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Summary and Conclusion
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SUMMARY AND CONCLUSION

9.1 INTRODUCTION

The three great educational personalities and philosophers of India chosen for the present study namely Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan have influenced the thinking and modes of behaviour of the people of India for generations. Their philosophical and educational thoughts had their profound influence on the nature of education in the country and have guided us to pattern our conception of education in consistence with our cultural heritage. In the galaxy of great modern personalities of India, their names shine with luster of their own. As they belonged to British India, they vehemently criticized the then system of education and made suggestions for the improvement of education. As they were patriots, literary figures, idealists, educationists, naturalists, humanists, nationalists and internationalists one can get many commonalities among their philosophical and educational thoughts, ideas and views. It was for this main reason that the present investigation was taken up and carried out. Hence the study is aimed at finding out the commonalities in their views. The study is entitled as "Comparative study of Philosophical and Educational Views of Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan with reference to Values of Life."

9.2 SUMMARY

The study was divided into 9 main chapters. In the First Chapter an
introduction pertaining to the topic of the study was explained in brief. Then the need and significance of the study was made clear. Thereafter followed the statement of the problem, which was stated clearly and specifically. Then followed the main objectives of the study. In all nine objectives have been framed. After this the scope of the study was stated indicating the assumptions of the study. An interrogative hypothesis was framed. Then the tools and limitations of the study were indicated. Soon after this the methodology of the study was explained precisely. Finally the design of the study was indicated.

The second chapter of the study deals with the review of related study. In all thirteen reviews which are related to the study have been provided. In the third chapter a brief biographical glimpses of the trio-philosophers namely Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan, have been explained along with the stages of their development. The fourth chapter is devoted to the beliefs held by these trio-philosophers. They were explained in detail by providing examples and illustrations. Comments have been made whenever necessary. At the end the beliefs held by them have been compared and contrasted. The fifth chapter explains the values of life cherished by these trio-philosophers, which have been explained in a comprehensive way. They too have been compared and contrasted. The sixth chapter deals with the philosophical and educational thoughts of these trio-philosophers. In this chapter their tenets of the philosophy of life and philosophy of education have been discussed in a comparative perspective. The seventh chapter of this study is devoted to the great contributions made by these trio-philosophers to the field of education. It also provides a comparative perspective of their contributions. In the eighth chapter an analysis and interpretation of data was made. The problem and objectives
were related. Interpretation of data revealed that these trio-philosophers were all synchronised spiritual visionaries of India. As the present study is mainly comparative study, which revealed that there exists more number of points of common in their philosophical and educational views than that of contrasts. It was followed by the ninth chapter which contained the summary and conclusion; generalisation of Trio Philosophers on Values of life and educational philosophy; implications of Trio Philosophers on values of life; educational implications of the present study; suggestions for further research.

Summary of the comparative views of trio-philosophers, philosophical and educational views as found by the investigator is given below-

9.3 COMPARATIVE VIEWS OF TRIO PHILOSOPHERS

a) Points of common

1) The beliefs held by these trio-philosophers as educationists, philosophers, idealists, spiritualists and humanists are not only extra ordinary but also exemplary. All of them were educationists, philosophers, idealists, spiritualists and humanists to the core. With all these magnanimous qualities they succeeded in providing us a kind of education which is suitable to our temperament and culture. The unique beliefs held by them enabled us to know more about their values of life, philosophy of life and philosophy of education. They have not only laid stepping stones for their further thoughts, ideas and views but also raised the status of our country in the estimation of the world.

2) All these trio-philosophers propounded that the values of life play an important part in the flowering of the personality of an individual. So they
pleaded that for achieving the all round development of the child the personal, moral, social, culture, spiritual and aesthetic values should be inculcated in the minds of the children. They should find a place in the curriculum. They were of the opinion that values of life are the life blood of a person. As these values are none but the feelings of a person they considered them as master minds. They propounded that they are closely and intimately related to the aims of education. According to them the aims of education should be framed keeping in view the values of life. They were all the lovers of Indian art, architecture, sculpture and painting. Hence they all possessed good aesthetic sense. They taught lessons of love and universality and administered them as high educational values.

3) These trio-philosophers were all great philosophers. They have occupied a prominent place in the realm of philosophy throughout the whole world. Their literary works are inspired by their philosophical experiences. As they were patriots to the core of their hearts and anti-imperialists they disparaged the aggressive nationalism of the West. No doubt their individualism, progressivism and social philosophy formed their philosophy of life. Their philosophy of life is all lofty as they were based on idealism, humanism and spiritualism etc. Their values of life may be compared to the dynamic forces which give direction to life and help it to achieve their goals. Their views of life form the basis for their educational thinking.

4) All these trio-philosophers were considered not only great philosophers but also greatest educationists of the world. Their philosophy of education has emerged from their philosophy of life. Their educational thoughts are idealistic in nature. Education to them is the eternal search after the ideals of humanism, nationalism and universalism. In their opinion education
should be imparted through the medium of mother tongue of the child. It should contain religious tinge. It should also promote moral and spiritual development. The curriculum should be broad based, flexible and activity centered. The methods such as learning by doing, activity method and discovery method should be employed in the process of teaching. The teacher should be loveable, sympathetic, dedicated to his profession. They all laid a sound philosophical foundation to education.

5) These trio-philosophers vehemently criticised the British system of education which was imparted during their days. They were completely dissatisfied with the then system of education because it failed to touch the nation’s social fabric. Hence they were of the opinion that the entire system of education should be re-organised on national lines. Their concept of education was similar when they expressed their view that education be in accordance with the needs of our modern life.

6) Undeniably there are remarkable and striking points of similarities in their thoughts and views expressed by them with regard to the aims of education. All of them were of the firm belief that the main aim of education should be the all round development of the child. The education should aim at the physical development, spiritual development, moral development, social development, cultural development and aesthetic development of the child. They all pleaded that all these values of life should be harmoniously developed. Education should be child centred. They also emphasised that free environment should be provided for the child to develop their latent capacities to the full under the guidance of the teacher. Education should be imparted through the medium of mother tongue, was their firm opinion. So they supported mother
tongue as the medium of instruction as they wanted they base education on Indian culture.

7) The curriculum suggested by these trio-philosophers has some common elements in them. According to them curriculum should be broad based, flexible and activity centred. They all pleaded for a comprehensive curriculum which should satisfy the needs of the child. They expressed that it should give full scope for the all-round development of the child. They opined that it should involve those activities and items which will give scope for the development of creative abilities and constructive capacities.

8) As regards methods of teaching these trio-philosophers were dissatisfied with the existing method of teaching. Hence they vehemently condemned and criticised it, as it was based on the artificial and mechanical techniques. They called them imaginary, foreign, bookish and unsuitable. They argued that the methods of teaching should be based on the principles of psychology. As the existing method of teaching gave much emphasis and priority to traditional methods they did not approve it. All of them discarded bookish learning. They encouraged the habit of reading and self-study. They emphasised the activity method.

9) Even in the concept of discipline we do find more number of common points, among these trio philosophers. All of them did not approve of the theory of strict and harsh discipline. They opined that if discipline has to be maintained perfect liberty should be given to the children. They discarded the strict and harsh discipline. They argued that discipline should not be thrust upon but it should sprout within. Even if punishment has to be given it should be given in a personal and family spirit. Children should never be suppressed by any authority.
10) All these trio-philosophers held the status of the teacher in high esteem. They have given a very important place to the teacher in their schemes of education. They have assigned major responsibilities to the teacher towards the development of the children. They have considered the teacher as the key person on whom depends the future of the child and the mankind. In their opinion the teacher is the shaper and moulder of the personality of the child. Hence their ideals on the role of the teacher are an asset to the theory and practice of education.

11) As these trio-philosophers were patriots they possessed profound love for their country. They tried their best to make the education of our country an Indianized one. They wanted to make the people of India conscious of the greatness of India, her culture and the necessity of enriching it for making it fuller and greater. Apart from this they also wanted to create love in the Indians for their languages, religions, national flag, songs, great men of the land and great nationalists. In order to do so they thought that education is the only means to achieve all these elements. Hence they have endeavoured to bring education nearer to the cultural soil of India, i.e. Indianization. Vishwa-Bharati of Rabindranath Tagore and Ashram School of Maharshi Aurobindo are the glaring examples of Indianization of education.

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

b) Points of Contrasts

1) As an educationists both Maharshi Aurobindo and Rabindranath Tagore were made educationists whereas Sarvepalli Radhakrishnan was a
born educationist. Maharshi Aurobindo was a philosopher sage while Rabindranath Tagore was a poet philosopher where as Sarvepalli Radhakrishnan was an idealist philosopher.

2) The aesthetic values expressed by Rabindranath Tagore are more reflective than Maharshi Aurobindo, Sarvepalli Radhakrishnan as he himself was a true artist.

3) The philosophy of life expressed by Maharshi Aurobindo centres on the idea 'Life Divine' which can only be realised through Integral Yoga. He laid great stress on the spiritual penance. While Rabindranath Tagore's philosophy of life may be compared to a rainbow in which seven different shades appear side by side. They are naturalism, idealism, spiritualism, individualism, realism and internationalism. Whereas Sarvepalli Radhakrishnan's philosophy of life has emerged out of his own life, experiences, thought and education. His philosophy of life rotates round, the law of Karma, doctrine of rebirth, conception of God evolution of form and consciousness.

4) According to Maharshi Aurobindo education must be integral. While Rabindranath Tagore propounded that education must be active and creative self-expression in nature. Whereas Sarvepalli Radhakrishnan pleaded that education should be socialistic and democratic.

5) With regard to the definition given by these trio-philosophers pertaining to the concept of education we find a slight difference in them. According to Maharshi Aurobindo, "Education to be true must not be a machine made fabric. In the opinion of Rabindranath Tagore the highest education is an education which does not merely give information but makes our life in
harmony with all existence. While Sarvepalli Radhakrishnan writes, Education to be complete must be human."


7) Both Maharshi Aurobindo and Rabindranath Tagore have suggested curriculum at different stages of education whereas Sarvepalli Radhakrishnan has suggested curriculum at the University stage only.

8) With regard to the method of teaching Maharshi Aurobindo gave much importance to synthetic method. Through this method he tried to synthesise the advantages of European system of education with that of the ancient Indian thoughts. Whereas Rabindranath Tagore emphasised on "Teaching While Walking". He treated this method as the most proper and effective method of teaching. Whereas Sarvepalli Radhakrishnan stressed on the tutorial method of instructions. In his opinion it is a kind of intellectual midwifery.

9) For the maintenance of discipline these trio-philosophers have assigned different roles to the teachers. Maharshi Aurobondo says that, the teacher should never insult the child. He should act as a safe custodian of all that is in him. Rabindranath Tagore assigned the role of a stimulator and guide to the teacher. Whereas Sarvepalli Radhakrishnan says that the teacher should have a cordial relationship with his students. It should be of a sacred character. He should act as a friend, philosopher and guide to his students. All these trio-philosophers have assigned different roles to the teacher.
10) In the opinion of Maharshi Aurobindo the teacher should act as an aid, a means and a channel. According to Rabindranath Tagore the teacher should act as a sympathiser. He says, "A teacher who does not have sympathy in his heart for the student is unfit for the noble profession of teaching." While Sarvepalli Radhakrishnan considered the teacher as the remover of spiritual blindness. He should also be a reservoir of new spirit.

11) In order to make the education an Indianized one both Maharshi Aurobindo and Rabindranath Tagore established their own educational institutions. Namely Auroville and Vishwabharati respectively. Whereas Sarvepalli Radhakrishnan did not establish any educational institution to achieve this noble purpose but he has expressed his ideas about Indianization of education while he was discussing the role of University and in the University Commission of 1948.

9.4 CONCLUSION

A careful observation and perusal of the above mentioned points of common and points of contrast reveal that we do find more number of communalities than that of points of contrasts. Hence the investigator was able to find out more number of communalities but a very few number of contrasts amongst these trio-philosophers' thoughts and ideas expressed by them pertaining to all the aspects of education. No doubt the points of common outweigh the points of contrast.

Hence it proves that there are very few significant differences existing amongst the values of life, philosophy of life, philosophy of education and even in their contributions to education. Whereas the number of points of commonalities exceed than that of points of differences.
Finally the investigator concludes that there is not much significant difference amongst the educational philosophies, ideas, thoughts and views expressed by the trio-philosophers namely Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan.

9.5 GENERALISATIONS OF TRIO PHILOSOPHERS ON VALUES OF LIFE AND EDUCATIONAL PHILOSOPHY

The philosophical and educational thoughts of these trio-philosophers are stupendous and magnanimous and are so relevant in the present day context and these aspects of them motivated me most to set myself a topic of my research.

With regard to the objectives of the study the investigator has found out the following main generalisations:

9.5.1 To explain the educational views which reflect the values of life cherished by these trio-philosophers such as personal, moral, social, spiritual, cultural and aesthetic etc.

The present crisis of man is due to the chaos of values. Old values have been changed while new values have not firmly taken their place. The values to be cultivated as propounded by these trio philosophers personal, social, moral, cultural, spiritual esthetics are explained as follows:

a) Maharshi Aurobindo’s Values of Life

1) Like most of the thinkers of India Maharshi Aurobindo also laid emphasis on the development of the individual or the collectivity. He aims at
realisation of harmony between individuals and also between nations. Hence his scheme of education is truly international. It is not only for India but also of the world.

2) He opines that the purpose of education in a nation is to prepare the individuals to serve their roles according to their status in society. He says individual differences are the basis of modern system of education.

3) He says religion is an endeavor of man to turn away from the earth towards the divine.

4) According to him moral and religious teaching not only improves the character of the pupils but also raises very complicated issues. Moral character and a truly religious outlook are no doubt valuable in themselves.

5) He states that the first rule of moral training is to suggest and invite, not to command or impose. The best method of suggestion is by personal example, daily converse and the books read from day to day.

6) He propounds that India's social custom is built upon the pure spiritual conception. In the process of social development, the community forms the link between the individual and humanity. No doubt the individual and society are interdependent, the society has no right to crush the individual nor has the individual the right to disregard the society.

6) He says that for developing the moral attitude of young man, for developing this attitude it is necessary to train our young man in the Aryan traditions.

7) He was of the opinion that the present society should be an integral society. He says that an ideal men alone make an ideal society. Only integral men make an ideal society.
8) He propounds that education must strive for a greater synthesis of a spiritualised society.

9) In the cycle of society of him, society passes through a symbolic typical, conventional, individualistic and subjective age.

10) He who has accepted evil in society and politics in a realistic manner, considers nationalism as an idea that emanates as an incarnation and merges back into its source.

11) He firmly argues that spirituality not only aims at the total change of consciousness through consciousness.

12) His opinion was that the national system of education must have the spiritual basis. Moreover the total spiritual education must be the goal of education.

13) The aim of the spiritual man is to establish the kingdom of God on earth. Therefore first of all he will try to create a community of perfected individuals for raising the life of humanity.

14) A true spiritual education has to teach the students the relationship between spirit and matter so that one neither looks down upon matter and all the problems the material life presents nor shuns spirituality as a lesson in escapism.

15) The spiritual education is not a specific subject like history, geography or mathematics. It begins with the very formation of an individual's consciousness.

16) As in the education of the mind, so in the education of the heart, the best way is to put the child into the right road to his perfection and encourage him to follow it, watching, suggesting, helping but not interfering.
17) He pleads that an intellectual education divorced from the perfection of the moral and emotional nature checks the human progress.

18) In his opinion the expression of the artist or the sculptor or the painter is a revelation of truth object studied. Hence art is not a creation but an interpretation of the spiritual intuition.

19) According to him art is interpretation and not creation. Everything is manifested in art.

20) He says that art interprets three things in its objects; the casual part or the thing-in-itself; the physical part or its passing imagination and emotions or the physical part the outer appearance, incident or movement seen. He states that Indian art is concerned with the first two interpretations and European art with the second and the third.

21) He opines that to appreciate our culture and painting we should free our selves from all subjection to a foreign out-book.

b) Rabindranath Tagore's Values of Life

1) According to Rabindranath Tagore a man can share his possessions with others but not his soul. The discovery of inwardness is the essential basis of spiritual life.

2) An account of his philosophy world would not be complete without making a mention of his humanistic beliefs. His humanistic attitude pervades all aspects of his thought and yet, he does not allow it to fall down to the status of narrow anthropomorphism.

3) His educational, personal, moral, spiritual, cultural, and aesthetic beliefs were all coloured by his deep religious faith.
4) He says that teaching of religion or morals can never be imparted in the form of lessons.

5) He opines that religion is not a fractional thing that can be doled out in fixed weekly or daily measures as one among various subjects in the school curriculum.

6) It is said that Rabindranath Tagore was an organ of social life.

7) It may be said of Rabindranath Tagore that work was his philosophy, for there were no separate compartments in his personality. His whole personality was permeated by the joy of beauty. Beauty within and without.

8) But his appreciation of Beauty is completely of a different pattern. He found the whole Beauty in man. It is here that his conception of Beauty is happily blended with the philosophy of truth.

9) According to him the aesthetic consciousness of man has had a development. In the first stages of his development, Rabindranath Tagore says, "We have to start with a division- the division between the beautiful and the non-beautiful."

10) He puts more faith in an individual than in any institution. Therefore he stands for individualism in education.

11) He does not want that the child should be crushed into the hearsay traditional methods of instruction. The individual child was more important to him than the books, methods and teacher. Hence the individual is of supreme importance in any scheme of education.

12) He regards moral discrimination as an essential part of human nature. He says, "The life of an animal is unmoral, for it is aware only of an
immediate present. The life of man can be immoral but it cannot be unmoral; it must have a moral basis.”

13) His main aim was to make society free from social evils. So he tried to establish a classless society to realise the dignity of man. Proper education holds the key of success. He insisted much on proper education for the lasting solution of the problems of social reform.

14) To practice virtue in a vacuum is impossible. Spiritual vision normally issues in a new power for good in the world of existence. Spiritual life rises in the natural. Human relations are the main spring of spiritual life.

15) He opines that love is spiritual and aesthetic, a matter of conscience and good taste and not one of law or code.

16) He finds music as an aid to the development of spiritualism. He emphatically states that while starting the school in the natural surroundings of Bolapur his principal object was to give spiritual culture to the boys.

17) In his opinion spiritual vision normally issues in a new power for good in the world of existence. The spiritual man does not turn his back on the realities of the world, but works in it with the sole object of creating better material and spiritual conditions. For spiritual life rises in the natural. According to him human relations are the mainsprings of spiritual life.

18) It is to be noted that his naturalism paves the way to spiritualism, because he is not less spiritual. He says that the discovery of inwardness is the essential basis of spiritual life.

19) He was a spiritualist in education.
20) He was always in favour of cultural unity. His ideas are not related to a small social group rather it extends to whole world. He gave his ideal to concrete form in Visha-Bharati.

21) He strongly pleaded for universal culture and synthesis of culture. He says that the age has come when all artificial fences are breaking down. Only that will serve which is basically consistent with the universal. He opines that we must base our own culture on a synthesis of all the different cultures we have.

22) He gives much importance to true culture. In his opinion a true culture is a culture which brings fulfillment from the depths of the self to the faculties and aptitudes of man as a whole.

23) He always stressed on the three values namely Truth, Goodness and Beauty. (सत्यं, गौरवं, सौन्दर्यं) in educational endeavour. It should be noted that the seekers of beauty and truth will offer their homage to Rabindranath Tagore in the centuries to come.

24) He opines that, “Works of art are the signatures of beauty in which the mingling of the personal touch leaves its memorial.

25) He believes that, “The principal object of Art is the expression of Personality and that is why it uses the language of picture and music.” He says that married life without love is like a slave labour.

26) He opines that the artist of course cannot avoid the obligations of family life, society and politics because even outside artistic life, he has another life.

27) He also regards art as one of the unmistakable symbols of human progress. And to him in Art man ‘transcends his finitude.’
28) Disinterested pleasure is the keynote of his aesthetics. To him utility may be an outcome of art, but it can never be its aim. The sole aim of art is delight.

c) Sarvepalli Radhakrishnan’s Values of Life

1) According to Sarvepalli Radhakrishnan life is a term in a series of slow development. The individual is constantly changing in his mind and body, but there is a unity.

2) He says that each human being is both unique and universal, has an element of the divine and get integrated, the individual becomes a fulfilled human being, a perfect human being.

3) He argues that morality is the current brand of social custom and one who deviates from it is immoral, though his immorality is an ethical value in the next generation and becomes a part of the tradition in another.

4) In his view the law of moral progress is one of acceptance and adventure. The moral hero rises the level of his world to the level of what ought to be.

5) According to him the objective of morality is social redemption and not individual salvation.

6) He opines that life is a great adventure and not a set scheme and so no progress is possible if moral rules are regarded as ‘sacrosanct’.

7) He declares that there are no abstract laws that would guide us to lead a good life, but only the living will which co-operates with the ends of evolution and the purpose of the universe can guide us.
8) He remarks that a society or civilization is carried forward by the efforts of minority consisting of men of wisdom of courage and power.

9) He says that the social objective is to be gained by persuasion not by force. At the same time the social changes should not be an ordered development and not a violent disruptive change. He suggests that enlightened people should support policies which promote public good by educating opinion and propagating right ideas.

10) According to him man is a spark of spirit, a child of God. The spirit in man is not with the soul of all things.

11) He develops his philosophy on the spiritual experiences of seers belonging to different faiths.

12) According to him spiritual experiences are the reaction of the entire human personality to God.

13) He says that spiritual experience is organic and integral.

14) He opines that the discovery of inwardness is the essential basis of spiritual life.

15) He remarks that the spiritual man does not turn back on the realities of the world, but works in it with the sole object of creating better material and spiritual conditions. Human relations are the main spring of spiritual life.

16) He propounds that a culture is not the superstructure of the material means of production as the Marxists believe.

17) He argues that all cultures have their roots old and new. They receive influences from others.
18) He says that Indian culture with its mysticism and positivism, with its metaphysical leanings and rationalist spirit, has been a potent influence, in the world for over four hundred years.

19) In his opinion the aesthetic appreciation demands the exercise of our whole mind. For a deeper appreciation we need insight for sharing the world which the artist presents.

20) He states that art is the expression of experience in some medium, the experience is clothed in forms which appeal to the emotion through the senses.

21) He pleads that the greatest gifts of art are peace and reconciliation.

9.5.2 To compare and contrast critically the educational ideas and views of these trio-philosophers of India

Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan are the three great personalities, educationists and philosophers of modern India. They are the three angles of a triangle that have determined the course and current of Indian thought in our age. In many ways they represented opposite trends but they also had much in common. They lived, thought and felt within the framework of a common way of life to understand the relevance of these trio makers of modern India, it is necessary to take into account the undeniable differences as well as the real affinities between them.

In this regard the investigator has made an attempt to compare and contrast the educational ideas and views of these trio philosophers which has been summarised as follows-
a) Temperamental and Ideational Communalities and Differences

Temperamental and ideational communalities and differences, which exist amongst these trio-philosophers may be enumerated as follows -

1) The psychological and distant among these trio educationists is great. But the geographical distance among them has a slight difference. Both Maharshi Aurobindo and Rabindranath Tagore belonged to Calcutta which lies in the eastern part of India, whereas Sarvepalli Radhakrishnan belonged to a far off Madras which lies in the southern part of India, with regard to geographical distance.

2) Maharshi Aurobindo's ideas emerge out of his own experiences, education and life. Rabindranath Tagore's ideas are delicate and subtle. Whereas Sarvepalli Radhakrishnan's ideas are patience personified. They have sophistication and glossiness.

3) Maharshi Aurobindo sticks to his ideas with unflagging perseverance. Rabindranath Tagore on the contrary, seems to flit from thought to thought with a delight of a careful butterfly. Sarvepalli Radhakrishnan's ideas are based on philosophy. He is an ideal combination of philosopher's vision and educational zeal.

4) Maharshi Aurobindo's approach is rigouristic, his outlook essentially ascetic. Rabindranath Tagore's approach on the otherhand is aesthetic rather than ethical. Whereas Sarvepalli Radhakrishnan's approach is philosophical rather than ascetic.

5) For Maharshi Aurobindo, the real is God. For Rabindranath Tagore, the real is the beautiful; For Sarvepalli Radhakrishnan, the real is the God.
6) For Maharshi Aurobindo, nature is not a cage. It is God; Rabindranath Tagore finds nature unpredictable and loves her the more for it; whereas Sarvepalli Radhakrishnan looks upon the cosmos as a simple, well-ordered system.

7) As for human history Maharshi Aurobindo dwells into it mainly in search of edifying examples to support his own perfection. Rabindranath Tagore savours the drama of history in full measure. He is alive to the magic wrought by centuries. He feels at home in the musty atmosphere of deserted temples abandoned palaces and forgotten tombstones. His reverence for antiquity seems to exercise a mellowing influence upon his judgements. Whereas Sarvepalli Radhakrishnan believes that no one can progress, if he ignores his history, traditions, culture and civilization. We cannot do any new work successfully, if it is to be related with our past. For drawing the necessary strength we must look towards our own history.

b) Educational and Philosophical Communalities and Differences

Educational and Philosophical communalities and differences; which exist amongst these trio-philosophers may be enumerated as follows-

1) Maharshi Aurobindo is well-known as a mystic or spiritual thinker, an educationist, a patriot and a poet. Rabindranath Tagore is considered as a religious poet, a seer, a patriot, a creative genius, dramatist, social reformer, a patriot, educationist, political thinker, noble prize winner, novelist and reverentially called Gurudev. Sarvepalli Radhakrishnan is indeed a versatile genius, a great scholar, a great
philosopher, a patriot, a great seer, a great writer, a great orator, a great statesman, a great administrator, all combined.

2) Maharshi Aurobindo denied that he was a philosopher. This is how he described himself, "I am not a philosopher. I might have written on philosophy for I have studied philosophy fairly well, even before I came to Pondicherry and started practicing Yoga, I had studied philosophy. I am a poet and a politician, not a philosopher. Whereas Rabindranath Tagore and Sarvepalli Radhakrishnan never denied that they were philosophers. Rabindranath Tagore himself was deeply aware that his philosophy is essentially poetic in approach. Speaking of his religious convictions- and to him there was no sharp distinction between religion and philosophy. Rabindranath Tagore says: "Among the philosophers of our time, no one has achieved so much in many fields... Never in the history of philosophy has there been quiet such a world figure. According to Sarvepalli Radhakrishnan, philosophy gives insight into the meaning of life and broadens the out-look. He presented his views on Indian philosophy and Hindu religion in such a logical, systematic forceful and lucid language that the whole Western audience was charmed and spell bound.

3) Maharshi Aurobindo and Rabindranath Tagore in order to put into practice their educational and philosophical thoughts had established their own schools named the Ashram School in 1943 at Pondicherry and "Shantiniketan" at Bolapur in 1901 respectively. Whereas Sarvepalli Radhakrishnan did not establish any educational institution but he proved himself as a great teacher.
4) Maharshi Aurobindo has also contributed much to the field of psychology. His psychological concept of connection between human consciousness and material consciousness. To him modern psychology was found to be limited, which deals with rational consciousness of man. Like intuition man may have super-consciousness the concept of which Maharshi Aurobindo has contributed to the future psychology on the other hand Rabindranath Tagore did not enter into psychological details of education. But he touched the problem. He said, "I believe that children have their subconscious mind more active than their conscious intelligence. Therefore, it is absolutely necessary for their, mental health and development. He also laid more importance in love towards children. That is also the basis of psychological approach. He laid emphasis on creative faculty of children. Sarvepalli Radhakrishnan directly or indirectly has taken advantage of many psychological theories and used them in his educational philosophy. He has made good use of some psychological terms such as sense perception, impulses desires, ambitions, fear, jealousy, hatred, kindness, anger, consciousness, mind, intelligence, insight, concentration, selfishness etc in a spiritual context which are also applicable to education.

5) Maharshi Aurobindo has been described as Romain Rolland as, "the foremost of Indian thinkers who has realised the most complete synthesis between the genious of the West and the East." 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. Rabindranath Tagore was of the opinion that there should be fusion of culture between East and West. He was for building up of a cosmopolitan
humanist culture which contained the best elements of Chinese, Hindu, Hebrew and Christian culture. Like Rabindranath Tagore, Sarvepalli Radhakrishnan also tried for the synthesis of the East and West. He wished to establish a world community in which separation of East and West will be over. He says that, "we live in one world and require to be educated; to a common conception of human purpose and destiny.

6) Maharshi Aurobindo pleaded that the ideal system of education should be integral education. He opines that true education should take into account not only the individual but also the nation and the humanity. Rabindranath Tagore gave humanistic approach to education. He says, "Education must aim at human improvement which comes from within and not from without, "Sarvepalli Radhakrishnan gave much priority to the development of scientific spirit to education.

7) Maharshi Aurobindo's philosophy of education is spiritualistic, brahmacharya and Yoga practice. Rabindranath Tagore's philosophy of education was much influenced by Upanishadic. There was an affinity between the philosophy of Rabindranath Tagore and the Upanishads. Whereas Sarvepalli Radhakrishnan's philosophy of education is greatly influenced by Vedic, Upanishads and teaching of Lord Sri Krishna.

8) Maharshi Aurobindo was not only an educationist but also a practitioner. He established an Ashram school which grew into an International University, providing over there an education suited to the ideals and values of Indian culture based upon Brahmacharya, Yoga, concentration and meditation through which individual could develop to the full his body and soul in a harmonious way. Rabindranath Tagore was also a great practitioner. He worked out his ideals in a very constructive way.
He created Shantiniketan to realize his educational ideals. Soon it grew into Vishwabharati which has assumed the form of an International University. It was his major contribution to the field of education. Though Sarvepalli Radhakrishnan did not establish any educational institution, he is best known for his major contribution in the planning of education for higher level. So the major part of his educational philosophy consists of University education.

9) Maharshi Aurobindo propounds that education is the discovery of the soul. It must be based on the psychology of the child-nature. So he 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. Rabindranath Tagore stressed the all-round development of the individual aimed at perfection of man through education. So also Sarvepalli Radhakrishnan gave stress on the all-round development of the child. Sarvepalli Radhakrishnan believed in a kind of education which could be helpful in all-round development of the pupils i.e. mental, physical, social and spiritual.

10) Maharshi Aurobindo's philosophical output especially in the East and the West synthesis is noted, for it involves an integration in which the West's endeavour to better the world, through the application of science and technology is not underestimated. Rabindranath Tagore was very much impressed by Sarvepalli Radhakrishnan who gained world-wide recognition and reputation in the field of philosophy and religion. Like Maharshi Aurobindo and Rabindranath Tagore also tried for the synthesis of the East and the West and for the re-orientation of the basic Hindu outlook. But the difference lies in the fact that where Sarvepalli
Radhakrishnan was theoretical but Maharshi Aurobindo and Rabindranath Tagore were practical.

11) Maharshi Aurobindo is considered not only a Nationalist, Internationalist and a pragmatist but also a true idealist. In the same way Rabindranath Tagore is considered as a traditionalist, modernist, nationalist, internationalist and also a great idealist. So also Sarvepalli Radhakrishnan is considered as an idealist thinker, a humanist, a naturalist, a nationalist and an internationalist.

12) Although Maharshi Aurobindo was sufficiently influenced by the Western culture and philosophy, he was a true Savant, a true saint, and a true philosopher of the Indian culture and heritage. Rabindranath Tagore one of the greatest sons of India, was a genius in many ways, as a poet, thinker, educationist, theatre, music and stage craft, enriched not only India but also the world. Whereas Sarvepalli Radhakrishnan was a multi-faceted personality and a richly diversified man. The whole world respects him who worked for the good and progress of the people of the whole world irrespective of caste and creed.

9.5.3 To study in detail the educational and philosophical thoughts of these tri-philosophers, namely Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan in order to find out the relevance of their ideas in the present day context.

a) Maharshi Aurobindo

The relevance of educational and philosophical thoughts of Maharshi Aurobindo in the present day context are as follows:
1) Maharshi Aurobindo made many great contributions to the cause of education in his own way. His educational and philosophical thoughts are worth studying. They are worthy to be incorporated in the present system of education.

2) His philosophy is Indian both in origin and development. Hence it suits the present system of education.

3) His views on education were clear and definite even in the days of his revolutionary activity.

4) His integral philosophy, his conception of the individual and his destiny may be said to be a landmark in the history of India.

5) All his knowledge came to him by intuition and vision. He certainly had Trikaldrsti, the vision of three-times, past, present and future.

6) He is universally recognised as Rishi. He was a Rishi par excellence. The Vedic Rishi was also a Kavi (poet). He was also an inspired singer and his song was the mantra. He has raised poetry to the level of mantra and transformed English into a Devabhasha, the language of the Gods.

7) His philosophy is the philosophy of our age. It represents all the crying needs of the time. No-doubt it is an integral synthesis of old and new, east and west, realism and idealism, pragmatism and spiritualism. He shows the way in this direction. It is left for the future, philosophers to follow the outlines. They should try to follow the cut lines and develop a philosophy worthy of its name, truly performing its role in the generation of the human race.
8) His philosophy 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 time.

9) He is not only the explorer of consciousness, he is the builder of a new world. This world is not to be found on any map, which he called the Super Mind and which he wanted to draw down to the earth.

10) Allround development of the child is the motto of the present system of education. He also feels that what is needed is an all-round and total development. He is of the opinion that it can be achieved through Integral Yoga. The growth of knowledge alone, or the perfection and control of only the body or the way of intense devotion will not bring about the change what is needed a total transformation of all the aspects of being- the mental, the vital and the physical. Therefore only that process can be Purna Yoga which will aim at the complete transformation of every aspect of being. This is the aim of his Yoga and therefore it is called Integral.

11) The Super Mind is the greatest idea of his epistemology and a full philosophical interpretation and incorporation of it is a prospect and a promise for philosophy.

12) His educational and philosophical thoughts are very useful especially for the young ones, to study carefully the ideals cherished and preached by him and to follow his foot steps towards a better, peaceful and integral life and thereby serve the cause of the spiritual upliftment of mankind as envisaged by the great seer and Yogi.
13) He gave much importance to the ideal of human unity. He said that India is destined to play a great role in the global reconstruction. So he assigns to India a great role- a mighty destiny and a heavy responsibility because he considers India the repository of spiritual consciousness, the guardian of truth, and he envisages that in the new age of world unification India's national being will act as a spearhead, breaking up the present world formations and giving a new shape, to history. From this point of view, the present curriculum should be incorporated the subjects of national and international understanding and unity of mankind.

14) He strongly pleaded that education must be imparted according to the child's own nature. The same thought has been incorporated in the present system of education which aims at imparting education according to the needs of the child. Hence the main objective of the present system of education is child centred education.

15) A number of doctoral theses are being published from the various university centres in India and abroad on different aspects of his thoughts e.g. educational, literary, political, philosophical, mystic etc.

16) His philosophy demands of the reader the appropriate turn of mind for the appreciation of the synthetic handling of experience and its proper thinking as well as language.

17) The perennial philosophy of India combined with the simplicity of Indian people is admirably reflected in the literature and works of him.

18) He discovered God in man. His humanism is testimony of his love for men.
19) The modern trend of education is that it should be psycholized. A special feature of his system of education is that it is highly psychological. No doubt his methods of education in particular are rooted in individual attention, promote creativity, encourage dialogues, attempt at allround development of the individual. Hence he advocated the method of discovery and activity.

20) He believes in evolution. In this regard his philosophy bears the stamp of the modern science.

21) His system of education is based on 'Integral Education' which he propounded. Its main function is to give an integrated view of the universe to the pupil.

22) According to him a synthetic understanding, a holistic view of the universe and life is required in the system of education. As per the present system of education the physical, social, emotional, intellectual and spiritual life and powers of the child should be tapped and unfolded in an integrated way.

23) The new role which the teacher is to-day called upon to perform is that of assisting the child in the process of learning. All modern methods of teaching and learning envisage the role of the teacher as not just as that of one who teaches but as one who actively assists the child in learning. He also believed in self-teaching: show how to learn, do not impart knowledge. As he put it: "Teacher should put the child into the right road to his own perfection and encourage him to follow it, watching suggesting, helping and interfering."
24) He says that we must aim not only at an inner realization also, the establishment of the kingdom of God not only within the heart but also in the world of human affairs, in economics and politics. And he assured us that this is possible.

25) He pleads that Yoga can be practiced in ordinary life. If a merchant wishes to follow this Yoga, his business itself is regarded as work divine and he cannot practice corruption or do black-marketing. In the same way a student would look for higher values and will be saved from many useless and harmful activities.

26) The practice of Brahmacharya which he advocated is to be followed by the present generation of students for the development of their personality. He says, it is the first and most necessary condition of increasing the force within and turning it to such uses as may benefit the possessor or mankind. The more we can, by Brahmacharya increase the store of Tapas (heat), Tejas (light), Vidyut (electricity) and Ojas (life-force), the more we shall fill ourselves with utter energy for the works of body, heart, mind and spirit.

27) The modern educationist Madam Montessori attached great importance to training the sense organs. She believed that these faculties play a major role in the educational process. Since the sense organs are the gateway to knowledge, education must be imparted through these faculties. Explaining the importance of education of senses like-wise Maharshi Aurobindo was also in favour of giving training to senses. He opines that in the modern industrial and urban conditions the child has to deal with a wild variety of conditions of sensations around him. Therefore, his sense organs must be trained to note and observe
correctly. In his opinion sense education forms a part of physical and vital education. Without it no progress towards harmony, beauty and health is possible.

28) His concept of world union is a synthesis of the principles of unity, freedom and self-determination. World union is not a mechanical unity abolishing national unities just as the latter are not the negation of individual and group freedoms. Freedom and self-determination, law and liberty are the essential principle of human progress for the individual, the nation and humanity. It is to be noted that on the principles expressed by him with regard to the world-union the U.N.O. has been organised.

29) His philosophy was not just an abstract intellectual exercise; it was concerned not only with the summum bonum or the final value and end of existence but with man's urgent and immediate concerns with not only the distant heavens but with all that is material and earthly.

30) His philosophical thought is not cramped by tradition. It develops Indian tradition in the context of the present times and offers a philosophy, which can satisfy the earnest and enquiring seeker.

31) The relevance of his emphasis on National education is not limited to the context of the nationalist movement in India. Indeed it will be found to be increasingly relevant as an answer to the intellectual moral and spiritual problems of the growing child in every modern community.

32) His thoughts which have been translated into reality in the International centre of Education at Pondicherry, will be enriched through the programmes of him the world university of the future.
The impressions of Maharshi Aurobindo's teaching on the future of the human race

"The fiery messenger who has come with the lamp of God.... I hear the soul's great and rapturous song ringing with Hope's undying splendour". Such is the tribute paid to Maharshi Aurobindo by Rabindranath Tagore in a poem published in Vishwabharati Quarterly. Vol.VI. It is an apt tribute, because the most enduring impressions which Maharshi Aurobindo's teaching leave upon us are those of luminosity and optimism. No other thinker of our age has dwelt so confidently upon the future of human race, or visualized that future in only about what we have inherited and what we now are but what we are yet to come.

Maharshi Aurobindo's Relevance in the Present Age

With regard to the role of education Maharshi Aurobindo says, "The aim of education would be to foster civilization and culture by making the individual the inheritor of the wisdom of all ages. Through this the individual can attain freedom from the Bondage of narrow and selfish ends and can achieve harmony within himself and with the world outside." This end of education emphasized by him is yet to be achieved as importance of the system of education has not been fully understood so far by the framers of the educational system of our country.

The philosophy of Maharshi Aurobindo is perhaps the greatest synthesis of all the different currents of thought that the history of philosophy, both in East and West, has exhibited- a synthesis in the truest sense of the word, in which the truths of all the different systems have been preserved in such
a way that they form an absolutely harmonious, homogeneous whole. Undoubtedly, the Auroville project will soon develop into an international educational centre, a laboratory for education experiments and a centre of international life and world unity.

b) Rabindranath Tagore

Rabindranath Tagore had a vast knowledge and there was perhaps no aspect of Indian life which escaped his searching eyes. He was a novelist, dramatist, educationist, penetrating social reformer and politician and gave his views about all that which concerned India. He was a man of many sided personality and his deep knowledge with penetrating insight was responsible for making him not a man of India but that of the whole world. The relevance of educational and philosophical thoughts of him in the present day context may be listed as follows-

1) Rabindranath Tagore was educationally a revolutionary and strongly believed that there should be a system of education suited to the present and existing condition of India.

2) He made great and stupendous contribution to the cause of education in his own way. His educational and philosophical thoughts about theory and practice of education are worth studying and suitable to be incorporated in the present system of education.

3) He discovered for himself all the theories and principles of education which he formulated for himself and used them in his educational institution entitled Shantiniketan.
4) He waged a ceaseless battle to uphold the highest educational idea before the country and conducted educational experiments at his own institution, which made them living symbols of what an ideal should be.

5) Emerging as a prophet of an educational renaissance in India, he started reflecting on the best educational thought of the world, past and present.

6) Through his works he mirrors the ancient wisdom of India, though restated according to the needs of modern life.

7) He tried to put his certain ideals and educational and philosophical thoughts that were mooted 'in his mind', in his school Shantiniketan. It was nothing but 'an outer expression of inward development.

8) There is no doubt that he has enriched man's mind in a large measure, so that to-day some of his ideas have become the common coin of educational thinking in the country.

9) The present system of education is against giving corporal punishment to the children. He also vehemently criticized giving physical punishment to the children to create discipline among them. So also he emphasized freedom and joy as of basic importance in the education of the girls and boys. This meant the elimination of physical punishment, examination and therefore of fear and every humiliating restriction from Shantiniketan system rather a pattern of education. So he was very clear that unless the system of education was reformed, Indian youth could never progress.

10) Emerging as a prophet of an educational renaissance in India, he started reflecting on the best educational thought of the world past and present.
11) Through him India has given her message to mankind and his unique achievement in the fields of literature, philosophy, education and art have won imperishable fame for himself and have raised the status of India in the estimation of the world.

His astonishing gifts in the fields of art, poetry, education theatre, music and stage craft enriched the whole world.

12) He had also clear views about rural reconstruction. He realised that the present tendency of migration of educated Indians from villages to cities in search of employment or better opportunities was a very dangerous process and should be checked. He therefore, laid sufficient good stress on remoulding the shape of Indian villages by way of starting rural institutes and paying proper attention to village problems, in addition to providing adequate facilities to the villagers to continue to stay there, after they had finished their educational career.

13) Rabindranath Tagore was also in favour of international outlook. Now-a-days all countries are awaken from the terrible horrors of world wars. It is a good sign that they are seeking remedies. All countries have agreed that an international outlook should replace a national outlook. In his ideas about nationalism Rabindranath Tagore was more in favour of internationalism rather than nationalism. According to him, the former was more important than the latter though he himself had deep love for India. According to his philosophy, it was through internationalism the various cultures of the world could come to-gather to bring out a new culture most acceptable and most essential for the development of humanity as a whole. Hence he was in favour of education for international understanding. He says, tomorrow's history will begin with
a chapter on internationalism and we shall be unfit for tomorrow if we retain any narrow customs or habits that are contrary to Universalism.

14) He was much influenced by the Upanishads. He recognized the Upanishads as a reservoir of inspiring thoughts and ideas rather than a body of finished theories. No doubt he is a mystic philosopher. It is mysticism which is the very core of Upanishads, which are radiant with mysticism. 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. In view of this philosophy of him it can be regarded as a source of inspiration for coming generation.

15) The new role which the teacher is to-day called upon to perform is that of assisting the child in learning. All modern methods of learning envisage the role of the teacher as not just that of one who teaches but as one who actively assists the child in learning. Rabindranath Tagore is also of the opinion that the role of the teacher is just to guide the child in the process of learning. He is an integral Yogi. He is not only the child's true guide, guardian, but also a friend and a sympathiser. He says, "He who has lost the child in himself is absolutely unfit for the great work of educating the children." A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. Thus he assigns an important role to him in the education of the child.

16) The present system of education has incorporated the 'play-way' method in the teaching process. He also gave much prominence to play-way of teaching. He says, "Education should be imparted through play and work system i.e. learning by doing. Children are fond of play. Interest
is latent attention and attention is interest in action. First of all students must have will to learn, that is the first condition of learning".

17) He was the greatest prophet of educational renaissance in modern India. He waged a ceaseless battle to uphold the highest educational ideal before the country and conducted educational experiments at his own institution which made them living symbols of what an ideal should be.

18) His thoughts and experiments might steer us towards never attempts to overhaul education in the right perspective of education to be as it ought to be.

19) The perennial philosophy of India combined with the simplicity of Indian people is admirably reflected in the literature and works of him.

20) Rabindranath Tagore is a great creative genius. His contribution to religion, education, philosophy, political thought, poetry, music, painting, fiction, the drama, the historic art and essay form a great treasure to the world's literature and art.

21) He says, education must be imparted in such a way that it must be beneficial for the whole country. "Just as the beauty of the painting is clearly revealed when it has the entire canvass as background even so education cannot be real unless it covers the whole country rather entire human race on the earth.

22) His main aim of social philosophy was to make society free from social evils. So he tried to establish a classless society to realise the dignity of man. Proper education holds the key of success. So he insisted much on proper education for the lasting solution of the problems of social reform.
23) With regard to his philosophical and educational thought it is said that he was able to assimilate so many streams of thought, follow them for over six decades, view them without pedantry or undue passion and fuse them into a comprehensive, well round view.

24) He founded Shantiniketan in a natural surrounding thereby giving lent to his passion for nature and a new system of education.

25) His educational philosophy is based on his conception of unity of truth. His system is best suited even to the present day as it comprehends social, cultural and scientific aspects.

26) His reflections disclose a philosophy in which traditional ideas take on a new meaning and the emerging values of our times are started with a new clarity; he has gone further in the philosophy of society and culture of educational religion than the technical philosophers who wrote on these subjects.

27) He was praised and admired in his time like no other twentieth century writer as a spiritual seer and a literary genius.

28) He has been called the supreme reconciler, harmonizer and peacemaker in the domain of modern thought.

Rabindranath Tagore Relevance In The Present Age

Rabindranath Tagore who represented the quintessence of Indian Culture and functioned as his country's 'living force' was a man of great sincerity and nobility of character; an aristocrat of gentleness and courage, of grace and wit; a thinker a dreamer and above all, a lyrical poet and inspired for over sixty years by the wonder of the created world.
None in his lifetime had tried harder than Rabindranath Tagore establish this 'world wide commerce of heart and mind', and historians reviewing his life need to judge him more fairly by what he failed to achieve. His vision of the better world to come was so clear and strong than it blinded him to some of the specific realities of the world around him. There was a burning desire in him to raise India to her ancient glory and to enable her to get her rightful place in the family of nations.

Emerging as a prophet of philosophical and educational renaissance in India, he started reflecting on the best educational thought of the world past and present. His many sided personality and his deep knowledge with a penetrating insight was responsible for making him not a man of India but that of the whole world.

c) Sarvepalli Radhakrishnan

The relevance of educational and philosophical thoughts of Sarvepalli Radhakrishnan in the present day context are as follows-

1) Sarvepalli Radhakrishnan is universally recognised as modern India's greatest philosopher king. He was also a statesman of distinction and even compared to Plato's ideal of a philosopher king.

2) Among the philosophers of our time, no one has achieved so much in so many fields. Never in the history of philosophy has there been quiet such a world figure.

3) He is rightly regarded as being an outstanding thinker, not only in modern India but by the world at large.
4) As a creative thinker and a distinguished interpreter of Indian thought he philosophised in the true Indian tradition.

5) Besides being a philosopher of international repute, he holds a prominent place on the educational screen on young India.

6) He was the man of the soil and had a deep sense of love and affection for man of the society and man of the nation.

7) He was and still is, one of the celebrated writers of the present generation. His works are many and varied on philosophical, theological, ethical, educational, social and cultural subjects.

8) He contributed also numerous articles to different well-known journals, which too, will prove to be of immense value to generations to come.

9) His philosophical writings are not ordinary scholarly dissertations, but also melodious poetical perfections of great and permanent value.

10) He was a successful philosopher, a man of the world with a devotion to the life of the spirit an austere believer, who had not shut the door on the emotions, a secular Hindu, a politically committed contemplative.

11) His contribution to education has been unique and irreplaceable.

12) As an educationist, administrator, renowned professor, philosopher, diplomat, statesman and President, he commanded 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.

13) He was one such person who could successfully see through time and space in the context of India and across the contemporary world. In
this way, he reinterpreted Indian philosophy and culture in authoritative and convincing ways that appealed to the modern man.

14) He was one of the distinguished sons of India who discovered the golden links between the hoary and glorious past of this country with the scientific, technological, democratic, secular, socialistic and modern outlook of man.

15) He is perhaps the most important living exponent of Upanisadic idealism in the world to-day, has been purveying the wisdom of the West to his Eastern readers. They find him conversant with the Eastern as well as Western Philosophy and competent enough to gather the best harvest of both the traditions.

16) He has contributed substantially to Indian thought by clearing the mist of doubt regarding the compatibility of the pantheistic conclusions of Advaita Vedanta and the ethical justification of human endeavour.

17) He is not only the greatest modern exponent of Hinduism but also a great world champion of religion in general.

18) He 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.

19) He made stupendous contribution to the field of higher education. He has clearly and cogently expressed his views pertaining to the function of university. In his opinion, "University is not a mere information shop, it is a place where a man's intellect, will and emotions are disciplined. In it experience and adventure are combined... A university man should be unattached without being unconcerned, unambitious without being indolent, warm hearted without being sentimental."
20) He possessed a high esteem with regard to world community. According to him man's only hope is a world community, a brotherhood where each human being belongs to the house hold of God, where truth is the only abiding reality.

21) He represented all that is fine and noble in the Indian tradition and culture. He was a man of tremendous faith for he recognised the primacy of the spiritual and knew that science with all its sophistication and advancement had its limitations but he never advocated fundamentalism or exclusiveness; for him the ultimate reality is one.

22) Wherever he went he caste a magic spell of his personality, thoughts and views, with the result that Indian Philosophy and Hindu religion began to be better understood and better analysed.

Sarvepalli Radhakrishnan's Relevance in the present day context

Sarvepalli Radhakrishnan's salient features comprise universal outlook, synthesis of the East and West in religion and philosophy, the spiritualism and humanism and openness to the influences of science, art and values. The interaction of the Eastern spiritualism and the Western, humanism, fusion of cultures ancient, modern and medieval and the interchange of thoughts and values give rise to a new system of Sarvepalli Radhakrishnan's philosophy. It is to be noted that his philosophy emerges out of the assimilation of the East and West, the ancient, medieval and modern systems of thought that dominate the cosmos to-day. According to him education is an instrument of social, economic and cultural change and should aim at a balanced growth of the individual. So in education he insists an integration of personality and social integration.
Sarvepalli Radhakrishnan is in the true line of descent from the ancient Hindu philosophers who have come from time to time rescued the spirit of religion from the aberrations of secular thought and practice.

9.5.4 To explain these trio-philosophers as the prophets of humanism, idealism and spiritualism

No nation in this world can hold its place of primacy in perpetuity. What counts is the moral contribution the philosophers make to human welfare. Their ideas and thoughts pertaining to humanism, idealism and spiritual etc contribute much not only to their countries but also to the world at large. The contributions of these trio-philosophers to the fields of humanism, idealism and spiritualism may be explained as follows:

A) Trio Philosophers as the Prophets of Humanism

Humanism is a philosophy, which states that man is the centre of study. Man is the measure of everything. It is a revolt against theology, church and dogma. Humanism gives supremacy to mankind. It is a rational out-look or system of thought. In the light of these statements the investigator intends to express his findings with regard to these trio philosophers as the prophets of humanism, as under:

I) Humanism of Maharshi Aurobindo

1) He may be called the greatest humanist that has ever lived. For it is he who has first given us this assurance that the entire race of mankind is destined to rise to the status of divinity.
2) In all humility of devotion. Maharshi Aurobindo is the sole sufficient genius of the age. He is more than the hero of a nation. He is amongst the saviours of humanity, who belongs to all ages and all nations, the sanatanas, who leaves our existence with their eternal presence, whether we are aware of it or not.

3) His philosophy not only gives important place to individual and nation but also to humanity.

4) He is of the opinion that human interest and human prospect should be the highest concern for man as one international body and the only transcendent object for mankind as a whole.

5) Although we may not know it, the new man-the divine race of humanity is already amongst us. It may be in our next neighbour, in our nearest brother, even in my self. Only a thin veil covers it. It marches just behind the line. It waits for an occasion to throw off the veil and place itself in the forefront.

6) Like Vivekanand he aims at man making so according to him the first business of education is to bring out the real man. He opines that the individual and the nation have to grow as members of one humanity.

7) He believed in the ideal of human unity. He argued that the ideal of human unity was a part of the nature's eventual scheme. He asserted that this ideal of human unity can be realised either through the formation of world-state or by uniting the nation states into some sort of federation.

8) He states that human unity is not the fruit of good-will alone. Even at total good-will in all of us would not be sufficient power for such a realisation.
9) He also envisaged the possibility of achieving world unity through some type of a confederation.

10) He was confident that the realisation of the spiritual oneness of all humanity will produce the feeling of psychological oneness which is so essential for the attainment of the human unity.

11) Thus he emphasized the principles that the peoples of the world must learn to live together as brothers.

12) He said, "the ideal unification of mankind would be a system in which as a first rule of common and harmonious life, the human peoples would be allowed to form their own groupings, according to their natural divisions of locality, race, culture, economic convenience and not according to the more violent accidents of history of the egoistic will of powerful nations.

13) He envisages spiritual humanism. The human life, body and mind are forms of the Super Mind. They become divinely transformed. The destiny of man is to become a Gnostic being or a divine being and live on earth will godly powers what he points out the philosophers of to-day is that the human life body and mind are the involved forms of Super Mind.

14) His humanism has been realised in his Auroville. According to its charter, Auroville belongs to nobody in particular. It belongs to humanity as a whole. The building of Auroville as a city of universal culture in international co-operation and human unity is a land mark in the history of Aurobindian education.

15) Human unity in Freedom and diversity, based on the realisation of the Divine consciousness is one of the major visions of Maharsh Aurobindo.
II) Humanism of Rabindranath Tagore

1) Rabindranath Tagore was basically a humanist. So he is considered as a prophet of humanity.

2) As he possessed great faith in humanity he firmly believed in humanity. He observed, "I have great faith in humanity. Like the sun" it can be clouded but never extinguished.

3) Though he was influenced by Upanishads, his humanism is mostly his own. His ideas of man, nature and the relation of them with God were similar to the ideas of Upanishadic thinkers about these.

4) His humanism conceived man as a struggling person against nature. He says, "Reality is human and truth is human." Evidently, he gives man the highest place in the world. Thus he was a great humanist. He declares that my religion is religion of humanity which God has defined as humanity.

5) His conception of man is influenced by the conception of man of Upanishad, where man is addressed as 'Children of the Immortality'.

6) According to him man is God's special creation. God has given man a specialty and he is united with God by the bond of love. He regarded man as a reflection of God.

7) No doubt his humanism has been developed following the basics of Upanishads. Preaching humanism, the Upanishad calls for man to work outgoing himself and to enter into everything. It preaches that one can be liberated by doing work, not by renunciation. He says one cannot get liberation by merely closing the doors of the eyes, tongue etc.
8) Even though Upanishad influences his humanism, which is spiritual inform, but his humanism is his own. He uses quotes from Upanishad to support his humanism as he found similarity between the humanistic ideas of Upanishadic sages and that of himself.

9) As he believes in the conception of man's humanism he advocates that man should live for the ultimate truth which liberates us from the bondage of death and unites us with God.

10) His conception of the universe is purely human so all values and virtues are to be realised through man. Truth, Goodness and Beauty are felt as such by man.

11) To him all men were equal as they have a common source Brahman and advocates social service for everybody as it not only improves the society, but elevates oneself spiritually.

12) Since God manifests himself in the human beings and inorder to serve God, we should serve our fellow human beings.

13) He was of the opinion that to understand humanity we should attain the ultimate goal of life.

14) He was one of the greatest humanists that the world has known. The key-note of his life was resistance to tyranny in all forms.

15) His humanism is generally expressed in his literature. Besides literature his humanism is expressed by his idea of religion of man.

16) Man was the centre of his deep spiritual humanism and not God. Even his conception of God was influenced by humanism, inherent in his outlook. God was only a symbol of human unity and the perfection of man's personality.
17) According to him the truth of God was human truth. Infact, the universe itself was a human universe.

18) He sought the perfection of Man, the development of human personality. God was the ideal of perfection and man "the eternal process of the realisation of that ideal."

19) His educational philosophy is no less an example of his humanism than his literature and religious writings.

20) It is this humanism which made him work relentlessly for the establishment of a cosmopolitan educational institution in the form of Shantiniketan.

21) So on the basis of his humanistic ideals he tried to build up an ideal educational system and experimented in all its branches.

22) He gave the gospel of international unity and harmony. His humanism is based on spiritual foundations and he believes that man represents God lives in man and is to be worshipped not only in temples but also in serving humanity.

23) Because of his humanism, he was a great lover of children and he advises the teacher to be like children and not to think himself as their superior.

24) As he was a humanist he shuns all violence and force in the process of education.

All the above view points go to prove that he was a humanist out and out and was a prophet of love sympathy fellow-feeling and co-operation. He had implicit faith in the fundamental unity of mankind and human brotherhood.
III) Humanism of Sarvepalli Radhakrishnan

1) Just like Maharshi Aurobindo and Rabindranath Tagore, Sarvepalli Radhakrishnan was also a humanist.

2) His salient features comprise universal outlook synthesis of the East and the West in religion and philosophy, the spiritualism and humanism and openness to the influences of science art and values.

3) The world is more compact to-day than it was before. Humanity has come closer. The values, culture, tradition, religions and philosophies of different countries are in synthesis in his philosophy.

4) He says the humanity to-day is broad bottomed, universal, open and free. It is preparing to give birth to the world's unborn soul. The humanity as a whole has become one body and there is in it the search for a soul. It is the task of the renaissance thinkers to search and reveal the unborn soul of the cosmos.

5) He wants that the intellectuals of various countries should combine and work together for the upliftment of human unity in the same manner as they do for general scientific inventions.

6) He says, "Just as we establish a Common Wealth of Nations in which countries of various political affiliations, social and cultural values cooperate and we strive for common welfare in certain, respects, similarly in the religious field also the followers of various religions should cooperate 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. This will lead to the humanistic approach."
7) The centre of humanism is man and that of religion God so says Sarvepalli Radhakrishnan.

8) He defined humanism and religion as not opposed to each other. Both help self-realisation. Both serve for redemption of humanity.

9) He says that humanism is not a form of religion. It has nothing to do with religions. Humanists are free from the snares of religion.

10) He commends the revolt of humanism against the ecclesiastical religion on the one hand and the mechanisation of society on the other. Humanism is a great movement of the amelioration of humanity for economic equality, for freedom, for happiness and for the development of the human personality.

11) He argued that the human unity will prevail only when war mindedness has been curbed. He says that man is made for peace and co-operation and war mindedness is a mental disease, a thing of shame and degradation which must be banished from the earth, for "He (God) hath made of one blood all the races of men."

12) He says that for the prosperity of human beings peace should prevail throughout the world. He has also spoken against war and in favour of peace. He emphasised that nothing is inevitable in human affairs except peace. Then only prevention of war may be possible by making suitable changes in education system in economic and political structure of society and in the moral code which regulates the life of people.

13) He pleads that children in their education and training they should be taught to recognise the qualities of tolerance and universal love that our country has stood for down the ages. They should also be made
to realize the importance of national unity and integration. The sense of belonging to one country and to another. No doubt these qualities of them will definitely sprout the quality of humanity.

14) He is of the opinion that humanism should be introduced in education. He says, No nation in this world can hold its place of primacy in perpetuity what counts is the moral contribution we make to human welfare. Let us therefore, try to develop the qualities of charity in judgement and compassion for people who are suffering. If we adopt such an approach, the tensions of the world will diminish rapidly.

B) Trio-philosophers as the prophets of Idealism

Idealism is permeated by the whole history of Philosophy. It is an old philosophy. When the primitive man began to think that was said to be its inception. In every age it had its own appeal for the thoughtful, rational and critical minds. Idealism idolises mind and soul. Ideas are of ultimate cosmic significance. They are eternal and unchanging. In consideration of these statements let me express my findings about these trio-philosophers as the prophets of idealism.

I) Idealism of Maharshi Aurobindo

1) Maharshi Aurobindo as a thinker is an idealist. It may be said that he was staunch Idealist to the core.

2) His philosophy itself is an idealistic philosophy which abounds in idealistic views, ideas and thoughts. His idealistic philosophy was based on Vedantic philosophy of Upanishad.
3) In order to prove that his philosophy is based on idealistic views we may cite three reasons. The first one is that it conceives reality as spiritual. Secondly it fixes up an ideal for mankind. Thirdly to this ideal we should direct all our efforts to achieve it.

4) His aims of education were based upon the philosophy of Idealism.

5) Though he was sufficiently influenced by Western philosophy, yet he remained basically all through life an Indian philosopher, an Idealist, devoted to spiritual advancement to the highest levels.

6) As an idealist he gave more importance to ideas over the objects and material things.

7) He too insisted on the allround development of the child. According to him the development of personality means achievement of perfection.

8) He gave prominence to the realisation of higher values of life such as truth, goodness and beauty. (Satyam, Shivam and Sundaram).

9) In order to put into practice his idealism he has established an Ashram at Pondicherry.

10) He gave much priority to spiritual education. A spiritual education, in the light of Maharshi Aurobindo, would naturally help the seeker to view both spirit and matter in a new light. The spiritual transformation should be the goal of life.

11) The spiritual education would prepare the students to face life armed with a greater faith and face with an outlook which is integral.

12) He opines that luckily the key to ignite in the child a spiritual outlook is in the hands of those who have the sole monopoly of the child's
attention and the sole hold on the child’s time at the most important stage of the child’s growth. Needless to say, they are the parents.

13) According to him the true basis of education is the study of the human mind, infant, adolescent and adult. He opines that any system of education founded on theories of academical perfection which ignores the instrument of study is more likely to hamper and impair intellectual growth than to produce a perfect and perfectly equipped mind.

14) The chief aim of the 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.

15) He strongly pleaded that the senses of the children should be properly trained and at the same time through practice the sense improvement of them should be undertaken.

16) He was of the firm opinion that by providing suitable and natural environments and spiritual atmosphere and by giving right types of teachers we can make the destinies of our pupils and shape their lives.

17) He realized that Indians were gradually drifting from Idealism towards materialism with the result that the inherent divine light in them was gradually on the wane. So he vehemently condemned the Western materialistic education as it could not sustain and develop Indian ideals, values and culture.

18) From the above findings it is evident that he is a true idealist. He has shown the way to spiritual growth and development of the child or a man to the fullest extent.
II) Idealism of Rabindranath Tagore

1) His philosophy was based on idealism. Naturally his educational philosophy and educational theories are idealistic.

2) He was an apostle of Truth, Virtue and Beauty. (Satyam, Shivam and Sundaram).

3) He had strong confidence in the supreme being and regarded him as omnipotent, omnipresent and omniscient. He was influenced by these ideas regarding, Upanishads, particularly Mandukya Upanishad.

4) He believed in close affinity between man and nature and pleaded for realising such relationship.

5) To him all men were equal as they have a common source Brahman and advocates social service for everybody as it not only improves the society but elevates oneself spiritually.

6) His naturalistic outlook was tempered with his idealistic philosophy. He believed in self realisation "through fulfilling the dharma or the ideals".

7) In human life he stands for both freedom and discipline. He does not like either extreme asceticism or egoistic idealism.

8) He thinks that man can reach God, but he cannot be merged into Him. So he feels that there should be a distinction between soul (self) and God.

9) He says that both nature and man are interdependent. He also believes that both man and nature are manifestations of God.

10) He wants to achieve the essential unity of the universe through God.
11) When he says that the aim of education is to make one in harmony with all existence, he is only an idealist to the core.

12) As he was an idealist he strongly believed in the respect and the freedom of the individual. He did not admit any difference on the basis of religion, language and sex.

13) It is said that Rabindranath Tagore's Idealism is a true child of India's own past and his philosophy is Indian both in origin and development.

14) Being an idealist, he emphasized that the third aim of education should be to promote moral and spiritual development of the child.

15) He believed that man should strive for the ultimate. He agreed with the age-old 'rishis' and 'munis' that only truth can liberate from the cycle of birth and death and unite us with the creator.

16) He opposed the crushing down of child's individuality by traditional, rigid and lifeless rules or regulations. He exhorted that the child should be saved from the burden of dead books and imposed discipline and allowed all initiative and self-experiencing.

17) He opined that the teacher must bring to the child love and joy, for the true test of education is the happiness it gives to the individual, both the teacher and the taught.

18) His integral education provides highest place to the children as his system of education paediacentric.

19) He states that children should be brought up in an atmosphere of freedom. He says discipline should not be thrust upon them. But it should be self-imposed.
20) Love and Universalism made the greatest appeal to Rabindranath Tagore. To him education meant an eternal guest for the realisation of love and Universalism.

21) It is for emphasising this realisation that he named his educational institution as Vishwa Bharati.

22) He tried his utmost to put his idealistic views in his educational institutions.

III) Idealism of Sarvepalli Radhakrishnan

1) His philosophy is based on idealism as he is an idealistic thinker. Among the well organised schools of thought, his philosophy is classified under idealism.

2) In his earlier days, he used to regard himself as an adherent of absolutism or absolute idealism.

3) His idealism assimilates Shankara's Absolute and Ramanujan's God in one dynamic conception.

4) According to his idealism life has a purpose and ideals and values are the dynamic forces that give direction to life and help it to achieve its goals.

5) He opines that realisation of God is possible through spiritual experiences.

6) He argues that all the religions in the world aim at removing those hurdles that come in the way of acquisition of self-knowledge.

7) He thinks that God is the origin and final end of the universe. Reality of any value is on account of God and not vice-versa.
8) He also conceives reality as spiritual and therefore he is an idealist.

9) He opines that form or personality of God is but a symbol. This symbol represents only that aspects of God's image which we conceive.

10) He conceives that the Absolute is a transcendental existence but it is also capable of immanence.

11) He, however, is more than just an undeposed figure in the realm of pure thought. His comprehensive mind had also turned to most aspects of life and viewed current issues in wide perspectives.

12) His idealism is of course metaphysical, but metaphysical idealism may be either idealism or ideal-ism. The former means that reality is of the nature of an idea- that is mental or spiritual.

13) His idealism though bearing the marks of Vedantic, Platonic and Hegelian influences, is distinguished from all of these by some of its peculiar stresses and especially by its appeal to the modern mind torn as under by conflicting ideals.

14) No doubt 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.

15) What is striking about his absolute idealism of the Vedantic brand is that nowhere did he condemn man's commitment to action. The ethics of action, which he obviously borrowed from the Bhagawadgita, the Sikh thought, and Mahayan, Buddhism, runs through his restructuring of Hindu idealism.

16) Being an idealist he emphasised that our universities should recover the old knowledge in its depth and fullness and restate it in new forms.
adapted to the present needs. The old Indian ideal of the gurukulas, the pursuit of knowledge should be the aim of the universities though many students join them on the utilitarian basis.

17) To him, a university is a corporation of teachers and students, the kind of education depends upon the kind of teachers who should be interested in the welfare of the students.

18) He was of the opinion that the university student must have intellectual sincerity. The university should enable the student to anticipate needs and meet new situations. It should produce leaders of democracy.

19) He suggested that preference should be given to best brains of the country; the standards of education should not be lowered nor the quality tampered with.

20) His brand of idealism is still out of fashion. But today, when people's minds are awash in doubt and confusion with science no longer offering comfortable certainties, his work goes far to meet the spiritual needs of the ordinary person.

C) Trio Philosophers as the Prophets of Spiritualism

Spirituality is the master key of the Indian mind. It is this dominant inclination of India which gives character to all the expressions of her culture. In fact they have grown out of her inborn spiritual tendency of which her religion is natural out flowering. In the light of these statements the investigator intends to express his findings about these trio philosophers as the prophets of spiritualism as follows:

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I) **Spiritualism of Maharshi Aurobindo**

1) Maharshi Aurobindo had no urge to spirituality he developed spirituality in him. He opines that spirituality is not necessarily exclusive; it can be and in its fullness must be all inclusive.

2) As he was a spiritualist to the core he laid great stress upon the spiritual penance.

3) His philosophy is very comprehensive and inclusive of numerous ideas pertaining to religion and spiritualism.

4) He said, "The first period of greatness of India was that of spiritualism. In this spiritualism it had succeeded to find out the existence of truth. He firmly believed that Indian spiritualism was original and healthy.

5) It is to be noted that his philosophy of evolution is thoroughly spiritualistic.

6) He is the first seer who points out to us the nature of the spiritual principles of consciousness.

7) The key to understand his philosophy is the spiritual evolution. All ideas are centred round this central theme. His method of Yoga is profoundly religious and spiritual.

8) He believes that in the development of Indian culture, spiritualism has always played a vital and exclusive role. This spiritualism was consistent with morality, aesthetic sense and logic.

9) He argues that at the fall of India all these qualities of India began to fade. Due to this fading process a tendency of blind imitation crept into Indian life. As a result, a decline could be sensed in all walks of life in India. So he wants that, first of all, spiritualism of India should be re-established.

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10) That was why he himself tried to revive the old spiritualism of India. He wanted to mould Indian culture towards its spiritual direction.

11) He had laid emphasis on the preservation of ancient Indian spiritual heritage.

12) According to him spirituality is the natural light and inherent force and spirit. It is neither moral sense nor idealism nor a compound of all these. It is different from cognition, connation or will. It is the authentic power of the spirit and hence beyond the grasp of intellect. It is mystic, occult and esoteric.

13) He states that spirituality is a dynamics of a higher luminous and infinite consciousness. It is the breaking of the lid, the learning of covering or the opening of a door to divine, which alone can fulfill the end sought by all science, ethics, religion and philosophy. It is truly realised in Yoga.

14) He argues that spiritual experience cannot be justified by finite logic. Spirit is known through identity of consciousness and not through mind. Hence its logic should be a logic of consciousness.

15) He had several occult and spiritual experiences. Once he was wandering, during his 'Sadhana', whether 'siddhis' (powers) like levitation were possible at all; he found himself raised up, with only one part of the body in some contact with the ground.

16) On the other occasion when he was practicing raising of his arms and learning them in that suspended position without muscular effort, he went to sleep: the warden who saw the scene from outside, was alarmed and reported that he was dead.
17) He pleads that a total spiritual education is the goal of education. It is more important than intellectual, moral, religious education.

18) Spirituality and spiritual values and methods of realising them are distinctive and must not be confused with either morality or religion and their methods. The method of spirituality is purely yogic, and nothing short of Yoga can bring about the realisation of the spiritual values.

19) He opines that the external world does not determine spiritual education. Rather it is determined within the world. Spiritual transformation of man is the goal of education.

20) It is to be noted that the greatest contribution of him is the revelation of the true nature of spirituality. Upanishads and Gita also had an integral view of spirit, but it was he who for the first time discovered subtle in the realism of spirit and divined an Integral Yoga for its distinctive achievement.

21) According to him true education will be that which will be "an instrument for this real working of the spirit in the mind and body of the individual and the nation.

22) He emphasised on spiritual atmosphere throughout the Ashram and International centre of Education. The teacher must be a Yogi inorder to discharge his responsibilities. He is a man helping his brothers, a child leading children, a light kindling other lights an awakened soul, awakening souls, at highest a power or presence of the Divine calling to him other powers of the Divine.

23) Thus his spirituality should not be taken to mean his withdrawal from life. He did not decry the world as unreal or illusory and sought to raise
mankind to a higher level through the descent of the Super Mind in man's life.

II) Spiritualism of Rabindranath Tagore

1) Rabindranath Tagore was a great spiritualist. His spiritualism was the outcome of his deep study of Indian philosophy and ancient Indian culture.

2) He pleaded that Man's soul must seek deliverance from "the grip of self" and attain "communion with the infinite soul".

3) As he was an ardent spiritualist he pleaded for spiritual harmony and salvation of soul in accordance with the Indian philosophical doctrines.

4) In this regard he says, "The one abiding ideal in the religious life of India has been Mukti, the deliverance of man's soul from the grip of self, its communion with the infinite soul through its union of Ananda with the universe.

5) He explains that the religion of spiritual harmony is not theological doctrine, to be taught as a subject in the class for an hour each day. He pleads that it is a spiritual truth and beauty of our attitude towards our surrounding, our conscious relationship with the Infinite, and the lasting power of the Eternal in the passing moment of our life."

6) Spiritual element is discernible everywhere in his life and works. He believes that there should be spiritual bond between man and man.

7) He is out to advocate, experience of the spiritual world, religion as the right centre of life's activities and the unity of thought and truth.
8) Even while preaching 'Universalism' he does not opt out for a type based on economic or political factors; it is rather the spiritual bondage of the universe that appeals to him most.

9) The Yoga aims at divining the whole man. He says the aim of the spiritual man is to establish the kingdom of God on earth. Therefore first of all he will try to create a community of perfected individuals for raising the life of humanity.

10) He advised the youth to develop firm conviction and devotion in supreme God. He wanted that every body should have strong faith in the spiritual force and liberates himself from different kinds of bondages.

11) He stressed spiritual upliftment of man, the development of spiritual powers and divine potentialities. He opines that books and education should serve as "signboards of the road within".

12) As he was a spiritualist through and through, education in his scheme starts with unwarranted faith in the spiritual life.

13) The spiritual unity of man according to him should be the aim of education.

14) His moral and educational aims were lofty and noble. His ideals of education were based on the essence of Upanishads. Upanishads are full of moral and spiritual teachings.

15) He preferred Gurukula system or residential type of education.

16) He also harboured the hope that the teachers should be embodiment of mental, moral and spiritual virtues.

17) He laid great stress on moral and spiritual development for maintenance of discipline.
18) He opined that sweet relationship should exist between teacher and taught.

19) He preferred that the latent qualities of the students should be unfolded. There should be harmonious growth of the qualities of head, heart and mind.

20) He felt the necessity of physical soundness. So he said that the aim of education should be to keep the body sound and healthy to cope with the mental energy.

21) For the flowering of personality he placed a greater emphasis on the spirit than on the letter of religious observances.

22) In order to develop the spiritual quality among children he says that education should teach children self-discipline, tolerance, courtesy and inner freedom.

23) It is remarkable that his naturalism paves the way to spiritualism. He finds music as an aid to the development of spiritualism. He emphatically states that while starting the school in the natural surroundings of Bolapur his principal object was to give spiritual culture to the boys.

III) Spiritualism of Sarvepalli Radhakrishnan

1) Sarvepalli Radhakrishnan was a true spiritualist of the Indian philosophy.

2) He develops his philosophy on the spiritual experiences of seers belonging to different faiths. So he wanted to re-establish the supremacy of the religion in the world. He regarded spiritual awaking as the real remedy of all the ills of the human race.
3) Spiritualism forms the foundation of the entire, religious and philosophical structure of Hinduism all over the world. Hence tolerance has become the main characteristic feature of Hinduism.

4) He is of the opinion that the spiritual plane is higher than moral plane.

5) He propounds that Hinduism is the symbol of India's spiritual vision. It is based on the intuition of the oneness and wholeness of the supreme spirit.

6) According to him God is the infinite spirit, who is both in us and out of us. If God were not out of us, there would be no sense of worship.

7) The consubstantiality of the spirit in man and God according to him is the conviction fundamental to all spiritual wisdom.

8) While speaking about the spiritual experience he says that if we ask for the spirit of Hindu religion, it is to be found in its insistence on the reality of spiritual experience.

9) He argues that spiritual experience is not a species of imaginative thinking, but is the closest communion with reality. He says that spiritual experience is organic and integral.

10) The three note worthy features of spiritual experience are reality, awareness and freedom.

11) He says that in the spiritual experience itself, the barriers between the self and the 'universal' spirit drop away. We belong to the real, and the real is reflected in us.

12) According to him the spiritual values are the only real things in the universe. Life in this earth is worth living only when it is guided according to spiritual values.
13) 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 constituent units.

14) He says that the discovery of inwardness is the essential basis of spiritual life.

15) He argues that those who live on the surface naturally have no faith in the life of spirit.

16) Human relations are the main spring of spiritual life. The most sacred of all human relationships is love.

17) The aim of education, according to him, is to bring man nearer to God. He wants that for realising this aim one should study the various aspects of education.

18) He wants that education should attract a person towards spiritual joy instead of seeking material happiness.

19) He thinks that education which does not inculcate spiritual feelings in students is not true. Without spiritual bent of mind, the physical and intellectual development of a person, will not be possible.

20) He argues that without developing the spiritual bent of mind of the children it is not possible to achieve their all-round development.

21) So he pleads that education should enable one to imbibe attitude of simple living and high thinking. This reveals that he has attached great importance to spiritual education.

22) He opines that spiritual training is essential to all of us because we have to understand and realise our true nature. Realisation of religion
is attained through discipline, training and sadhana. Now what we need is spiritual training to realise our religion.

23) He propounds that the teachers should act as the removers of spiritual blindness. They should transform themselves into the reservoirs of New spirit, the new spirit of adventure in intellectual matters, in social matters, in political matters.

24) In his opinion no education can be regarded as complete if it neglects the heart and spirit.

9.5.5 To acquire knowledge of Maharshi Aurobindo's Integral Education, Rabindranath Tagore's Self-Education and Sarvepalli Radhakrishnan's Religious Education

A) Integral Education of Maharshi Aurobindo

1. Meaning of Integral Education

According to Maharshi Aurobindo True Education is nothing but Integral Education. The concept of Integral Education is in line with the Integral Yoga, both the disciplines pointing at a progress in the direction of realising the best qualities inherent in man, an urge for perfection and thirst for knowledge and truth. It is an education which implies the full development of an individual. All the capacities of such as body, mind and intellect are harmoniously combined together. When all the aspects of human personality namely cognitive (knowledge) combative (skills) and affective (attitudes) are harmoniously developed then only an individual becomes integrated. It implies the full development of an individual by harmonious combining together all the capacities of the human body, mind and intellect.
2. The Basic Principles of Integral Education

The following are some of the basic premises of Integral Education-

➢ It involves training of all the aspects of the educand's mind and personality.

➢ Man is not merely an economic, political and social being only so that education could train him as a productive and disciplined member of the society.

➢ Man is the conscious manifestation of the universal spirit.

➢ The study of man is fundamental in education.

➢ In a right moment, the inner being of the person (student), the soul, the psychic, must dominate the other aspects of his being. That will ensure harmonious growth of the person.

➢ The study of man is fundamental in education.

➢ Integral education should help the child to educate himself to develop his own practical intellectual, moral and aesthetic capacities and to grow independently as an organic being.

➢ Its main aim should be the establishment of the kingdom of God not only within the heart but also in the world of human affairs.

➢ It should also aim at the synthesis of 'spirit' and 'matter', 'science and Vedanta'.

3. Three Main Focal Points of Integral Education

The following are the three things which education must take into account-
4. Main Aspects of Integral Education

The Integral Education of him recognises the individual not as a vague combination, but as a personality possessing the following four main aspects-

- The integral development of psychic being.
- The integral development of physical being.
- The integral development of mental being.
- The integral development of vital being.

According to him the main purpose of these four aspects is to bring about a transformation of man into a spiritual being. So an ideal system of education must open up avenues for the best possible development of each of these faculties of the student.

5. Elements of Integral Education

Teaching and learning process involves the following elements-

- According to him the five senses and the mind must be trained. He says that these senses can be fully trained when nerve, chitta and manas (mind) are pure. So in his opinion through education purity of senses is to be achieved before any development is possible.
According to him training of logical reasoning requires the following three elements: i) The correctness of the facts. ii) The completeness as well as the accuracy of the data. iii) The elimination of other possible or impossible conclusions from the same facts.

In his opinion the training of making judgements is the basis of every scientific teaching. No doubt judgement gives the ability to choose between right and wrong. It is therefore a prelude to every decision about values.

He opines that while giving training to the memory and mind try to make them spontaneous and unconscious. He is against all mechanical burden some and unintelligent way of memory training. He is against any use of rote memory. He argues that the training of memory and mind is done by equipping the students to note similarities and dissimilarities.

He propounds that in order to develop power of imagination of the children allow them to observe. For the child has a natural urge to observe the nature around.

6. **Main Principles of Integral Education**

He has enumerated the following three main principles-

- The teacher should not impose the principles on the tender minds of the child on the other hand he should suggest them and guide them.
- The child has to be consulted in the growth.
- To work from near to the far.
7. Curriculum of Integral Education

According to him the curriculum of the integral education shall comprise the following elements-

➤ Physical Education.
➤ Psychic and Spiritual Education.
➤ Vital Education.
➤ International Education.

8. Discipline in Integral Education

In his opinion discipline is a controlled life. Partly it is also obedience of authority. He maintains that discipline is to act according to a standard of truth or law of action. He classifies discipline in two ways. The first one is individual discipline and the second one is group discipline.

9. The Role of the Teacher

The role of the teacher as suggested to him in integral education should be as follows-

➤ The current idea of the teacher should impart his knowledge what he knows about a subject is wrong.
➤ Instead he should show the child how to learn that subject by himself.
➤ The job of the teacher is not utilitarian or for earning his bread but for making.
➤ It is the duty of the teacher to create the spirit of sacrifice in the children.
He argues that, the teacher is not an instructor or taskmaster; he is a helper and a guide. His business is to suggest.

10. Activities

In his opinion the integral school should aim at presenting an atmosphere which may lead to a real change in the consciousness of the pupil. It cannot be isolated from the society. Its teachings have practical implications for the society of which it is an integral part. In this type of school in order to account for integral development should have at least four different types of rooms, in which various activities are required to be carried. They are as follows-

- Lecture rooms.
- Rooms of consultation.
- Rooms of silence.
- Rooms of collaboration.

Estimation

An Integral Education which could, with some variations be adopted to all the nations of the world, must bring back the legitimate authority of the spirit over the matter fully developed and utilised.

B) Rabindranath Tagore's Self-Education

1. Basic Tenets of Self Education

Rabindranath Tagore is popularly known for his self-education. It is one of his greatest contributions to the field of education. His individualism is well known. So he gave much prominence to the development of individual
personality. He strongly propounded that the chief aim of education should be the drawing out of all the latent faculties of the child. He firmly believed in the respect and freedom of the child. According to him the child is more important than all kinds of books, rules and teachers. Hence he opposed the crushing down of child's individuality by traditional, rigid and lifeless rules or regulations. He was of the opinion that the personal problems of the child namely self-development, self-expression and self-experience can only be reinforced by individual experiences. Hence the child should be free to enjoy complete freedom to develop his mind and soul to the full in an environment of love, regard, sympathy and affection. In short these are some of all the basic tenets of self-education propounded by Rabindranath Tagore.

2. **Meaning of Self-Education**

According to Rabindranath Tagore, "That Education which is based on self-realization and by which the child is reinforced to learn through its own experiences, is known as self-education."

3. **Affinity between Self-Education and Self-Realization**

Before going to understand the principles of self-education. It is better to understand how is education considered as self-realisation. According to Rabindranath Tagore self-education is based on self-realization and the process of self-realization is as permanent as that of education. In his opinion the aim of education is self-realization. As he was a saint and a poet he was able to realize the universal soul in himself and in nature. So he propounded that this realization should be the goal of education.
Further he argues that the universal soul is the root of our own soul. Man's aim in life is to reach that universal soul of which all human beings are parts. He states that the evolution of nature is consciously or uncounsciously driving us towards this universal soul, a process which can be assisted by education. According to him man's soul and the universal soul are one and that self-realization amounts to realization of integration with God.

4. Principles of Self-Education

While following Rabindranath Tagore's concept of self-education, the educand had to follow the below mentioned principles-

i) The principles of freedom.

ii) The principles of perfection.

iii) The principles of universality.

I) The Principles of Freedom

Freedom and 'culture environment' were the master-keys to the poet's world of education. He says that in education freedom should be provided to the child. His definition of education also involves the element of freedom. According to him education means- "Freedom from ignorance about the laws of the universe and freedom from passion and prejudice in our communication with the human world".

Rabindranath Tagore believed in complete freedom of every kind for the educand. Hence he advocated that the child should be given full freedom with respect to the below mentioned aspects-

➢ Freedom to grow.
Freedom to create.
Freedom to exercise critical thinking.
Freedom to be in order to beyond oneself.
Freedom to intellect.
Freedom to decision.
Freedom to heart.
Freedom to knowledge.
Freedom to action.
Freedom to worship.

In his sincere opinion in order to attain the above mentioned freedoms the child had to practice equanimity, harmony and balance. If he has been successful in attaining them then only he can learn to distinguish between the below mentioned points-

- The relevant and the irrelevant.
- Permanent and temporary.
- Universal and individual.
- Liberal and narrow.
- Natural and artificial.

If the educand is able to make this distinction he will no doubt bring about a harmony and synthesis in the true, natural, relevant, permanent and real elements that he has acquired once, he has acquired this ability, he can turn to self guidance. Then he will be in a position to distinguish between the elements likely to impede his progress and those which may help him.
Rabindranath Tagore believed in the creative value of human freedom and in the validity of reason as a guide against dogmatism. He says, "It is freedom that helps us to order our life and move forward in the education of the human race. He opines that once this level of freedom has been achieved, there is no danger of the individual straying from his path, because his senses, intelligence, emotional feelings and all other powers are directed by his ego.

ii) The Principles of Perfection

Perfection is the second principle of self-education advocated by Rabindranath Tagore. The word perfection involves fullness and allround progress of the child. According to this principle it is the first and foremost duty of the education to achieve the allround development of the child. At the same time the child has to try himself for his own personality development, by employing almost all the abilities, capacities and powers with which he has been endowed by nature. Hence the principle of perfection stresses on the aspect which gives full scope for the child to have full measure of life. He firmly believes that a child should have the full measure of life's draught. He was of the opinion that the current school have completely deprived the children to study in the vicinity of nature and providing him such an atmosphere for his learning.

He argued that inorder to achieve education for fullness education should try to achieve harmonious development among the children. Hence it is the duty of the education to lead to harmonious development of all human faculties. Education should try to develop the power of thought and the power of imagination among children. Because these two qualities are indispensable to them in future for discharging the duties of life. So these two qualities should be inculcated among them during their childhood days. He propounded
that in order to provide all-round education children both the faculties of mind and the body should be developed. Because there is a close and inseparable connection between the faculties of mind and the body. Moreover the senses should be trained properly.

**Estimation**

In fine according to Rabindranath Tagore the sole aim of education should be the development of the child’s personality. This will be possible only when this aspect of the personality is given equal importance in education.

**iii) The Principles of Universality**

Universality is the third principle of self-education propounded by Rabindranath Tagore. This principle of universality of him gives much stress on the universal existence of man. In many of his writings he reveals the eternal and universal existence of man. His universal existence of man is to be expressed through his many sided personality as the manifestation of different creative elements representing universality as truth.

Man, as Rabindranath Tagore sees him is no stranger in the universe as its inner most meaning and purpose. With regard to the universal man he says that the universal man is eternal. The idea of men in general, the universal, which resides in all men; is only real, permanent, perfect and imperishable. The perfect man is the universal type man, that is the idea of man and all individual men deviate more or less from this perfect type.

Rabindranath Tagore repeatedly speaks of the "Universal Man" the "Spirit of Man", the "Eternal Man", "Man the Eternal", the "Universal Self", the
"Super Soul" and so on. According to him in individual men the idea of "Universal Self" is present just as the sea is present in each of the waves or the human body is present in each of living cells.

Rabindranath Tagore's principle of universality propounds that there should be faith in the "Universal Soul". Unless and until the individual acquires an abiding faith in the universal soul his development remains imperfect and incomplete. In his opinion in order to acquire an abiding faith in the individual soul it is necessary to identify one's soul with the universal soul. Hence it is an imperative duty of an individual to search for this universal soul not only within himself but also in every element of nature and of one's environment. No doubt this search is assisted by knowledge, worship and action. If the individual has to progress further he has to achieve this realization of the universal soul.

Estimation

It is evident from the foregoing account that the aim of Rabindranath Tagore's pattern of education is independence, perfection and universality. In the progress of education, the educator creates an environment in which the child's personality undergoes a free, perfect and unrestricted development.

C) Sarvepalli Radhakrishnan's Religious Education

It is an admitted fact that Sarvepalli Radhakrishnan is not only one of the greatest champions of Hinduism but also a great world champion of religion in general. In order to understand precisely his ideas about religious education the investigator makes an attempt to explain the various ideas that he has expressed in his various speeches and writings with regard to religion. They are as follows.
1) **His Philosophy of Religion.**

2) **Meaning of Religion.**

3) **Religious Education.**

4) **Teaching of Religious Education.**

A brief explanation about the above mentioned ideas is given as follows-

1) **His Philosophy of Religion**

   - Sarvepalli Radhakrishnan was a religious man who had his own beliefs convictions and ideas pertaining to religion. He was a true Hindu. So he possessed a great faith in Hinduism. Even then he respected other religions of the world. It is his greatness that he harboured no ill will or prejudice against any other religion. He propounded that the true religious experiences are the real basis of harmonious life. He says a person devoid of religious experience feels that religion is insignificant and meaningless. To put the same idea in clear fashion is that religious philosophy will never be born in the absence of religious experiences. The religious experiences like the experiences of any natural science become well organised when put into one whole.

   ![Figure-5](Religious Harmony)

   **Figure-5**

   Religious Harmony
He considers religion as a powerful force which can mould people's attitude towards life. In his view different religious traditions clothe the one Reality in various image. Freedom, democracy and social welfare are the legitimate consequences of a truly religious soul. He has emphasised on the universality of religion, in which the 'closer union', a meeting of minds and a union of hearts forgetting about east and west north and south is possible. He says that religious philosophy studies religious experiences in a scientific manner.

All the above ideas expressed by Sarvepalli Radhakrishnan form the basis of his religious philosophy.

2) Meaning of Religion

Sarvepalli Radhakrishnan has interpreted the meaning of religion in various ways. They are listed as follows-

According to Sarvepalli Radhakrishnan religion is not a creed or code but an insight into reality. Religion is that discipline or the way of life which enables man to "make a change in his own nature to let the Divine in him manifest himself. Religion is the experience. Religion is the self-manifestation of the ultimate reality in man.

He defines religion as the insight into the nature of Reality (darshan) or experience of Reality (anubhava).

He also defines religion 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 experiences of the race, a record of its social, evolution, an integral element of the society in which it is found".
The way of religion is the remaking of man, a complete integration of his being. Religion speaks to us in many dialects. It has diverse complexions. And yet it has one true voice, the voice of human pity and compassion, of mercy, of patient love, and to that voice we must do all we can listen.

That which introduces entirely a new sense, a totally new set of values is religion. It is not at all a doctrinal conformity or ceremonial piety. It is a personal encounter of the individual with the supreme.

He believed that there was a time when people were not true believers in their own religions. Hence many wrongs were penetrated in the name of religion. Religious persons taught their children some sectarian creeds instead of developing in them the spirit of brotherly love. This tendency of them was mainly responsible for generating narrow group loyalties instead of developing in them the spirit of brotherly love.

In fine his religion is always changing an evolution, which is always ascending towards universality.

3) Religious Education

Sarvepalli Radhakrishnan opines that religion is in the heart of man, not in the man-made creeds. It believes in the spiritual nature of man, the essential divinity of the human soul. All religions emphasize this aspect. This is the basis of our democracy. Man has within him the power by which he can rise to the heights of achievement. He can shake off shame and sorrow, conquer darkness.
He remarks, "If you become merely a 'saksara'- a literate man and you do not have the moral principles and you do not cultivate wisdom, what will happen to you? You will become a Rakshasa; a Sakshara turning the other side becomes a Raksasa.

He has expressed his views about religious education which may be summarised as-

- All educational institutions should start working with a few minutes of silent meditation.
- That in the first year of the degree course, lives of great religious leaders like Goutam Buddha, Confucious, Zoraster, Socrates, Jesus, Shankar, Ramanuj, Madhva, Mohammad, Kabir, Nanak, Gandhi may be taught.
- That in the second year, some selection of the universalist character of the scriptures of the world be studied.
- That the central problems of philosophy or religion be considered.

4) Teaching of Religious Education

He says- "Religion cannot be imparted in the form of lessons. It is not be treated as one of a number of subjects to be taught in measured hourly doses.

He suggests that the pupils should be engaged in a short period of silent meditation, every morning before the class work starts, it is advantageous to the pupils. Because it frees the mind of the pupils 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."
He says that 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. He gave much prominence for the study of classics. He firmly believed that everyone should spend some time everyday in the company of the classics. By doing so 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 goes as. "In this poison tree or 'Samsara', there are two fruits of estimable value which have nectar like quality; the tasting of the flavour of the classics and communication with great men.

Estimation

Sarvepalli Radhakrishnan's philosophy of religious education is purely based on his philosophy of religion. Religion occupies a predominant place and significance in the philosophical and educational thoughts of him. In his humble opinion teaching of secretarian creed to children, instead of developing in them the spirit of brotherly love generates narrow group loyalties and sows the seed of future strife.

9.5.6 To evaluate their work as the educationists and to say in what line did they make an advance over the past educators

On the basis of the data collected the investigator is able to evaluate the Trio Philosopher's work as the educationists. The same has been explained as under-
A) **Maharshi Aurobindo**

1) Maharshi Aurobindo excels in range and compass of his genius over his past educators.

2) In his thought, life is an integral whole and the division between the physical mental and spiritual is not final. Life's highest aim can be realised only when it is understood in its totality. The transformation of life is possible only when the Supreme Reality is realised and the light of that Reality brought down to the very lowest plane of Matter. This is his mission and message.

3) The Auroville experiment is an educational experiment. It is an assertion of faith in the future of man and an effort to evolve a new pattern of living, keeping in mind his vision of humanity.

4) His thought is not cramped by tradition. It develops Indian tradition in the context of the present times, and offers philosophy which can satisfy the earnest and enquiring seeker and an all comprehensive view of Yoga, new in its reach and inspiration but gathering together the various lines of Indian Yogic tradition.

5) In all humility of devotion he is the sole sufficient genius of the age.

6) He is not only the explorer of consciousness he is the builder of a new world.

7) He discovered another world not found on any map, which will be called the Super Mind and which he wanted to draw down to the earth.

8) He is more than the hero of a nation. He is more than the Saviours of Humanity, who belong to all ages and all nations, the Sanatanas, who learn our existence with their eternal presence, whether we are aware of it or not.
B) Rabindranath Tagore

1) Rabindranath Tagore was the first to rediscover India's ancient ties with countries of the East and West and of South Asia and to point out that India must turn her gaze from Europe to other parts of the world.

2) He like other educators not only criticised British educational system prevalent at the time called it irrelevant, bookish and unsuitable but also suggested ways and means to eradicate these difficulties.

3) He tried his utmost to implement most of his educational ideas in the experimental schools of learning, Shanti Niketan and Viswa Bharati. Hence he deserves credit for having revived the ancient Indian ideals and values of education in modern times, even under the foreign regime.

4) In his works India finds, the lost words she was seeking Rabindranath Tagore strove for all that is good in Indian culture. He presents a wonderful combination of poetry and philosophy.

5) He lives for ever enshrined in his country's memory and also, if ingratitude is not to prevail in the memory of the world.

6) Rabindranath Tagore was a seer and a sage, a real poet, at the same time a very human person, graceful and witty, affectionate and even indulgent to his intimates, by no means above some common frailties but essentially good and kindly and repelled too strongly by what was dark and malignant.

7) At a time when nationalist sentiment was sweeping the country he saw the negative side of nationalism and sounded a note of warning about the dangers of chauvinism and narrow mindedness.
8) To the great sacrifice to which the eminent leaders of the nineteenth century India devoted themselves for the good of India and the world, he is one among those philosophers who have added the final and perfect offering.

9) He presents the problems and movements of our times concretely and with well-rounded sensitivity they become problems not of India but of the world and of mankind.

10) He deserves credit for having revived the ancient Indian ideals and values of education in modern times, even under the foreign regime. He rather tried to combine the best elements existing both in the Eastern and Western cultures.

11) He laid a special emphasis on aesthetic subjects like dance, music, dramatization, art on the one hand and socially useful productive activities like book-keeping, book-binding, gardening and many other crafts on the other.

12) His vision of education reflected his poetic imagination, vast foresight, robust patriotism, as well as keen realistic sense.

C) Sarvepalli Radhakrishnan

1) Sarvepalli Radhakrishnan has secured a unique place in the galaxy of the great teachers who have brought fresh light in the field of education.

2) He is a man who skillfully combined in himself the qualities of a gifted teacher, an eminent educationist, a great philosopher, a successful diplomat, an able presiding officer of the Upper house of Parliament (Rajya Sabha) and a wise statesman.
3) He not only displayed unmatched leadership qualities but also revealed the less known but more significant side of his personality, his humane and genial nature.

4) He stands as one of the most eminent Indians of his time. As a philosopher and educationist he was at various times college teacher, orator, writer, eastern sage, cult figure and professor of philosophy.

5) He rejuvenated the native, traditional wisdom of the land through a process of critical appraisal, screening, filtering and purification.

6) He could capture the synthetic, integral, holistic, time-tested, synoptic vision that has invaded Indian intellectual thinking over the centuries. Thus he rose to heights of excellence in Indian life as well as in international spheres.

7) He showed how Indian thinking down the ages has reiterated the essential oneness of humanity and thereby upheld the values of liberty, equality, fraternity and justice.

8) He has done yeoman's service to both Hinduism and Buddhism by the reorientation he has given to the teaching of the Buddha in the light of the Upanisadic thought. He was only a reformer of Hinduism and not its opponent.

9) He is in the true line of descent from the ancient Hindu philosophers who have from time to time rescued the spirit of religion from the aberrations of secular thought and practice.

10) He is a bold optimist. He envisages redemption and divine life for one and all. In an age of despair and discontent when the humanity is dropping in despondency all around.
11) As a President of Indian Republic, he guided the nation with his sagacious advice and displayed remarkable qualities of statesmanship.

12) He was the greatest of the greatest philosophers of the modern world. He was the personalification of entire ancient Indian philosophy, culture and civilization.

13) He was endowed with a sharp analytic intellect and instant as well as ever lasting memory along with effective power of expression both as a writer and orator.

9.5.7 To compare the educational implications and thoughts of these trio philosophers with the thoughts of other modern thinkers of India

The investigator has made an attempt to compare the educational implications and thoughts of trio-philosophers with the thoughts of other modern thinkers of India based on the study. The same has been explained as follows-

1) These trio-philosophers' educational thinking and implications need to be studied in the context of their views of life. Maharshi Aurobindo's idealistic philosophy of life was based upon Vedantic philosophy of Upanishads. Rabindranath Tagore's philosophy is Indian both in origin and development. Sarvepalli Radhakrishnan's philosophy is idealism. It gives an insight into the meaning of life. His religious philosophy studies religious experiences in a scientific manner.

2) It is said that every philosopher is the true representative of his time. So also these trio-philosophers like the other modern thinkers of India
were the true representatives of their time. They were sensitive to the problems which beset the lives of their fellow men. Besides they were visionaries and high priest of their period.

3) These trio-philosophers of India were some of the famous personalities like Mahatma Gandhi, Vivekanand, Swami Dayanand etc. They were religious in the true sense of the term and tried for the establishment of a classless society and the removal of the untouchability. All of them were believers in Veda and Upanishad but they followed only what appealed to their reason.

4) They are not only social reformers but also great educationists. Their aim was to make society free from social evils not neglecting ancient Indian ideals. They wanted to bring back the ancient ideal in the modern time to renovate Indian way of life.

5) They believed that philosophy is essentially tied up with life. They believed that man is not only concerned with the normal civic life but he is also concerned with the peculiar escortic life of escape.

6) They have attached equal importance of matter and spirit. This can be easily been and witnessed in their philosophy.

7) No doubt they have represented a wonderful combination of history and prophecy.

8) They have developed the philosophy of humanism. All of them are in favour of 'bread, labour, equality, brotherhood, world economy and world government.'

9) For them the world is not a cage rather a place of self-realization. This world is a creation of God. So we have to dedicate ourselves to the service of humanity.
10) Although they have accepted the need of utilitarian, experimental and behaviouristic elements in education they propounded that spiritualistic element should not be neglected in education.

11) All of them wished to establish a world community, in which separation of East and West will be over. They pleaded that the different nations should be together as members of human race, not as a hostile entities but a friendly partners in the endeavour of civilization.

12) They were of the opinion that the main aim of education should be the achievement of allround development of the child. Hence educational institution should try to achieve the allround development of children i.e. mental, physical, social and spiritual etc.

13) They opined that the chief aim of education should be to make the pupil able and give them power to discriminate between the principles of right and wrong and should teach them to adopt a scientific habit of mind, know the facts of the whole, help in the betterment of humanity.

14) These trio-philosophers tried their utmost to make the education of India an Indianized one.

15) Meditation is an important activity which is emphasised by them for the transformation of human being and human knowledge. They argued that it is essential to awaken in one's pupils a feeling of need for a silent hour, a time of pure refreshment for heart and spirit for self-communication which will help them to collect their thoughts reassemble their personalities and find themselves.

16) They paid considerable amount of their attention to the education of women. They were of the opinion that a well-planned curriculum should
be presented so that the educated conscientious mothers, who live and work with their children in homes, would prove to be the best teachers in the world of both character and intelligence.

17) They strongly recommended that the healthy development of the individual is extremely important for the growth of any society. In the same way a healthy society is the best condition for the proper development of the individual.

18) They argued that children should be made to realise the importance of national unity and integration, the sense of belonging to one country and to another.

19) In the views of these trio-philosophers that discipline should not be thrust upon the pupils on the other hand it should sprout within. They should not be suppressed by any authority.

20) They said that education should be related to life.

21) The greatness of these trio-philosophers lies in the fact that like other modern educational thinkers they also waged a ceaseless battle to uphold the highest educational ideal before the country, and conducted educational experiments at their own institutions which made them living symbols of what an ideal should be.

22) They pleaded that it is the duty of the education that it should try to inculcate aesthetic qualities among the pupils.

23) All these trio-philosophers also propounded that education should be imparted through the medium of the mother-tongue of the child. English is no substitute to it. They said that the mother tongue should be the
appropriate vehicle to communicate ideas in a manner as not to demand much effort from the child.

24) To the great sacrifice to which the eminent leaders of the nineteenth century India devoted themselves for the good of India and the world these trio-philosophers have added the final and the perfect offering.

25) All these philosophers like almost all contemporary Indian philosophers of education lay emphasis on the importance of setting educational institutions in natural environment. So that the educands may learn by their touch with nature.

26) They were against all types of orthodox discipline and corporal punishment. They believed that discipline through rod or cane is not at all necessary in educational institutions. It only leads to depression.

9.5.8 To Trace the Influence of these Trio Philosophers on Modern Educational Thought and Practice

It is always difficult to isolate and classify the sources and the influences that shape the ideas of these great trio thinkers. It is scarcely possible to keep track of the contradictory currents of thought that animated this age or to follow them in anything like a logical order. In spite of these difficulties, the investigator has tried to trace the influences of these trio philosophers on modern educational thought and practice. The same has been listed as under-

A) Maharshi Aurobindo's Influence

1) Maharshi Aurobindo's views on education were clear and definite even in the days of his revolutionary activity.
2) Among the remarkable men born in India in the latter half of the 19th century who were to mould India's destiny there is hardly one who has the aura of heroism, romance, mystery and grandeur which surrounds Maharshi Aurobindo.

3) As he was a poet philosopher, he basis his philosophy on the original Vedanta of the Upanishads. He holds that intuition must be corrected by a more perfect intuition and never by a logical reasoning. Great spiritual truths can be realised by intuition alone.

4) He who was an agnostic became a seer, the seer evolved into a Yogi, the Yogi received in his material body the supernatural consciousness, the spiritual mystic without peer became the incarnation Divine. He is none but Maharshi Aurobindo.

5) The day is not far off when cosmic nature will sing an endless paean of tribute to the Rishi, the Yogi, the Avatar, i.e. Maharshi Aurobindo.

6) The adoption of Super Mind which is a new form of spirituality by mankind for evolving a new way of life is no longer an ideal or a matter of choice, it is rather an imperative need, it is an inescapable compulsion for the resolution of the unprecedented total crisis faced by the world to-day for human survival and future human evolution.

7) As he was a great spiritualist, he translates the Vedic terms Sat Chit, Ananda, into the pure Existent, conscious Force and the Delight of Existence. He came upon earth to teach this truth to men. He told them that man is only transitional being living in a mental consciousness, but with a possibility of acquiring a new consciousness, and capable of living a life perfectly harmonious, good and beautiful, happy and fully
to establish in himself this consciousness he called supramental and to help those gathered around him to realise it.

8) The integral theory of evolution put forth by him is the best theory of evolution. The value of his philosophy consists in revealing to us the stages of conscious principles that emerge after the emergence of mind.

9) He is a Rishi in the Vedic mould, he is a fundamental research scientist in the field of spiritual science and he achieves a historic break through in it by releasing a new principle of integral consciousness which he terms as the Super Mind.

10) He is the first spiritualist who lends scientific temper and spirit to spirituality and restores to it the objectivity of approach. It may be compared to Albert Einstein, the scientist of the 20th century in regard to his originality. He laid emphasis on the preservation of ancient Indian spiritual heritage.

11) His philosophy is very much in phenomenological accounts of the individual and connects this phenomenology of human nature with an evolutionary account of the origin and destiny of man.

12) His philosophy is literally integral. In it physical, vital, mental and spiritual worlds, the individual and collective life have all been accorded their deserved places.

13) He is also a representative of modern Indian thought. His life and philosophy constitute a golden work in the chain that connects the past with the present in India's cultural life.
14) Being a creative genius of deep and profound understanding of human nature, he also reveals himself as an aesthete. 

15) His system of education does not aim only at the adjustment and normal development of the human personality but its total growth and transformation. He observed that 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. 

16) While most of the thinkers in socio-political field have either laid emphasis upon the individual or the collectivity. He aims at realisation of harmony between individuals and also between nations. His scheme of education therefore, is truly international. It is not only for India but also for the world. 

17) He writes, Education to be complete must have principal aspects relating to the five primary activities of the human being; the physical, the vital, the mental, the psychic and the spiritual. 

18) His International centre of Education, at Pondicherry, popularly known as Aurobindo Ashram was the place where during that of the Mother, his educational and life-related ideas were being translated in real life. 

19) His teachings have influenced not just Indian thought but also established throughout the West. It is also a contributing element in integral philosophy. 

20) He opines that the true basis of education is the study of the mind, infant, adult and adolescent. Any system of education founded on theories of an academic perfection, which ignores the instrument of the study, is more likely to hamper and impair intellectual growth than to produce a perfect and perfectly equipped mind.
21) He gave much prominence for building up of the innate powers amongst the children. So it formed the central aim of his system of education.

22) He opined that proper values should be cultivated, developed and cherished. The values to be cultivated should be physical, mental as well as spiritual. Character formation depends on value.

23) He pleads that it's God's arrangement that the children should belong to a particular nation, age, society. They should be the children of the past, possessors of the present, creators of the future. The past is our foundation, the present our material, the future our aim and summit. Each must have its due and natural place in a national system of education.

24) He argues that the mother tongue is the proper medium of education and therefore the first energies of the child should be directed to the thorough mastering of the medium.

25) He says that to lead the child on step by step, interesting and absorbing him in each as it comes, until he has mastered his subjects is the true art of teaching.

26) He propounds that senses, mental faculties and logical faculty should be trained.

27) "Yoga is not the way of doing, but the way of being". He has given a profound sutra or aphorism with regard to meaning and significance of Yoga. We must explore its meaning fully if we are to understand the new approach to Yoga which he reveals in his Integral Yoga.

28) Among the present day Indian thinkers he 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 writings a depth and a comprehensiveness which are rarely to be met with.

29) In a renaissance of Indian philosophy he may be called as one with mighty imagination and consciousness, who has given a new philosophy and discipline to India.

30) He is the representative contemporary Indian thinker. Whereas the contemporary philosophers have some characteristics of renaissance, Maharshi Aurobindo has all of them.

31) As he was a great patriot, he presented a national system of education which may be adopted for the educational reconstruction in India and at the same time develop the Indians as world citizens and the fore runners of the advent of supramental race upon earth.

32) While he out-lined a national system of education, a model to realise his scheme was developed by the Mother in the form of Maharshi Aurobindo's international university at Pondicherry. It was developed as a new centre of education to experiment for the realisation of the aims out-lined by Maharshi Aurobindo.

**Estimation**

Maharshi Aurobindo's personal influence and magnetism combined with the vast and profound literature that had produced, succeeded in winning over a very great number of disciples, who continue to spread his message and teaching. Even after his death (on 5th December 1950) his Ashram continues to be a centre of learning and spiritual discipline.
B) Rabindranath Tagore's Influence

1) In the first place there is an abiding influence of the Upanishad's, the poet made an independent study of some Upanishad's especially Isa, Chhandogya and shvet ashvatara. It may be said that his entire life is only an evolution and developments of his Upanishadic education. He regarded greatly the Upanishads than most of contemporaries.

2) The Theistic-humanistic tradition has made an enduring influence on him. He became intimately familiar with this tradition through his study of Vaishnava poet of Bengal.

3) At the same time he was drawn towards Kabir and Tukaram as deeply as he was towards the Bengal Vaishnavas.

4) Moreover he was much impressed by Buddhism. Buddhism meant much to him at almost every stage of his life. No other philosopher of our times in India has written about the Buddha with such feeling and reverence as he has done.

5) He was much influenced by the Western culture. The influence of European thought, culture and pattern of life impressed deeply on his mind.

6) He was deeply impressed by mysticism. Hence the views expressed by him about mysticism reveal that his philosophy may be regarded as a source of inspiration for coming generation.

7) He had a deep impression on the social philosophy. Hence was able to diagnose the evils of the society.

8) He was much impressed by the philosophy of life, on his philosophy of life there is a powerful impression and influence of religions, highly cultured and philosophy loving family to which he belonged. So he
imbibed the idealistic philosophy of life and adopted the highest ideals of Truth, Beauty and Goodness as the chief aims of education to be achieved by all human beings.

9) He was much influenced by the contemporary impacts of his time. There was the influence of his own milieu, all that was happening in India and the world.

10) The unique achievement of him is that he was able to assimilate so many streams of thought, follow them for six decades, view them without pedantry or undue passion and fuse them into a comprehensive well rounded world view.

11) There is equally an enduring influence of monism he became a true follower of it. So he believed in God as a superman and accepted this world as his best creation.

12) He was a man of many facets. He was a great philosopher. His philosophy may be compared to a rainbow in which seven different shades appeared side by side namely a naturalist, an idealist, a spiritualist, a realist, a humanist, an individualist and an internationalist.

13) As he was an idealist his educational philosophy and educational theories are no doubt idealistic in nature.

14) His unique achievements in the field of literature, philosophy and education have raised the status of India in the estimation of the world.

15) The ancient wisdom of India made a profound impression on him. Through his work Rabindranath Tagore mirrors the ancient wisdom of India, though restated according to the needs of modern India.

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16) The Western thought, literature and life-style also influenced the thinking and out-look of him. That was why he specially admired the progress made by Europe in the field of science and described science as Europe's greatest gift to humanity. He made a strong plea for the fusion of the Western science and the Indian spiritualism. He said that if the two joined hands and the two cultures merged with each other there would be friendliness and co-operation on all sides.

17) He was a humanist to the core. This has influenced his way of thinking and out look. He was a great creative genius who championed the cause of humanity. Though he is no more his centres of learning still remained to prove his achievements as a humanistic educator.

18) His many sided personality and his deep knowledge with a penetrating insight was responsible for making him not a man of India but that of the whole world.

19) He was deeply moved by the education system of ancient India. He not only sung songs about the greatness of ancient India but also tried to absorb the essentiality of the ancient Ashram system in the education of his day.

20) As he was intensely devoted to ancient Indian culture he tried to effect a harmony between the ancient Indian culture and the need of the Indian people of his times.

21) The history of Shantiniketan is the history of Rabindranath Tagore's spiritual voyage. His own personality reflected a divine humanity which inspired both the students and teachers. He forestalled great education as the formulating principles and from the very beginning, he applied...
them to the environment and other realities and conditions of Indian life. But his personality still pervades the 'Vishva Bharati'. It is an organism and not an organisation. In Shantiniketan he has left a legacy to the whole nation, indeed to the whole world. Vishwa Bharati is an organism and not an ordinary organisation.

22) His educational philosophy is dynamic and realistic. It was the result of his poetic genius, love for nature, faith in the essential unity of mankind, love for the child and his intuitive philosophical genius.

23) He tried to make educational experiments and innovations on the basis of intellectual, moral and spiritual values of the ancient India and worked for an understanding between Eastern and Western cultures.

24) He was not only an imaginary poet but also a very realistic educationist.

25) He was a true patriot. His patriotism has been reflected in his thought, versatile genius and the giver of our National Anthem "Jana Gana Mana", called upon the Indians to nourish the unity of the country and to be devoted to it.

Estimation

Due to his contributions and his unique achievements in the fields of literature, philosophy, education and art Rabindranath Tagore has not only won imperishable fame for himself but also raised the status of India in the estimation of the world. He visualised a great truth that the synthesis between East and West world help in solving the problems of the world. Today all the nations admit this hard fact.
C) Sarvepalli Radhakrishnan's Influence

1) Sarvepalli Radhakrishnan was a great scholar. The Western Scholars who met the Indian Professor Sarvepalli Radhakrishnan were very much impressed by his scholarship and his clear exposition, in fluent and faultless English, of many knotty points in Hindu philosophy. They saw that he was not only a great writer but also a great speaker and that he could rouse the heart as well as enlighten the mind.

2) He was one of the distinguished sons of India who discovered the golden links between the hoary and glorious past of this country with the scientific, technological, democratic, secular, socialistic and modern outlook of man.

3) He was one such person who could successfully see through time and space in the context of India and across the contemporary world. Here he interpreted Indian philosophy and culture in authoritative and convincing ways that appealed to the modern man.

4) He rejuvenated the native, traditional wisdom of the land through the process of critical appraisal, screening, filtering and purification.

5) He was much influenced by Hinduism. The services rendered by him to Hinduism, Buddhism and Indian philosophy and above all, to the cause of religion in general have been immense. His influence is likely to be permanent because it depends not on mere popular lecturers, but on scholarly works written in a charming style. He was an adventurous philosopher.

6) As a philosopher he strived to build bridge between the East and the West between one nation and another between man and man.
7) He who started his career as an educationist, finally occupied the highest office of the President and at the time of laying down the office of the President, he had already established himself as a statesman philosopher and was internationally known as a great thinker and a fluent extempore speaker.

8) As all philosophers he was also influenced by his environment. So his early writings are set in the context of British rule in India. In reaction, his creative impulse was inspired by the passion of Indianness. His study of Indian philosophy served as a cultural therapy.

9) His influence with his students was, however, not based only on his mastery of the material and facility of expression. Poverty did not preclude his working out for himself a dress which suited his figure and personality- a long silk coat buttoned up at the neck and reaching down to his knees, a white dhoti with a black-border, black slippers and a turn of white muslin. This was his attire in India for the rest of his life, whatever his position; and a sartorial elegance became a part of his personality.

10) For thirty years the influence of him has been steadily growing. To day his writings on philosophy and religion reach a world wide audience and tributes are being paid to him by the publication of a series of philosophical studies.

11) His lectures as Spalding Professor at Oxford were published under the title 'Eastern Religions and Western Thought. In this book he has shown how the Indian Upanishadic mysticism has influenced the Western thought from the days of Pythagoras and Plato down the modern times.
12) Hindu religion made a deep impression on his mind. His religious philosophy is an effort to give an organised form to data gathered from religious experiences. In his opinion religious philosophy makes an impartial probe into things of Spiritual world. The validity of religious experiences cannot be changed.

13) By any measure he is one of the rarest and most forceful combinations of the idealistic thought of the Upanishadic origin and the ethics of action so essential in our time.

14) He developed the discipline of comparative religion with a view to bringing to the forefront the moral values and spiritual insights common to all organised religions.

15) He was a multi-faceted personality, a richly diversified man. He is more than just an undeposed figure in the realm of pure thought. His comprehensive mind had also turned to most aspect of life and viewed current issues in wide perspectives.

16) He is still important, for he brought together two powerful and living force- pride in the past and faith in the future; he represents in himself that great past of ours, the present and the future, all combined.

17) His life-long search for insight was a voyage of discovery of himself, a penetration of the depth of his own nature; but he had sharpened this insight from whatever outside sources were available, evolved his own spirituality by applying it to everyday life, and transmitted it to those who could also apply it in their own way and learn from it.

18) He was, and still is one of the most celebrated writers of the present generation. His works are many and varied on philosophical, theological,
ethical, educational, social and cultural subjects. He contributed also numerous articles to different well-known journals, which too, will prove to be of immense value to generation.

19) He has emphasised to improve the atmosphere in the universities. He regards universities the places 'Where we fight for the rights of the unfettered mind, uninhibited truth, where we defend the independent scholar against the bigot.

20) He is best known for his major contribution in planning education for higher level. The report of University Education commission is an important document containing a systematic account of university education and covering almost each and every aspect of education.

21) Actually, he is not a thinker, whom one can separate from the entire panorama of the Hindu religious-ethical background. The basic programme of his writings is to present the classical Indian thought, as it is found in the Upanishads, the Bhagwadgita and the Brahma sutra.

22) He is one of the committed interpreters of the Indian tradition who takes Indian philosophy and Indian religions as a unified thought system.

23) He was influenced and attracted by the Hindu philosophy. He is considered as 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 define the essential Spirit that underlies all religions. He strongly believes that it is the Spiritual revival that can cure the prevailing distempers of the world.

24) His salient features comprise universal outlook, synthesis of the East and the West in religion and philosophy, the spiritualism and humanism and openness to the influences of science, art and values.
Estimation

Due to his brilliant intellect Sarvepalli Radhakrishnan had established himself as one of the greatest educational philosophers of the world. His vast knowledge of ancient Indian Religion and Philosophy along with his extensive acquaintance with the wisdom of the West created the image of his being the only bridge builder between the east and the west. He reinterpretated Indian philosophy and culture in authoritative and convincing ways that appealed to the modern man.

9.5.9 To discuss the merits and demerits of the educational and philosophical thoughts of these trio educational philosophers

Of those who are in the forefront of philosophical thinking in modern India three names deserve special mention: Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan. To discuss the merits and demerits of the educational and philosophical thoughts of these trio-philosophers the investigator has tried to penetrate through the layers of them in a most systematic way and manner. He has systematically arranged and listed them as under-

MERITS OF TRIO-PHILOSOPHERS

A) Maharshi Aurobindo's Merits

1) Maharshi Aurobindo takes the cue of his thought from the higher preachers of self-consciousness. His thought is not cramped by tradition. It develops Indian tradition in the context of the present times, and
offers philosophy which can satisfy the earnest and enquiring seeker and an all comprehensive view of Yoga, within in its reach and inspiration but gathering together the various lines of Indian Yogic tradition.

2) The basis of Maharshi Aurobindo's entire thought is his stress on the 'Divine Life' which can be realised through Integral Yoga.

3) He presents Yoga in a far more natural perspective. He says, "All life is either consciously or subconsciously a Yoga."

4) He is a Rishi in the Vedic mould, he is a fundamental research scientist in the field of spiritual science and he achieves a historic break through in it by releasing a new principle of integral consciousness which he terms as the Super Mind.

5) He has shown us that the truth does not lie in running away from earthly life but remaining in it, to transform it, divinize it so that the Divine manifest, Here is this PHYSICAL WORLD.

6) He immersed himself in Vedanta and Yoga. Instead of seeing conflict or finding inconsistencies between the East and West, he evolved a synthesis of both. He also evolved a synthesis of spirit and matter of Science and Vedanta.

7) His philosophy is the philosophy of our age. It represents all the crying needs of the time. It is an integral synthesis of old and new, East and West, realism, pragmatism and spiritualism. In short his philosophy is literally integral.

8) His greatness lies in the actual practice of Purna Yoga or Integral Yoga. His method of Yoga is profoundly spiritual and religious.
9) In the renaissance of Indian philosophy, he may be called as one with mighty imagination and consciousness, who has given a new philosophy and discipline to India.

10) He believes in evolution. In this regard, his philosophy bears the stamp of science.

11) His views on education were clear and definite even in the days of his revolutionary activity, Swadeshi Boycott and National Education were the main weapons of the people's struggle for National Independence.

12) His unique achievement is that he has constructed a complete, comprehensive system at a time when others were content to speak in a general way about attitudes and world views.

13) With regard to true education he says that it helps to bring out to full advantage, makes ready for the full purpose and scope of human life all that is in the individual man.

14) A spiritual education, in the light of Maharshi Aurobindo, would naturally help the seeker to view both spirit and matter in a new light.

15) The supramental education propounded by him is also note worthy. He defines it as the education which leads to our evolution towards the supramental.

16) When he speaks National Education, the word "National" is used more in the cultural and spiritual sense than in the narrow political sense,
though political independence is regarded as an indispensable element of nationhood. He has examined all the traditional problems of philosophy and has offered answers to them which are internally coherent.

17) Auroville is an experiment in Human Unity.

18) Auroville is a dream, a concept, a symbol, a growing reality. It is a symbol of a new way of life, a new way of perpetual education. It is conceived to be a sanctuary of learning and research.

19) The aim of education here will be growth which have no necessary relation with arbitrary time limits.

20) The craze for degrees and diplomas will have been abolished from this realm where there will be instead a spontaneous enthusiasm for Truth, Beauty and Goodness.

21) In Auroville education will not be a process of simply teaching but of helping and guiding the pupils. It will endeavour to organise not merely class-rooms but life itself so that life and education would be an identical process.

22) The role of the teacher in this system will be not of a lecture but of a consultant to whom students will come to ask questions and to be stimulated or for discussions and occasional talks.

23) The whole of Auroville is conceived as a University, it will truly be a University. The first school in it has been named "The Last School" and the next under preparation "No School", signifying that where entire life is organised as education there is no need to schools.
Summing up

Thus the philosophical and educational thoughts of Maharshi Aurobindo may be compared to a beautiful but something in accessible 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 time.

B) Rabindranath Tagore's Merits

1) Rabindranath Tagore is considered as the Indian Tolstoy. There is no figure in the civilized world to-day which can match him for beauty of mind and nobility of spirit. He was an embodiment of the sweet doctrine of simple living and high thinking and stimulated for whole decade all men on the face of this earth to higher thinking and deeper feeling.

2) Pregnant with diverse experiences of life, he has explored new pathways in his creative activities.

3) He did not claim to produce an original philosophy. His aim was not to analyse or speculate about the Indian tradition. He expressed it in his own vivid phrases and homely metaphors and showed its relevance to modern life.

4) He was essentially a philosopher and a poet. His genius got expression in a number of fields. Thus he was a saint, sanyasi, spiritualist, a Karma Yogi and an educationist.

5) He loved humanity and propounded humanism. He saw the image of God in each object of nature.

6) As he was an idealist his educational thoughts are also equally idealistic. So he possessed an implicit faith in the absolute.
7) The core of his philosophy was love and universalism.

8) He believed more in internationalism than in narrow patriotism. Moreover, he has given a message of peace and universal love, of fullness of life and human loyalty so that a better and happier world could be created out of the allies of the old one.

9) He had his own conception regarding the nature of man. He conceives man in such a manner that without affecting the Goodness of God, he gives to man also a special dignity and uniqueness.

10) The most striking feature of his genius is the diversity of his creative achievement. But behind this amazing diversity, there are certain pervasive philosophical attitudes and convictions which give his work a unity not always apparent on the surface.

11) Like a Vedantist he believes in "Aham Brahmasmi", or I am the Brahman. This philosophy of him led him to have an implicit faith in the Brotherhood of man and Fatherhood of God and in the need for universal religion. Love and Universalism, therefore came to form the core of his philosophy.

12) He believed in a universal religion aiming at the unification of mankind values and in the realities that persist and beauties that never fade.

13) His philosophy of education is intimately connected with his philosophy of life. Hence he pleaded that education should be in constant touch and active communion with nature and man.

14) His conception of education was the education of the whole man. So he recommended not only the study of certain subjects but has laid great emphasis on manual jobs.
15) He pleaded to impart education through mother tongue and that too in a natural surroundings. This could be done only by going back to the old educational ideals of India when children were taught in ashramas, in the forests far away from humdrum of life.

16) He strongly propounded that the creative nature and tendencies of the children should be developed fully. Then only the healthy development of the children will be possible. This can be achieved by providing opportunity for self-expression to them through different forms of work like handicraft, music, art etc.

18) He wanted the atmosphere in educational centres to be such that learning would be integrated into life, and be a thing of joy and serenity to be pursued without goading as long one lived. His aim of education, with him, is to bring about a happy synthesis between the individual and society.

19) He struggled to implement his social ideals and strove to build up a social structure through education. It is really credit worthy and he deserves credit for having tried to revive in modern times the ancient Indian ideals of education and combine what is best in Western art and science with the manners, customs and art of India. His philosophy and system of education is based on these principles and are very much suit the Indian way of life.

20) He was the greatest prophet of educational renaissance in modern India. He waged a ceaseless battle to uphold the highest educational ideal before the country and conducted educational experiments at his own institution which made them living symbols of what an ideal should be.
21) He has tried to revive in modern times the ancient Indian ideals of education and combine what is best in western arts and science with the manners, customs and art of India, by establishing an experimental school at Bolapur. This school named as Shantiniketan or the abode of peace was Gurudev's spiritual child.

22) Shantiniketan may be rightly said to be an outward expression of inward development. It reflects his own philosophy.

23) He tried his level best to make his Shantiniketan an ideal educational institution by imparting knowledge through the mother-tongue, by creating an atmosphere of freedom by making children alive to their natural surroundings.

24) No doubt the Vishwa Bharti established by him is Vishwa Bharti in the real sense of the term. The name Vishwa Bharati indicates a place of universal knowledge and world culture. Through this he tried his utmost to establish a wonderful and cordial relationship between east and west. So he appears to be taking interest in the development of international out-look.

25) These centres of learning still remain to prove his achievements as a humanistic educator.

Summing up

Thus these are some of the noble ideals, ideas, views and thoughts of Rabindranath Tagore pertaining to education and philosophy. Gurudev Rabindranath Tagore, the poet laureate of India and the founder of Vishwa Bharati, the abode of peace, has been rightly hailed as one of the greatest men of the world. He dreampt and toiled for a world to become like a single nest.
C) Sarvepalli Radhakrishnan’s Merits

1) Educational ideas and philosophical thinking of Sarvepalli Radhakrishnan are so intertwined that at no stage the two could be separated. An attempt to do so is nothing but shifting the chaff out of the wheat.

2) He was known for his philosophical and religious attainments. He was not an easy hero or a plaster saint. On the other hand he was a philosopher with a well-developed inner life.

3) He has been a staunch supporter of Hinduism and Hindu view of life.

4) Regarding the ideas of truth, goodness and beauty he says that these are the expressions of spirit in us.

5) Philosophy was his main subject. He writes about his position as a teacher: "My position as a teacher brought me into close relations with young men and women in the plastic of their lives..... In the hours I was privileged to spend my pupils, it was my ambition to educate them to a belief in a spiritual and ethical universe.

6) He has successfully described Indian and Western philosophy and has examined the cultural perspective of education by taking keen and active interest in the different aspects of education.

7) He had dealt with a number of crucial issues relevant to which education should be based on cultural and reveal his role in reconstructing the values, culture, ideals and educational system of India.

8) He was not only a great philosopher and a religious thinker but also a great educationist, writer, orator, human rights activist and modern political thinker however he influenced Indian heart and mind more as a great saint, philosopher and thinker than a politician.
9) He was full of noble ideas and was always trying to bring together people of different views in order to strengthen the human relationship between people of all political parties.

10) He laid great emphasis on the brotherhood of human beings and endeavoured to bring about cordial relations between different sections of people in the country as well as the whole world.

11) He was a very broad minded, a great thinker, a famous philosopher and a large hearted person. Everybody who came in contact with him felt his warm feeling for humanity.

12) His fundamental convictions are deeply rooted in Indian traditions. He seems to be presenting old and traditional ideals in a refreshingly novel manner.

13) He has the rare qualification of being equally versed in the great European and not less great Asiatic tradition which may be said to hold in solution between them the spiritual wisdom of the world, and thus speaking as a philosophical bilingualist upon it.

14) He, who started his career as an educationist, finally occupied the highest office of President, and at the time of laying down the office of President, he had already established himself as a statesman, philosopher and was internationally known as a great thinker and a fluent extempore speaker.

15) He has given his views on almost all the aspects of education e.g. concept, nature and scope educational aims, curriculum, methodology, roles of teachers and students in teaching and learning process.
16) His views on University Education have been a source of inspiration for many educators.

17) He believed that education looks to the whole man. He opines that there are, "three types of existence which are inter-related, the natural the social and the spiritual. The content of teaching may be classified under three heads, 1) our relation to things or nature, 2) our relation to man or society, 3) our relation to values or the world of spirit.

18) He exhorts both East and West to widen the horizons of their understanding and sympathy.

19) He belongs to that rare class of scholar who command equal respect and leadership in the East and the West.

20) In his opinion mental slums are more dangerous to mankind than material slums.

21) His internationalism or universalism was grounded in a deep sense of humanity and profound scholarship which grew from his wisdom.

22) To many a young Indian in these changing times his voice has been a comfort and a stimulus.

**Summing up**

All the above details about Sarvepalli Radhakrishnan's views on his educational and philosophical aspects are clearly indicative that he has balanced traditional Indian educational system with present day needs of the society, therefore he is regarded as a towering educationist of modern India.
DEMERITS OF TRIO PHILOSOPHERS

A) Demerits of Maharshi Aurobindo

1) It is asserted that the philosophy of Maharshi Aurobindo is so completely fused with yogic experience that any attempt to study it is foredoomed to failure unless the student has himself been initiated into the mysteries of Yoga. This is one of the half-way truths which have hampered philosophical enquiry in every age.

2) It is unfortunate that many of his devotees have indulged in hyperbole and wrapped his memory in an aura of the supernatural.

3) His writings lend themselves more easily to rational exposition than the philosophies of many other Indian thinkers of the modern age.

4) Many of the writers expound his ideas mainly with the object of exalting him above other thinkers—especially Western thinkers.

5) As an exponent of Indian thought and culture he underestimates the significance of the traditions which may broadly be described as non-orthodox. These are only a few, references to Buddha and Buddhism in his voluminous writings. The deep impact of the Buddha’s personality and teaching on Indian art and thought is not brought out.

6) No doubt his ideas about mind-supermind, mind consciousness etc. are high and noble ideals. At the same time a couple of questions arise, how to realise them in practice, how to conquer the spiritual penury of our waking physical existence and embrace equally the active and passive aspects of the divine? If mind fails, what else is there that saves the situation?
7) Seemingly it appears that to understand his integral yoga and integral education is very easy. But it is not so. But inorder to do one must understand the interrelationship among the different elements within the man, the nation and the universal humanity and must see the synthesis among these.

8) The main draw back of the Ashram is that it is devoid of a public character. It is not an association, there is no constituted body, no officials, no common property owned by any association, no governing council or committee, no activity undertaken of a public character.

9) It is said that his integral knowledge is an encyclopedic collection of information of all kinds. But it is really a single unit of experimental knowledge which is acquired basically through Yoga, but is so comprehensive that it "Illumines, integralises, harmonises the significance of all knowledge".

10) His philosophy of education no doubt is a new experiment in education and its philosophical foundations and physical credibility is sound. But its success, however requires a large band of devoted, sincere and spiritual teachers, prepared to carry on the burden of education against all odds. So long as such a band is not available, it is just an experiment.

11) As per the charter of Auroville it belongs to nobody in particular. It belongs to humanity as a whole. But it is sad to note that the objective is far from reality. To-day Auroville is a house divided against itself. Apart from the two major societies, any number of small groups within groups have taken shape to protect their self-interest.
12) The residents of the "city of dawn" are not good natural people. They are either drug addicts or people who are simply running away from life. They feel that sex is consistent with Maharshi Aurobindo's philosophy of evolutionary spiral of man evolving into a higher consciousness.

13) In his system of education Maharshi Aurobindo does not make any distinction on the basis of sex. He argued that the education for man and woman should be similar in all respect.

B) Demerits of Rabindranath Tagore

1) In the congested areas of cities and towns it is highly, practically and totally impossible to provide education for the children always in the midst of nature.

2) "Of all the natural elements, he places the greatest stress on dust and emphasises that children should not be provided with shoes or socks in the early period. On no pretext did we wear socks or shoes, till we had passed our tenth year". This statement of him practically is unsound and illogical one.

3) His doctrine of two aspects of self also is unsound.

4) India is a land of temples, and saints. So it attaches much importance to contemplation. Whereas Rabindranath Tagore does not believe that temples alone are places of meditation and worship.

5) There is one despairing impression on Rabindranath Tagore that he tried to woo the British Government. So he composed the National Anthem for the satisfaction of the British Government.
6) It is argued that Rabindranath Tagore is not a systematic or academic philosopher. He himself declared that his philosophy is a poet's philosophy.

7) There is a point of criticism against Rabindranath Tagore that he was not concerned with the problem of evil. There are some modern writers who have criticized the optimism of Rabindranath Tagore.

8) The present day predicament of splitting of personality utter helplessness of individuality and total bankruptcy of ideals will remind us how the philosophy of Rabindranath Tagore can act as a palliative force and save humanity.

9) In his integrated system of education, the Shantiniketan School was the base, the Vishwa Bharati the apex and the college the essential supporting link between the two. If the school is reformed along the lines suggested, with the major emphasis placed on intellect, both for content and training, Shantiniketan will certainly be a stronger and more dependable foundation for the Vishwa-Bharati than it was in the past.

10) The Vishwa-Bharati, remains in a state of suspended animation. Its activities follow the old grooves, now here showing any perceptible awareness of Rabindranath Tagore's large vision.

11) The Vishwa-Bharati, it has been observed, always suffered from a strange duality of mind during the poet's life time. It called itself a university but refused truly to become one.

12) Sriniketan was still learning its job. Training and production were relatively simple, but the problem of disposing of the goods on suitable terms proved less easy, as it was a technical problem.
C) **Demerits of Sarvepalli Radhakrishnan**

1) Though he was an idealist, his brand of idealism is still out of fashion.

2) His writings on Hinduism have been criticized for a tendency to partisanship and the incorporation of new elements into an old system.

3) A few hyenas have gathered round his reputation and it is insinuated that he was more a plausible than a creative philosopher, a slick performer of the market place, a 'rhapsodic intellect' churning out rhetorical certainties and not a thinker of intellectual rigour.

4) It is criticized that he had no Guru and he did not set himself up as a Guru of others.

5) Though he stressed much on the need of tutorial instructions but practically they have not proved beneficial to the students.

6) Some of the realistic scholars have criticised the metaphysics of Sarvepalli Radhakrishnan as follows-
   
a) The Vedantic idealism of Sarvepalli Radhakrishnan is incapable of giving any lead to our secular democratic set-up. How can spiritualism help building up a secular state?

b) He is excessively spiritual and traditional. He hardly gives us a metaphysics of life, a practical philosophy which may serve as the light for men and nations to follow.

c) Being ingrained in mysticism, he does not throw light and guidance to the men of the world as Mahatma Gandhi does.

d) For a Karmayogi, he gives no method for realisation. The need of the age is to foster a feeling of brotherhood, human virtues, equality

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and economic peace. The practical approach is lacking in Sarvepalli Radhakrishnan.

e) The question is, can the philosophy of Sarvepalli Radhakrishnan be translated into the programme for human being and upliftment?

If it does, then his philosophy is of little value.

9.6 IMPLICATIONS OF TRIO-PHILOSOPHERS ON VALUES OF LIFE

Keeping in mind the ideas, views and thoughts expressed by the Trio-philosophers with regard to the values of life the investigator has made an attempt to suggest some of the implications of Trio-philosophers on values of life which may be listed as under-

A) Maharshi Aurobindo's Implications

1) The values of life should be cultivated properly, because the present crisis of man is due to the chaos of values. Old values have been changed while new values have not firmly taken their place.

2) The values of life to be cultivated should be physical, moral, spiritual, social, cultural, aesthetic etc. All those must be cherished and developed.

3) The moral and emotional aspects play a predominant part in the development of human beings. He says that in the economy of man the mental nature rests upon the moral, and the education of the intellect divorced from the perfection of the moral and emotional nature is injurious to human progress.
4) The child should be given an opportunity to put into action the moral impulses that arise within him. These are the qualities that should form the moral attitude of our young men. For developing this attitude it is necessary to train our young men in the Aryan traditions.

5) If we have to attain spiritual progress among children we have to give distinct training in the ritual of prayer, homage and ceremony.

6) The development of the individuality should be the basic value of the process of education in its most comprehensive sense. Education should have the aim of bringing about the full and integrated development of the individual in the first instance. Because it is only the perfected individual who can be a true member of the community and the nation and can go beyond the nation towards humanity with a clear vision of unity and oneness.

7) He gave much importance to the moral values of life. He opines that morality forms the part and parcel of the life of a person. He says intellectual education divorced from the perfection of the moral and emotional nature checks the human progress. Moral values of life such as honesty, conduct, courage, self control, truthfulness, justice, benevolence etc. should be cultivated among children. All these values should be incorporated in the curriculum of the school.

8) In order to make a boy moral, he must be guided to get habituated to the right emotions, the noblest associations and to follow the fundamental impulses of his essential nature in right action.

9) In a national scheme of education the training and perfection of the body must occupy a place of central importance. In the scheme of
education due place to physical education and sports should be provided.

10) The aesthetic sense should be sprouted in the mind of the child. For the child is by nature endowed with the faculties of curiosity, love of heroism and adventure and love of beauty.

11) He laid emphasis on the preservation of ancient Indian spiritual heritage. But his spirituality should not be taken to mean his withdrawal from life. He did not decry the world as unreal or illusory and sought to raise mankind to a higher level through the descent of the Super Mind in man's life.

12) In the process of social development, the community forms the link between the individual and humanity. For the individual and the society are interdependent. The society has no right to crush the individual nor has the individual the right to disregard society. So inorder to achieve social development social values should be cultivated among children.

13) Education should primarily aim at preparing the child and the youth for life.

14) Education must consist in the training and development of five essential aspects of personality, in order to widen, enrich, subtilise and integrate them into an ideal perfection. These five aspects are: the physical, the vital, the mental, the psychic and the spiritual.

15) Education in moral and spiritual values can and should be made an integral part of the national system of education. To teach moral and religious education text-book is a vanity and a delusion. Emotions, habits and associations and the nature are to be dealt with the child's moral nature.
16) Education should aim at the inculcation of spiritual values. For they are central and supreme values and they must therefore govern and penetrate as such all the values and aspects of education.

17) Education should try to develop the child's practical moral, social, spiritual, cultural, intellectual and aesthetic capacities.

18) In the present days the total transformation of all the aspects of being-the mental, the vital and the physical is needed. He called it Integral Yoga.

Summing Up

All these faculties should be recognised and encouraged and guided unobstrusively so that the child may develop by his own effort into a full and integrated personality.

B) Rabindranath Tagore's Implications

1) Education should be related with life currents of the people for which it was mean. Learning must be linked organically to the whole of life, the people, the land and its culture.

2) It should try to develop the child physically.

3) It should try to promote moral and spiritual development of the child. For this purpose education should teach children self discipline, tolerance, curtsey and inner-freedom.

4) The child should be provided opportunities for social contacts so that a sense of social service is developed in him.
5) Education should try to develop the whole man. It should develop the individuality of the child to the fullest extent. For this curriculum based on activities and broad experiences in real life situation is necessary. Such a curriculum will no doubt develop the personality of the child to the full in all its aspects.

6) The child should pass through the stream of social behaviour. As the child must be socialised the necessary opportunities should be given to him for promoting his socialization.

7) He stands for individualism in education. He does not want that the child should be crushed into the heavy traditional methods of instruction.

8) He relies almost entirely on the atmosphere of the place of learning for religious education. So he believed in the ideal of depending upon the natural instinct of each boy for the development of his spiritual side of nature.

9) He emphasized that the education of the child should be according to his needs. He also wanted to develop the natural emotions of the child in a natural atmosphere.

10) He pleaded that the sense of aesthetics is one of the unmistakable symbols of human progress. So it should be the duty of education to inculcate the sense of aesthetics among children.

11) In order to cultivate social values among children education should try to develop social qualities such as self-sacrifice, fellow feelings, love, co-operation and friendship. The development of all these qualities will definitely check diversion of energies.
12) Education is to bring about a synthesis between individuals and society. There should be synthesis of individual and social aspects, otherwise education is bound to be crippled. Synthesis of the two will prepare the individual to sacrifice the service of the country.

13) He opined that our education should be in full touch with our complete life, economical, moral, social, spiritual, intellectual and aesthetic.

14) Social efficiency should be the centre of education.

15) The social or co-operative life is not static process but a dynamic one of action and interaction. To imbibe social life among children through various activities should be one of the aims of education.

16) The aim of education in India has been initiation into the higher life of spirit. The student is a wayfarer in spirit and the period of studentship is life in spirit. So education should be an abiding witness to the things of spirit.

17) If we are to train the youth of a free society, we must teach them not only one role, the obligations and rights of individuals, but their meaning and value of life.

18) Moral values play a predominant part in the life of a man. The progress of the nation depends on the character of its people. It is said that character is destiny. Hence building character among the children should be the motto of education.

19) Education without culture is meaningless. Culture is the source of inspiration for earning disinterested knowledge and doing action without selfish interest. Hence the aim of education is not simply passing examination. Education should provide opportunities for coming in touch with the remarkable achievement of man in the history of mankind.
20) Pursuit of culture will make men sound in their outlook, bold in their decision and modest in their behaviour. So in the domain of education there should be the scope for the cultivation of reverence towards the past tradition of his own country.

21) His philosophy of aesthetics is based on six pillars. Six pillars are-Satya (Truth), Sundar (Beauty), Mangal (Good), Anand (Joy), Prakash (Expression and Sahitya (Literature). So all these dimensions of aesthetics should be made to sprout in the minds of the children through education. Hence the ideal of education is to cultivate aesthetic sense in the students.

22) Spiritual values of life are central to good life and social order. So the spiritual qualities such as truth, goodness, purity, love, beauty should be inculcated in the minds of the students.

23) If we are to train the youths of a free society we must teach them not only one role, the obligations and rights of individuals, but their meaning and value for life.

24) Every system of education should aim at physical health and efficiency, intellectual alertness and learning and guidance of the soul, including the education of the emotions and imagination.

25) The aim of spiritual education should be to make the outward and inward man alone. Only then is life at peace with itself.

26) In Rabindranath Tagore's philosophy of education, the aesthetic development of the senses was important as the intellectual. So he stressed that music, literature, art, dance and drama should be given great prominence in the daily life of the school.
Summing Up

Rabindranath Tagore did not aim at an exotic conglomeration of divergent sets of values. Rather he eagerly looked forward to a harmonious blending of lasting values of life which would sustain our national heritage.

C) Sarvepalli Radhakrishnan's Implications

1) He stressed much on the spiritual values of life. So he was of the opinion that the spiritual development of the student should be one of the most important duties of the universities.

2) He gave significant importance to the individual development of the students. 'A sound mind resides in a sound body'. So the universities should also make efforts for the physical development of its pupils.

3) To achieve moral values of life he placed a greater importance to the formation of good character. So he opined that development of ideal character should be the duty of the universities. He also expressed that teachers have a great role to play in shaping of the minds and hearts of youths. He wants to give education of character to a child which should start in early childhood and could go throughout his life.

4) To cultivate spiritual values of life the qualities such as truth, beauty, goodness, honesty, virtue etc. should be instilled in the minds of the students, because they are the expressions of spirit in us.

5) He gave more prominence to the development of social values. If they are developed among the students they will definitely turn into good and useful citizens of the society. The universities can be of great help.
in social reformation. So their function should be to produce such leaders who are far sighted, wise and intellectual adventurers.

6) Regarding the crisis of moral values in our age, he says that 'education should be such that it could help us to meet' the moral challenge of the age and play its part in the life of the community, it should be liberating and life giving.

7) He has given his own views pertaining to the aesthetic values of life. He has expressed that before completing his or her general education every student is expected to acquire some measures of appreciation of fine arts.

8) He believes that for the full development of the child the social values play an important role. So inorder to educate the child, one has to go in depth of the child's personal as well as social life.

9) He believed in a kind of education which could be helpful in the all-round development of the pupils i.e. physical, mental, moral, social, cultural, spiritual and aesthetic. Hence we need the education of the whole man.

10) He propounded that spiritual training is the basis of religious education. Spiritual training is essential to all of us because we have to understand and realise our true nature.

11) The main function of education is to train the intellect, heart and spirit.

12) While speaking about education and spiritual values he expresses that education is the means by which we can tie up our minds, acquire information as well as sense of values.
13) In education he attached more importance to spiritual values. He says, "Physical efficiency and intellectual alertness are dangerous if spiritual illiteracy prevails.

14) The main objective of education is to bring man nearer to God. It should be utilized for bringing about equality, universal citizenship, universal brotherhood, sympathy, love, simplicity and purity of life.

15) The development of aesthetic qualities among the students must be one of the aims of education. In the educational system the aesthetic values should be incorporated.

16) In his opinion the cultural values of life play a significant role in the education of the child. He emphasises that culture is not more learning. It is discrimination, understanding of life.

17) Education is an instrument of social, economic and cultural change and should aim at a balanced growth of the individual. So he insists on integration of personality and social change.

18) Art is an expression of experience in a medium and aesthetic enjoyment is the secret sharing of the artist's mind.

**Summing Up**

According to Sarvepalli Radhakrishnan education is an instrument by which the personal, moral, social, cultural, spiritual and aesthetic values of life should be cultivated among the students, and should aim at a balanced growth of an individual.
9.7 EDUCATIONAL IMPLICATIONS OF THE PRESENT STUDY

The investigator has found out some of the significant educational implications based on the present study which are listed as under-

1) The crucial role of education is to build a society with democracy and secularism as its motto. At the same time, it should try to develop among the people of the national spirit and national identity, essential for promoting national unity.

2) Universalisation of elementary education has become a major concern which has a direct bearing on the educational development in the country which has not been so far achieved practically and totally. It requires adoption of various strategies for widening access such as reducing wastage, development of non-formal and open learning systems, renewal of curriculum, improvement of quality of instructional materials, adoption of innovative methods of instruction improvement of evaluation practices, examinations, improvements of quality of text books, should be adopted.

3) At the stage of secondary school level some strategy such as introduction of folk education, vocationalization of higher secondary education, effective use of media and educational technology, teacher education, should be adopted in the right perspective.

4) At the university level tutorial system should be introduced as emphasised by Sarvepalli Radhakrishnan in his University commission.

5) Education to be imparted should be something different. It should be free from any frontiers. The educational reforms should be adequate and effective. The aim of education of the reorientation of educational policy should not only be predictive to the future but also try to build it.
6) The existing educational institutions should never turn themselves into commercial centres but they should transform themselves into temples of learning.

7) The students should never become indiscipline students. They should keep away from politics. They should at all shun this tendency. On the other hand they should transform themselves into catalytic agents of change. They should perform the activity of a bee, which sucks the honey (Knowledge) from different flowers (books). They should develop among themselves the habit of reading. They should try to become, voracious readers, like Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan. Seeing much, suffering much and studying much should be the three main pillars of learning of a student.

8) Of all the professions teaching is the noblest. The teacher occupies a prominent place. So they should never render their services merely for earning their livelihood. In the opinion of the great Sanskrit poet Kalidas. "He who possesses learning only for earning bread he is a merchant with knowledge shop." In turn a teacher should be a friend, philosopher and guide to his students. In the opinion of Maharshi Aurobindo the best teacher is he who never teaches anything. As borrowing dulls the edge of husbandry, so also spoon feeding to the children too dulls the edge of originality of the teacher. Teachers should play the role of a Gardener. It is said, "Teachers, Lecturers and Professors are the gardeners of the heavenly garden, adding fragrance to the flowers of the garden in the form of treasure of knowledge which is invisible and cannot be robbed off from the students, who are in the form of flowers. The teachers have to occupy the place of deputies of parents or parent
surrogates in the school premises. This is really an important role of
the teacher in the school.

9) In the modern days the teacher, student relationship is deteriorating. The main
reason for this is that to-day it is not based on humility, affection and faith. It
must be harmonious like the father son-relationship. But in to-day's education
system, the students lack of reverence for the teacher is quite evident. The lack
of discipline among students is now a matter of extensive debate.

10) The existing curriculum is also without defects. It should be reconstructed on
broad-based principles. It should also be reconstructed to strengthen the
thrust in universal admission and universal retention, as it fails to attract
children to school. It has created the problems of stagnation and wastage. It
should try to meet the psychological and social needs of the students. Moreover
it should try to provide practical aspects of study. As suggested by the trio-
philosophers it must be based on multi-disciplinary approach. It must be of
practical utility to the students. Hence a balanced and dynamic curriculum is an
important need of the country.

11) Improvement of science education in schools has become an important
issue of the present days. In order to achieve this problem more and more
students should be encouraged to participate in the International Mathematical
Olympiad.

12) The pollution of environment has posed a threat to the survival of living
beings, on this good earth. Hence the protection of environment has become
one of the important values of the modern days. Along with other values it must form an integral part of curricula at all stages of
education. It should be the aim of education to inculcate awareness and respect among the students for the basic concepts relating to conservation of the environment.

13) Value crisis has arisen in the educational system of our country. The main reason of this grave problem is the lack of proper value in our educational system. Hence the whole of educational system should be so reconstructed as to inculcate value-education. It is an imperative responsibility of our education that it should try to uphold the great ideals of democracy, secularism, socialism and morality.

14) Now-a-days India needs new types of Universities as well. We should not cling to a regimental uniformity and standardisation. There is enough room for developing single faculty universities such as textiles mining and metallurgy. But there is a lack of proper planning for starting such new universities. Before a university can be brought into being, there ought to be a wide spread network of schools, colleges and research institutions which can provide it, substance not merely by sending up students and sparing teachers but by creating a proper climate of educational and academic effort.

15) At present there is a dearth of well-equipped and trained personnel in our country. Hence it needs the services of well equipped and trained personnel in every field of its development and growth.

16) Now-a-days the educational institutions in India are very badly managed. In our country innumerable ineffective management institutions have come up like mushroom growth. Whenever we think of introducing any new practice to improve the quality of education, we get stuck up
thinking that it may have no meaning in the prevailing set up ineffective management of institutions. Hence all our efforts to improve education wise go fruitless in the absence of reforms in the management of educational institutions.

17) Recently a few novel trends have gained currency in the field of education, such as national integration and emotional integration. In order to strengthen the country these twin trends should be the chief aim of education. Hence it has become the imperative task of schools of to-days to nourish feelings of national oneness in children these and other steps and safeguard national emotional integration.

18) The present system of education should try to foster the attitudes of international outlook and world peace among the minds of children. Though internationalism was the concept of the nineteenth century but it is the invaluable contribution of the twentieth century.

19) With regard to the discipline, it should be of freedom. The corporal punishment is highly to be condemned. It should not be imposed through rewards and punishments. It should be voluntary. It should not be imposed from out side. According to Rabindranath Tagore it stands for good behaviour, teachableness, respect for others, orderliness, modesty, cleanliness- all that befits a student and without which a life of serious study is impossible. Maharshi Aurobindo writes, "If education is to bring out to full advantage all that is in the individual child, we should first generate a safe custody of all that is in the individual. The divinity in man is not to be insulted." When following the disciplinary measures all these ideas of great educators should be adopted by the teachers.
Educational technology and mass media play an important role in the education of man. They influence the individual. Educational technology may be applied to all levels of educational practice as an approach to solving practical problems. Mass media propagates general knowledge among the people. It not only acquaints the people with international problems but also offers suggestions for their resolution. At the same time it acquaints the people with the progress of science and technology. But care should be taken that media should be properly arranged and organised in the educational field. Media in education are likely to be used only when they fulfill a need, are of superior quality and are accessible to the learners through teachers or directly. Hence they should be properly employed and utilized in the educational field.

9.8 SUGGESTIONS FOR FURTHER RESEARCH

The investigator has suggestions for further research work based on the present study, which are mentioned below-

1) A comparative study of the contributions of Jean Jaques Rousseau, Fredrich Froebel and Madam Montessori to educational theory and practice.

2) A comparative study of the educational philosophies of Pestalozzi and J. F. Herbart and their relevance to modern education.

3) A comparative study of Maharshi Aurobindo, Rabindranath Tagore, Sarvepalli Radhakrishnan as they are educationists, philosophers, idealists, naturalists, spiritualists, humanists, traditionalists, modernists, nationalists and internationalists.
4) A comparative study of the philosophical and educational contributions of Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan with special reference to the University Education.

5) A critical study of the present practices of the educational system of India with relevance to the educational contributions made by Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan.

6) The educational ideas and thoughts of Mahatma Gandhi and Acharya Vinoba Bhave. A comparative study with reference to Basic Education.

7) The meeting of the East and West in Maharshi Aurobindo's, Rabindranath Tagore's and Sarvepalli Radhakrishnan's philosophies. A critical study.

8) Impact of idealistic, spiritualistic, socialistic, naturalistic, nationalistic and internationalistic education with emphasis on the educational contributions Mahatma Gandhi, Rabindranath Tagore and Sarvepalli Radhakrishnan.

9) A critical examination of the revolution brought out by Madam Montessori, F.W. Froebel and Caldwell Cook in the educational thought and practice of childhood education.