sacrifice.... If India is to remain free, united and democratic, educational institutions should train people for freedom not obedience, for unity and not localism, for democracy not dictatorship. Our young should have a sense of purpose. He also pleads for incorporation of different ideals of democracy in education, such as feeling of brotherhood, truth, unity, justice, love and freedom, supression of violence and war, renouncement of mundane pleasure and quest for the spiritual one.

According to Maharshi Aurobindo faith in democracy is the binding force of our society. Democracy will make for modernity. We cannot live in the twentieth century when we are handicapped by the institutions and machinery
of an earlier age. This is the source of our national incoherence. If we adhere to the principles and practices of democracy, we will not compromise with disruptive, reactionary and anti-social forces. The recent elections linguistic and communal have not loosened their hold on the masses of our people. These have impaired the health of our democratic structure.

Critical Comments

Sarvepalli Radhakrishnan was not only a great philosopher and a religious thinker but also a great educationist. His philosophical thinking and educational ideas are so intertwined that at no stage they could be separated. In other words an attempt to do so is nothing but shifting the chaff out of the wheat. His views on religion, democratic education and university education have been a source of education for many educators. His views on educational and philosophical aspects are clearly indicative that he has balanced traditional Indian educational system with the present day needs of the society, therefore he is regarded as a towering educationist of modern India.

6.7 COMPARATIVE VIEWS OF TRIO PHILOSOPHERS ON PHILOSOPHY OF LIFE AND PHILOSOPHY OF EDUCATION

6.7.1 Points of Commonalities

1) These trio philosophers' philosophy of life was based on their own personal experiences. They have absorbed their philosophy of life from the sources of Vedas, Upanishads and Bhagvat Geeta. They are known as one of the greatest Vedantists of India. They led a sagely and pious
life.

2) They were also the representatives of modern Indian philosophical thought. They had expressed their philosophical ideas, views and thoughts either through their literary works or through their speeches. They laid a sound philosophical foundation to education.

3) All of them were staunch believers in God. They had their own conception of God. They were theistic philosophers.

4) They gave prominence to the soul of a person. They possessed their own conception of soul. They opined that human soul is divine. They considered the spiritual aspect of the soul.

5) All of them were great educationists. They based their philosophy of education on the basis of their philosophy of life. Moreover they developed their philosophy of education on their spiritual experiences.

6) They gave much prominence to moral and religious education. They pleaded that education should be provided according to the child's own nature. They argued that all round education of the child should be the motto of the education.

7) They pleaded that the main purpose of education is to bring man nearer to God. It's aim should be to develop universal brotherhood and promote spiritual development.

8) They tried to base their philosophy of education amidst natural surroundings as in ancient days on Gurukula lines.

9) They believed more on internationalism than on narrow patriotism. They aimed at the welfare of man.
10) They propounded that all religions are the different paths of the same temple of God.

11) Due to their stupendous ideas about the philosophy of life and philosophy of education these trio philosophers raised the status and stature of our country.

12) As they were true philosophers and educationists they strove to build bridge between the East and the West.

13) Their philosophy of education was much influenced by their home environment, influence of the school environment and extensive visits.

14) Due to their philosophy of education they transformed themselves into great and true idealists, modernists, traditionalists, naturalists, nationalists, humanists and internationalists.

15) It was phenomenal that they, more than a half century back, anticipated the most progressive educational principle and gave them concrete shape in their modest looking institutions and university education.

16) Their stress on spiritual values in education has an all time relevance.

6.7.2 Points of Contrasts

1) With regard to their philosophy of life the slight difference is that Maharshi Aurobindo laid much stress on the spiritual penance.

2) Maharshi Aurobindo and Rabindranath Tagore had mostly expressed their philosophical views through their literary works where as Sarvepalli Radhakrishnan through his Hibbert Lectures.
3) Rabindranath Tagore had the anthropomorphic conception of God. Where as Aurobindo and Sarvepalli Radhakrishnan opined that God is a creator and redeemer.

4) Maharshi Aurobindo opined that man possesses double soul. The first one is Atman and the second one Jivatman. Whereas Rabindranath Tagore and Sarvepalli Radhakrishnan did not classify the soul.

5) The philosophy of Sarvepalli Radhakrishnan is much more influenced by the stand points of Rabindranath Tagore and Maharshi Aurobindo.

6) Maharshi Aurobindo the great spiritualist has emphasised the necessity of imbibing the spirit of a synthetic philosophy where as Rabindranath Tagore a poet of humanity made the world conscious of the spiritual greatness of India, while Sarvepalli Radhakrishnan has interpreted the spiritual excellence of ancient India.

**Critical Comments**

All the above view points reveal that the philosophy of life of these trio philosophers is based on the beliefs held by them in idealism, naturalism, humanism, spiritualism, realism, nationalism, internationalism, traditionalism and modernism.

All of them are regarded as great champions of education. They tried to establish a wonderful relationship between East and West. They taught the lessons of love and universality and admitted them as high educational values.
References


5. Ibid p-212.


14. Rabindranath Tagore, Stray Birds, XIV.

16. Ibid- pp.275-276


21. S. Radhakrishnan's article, "The spirit in Man", in contemporary Indian Philosophy, p-499.


29. Ibid.

30. Ibid.


36. Ibid. p-394.