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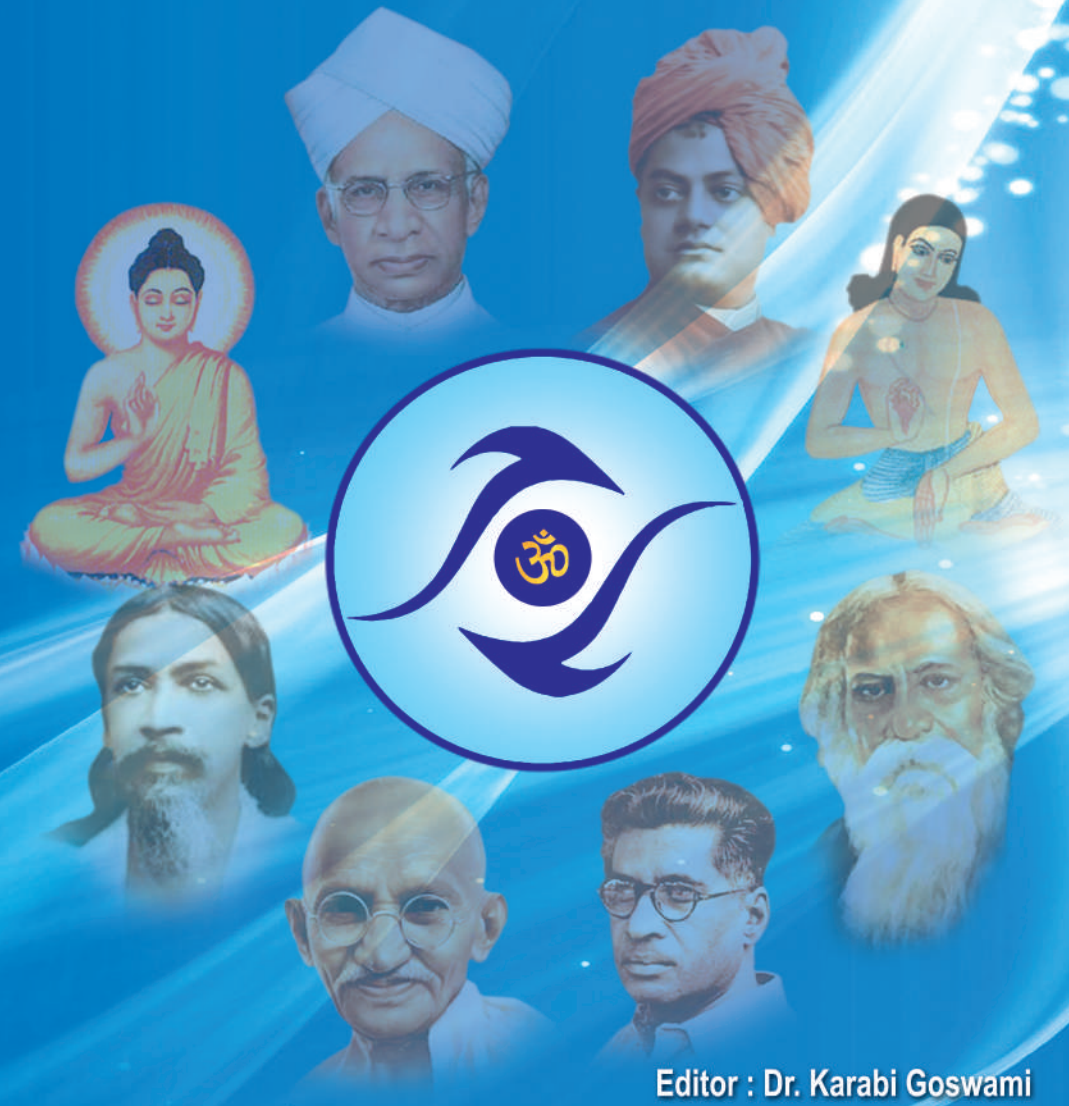
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From Editor's Desk

Contemporary World faces so many obstacles like moral crisis and degeneration, conflicts due to different religious beliefs, terrorist's activities etc. Therefore, contemporary thinkers feel the need of a universal platform to solve the problem of modern society. They find such universal platform in Humanism. The real problem for man is not to seek God, but to seek himself repeatedly to understand that nothing can save him from himself.

Humanism as a philosophical movement, from the beginning until now concentrates on man and his power. Though differences and disagreements are there among different humanist philosopher, and trends, they believe in certain basic principles and on the basis, of these principles, they have dreamt to find the human society and civilization. They believe that man, by nature is good and capable of indefinite advances towards perfection and there cannot exist, any insuperable barrier to the future progress of human civilization, human efforts can eliminate all barrier of progress. The way to attain these conditions lies in the rational enlightenment, dispelling the mists of superstition and making the way smooth and simple for man's love for his fellow beings. Here lies the importance of philosophy because such harmony can only be possible through philosophical awareness among people. To bring such philosophical awareness, Dristi, a Philosophical journal, is a small contribution from our side.

This is our fourth attempt to explore philosophical knowledge through our journal Dristi. We have got the ISSN No- 2395-5015 last year and have tried our best to integrate different branches of knowledge of philosophy in this issue. I would like to thank all the contributors for sharing their thoughts through their writings. My special thanks to our principal Reeta Dutta Hazorika for her moral support and encouragement. At last I would like to thank all my departmental colleagues Sebika Das (HOD), Pinkumani Barman, and Garima Saika and rest of my colleagues.

Karabi Goswami

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Sankardev's Philosophy as Revealed in his Lyrical Numbers

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Abstract :

Sankaradeva, the multifaceted genius, initiated the New-Vaishnavite Bhakti Movement in Assam in an age of political turmoil, social disintegration and religious degeneration. In the time of Sankaradeva Assamese people followed different cults and performed different rites being baffled by the pranks of the propounder of these cults. In such a state of religious degeneration, Sankaradeva preached "Eka Sarana Nam Dharma" and united the diverse Assamese people under one hood giving them new language, new literature, new culture a new doctrine and above all a new identity. He used different genres of literature as the means to proselytize the common people to Eka Sarana Nam Dharma. One of such genres is lyric. He composed three types of lyrics which are pregnant with moral and dignified philosophy for which they are regarded as devotional songs. These are (i) Bargitas (ii) Bhatimas and (iii) Ankar gitas. These devotional lyrics are the treasure of Vaishnavite philosophy. Here sincere effort has been made to discuss the Sankarite philosophy with special emphasis on the Brahma that is revealed in the lyrical Numbers.

Key words : Namdharma, Lyric, Borgita, Bhatima, Ankar Gita, Brahma

Introduction :

Sankaradeva, the multifarious genius, initiated the New-Vaishnavite Bhakti movement in Assam in a new form as "Eka Sarana Nam Dharma". He preached his Eka Sarana Nam Dharma in an age of political turmoil, social disintegration and religious degeneration and united the diverse Assamese people under one hood giving them a new identity. He gave the Assamese society a new language, new literature and a new doctrine. In his time the Assamese people followed different cults and performed different rites without being well acquainted with the aims and goals of these cults. Those who propounded these cults baffled the common people using pranks. In such a state of religious degeneration Sankaradeva preached his Eka Sarana Nam Dharma among the people of Assam. He could realise the temperaments of the people of his time so he used

different genres of literature as the means to proselytize the common people to Eka Sarana Nam Dharma. One of such genre is lyric. He composed three types of lyrics which are different from common lyrics for its moral and dignified philosophy, and are regarded as devotional songs. These are (i) Bargitas (ii) Bhatimas and (iii) Ankar gitas, of these three devotional songs the Bargitas are designed to worship God while the Bhatimas and Ankar Gitas are not meant to be used in worship. These devotional lyrics are the treasure of Vaishnavite philosophy. Here sincere effort has been made to discuss the Sankarite philosophy with special emphasis on the Brahma, that is revealed in his lyrical Numbers.

Objectives :

- (i) The Chief aim of this paper is to discuss the philosophy of Eka Sarana Nam Dharma with special emphasis on the Brahma as revealed in the lyrical numbers of Sankaradeva.
- (ii) Another objective is to discuss the Saguna Brahma and its ultimate mingling with Nirguna Brahma.

Research Question :

- a) Did Sankara follow Sri Sankaracharjya or Sri Ramanuja in articulating Brahma?
- b) Is Sankara philosophy similar with or akin to Ramanuja's than that of Sankaracharjya?

Methodology :

The methodology of this paper will be descriptive and analytical in nature. The data will be collected from various primary and secondary sources including books, journals, magazines and websites etc. The paper is discussed as below :--

Lyrical Numbers of Sankaradeva : A critical study :

(i) **Bargita :** The Bargitas are based on lofty moral and spiritual sentiments. That is why they are called Bargita. The English poet Herrick had called a few of his spiritual poems "Noble Numbers". In our literature too the Bargitas are : Noble Numbers (Bani Kt. Kakati). And for the same reason Kaliram Medhi called these 'Great song'. 'Song Celestial' and Debendra Nath Bezbarua called these 'Holy Song'.

Sankaradeva was the harbinger of Assamese devotional song. He composed his first Bargita - "Mana Meri Rama caranehi lagu" at Badrikasram after returning from his first pilgrimage, and paved the way of Assamese devotional song. It is mentioned in the hagiography that he composed 240 Bargitas. But unfortunately all the manuscripts of bargitas were burnt in to ashes when one, Kamala Gayan from Barpeta, took away the

manuscripts to read at his home and his house was gutted by wild fire. Sankaradeva was mortified after hearing this bad news. He promised not to compose Bargita anymore and advised his disciple-in-chief, Madhabdeba to compose Bargita.

"Barapu aneka sramakai gita khani kailu, puile : gita kicu kara, ami nakaru aru : tehe Srimadhavadeva : gurubakya sire dhari kariche : atoisavara mukhata rova : age guri riha gari krame di majat cota atai gita koile : Nakuri egharata Barigata cai rase cora caturi."¹

Now only 35 Bargitas of Sankaradeva are still survived. On the behest of guru Sankaradeva, Madhabdeva composed 191 Bargitas. But only 151 numbers of Bargita are available now. The ardent disciples of Sankaradeva ventured to compose Bargitas but their compositions are not regarded as Bargita.

Sankaradeva elucidated the relation of Jibatma, the individual with paramatmas, the Supreme Being in his bargitas. It is inevitable to discuss Brahma before discussing the relationship between jibatma and paramatma. The world which is visible in front of us is comprised of a systematic union of the earthly world and the materialistic world.

The materialistic world is formed with five elements i.e. earth, water, air, fire and ether while the earthly world is formed by Arian (birds), Aquatics (animals that live in water), Animals (that live in land) and Trees. In these visible worlds which are subjected to birth and death called living beings and which are not subjected to birth and death are called matters. Hence the materialistic world is permanent and the earthly world is transitory. Atma, the soul, which is embedded in living being is immortal but the body having no soul after death, merges in pancha bhuta, (the materialistic world). The supreme being Lord Krishna said to Arjuna when he confronted his relatives as enemy in the battlefield, he dropped his 'gandiba' (the bow), instead of killing them.

"Na jayate mriyate ba kadecinnaying
Bhutva bhatita ba nabhuyang !
Ajo nitya svasvatohoyng purano
Na hanyate hanyamane sarire."²

As the soul is not subjected to birth and death, it never increases though it takes birth repeatedly. It is free from birth and death, hence it is permanent, truth, real. According to Sankaradeva Vishnu or Krishna is the ultimate reality who is "ekamevadritiyam" one without a second. Sri Krishna is the absolute reality, Param Brahma. He is catcidanandarupa. The non-dual character of Sri Krishna has repeatedly been asserted that the ultimate Reality is nirguna and nirvikara. But, at the same time Sankaradeva had described the saguna aspects of Sri Krishna also. The various good qualities of the God are discussed in great detail. Sri Krishna is omnipotent, omniscient and omnipresent. He

1. Neog, Maheswar : Guru Charita Katha (edited), Gauhati University, Publ. 1986, p. 380.

2. Sarma, Debendra Nath : Katha Gita (edited), p. 37

is the cause of origination, sustenance and destruction of the world. He is both material and the efficient cause of the world. Sri Sankaracharya established "advaitabad" on the basis of adhyatma-tatta. There is no difference between Brahma and Jiba. Jiba is also free and self explanatory. "Obidya or Maya" (ignorance or illusion) is the cause of the Bondage of Jiba. This obidya or Maya can be destroyed by knowledge only. The integrity can be realized through knowledge. Realisation of this integrity is salvation. Salvation may be attained in this life and in this individual entity.

According to "bisistadvatabad" (qualified monism) of Sri Ramanuja jiba is neither the reflection of Brahma nor completely ever free. The relation between brahma and jiba is same with the relationship between spark and flame. It means that jiba is an integral part of brahma. Jiba is atom, brahma is great. Jiba possesses little knowledge, little energy while brahma is omniscient, omnipotent. In Sanakaracharya's view brahma is nirguna and nirbishesha, The caused of bondage of jiba is ignorance or illusion. According to Ramanuja brahma is saguna, sabishesha and the god is the controller. The salvation of jiba is based on Ishwara, devotion is the only way to attain salvation. In this respect Ramanuja mentioned the position of "Guru" and emphasized to worship Bishnu only. He said that the last resort to have the blessings of God is devotion.

Sankaradeva neither followed the philosophy of Sri Sanakaracharya nor Ramanuja nor completely discarded these philosophies. He was basically "advaitabadi" and advocated the ardent and unpolluted devotion. But at the same time he was chiefly "bisistadvatabadi".

Sankaradeva portrayed this saguna Brahma giving different names as Sri Ram, Hari, Murari, Sri Krishna, Kamalapati, Gobinda, Mukunda, Raghunath, Siva, Damudara, Banamali, Jagannatha etc. in his different writings for his disciples keeping in mind about the intuitive capacity of the common people, and let them to realize better about the Supreme being through these names. He delineated the relation between Param Brahma and jibatma and showed that doing or thinking of injustice to jibatma is the doing or thinking of injustice to Param Brahma. Common people cannot realize the relation of Brahma with Jibatma for the lack of knowledge about Param Brahma. He wrote-

Jata Jiba Jangama kita patangama
Aga, Naga, Jaga teri kaya
Sabakatu mari purata ohi odara
Nahi karata vutadaya
Isa svarupe Hari Sava ghate baithaha
Jeicana gagana biyapi
Nindabada peisunya hingsa hari
Teri karusun hamu papi.³

3. Mahanta, Bapchandra : Baragita (edited), p. 67

In this Bargita Sankaradeva offers himself to Narayana because he cannot realize that the Param Brahma is the sole creator of both earthly world and the material world, but due to ignorance of this fact he has done injustice to different elements of both of these worlds. Now he realizes that doing or thinking of injustice to these worlds is the injustice to the Param Brahma. So, He has completely surrendered himself to the Narayana and sought for salvation by chanting the name of the Narayana. Here Sankara vividly outlines the Param Brahma as saguna brahma ascribing as Narayana and shows the relationship between saguna brahma and nirguna Brahma. Yet he does not pray the nirguna brahma. "Saranga pani pahe pamar moti hami" is such another bargita in which Sankaradeva has surrendered himself to Bishnu who is produced as the sarangapani dhanu dhari.

"Sarangapani pahe pamar moti hami
Niraya nivara avari nahi heruhun
Bine carana taju svami"⁴

Jibatma leading its life to the end by doing sin till then it cannot realize, or has no time to think about Narayana. The jibatma has to suffer different diseases. Only Narayana or Kamalapati can release the jibatma from these sufferings. In such a state of condition jibatma, (the living beings), have nothing option except surrendering to Narayana. Sankaradeva describes the catcitananda brahma in the incarnation of Narayana.

"Sri Rama one of the incarnations of Bishnu, the supreme being, is described in another Bargita cirirama monyi hari papi pamaru / teri bhavana nai / janama cintamani kahe gayu jeice kancaka lain."⁵

Here Sankaradeva exposes the affliction suffered by the jibatmas who are indulging in persuance of worldly things instead of praying God for salvation for the lack of knowledge of the Supreme Being. Jibatmas always strive for worldly profit for which they become tired but are unable to attain spiritual upliftment or salvation. Because they have no time to worship the param brahma who is the sole saviour of jibatmas. So to get relief from the afflictions and evils jibatmas ought to surrender himself to paramatma.

Thus, Sankaradeva delineated the difference between jibatma and paramatma and at the same time proved that jibatma is the incarnation of paramatma but not a separate entity from param brahma. In his bargitas he proved this fact and urged his followers to worship God by Chanting the bargitas to attain salvation or spiritual upliftment.

4. Mahanta, Bapchandra : Baragita (edited), p. 69

5. Mahanta, Bapchandra : Baragita (edited), p. 71

Bhatima :

Bhatima, the word derives from Sanskrit Bhatta. Bhattas were panegyrist of medieval age who sung eulogy of God, kings and people who possessed vast wealth and a high social status. They were regarded as a reputed class in the society in those days.

Among the Devotional Numbers of Sankaradeva the bhatimas are also regarded as an artistic creation. These deal mainly with devotion but not to be used for worship but for chanting and listening the eulogy of the saguna brahma who are produced in the incarnations of Krishna and Rama. So that the devotees may attain salvation.

Bhatimas are of four classes, of which the first three classes are composed by Sankaradeva while the rest one is composed by Madhavdeva, the disciple- in -chief. Thus bhatimas are classified into four divisions---- 1) Deva Bhatima, 2) Nata Bhatima 3) Raja Bhatima and 4) Guru Bhatima. Sankaradeva composed 21 numbers of Bhatima.

Deva Bhatima eulogises the phenomenal gusto of Krishna and Rama to arouse the devotional spirit of the common people. Sankaradeva composed three Deva Bhatimas. One of these is written in Sanskrit and is known as Tutak. In assamese it is known as Tutaya.

Madhu danabadarana deva barang
Baravarija luchana chakradharam
Dharadhara dharana dhyeya parang
Paramarthavidyasubhanasa karam.⁶

The devoted poet surrendered himself to him, Krishna, who is to be worshiped, the killer of the demon Madhu. The supreme being whose eyes are shining like the petal of lotus, who bears the chakra, who destroys the evil of the spiritualities. In this Bhatima Sankaradeva shows Krishna and Rama are not different from Bishnu. Krishna is the saguna, animated form, of Bishnu, the nirguna Brahma, hence is not subjected to birth and death and is transcendental. He portrays the incarnation of saguna brahma to make it easily perceivable to the devotees. In another Bhatima of Sankaradeva - "Jaya Jaya Jagadisha isa bhaya hari", it is clearly revealed that devotees can have the blessings of God by thinking of him as enemy also.

Raja Kangse rose bole bani
Dura kora malla badya nisani
Ehese bahira koro Rama kanhai
Marali mala ehe duhu bhai
Nanda kahu bandha kata Basudeva
Mara Ugrasena rakhabi nahi keu⁷

6. Das, Kailash : Mukali Gadyanubad (edited), p. 1

7. Das, Kailash : Mukali Gadyanubad (edited), p. 16

The king Kangsa ordered to stop playing drums and asked to push out Krishna-Balaram from the court. Moreover he ordered to chain Nanda, to cut Basudeva and to kill Ugrasena. Hearing this order of Kangsa everyone of the court became numb for fear. Seeing this the reliever of pains and sufferings of devotees, Krishna jumped over Kangsa and instantly killed him, and also give him the "Sarupya Mukti". Thus, the incarnation of Lord Krishna as saguna brahma, relieves his devotees from fear, pain and sufferings who worship him as devotee. On the other hand he also grants salvation who think about him as enemy. This proved that the nirguna brahma is immanent, transcendental and indifferent to anything hence actionless. But according to Sankaradeva this immanent, transcendental indifferent, actionless Brahma performs different actions to satisfy the devotees in the incarnation of Krishna, Rama and Murari etc.

Nata Bhatimas are also composed for the same purpose like Deva Bhatimas. The bhatimas which are incorporated in Nata are called Nata Bhatima. Sankaradeva composed 16 numbers of Nata bhatima. Nata Bhatimas are divided into three classes. - 1) Parambhik (Initial) Bhatima sung by Sutradhara, 2) Madhya (Middle) Bhatima, used in the middle of the drama and 3) Antya (Last) Bhatima or Muktimangal Bhatima. Sankaradeva described different benevolent qualities of Krishna in his five plays- 1) Patniprasada, 2) Kali Damana 3) Keli Gopala, 4) Rukmini Harana and 5) Parijat Harana, and urged his disciples to surrender to lord Krishna. In an another play Rama Bijaya, Sankaradeva portrayed the character of Rama as an incarnation of Lord Bishnu with the same view of surrendering the devotees to the Supreme being.

The Raja Bhatima has also the same qualities in respect of its lyrical beauty but different in content from the bhatimas discussed above. This class of bhatima is lack of the eulogy of God rather than a panegyric of kings and man of higher social status of the time of Sankaradeva.

Guru Bhatima is a unique literary creation of Madhavdeva. Madhavdeva composed only one bhatima of this kind yet it is regarded as a class for its lyrical beauty and for the delineation of ardent devotion to his Guru Sri Sankaradeva.

Sankaradeva uses songs with definite Ragas and Talas to increase the dramatic effect of his Ankiya Natas. These songs are called Ankar Gitas and are regarded as a class of his lyrical numbers. These are used in Ankiya Nata to produce different state of mind of the characters like as emotion, love laughter, anger, disgust, pathos, divine love, hatred etc. and therefore different from the other lyrical numbers in rasa (taste), language and have to be sung in definite bonding of notes to increase dramatic effect. Use of these songs enhance the literary values of a play. These songs have the same grandeur with bargitas but have some variations in their use and mode of performance.

Both bargitas and Ankar gitas are the composition of Sankaradeva and Madhavdeva. The language of both of these gitas is Brajawali and the fundamental aim is the propagation of Eka Sarana Nam Dharma, but in manners of use these are different from each other. Bargitas are used to worship God and are performed in definite time frame with definite ragas with talas or without tala while the Ankar gitas are not to be used in worship but to be used in increasing dramatic effect with fixed talas.

Bargitas are of spiritual appeal of hymn on the other hand Ankar gitas are mostly full of emotions of common human beings.

Sankaradeva composed 119 numbers of Ankar gitas and used 29 ragas. He used these songs in his six plays to fulfill the necessity of the subject matters. Moreover these songs also render unique, refined lyrical taste to the audience. It is evident from the study of the songs that these songs are also pregnant with eulogy of God in different incarnations of saguna brahma Krishna, Rama.

Uccarata bedamantra alpa karihasa
Candak jouti damana parakala
Bine haribhakti befala svargakama
Harika hridaye dhari bola rama ram⁸ (Patni Prasad)

In the used of the different names of the different incarnations of God such as Hari, Rama etc. in the songs lies the hidden significance of different iconic figures created by Sankaradeva.

Sankaradeva intended to unveil the supreme being the nirguna brahma through the different manifestations of saguna brahma to elevate the minds and hearts of common people in his Ankar gitas. In another song of Kali Damana he vividly portrayed the manifestation of Lord Krishna as 'Kanu' as follows-

Avata e kanu surabhi carai
Ranjita dhenu renu benu bajai⁹

Conclusion :

It is evident from the above analysis that Sankaradeva has preached a new religious philosophy in Assam known as 'Eka Sanara Nama Dharma' through his lyrical numbers, which is different from that of Sankaracharya and Ramanuja. Catcitananda, the nirguna brahma embodying in saguna brahma takes the shapes of living beings. Saguna brahma cannot perceive the nirguna brahma embodied in it due to ignorance, hence is encompassed by maya. For Abidya or maya living beings worship the saguna brahma. This is the first step of devotion. The living beings gradually shifted their worship of saguna

8. Goswami, Dr. Keshobananda : Ankamala

9. Goswami, Dr. Keshobananda : Ankamala

brahma to the complete surrender to the nirguna brahma. In this state of condition living beings become free from the grasp of Abidya or Maya and finally get salvation, Mukhya.

The religious philosophy of Sankaradeva as revealed in his lyrical numbers has the relevance in the context of pan-Indian vaishnavite lyrical compositions. The morals and the ethics depicted in the lyrics of Sankaradeva are two another important aspects to be studied in the perspective of modern society of Assam as well as India. In respect of aesthetic quality, rhythms, pattern and style of writing moreover the use of brajawali language in the lyrics have ample scope for undertaking further research work.

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Indian Philosophy on Environment : An Analysis

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Abstract :

Indian philosophy explains environment as a given entity and considers it as a friendly abode. There is greater emphasis on mutual dependence between living and non- living entities. It is impossible for living organism to live alone without depending upon other worldly objects. It is more significant one to observe that Indian philosopher's concentration was not only to explain the environment, or to realize the mutual relationship between the living and the non- living creatures, or as a healthy livable place for attaining the ultimate goal of life or a friendly place to attain the absolute knowledge but to realized about the preservation of environment. Indian philosophy perceives that nature can satisfy everybody's need if one maintains harmony with the given environment. Indian philosophers thought about the sustainability of the environment long years back. They have the true and ultimate vision regarding the environment that there is intuitive relationship among the creatures and it is not mere object to be enjoyed and having shelter. The Jaina and Bauddha schools of Indian philosophy have great deal in this regard. They treat man and other element of the environment equally. Briefly speaking pivotal point of Indian philosophy regarding environment is somewhat spiritual and transcendental. This study is limited within the domain of Jainism and Buddhism.

The present scenario of the environment is very tragic. Environmental degradation invites danger to the planet earth and the life of its inhabitants. At present it is realized that the cause behind the degradation of environment mainly depend upon the human attitude and sentiments towards environment. Modern Intellectual mind always busy to conquer the nature and natural things. They forget to respect the nature. Although the NGOs and Government Organizations come forward to take positive initiations by formulating laws and plans to protect and preserve the environment, the manipulation of these is not successful. Rather day by day the condition of environment is deteriorating. So it is the time to change the mindset of the human being. In this regard the philosophical thought of Indian philosophers is more relevant to create such an environment.

Key words : Indian Philosophy, Enviornment, Jainism, Buddhism, Philosophical thought

Introduction :

The word environment means the surroundings. Generally we observe that all organisms whether living or non-living live together and formed the environment. Environment is treated from two senses; narrower sense in which environment refers to physical and biological surroundings, and the broader sense where it includes social, cultural, economic, political and intellectual activities of man which affect the physical and biological components. In short environment is regarded from two perspectives- biological and socio- cultural environment i.e natural and man- made environment. Indian philosophy viewed environment from the above mentioned two perspectives. Still it gives more stress or importance on natural environment and here the focus mainly will be on the same.

Indian philosophy explains environment as a given entity. It perceives that there is life in all kinds of organism whether biotic or non- biotic material. There is greater emphasis on mutual dependence between living and non-living entities. It is impossible for living organism to live alone without depending upon other worldly objects. Indian philosophy considers environment as a friendly abode. There are plenty of instances that have elaborated in the Vedas and Upanishads where forest is considered as the purest place to live a healthy life. It is more significant one to observe that Indian philosopher's concentration was not only to explain the environment, or to realize the mutual relationship between the living and the non-living creatures, or as a healthy livable place for attaining the ultimate goal of life or a friendly place to attain the absolute knowledge but to realized about the preservation of environment. Indian philosophy perceives that nature can satisfy everybody's need if one maintains harmony with the given environment. Indian philosophers thought about the sustainability of the environment long years back. They have the true and ultimate vision regarding the environment that there is intuitive relationship among the creatures and it is not mere object to be enjoyed and having shelter. The Jaina and Bauddha schools of Indian philosophy have great deal in this regard. They treat man and other element of the environment equally. Briefly speaking pivotal point of Indian philosophy regarding environment is somewhat spiritual and transcendental. This study is limited within the domain of to some extent on the Veadas, Jaina and Bauddha philosophy.

Relevance of the study :

We are facing environmental crisis day after day in the present day situation. It cannot be denied that the environmental problems are the emerging issues of the day. We are facing the problems of air pollution, soil pollution, water pollution, and sound pollution, erosion of land, ozone depletion, deforestation, and destruction of ecosystem

or management of waste materials. Moreover, the present scenario of the environment is very tragic. Environmental degradation invites danger to the planet earth and the life of its inhabitants. It is the time to realize problems and to find out its solution otherwise no longer our lives will remain protected. In this regard we can reflect on the traditional Indian philosophical thoughts regarding the attitude towards environment and its treatment. At present it is realized that the cause behind the degradation of environment mainly depend upon the human attitude and sentiments towards environment. Modern intellectual man treats the environment as a means to enjoy a comfortable life without thinking about the harm of the environment caused by their actions. Modern Intellectual mind always busy to conquer the nature and natural things. They forget to respect the nature. Although the NGOs and Government Organizations come forward to take positive initiations by formulating laws and plans to protect and preserve the environment, the manipulation of these is not successful. Rather day by day the condition of environment is deteriorating. It is observed that the main cause behind this is the attitude of modern men towards the protection and maintenance of environment. It is unobjectionable that they have an intellectual mind but do not have philosophical attitude and spiritual knowledge; due to lack of spiritual knowledge they do not know how to treat the environment. So it is the time to change the mindset of the human being. In this regard the philosophical thought of Indian philosophers is more relevant to create a spiritual atmosphere to treat the environment spiritually.

Aims and objectives of the study:

The aims and objectives of the study are to focus traditional Indian philosopher's attitude towards environment and their means to preserve the natural environment. It will also aim to analyze the relationships between man and nature and the complete environment. Through this study attempts will be made to find out the central cause behind the degradation of environment and to create such an atmosphere so that the current environmental crisis can be solved. In this study it will shown that the pivotal point of Indian philosophical thought is to treat environment spiritually.

Methodologies :

To carry on discussion and prepare the paper I take the help of primary and secondary sources relevant to the topic and analyze the concept by the help of analytic method.

The concept of environment differ from age to age, it depends upon the condition, prevalent at that particular time. In this paper an effort is made to find out the awareness of ancient Indian philosophers about environment. As the domain of Indian philosophy

is much expanded we refer here mainly some hymns of Vedas related to environment, and the philosophies of Buddhism and Jainism.

Concept of Environment in Buddhist philosophy :

In Buddhist philosophy there are lots of discussion regarding the environment and its conservation. It powerfully expresses human identification with nature. The Buddhist believes that all things, including human beings, exist by their interrelationship with all other parts of nature. According to Buddhism, the natural world is essential. Robert A White in his article mentions "The Buddha taught that respect of life and natural world is essential. By living simply one can be in harmony with other creatures and learn to appreciate the interconnectedness of all lives. The simplicity of life involves developing openness to our environment and relating to the world with awareness and responsive perception. It also enables us to enjoy without possessing, and mutually benefit each other without manipulation"¹. By living simply one can be in harmony with other creatures and learn to appreciate the interconnectedness of all lives. According to the Buddhism the simplicity of life involves developing openness with our environment. From the teachings of Buddhism we come to know that they believe in the importance of living in tune with nature and respecting life.

The Buddhist doctrines of karma and of re-birth put the whole of human life in the context of an endless series of cycles, which resembles those which operate in the natural world (e.g. the water cycle, the food cycle). The Buddhist stress on impermanence reminds us that our bodies are subject to the endlessly-changing processes of nature. The form of things changes constantly, but certain basic pattern continues. It means nature is not a boundless ocean of resources. The actions that we perform have an effect on the world around us. In the theory of karma the effects of our actions are in proportion to the greed and hatred which motivated them. So if our spoiling of the planet through stripping its resources and polluting it was motivated by greed, we are now beginning to experience the effects of that greed.

Buddhist precepts direct the faithful to seek a right livelihood, and dimension of which is concerned for the life of all creatures². This put emphasis on "ahimsa" (avoiding injury to any sentient creature). This is the first of the five precepts of Buddhist life and a major principle of Jainism also. According to Buddhism, it is the act of killing or hurting an animal which is harmful is not prohibited; but one cannot eat the meat that someone else has provided.

1. Robert A White, "Spiritual Foundations of an Ecologically Sustainable Society," The Journal of Bahá'í Studies 7.2 ,1995, Pages 47-74
2. Sean Mc Donagh, "To Care for the Earth," Geoffrey Chapman, 1989

The first precept often meant respect for animals. These teachings of Buddhism are reflected on the establishment of nature reserves around monasteries. Sometimes the first precept has also implied respect for plants. It is the fact that Buddhist could not protect all plants, but the wanton destruction of trees has often been opposed. However the first precept does not give such obvious reasons for preserving natural resources and avoiding pollution, unless these are seen as direct ways of harming others. If one takes things from nature which are required by future generations, this might well be seen as taking the not given.

The more profound objections to over-exploitation of natural resources and pollution in Buddhism are related to the attitudes behind these actions. It is greed or craving (tanha) which leads us to take more than we need for simple and straight forwarding living. The monastic life in Buddhism gives a model for what simple living without too much consumption might look like. If everyone live as simply as Buddhist monk or nun, it might be argued, there would be no problems with depletion of resources, and very little pollution produced, because the sources of pollution would be much more limited. The point of simple life in Buddhism is that it creates an environment where there is less livelihood of craving and greater likelihood of contentment. Such contentment is further cultivated through meditation practice. It is in mental states that the solution to environmental problems is ultimately found.

The Middle Way might help to provide a balanced and realistic way of dealing with these. Not all activities which use natural resources or release pollution are a result of greed, and to cease all such activities may seem an extreme reaction which interferes with people's development towards enlightenment other ways. Buddhist thus ends up with various compromises which take environmental issues seriously.

Buddhism teaches that if we wish to save the environment, we must first analyze our lives to determine how our self-deification is destroying the world by depleting, overpopulating and polluting the environment.

Concept of Environment in Jainism :

The Jaina philosophy has also significant role in environmental philosophy. They perceive the environment spiritually. The Jaina philosophy mainly deals with the sustainability of environment. They realized that human being have a great moral responsibility in their mutual dealings and relationships with the rest of the universe. It is this ethical responsibility that made the Jaina tradition a cradle for the creed of environmental protection and harmony.

Jainism is a way of life, not only a religion. A human being lives his or her society and environment. The Jaina Agamas are conscious about preserving environment. Jaina

sacred texts have large volumes that point to environment. Jainism aims at the welfare of all living beings. Jainism says that five main elements of nature, prithvi, (land, soil, stones etc.), Jala (water resources including cloud), Agni (fire), Vayu (Air) and Vanashpati (Vegetation, trees and plants including Fungi) are living creatures and must be treated as living beings. This basic concept of Jainism is unique. No scientists before Jagadish Chandra Bose could conceive and prove life in green trees and plants, most essential part of environment. This very concept of Jainism restricts its followers to harm environment. This concept also limits their consumption and help to protecting the environment. This is the most important aspect for sustainable environment and environmental conservation. Environmental sustainability is dependent upon loving the nature and natural elements. Depletion and contamination of natural resources are the main cause of present day problems in environment and sustainable development.

According to the Jainism, utility of nature does not depend on the consumption of nature, rather to worship the nature. Consumerism leads to depletion of natural resources. This again accelerates green house gases and carbon emissions which cause global warming. Jaina texts also motivate people for minimal consumption. They emphasize on Tyaga (sacrifice). The seventh vow for Jin house hold is Bhogapbhog Parinam Vrata (vow). This vow restricts them from unlimited consuming of natural resources. Trading of ivory, hazardous chemicals, drugs etc. are also restricted for them.

The Jaina have extended the concept of Ahimsa not only to human beings but to all animals, plants, micro- organisms and all beings having life or life potential. All life is sacred and everyone has a right to live fearlessly to its maximum potential.

Conclusion :

So from the above discussion it is clear that traditional Indian philosophy have a great deal regarding the environment: its sustainability and conservation, spiritual relationship between man and environment. Traditional Indian philosophy treats environment from ethico- religious and spiritual perspectives. Although they do not propound any systematic theory on environment, still we find the glimpse of the necessity of environmental education. The traditional philosophers viewed the environment having both the values- intrinsic and aesthetic. The contemporary Indian philosopher's has immense contribution to environmentalism. Tagore is also considered as an environmental pioneer. In his numerous writings he declares that nature makes man's life worth living by supplying air, water, its heavenly beauty so on and so forth. Tagore shows the spiritual and intuitive relationship between men and environment through his writings. In the play "Muktadhara", Abhijit realized the spiritual relationship with the waterfall. He opposed to build the dam on the waterfall. He considers the waterfall as his mother whom he never

knew. Whenever he hears the sound of that water he is listening the voice of his mother whom he never saw. He realized that a divine call has come to him and says:

"I must pay off debt of my birth right. The current of the waterfall has been my first nurse and I must set her free"³.

Through the help of the play Tagore show the supremacy of man over nature and the spiritual relation between the two. He also considers the nature as a shelter of mankind. He attribute aesthetic and intrinsic value to nature. Tagore's writings instantly show that man's attitude and greediness are the central cause of degrading environment. We should have positive attitude to environment and should show love and respect to nature. Gandhiji also says that nature is our need not greed.

In conclusion it is seen that Indian philosophers have positive attitude towards nature. They realized the intuitive and spiritual relationship between man and environment. What the scientists have discovered today, philosophers observed it earlier. Philosophy as a systematic study of the whole always engaged with the problems that the world is going through. Philosophy finds out the solution. So, to solve the current environmental problems philosophers' vision with a spiritual knowledge is must. In this regard Indian philosophers' attitude is more relevant and significant.

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Rousseau's Concept of Naturalism in Education

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Abstract:

JEAN JACQUES ROUSSEAU was a great French philosopher and educationist and naturalist of modern development of psychology. He was a great exponent of naturalistic philosophy. Rousseau always advised people to live in accordance with nature and said while educating the child at any stage of his life the educator should follow the order of nature. Naturalism is a philosophy of nature. The oldest western philosophy developed in 18th century. Naturalism has a great impact on modern education. It advocates return to nature and explains all the natural phenomena on the basis of natural laws. This philosophy of naturalism believes only nature is real, matter is real, and not mind or spirit or the super power God. Naturalistic tendency revolted against traditional, formal and the stereo typed education. Rousseau, Voltair, Montesque were against of the traditional system of education. Famous naturalist philosopher Rousseau was the pioneer of the campaign said, "Everything is good thing degenerates in the hands of man." Being a whole heartedly naturalist Rousseau said that the child should always be left in natural environment and free environment for his real and natural development and receiving education. Real education and development of a child may be affected in the artificial atmosphere of the society. Rousseau said children should be allowed to move freely in the midst of natural surrounding and to learn from it all natural qualities. According to him, the society is artificial not natural so children should not be left in the artificial environment of the society for their natural and fullest development.

Rousseau's naturalism gives prominent place to the concept of freedom in the education of the child. Rousseau's philosophy's aim of education was child centric which has a great impact on modern education. His philosophy aims at the development of self expression. His education is according to nature means spontaneous and natural development.

It lays stress on learning by doing, play way method, learning by experience. This naturalist movement in education brought to the forefront the importance of the recognition

of the child in the process of education. By influencing his concept, philosophy of life, new school and new movements came into being. His ideas had greatly influenced the practices developed in the later periods. This paper will be an attempt to look into the philosophy of the great philosophers Rousseau and the impact of his views on modern education.

[**Key words:** Naturalism, matter freedom, child centric.]

Introduction :

Rousseau, the great philosopher born in 1712, June 28 was the founder of the major school of philosophy- naturalism where material world is the real world and mind is subordinate. Nature alone is the source of knowledge. Rousseau's philosophy advocated that proper development of children is possible only if all the restrictions are removed and the natural tendencies are allowed to develop on their own.

Naturalism : The term "Naturalism" by its ordinary meaning means the "Is" laying emphasis about 'Nature' in every field and aspect of life. Accordingly, the ultimate reality is the Nature and is the Nature is material. Naturalism denies the existence of spiritual universe- the universe of ideas and external values. It applies the natural laws to the entire human experiences, material, rational or spiritual. The material world is being governed by a system of natural laws and man, who is the creation of material world, must submit to them.

Like other Naturalists Rousseau believed that naturalism helps in the spontaneous development of a child and stress freedom, initiative, self expression in learning. Naturalism helps a child to develop harmoniously in the midst of nature where his present life is given importance. As a whole heartedly naturalist philosopher Rousseau was always against of traditional formal education. He was the pioneer of the revolt against traditional formal, theoretical stereotyped education in 18th century. He said "Every thing is good as it comes from the hands of the author of nature, but everything degenerates in the hands of man. Therefore, he rightly said "Follow the nature" and "Be Natural"

Rousseau said education is a process of development of naturalistic life. Naturalism is make up of the learner that determines the character of learning process, not the designs of the teachers. According to Rousseau's concept human life is moulded and controlled by external nature. Rousseau said that education from nature is to prepare a natural man. Rousseau believed that only naturalist education can help a child to develop his innate qualities and potentialities and help him to develop naturally. Only natural consequence can mould the personality of a child. So he suggested that the child should be educated according to his own natural surrounding in a natural method.

Rousseau said that education should give natural freedom to the child for his spontaneous development. Rousseau was the founder of child -centric education. According to him education must aim at developing the natural tendencies of the child to its fullest. Education must cater to the needs, abilities and interest of the child. So in his thought the child is the hero.

According to his thought, maximum freedom should be provided to the child for self education and self expression. According to Rousseau early education of the child should be purely negative. He introduced a new concept- negative education where there is no place of bookish knowledge , formal lesson, no discipline, no habit formation and no moral education. Thus, he was against of exiting formal education.

He emphasized on the sense training for developing sensory powers of children.

Rousseau stressed that education should take into account of the characteristics of the child's age. So he classified the curriculum according to the age of children. Accordingly, in infancy- physical education, in childhood- sense - training and in adolescence -subject education and moral education should be provided. Science subject, mathematics, language, should be included for the child's proper knowledge and development. By virtue of these, he tried to give a true knowledge and experience of the reality and develop the aptitude to foster their good will.

Rousseau revolted the old traditional method of teaching with other popular naturalist exponents. In this new era of education, the method of learning by doing, learning by experience, play- way method, physical training are considered as essential for the child's proper development.

Rousseau's concept of discipline brought a new change to the existing method of discipline. His new outlook of discipline was free-discipline or offering maximum freedom for the natural growth of child. A child should not be given punishment or be controlled as such it should always come as the natural consequences of his fault .

Rousseau opposed to the role played by a teacher in educational system. Here, he remarked that the nature is the supreme or real teacher for children. Rousseau said the role of the teacher as a guide and director whose prime responsibility is to motivate the child to learn. He must have the knowledge about the nature of a child.

Conclusion :

Rousseau's educational thought or philosophy of education is a great wealth of modern value. It has a powerful impact on educational theory and practice. It has a sound scientific footing. He is considered as the father of modern education and the first man to give importance on innate disposition of child and thereby he develops the idea of child -centered education. It has brought a new outlook towards modern education. As

a result of this idea new schools and new movements like Froebel's, Kindergarten, Montessori method came into being. Modern education follows child- centered educational principle stressing freedom, initiative, spontaneity and self expression in learning. In this way, we can observe that the trend in the present- day education is more inclined towards Rousseau's concept of naturalist philosophy.

Rousseau's concept of curriculum had given a novel outlook towards modern education. Here scientific subjects occupy main place for deriving true knowledge and experience of reality. The principle of flexibility and dynamism in selection of the subjects may have a great impact on present day curriculum. Thus, it can help in the all round development of a child.

Negative education may help in the development of self knowledge and self education to some extent.

It has given a new direction in respect of the method of teaching. Today's method of teachings are largely influenced by Rousseau's concept of play way method, learning by doing, experiences of practical work for the fullest development of natural talents.

This new concept of discipline -free -discipline may help in the natural development of a child.

Thus his concept of child -cantered education, play way method, learning by doing have gained world wide popularity.

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R. N. Tagore as a Social Reformer

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Abstract :

Asia's first Nobel Laureate, Rabindranath Tagore stands as a unique figure in the history of contemporary Indian thought. His fight was against the oppression, stupidity, violence and social evils. He was one of the greatest patriots that India produced in the twentieth century. Tagore was neither a professional philosopher nor an active politician or socialist, yet the sufferings of Indian people moved him to social and political action. According to him the fall of India was due to narrow outlook of the average Indians. The clash of caste and creeds, the atmosphere of the hatred and prejudice etc were the causes of the fall of India. Tagore tried to create an atmosphere of social freedom by making the society free from all the prejudices. He was influenced by the ancient Indian thought of the Upanishads and the Vedanta. His early education and the ways of his upbringing implanted in his mind the ancient Indian ideals. He said that the caste system practices of untouchability were the darkest blot on Indian society. As a social reformer and political worker, he has been regarded as a humanist.

[Key Words : Reformer, Hindu ideal, Society, varnashram.]

Introduction :

Most of contemporary Indian thinkers are social reformers. Their aim is to make society free from social evils. But they did not neglect ancient Indian Ideals. They wanted to bring back the ancient ideal in modern time to renovate Indian way of life. They conceive that the world is real as well as ideal. Vivekananda, Gandhi and Tagore have thought that spiritual life can not be attained in isolation from society. Therefore, they preferred service more than salvation. They accepted the world as it is. For them this world is the creation of god. So we have to dedicate ourselves to the service of humanity.

Tagore as a Social Reformer :

Rabindranath was always in favour of cultural unity. His ideas are not limited to a small social group rather it extends to whole world. Tagore's solution for social reconstruction

has two aspects. Firstly, society must be free from evils and secondly freedom in real sense must be made available to all. The ideal of Gandhiji's Ramrajya, Binoba Bhava's sarvodaya and Tagore's classless society, centre round individual dignity and social freedom.

Every philosopher is the true representative of his time. Rabindranath was sensitive to the problems which beset the life of his fellow men. He is a visionary and high priest of his period. He was greatly influenced by the social reform movement of Raja Rammohan Roy, the founder of Brahmo Samaj. It was Raja Rammohan Roy who first of all strongly protested Sati Pratha. What attracted Rabindranath towards Brahmo samaj was its ideal for the synthesis of the East and the West in the sphere of life and religion. Brahmo Samaj is an institution guided by broad ideas having no touch of narrowness. It tried for the reorientation of basic Hindu outlook. Hinduism at that time was in favour of external rites, empty conventions and dogmatic views forgetting all its allegiance to varnashrama Dharma, the basis of Hinduism. It was Raja Rammohan Roy who had the courage to rebel against the faults of Hinduism. He admired the knowledge and science of the west but his foot was firmly rooted in Indian soil. This great personality impressed the poet in Rabindranath Tagore.

Tagore was equally influenced by the saint poet Kabir. Love, sympathy, liberal ideas and humanity of Kabir had profound influences on him which helped him in shaping his ideas. His concept of individual, their relation with other men, humanism and god has reflection of Kabir's ideas.

India was under foreign domination for long period. India became a slave country due to lack of unity among its inhabitants and rulers. The whole country was divided into small states. The kings of smaller states were always ready to fight for their own benefit. This situation gave the foreigners ample opportunity to infiltrate. They established themselves in India.

It was not easy to get rid of foreign rule. It was due to the foresight of the freedom fighters that India could be free. They could understand that the real suffering was not political rather social and religious. Social evils are the causes of discernity. With this view the leaders reformers and thinkers came forward.

British Government in India indirectly helped Indians in intellectual awakening. It held the policy of neutralism in the shape of social and religious matters. It was a time when orthodox Hindus were not ready to allow any new challenge to enter into the society and made an iron wall around it. With the introduction of English education new knowledge came from the west to this land. The English education dispelled orthodox views. Tagore was well acquainted with the English literature, politics and history and that helped him to work out the methods of political agitation. He accepted western ideas

where they helped him in the development of culture, art, education and agriculture. His dynamic views were opposed by orthodox Hindus.

In the nineteenth century, Ramkrishna Mission undertook social service. National awakening starts from provincial awakening. In order to make the whole nation strong they started their works from provinces. Removal of untouchability sound greater importance in national awakening. With these religious and social reform movement public mind became aware of the social evils and they could understand the need of its removal. Gradually whole nation was awakened and inspired to fight for freedom.

Tagore was influenced by these national movements. He was born when the three movements- literacy, social or religious tolerance and political right for freedom had born. As his family members were the active partners of national movements so it was natural for him to be cautious and his pen also supported this movement. Throughout his life Rabindranath Tried for the synthesis of Western knowledge and Eastern culture, national unity, universal brotherhood for the glory of Indian culture. Though Tagore never took active part in politics, but he was not indifferent to it. He was of the opinion that political subjection is not so much dangerous as that of social and moral subjection. He always inspired the people to be bold and courageous. His nationalism was free from every type of narrowness. he held that all movements of social reform would be useless without proper collocation. So, he stressed much on education. Without education mental freedom is a myth. The main problem of social reform of Tagore was to make society free from evils. His aim was to establish a classless society to realise the dignity of man. proper education holds the key of success. Therefore, he insisted much on proper education for the lasting solution of the problems of social reforms.

Rabindranath Tagore came into picture when India was under the subjection of British rule. Foreign rule not made it blunt and static from without rather crushed it from within. Blind superstitions, narrow outlook, lack of knowledge made Indian life social life very weak. Tagore struggled hard to enlighten the society on the pattern of ancient wisdom and founded 'Santiniketan' to give a concrete shape to his ideas. Among the principles of social reconstruction, Tagore stressed much on education and religion.

He realised that ignorance is the most cause of all sufferings. It is the main factor of social disunity. India cannot regain her lost unity and glory without proper education. So he founded 'viswa Bharati' as a centre of ideal education. Education aims at the full development of personality, i.e. physical mental and moral Our education must be correlated with our life. Real education alone can sweep away all impurities of mind and give purpose to life.

Tagore holds a new view of society. By society Tagore means unity of mankind. Man cannot realise his true nature remaining aloof from society. It is only in the society that man

can realise love, the highest bliss and through it alone he truly known that he is more than him self and he is at one with the all. A man cannot realise his true nature in isolation.

Tagore accepts the ancient Hindu ideal regarding the relation between individual regarding the relation between individual and society. This ideal lost its respect in the medieval time, and paved the way for many social evils. Rabindranath tried his best for the reorientation of basic. Hindu outlook of life.

The ancient Hindu ideal of varnashrama was the dharma, i.e. the specific duties of the classes. But in the medieval period varnashram could not save dharma. In order to save itself, it made the rigid boundary of hard religious creed. Brahmin Kshatriya, Vaishya and sudra had forgotten their duties towards society. Varnashram became the veritable caste- system.

First of all Rabindranath raised his voice to uproot this caste system and wanted to re-establish the basic Hindu view of Varna. In many of his plays and stories he protested against casteism.

Brahmacharya, Garhastha, Banaprastha and Sanyas- These four stages were not theoretical rather practical for him. Tagore was very much impressed by the ancient ideal of ashram. At first he founded his school in the close contact of nature on Gurukul Pattern. He wanted to give complete freedom to the students for the development of mental, physical and spiritual potentialities. The aim of this school is cultivation of a well disciplined personality with a creative mind. Second stage is garhastha. Tagore had never neglected his family life. He own personality is the product of his family atmosphere. he never escaped from duties of his family. He also favoured marriage for the union of two souls helping each other in the solution of the problem of life. This is the period of work. Here the individual fulfils duties relating to his family. After the householders duties are fulfilled an individual enters the third stage that is the stage of renunciation known as banaprastha. This renunciation is not escape from life but it is renunciation for higher attainment. Banaprastha, according to Tagore does not mean going to the mountains, caves or to the forest. He believed that unless the first and second stages are fully achieved and mind becomes disciplined, third stage cannot be acquired successfully. Fourth stage is the life of a Sanyasi or yogi. Having realized the soul and god an individual becomes pure in inner and suter life. A sanyasi is one who comes back to the society to impart his divine knowledge. But in the medieval period persons taking sanyas had to escape from the touch of social and worldly relations. Tagore condemned this type of sanyas. A sanyasi must have love and fellow feeling for service.

Rabindranath was deeply influenced by upanisadic conception of Dharma. His ideal of Dharma is the basis of social unity and realisation of self. Tagore tried for a socialism, in which a class less society based on equality, unity and liberty will prosper.

Individuals rejoice only when they associate themselves with the society and find meaning in life. A society of partnership and co-operation based on goodwill and service was the dream of Tagore.

Conclusion :

We are living in a scientific age. We have to welcome new ideas and new knowledge. But sometimes we find that people are much inclined to the new ideas and they do not look behind. This is nothing but simply infatuation for the new. Rabindranath never liked this type of infatuation. We have to welcome new ideas and new challenges but we need not reject all that are old. Tagore's principle of social construction are based on Indian views. He was too much inclined towards rural development. His *sriniketan* is a workshop of rural training. He was opposed to western theory of competition in Indian society. Competition is good if it is supported by co-operation. Tagore aims at a social system in which man should have respect irrespective of caste and religion. The dignity of labour should have a basis of co-operation and not competition and exploitation. Hindu *varnashram* system is based on co-operation and respect for all the constituents of a social order. Therefore, Tagore shifted the emphasis from western principle of social competition to our age old native principal of social co-operation. Thus we find that co-operation and not competition was the basic tenet of his ideas of social freedom or reconstruction.

The relevance of life and work of a thinker is determined from the impact he creates on the outlook of his countrymen. Tagore influenced not only his contemporaries during his life time, he continues to fascinate and stimulate us even today, when he is not living. His thought and work for India are relevant even today. He came at a time when our country was facing social and political challenges for reawakening. He known India from the depth of his feeling and he realized the fundamental spirit of India culture which is famous for simplicity of life and loftiness of high thinking. Tagore presented a philosophy of life which is perfectly. Indian, native and spiritual in its whole perspective.

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Philosophy Behind Human Resource Development

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Abstract

Generally development is supposed as a problem of economics. Development has many aspects of which human development is perhaps the most important. Economics has been criticized for its neglect of the human development. Now a days human beings are supposed as resources only because they are the ultimate source of development. As it is a known fact that other resources are utilized by the human beings only; therefore if the development of human beings are neglected other resources are meaningless. Human development is development of the people, for the people, and by the people. Development of the people means investing in human capabilities, whether in education or health or skills, so that they can work productively and creatively. Development for the people means ensuring that the economic growth they generated is distributed widely and fairly. Development by the people means giving everyone a chance to participate. In short, all round development of human being is to be treated as first priority for the development of a country. In this study an attempt has been made to investigate the value of human being in the process of development and also to study the standard of human resource development process in India.

[Key words : human resource, Development, HRI, sustainable development.]

Introduction:

Improving the standard of living of the people is called development in real sense of the term. But it does not mean only economic aspect of development. Economic development is no doubt, important for human life, but with the concept of development, there is an intimate relation of society, environment and culture. It is a fact that a strong economy but, unable to fulfill the basic needs of the common people can't claim actual level of development. Therefore to achieve development the nations of the world now have shifted their priority from economic development to all round development of the people.

In any human civilization change is inevitable and that change brings development. There are various elements which have contribution in the process of development.

But the core of such development lies in the human innovation. Without human efforts nothing can be done. The reason is other resources remain inactive unless these are utilized by human being. Human brain has a limitless energy to think and act in a productive way. Hence competent and qualified human resources is a key factor of organizational success. In this regard the emergence of human resource development (HRD) plays a vital role in enhancing the entrepreneurial skill of people. For the development, peace and prosperity of human society, nothing can be done if there is no contribution of human being. Few years back development was counted in terms of economic wellbeing. But it was proved to be unrealistic in the sense that without qualitative development no development is possible. That means human qualities must be developed. In the contemporary human society, day to day violent incidents and resultant loss of the lives of many innocent people proves the fact that nowadays, the value of human being has been decreasing. But if we analyze the contribution of the great peoples to their society, then it will be found that they were common people just like us. That means not a single person is value less; ever one have full potentialities to do something new so that the society can get a positive dimension. Therefore nowadays it is accepted everywhere that human being should be treated as resource for development. And this is the philosophy behind human resource development. In this paper an attempt has been made to study the importance of human resource in the process of development of the human society.

Meaning of resource and human being as resource:

In general a resource is a source of supply from which benefit is produced. For example, natural resources are most essential fr any country for increasing its productivity and thereby to achieve economic development. Similarly human being can also be used as resource, when in any organizationthe workforce is generated by the people. However, the people can be called resource only when they are competent to perform organizational activities. Thus Human Resource Development (HRD) is a consciousapproach which seeks to capacitate employees through training and development to give their maximum to the organization and fully use their potential to develop themselves.

Origin of the concept of human resource development :

The concept of human development, which is relatively of recent origin, has however been echoed in the writings of economists long back. As for example, Alfred Marshall 1842-1924 AD whogave shape to Economics discipline, stated that "Economics is a study of mankind in the ordinary business of life; it examines that part of individual

social action which is most closely connected with the attainment and with the use of material requisites of wellbeing. He further added, "thus it is on the one side, a study of wealth, and on the other and more important side, a part of the study of man". The term human resource development (HRD) was first coined by Leonard Nadler, Professor emeritus at George Washington University and author of "The Hand book of HRD". The concept of HRD was no longer unique to the USA. Most of the countries now have shifted their attention from economic development to all round development of human being for achieving the goal of development. Since 1974, HRD has been studied and implemented in India.

Important features of the concept human resource development :

Human resource development is the framework for helping the employees to develop their personal and organizational skill, knowledge and abilities. Unlike other resources human resources have rather unlimited potential capabilities. That capacities can be used only through creating a climate that can continuously identify, bring to surface, nurture and use the capabilities of people. And HRD system aims at creating such a climate. HRD develops the key competencies of a person through performance analysis, identifying the gap and providing training to fill the gaps. The efficiency of the system can be measured by comparing the performance of employees before and after.

The Important features of HRD are:-

- i) Training and development
- ii) Organizational development
- iii) Career development
- iv) Performance appraisal
- v) Multidisciplinary
- vi) Key element for solving problems
- vii) Continuous in nature
- viii) Integrated use of sub-system
- ix) Promotion and transfer
- x) Motivation by reward

Human resource and development:

Unlike other resources, human resource has immense potentialities and by converting these potentialities into action through training and by providing required

environment, positive result can be achieved in three different levels. These are- i) other resources can be made more useful, ii) all round development of the individuals, iii) development of the individuals as a whole.

Although the philosophy behind HRD originates from the principle of value of human being, it is associated with the most relevant concept of sustainable development. If sustainable development implies equitable distribution and judicious use of resources so that future generation are not to be deprived of getting the benefits of all these resources, then the first importance should be given on human development. Because if the human beings are provided with such environment under which they can acquire proper knowledge and can utilize them, then only they can think and take proper action for the preservation of other resources. As for example, many steps have been taken for environmental protection in international, national and also in regional level. But the achievement is not satisfactory only because of the lack of sincerity in the part of those who have to tackle the problem, that means the human beings. As a whole in our society very few people can understand that their little contribution towards the society can bring great change in the whole society. Therefore, giving importance on this principle of human development, in the year 1990, under the initiative of United Nations Development Programme (UNDP), topmost priority for development was given on human being.

According to famous economist Mahbul -Ul -Haque expansion of capacity and choice of the people, are the key elements of human development. To achieve that, four pillars of human development are selected - equity, sustainability, productivity and empowerment. Another famous economist Amartya Sen while explaining his capability approach says that poverty is understood as deprivation in the capability to live a good life and development is understood as capability expansion.

India and HRD :

Ancient Indian philosophy know the relationship between human resources and economic development. In the Atharva, Veda, Rig Veda, there was a message- "Let its live together, work together, enquires knowledge together, our education become powerful." Kautilya also provides a systematic treatment of management of human being as early as 4th century B.C. in his treatise, Arthashastra, Kautilya provides an excellent discussion on staffing and personal management. The philosophy of Ramrajya as evolved by Gandhiji, also based on the concept of human development. Because Gandhiji wanted to establish such a state where human welfare is given most importance. It is said that in the Indian philosophy knew the importance of human being as a capital and therefore they ruled golden age of thousand years.

In the middle age the social and religious constraints neglected the human resource values and declining trend made the Indian Economy as one of the underdeveloped countries of the world.

It is now clear that only the human beings have the potentialities to bring development in the society. But it is important to know what thus the word development in this context implies? Traditionally, growth of per capita income has been considered as a measure of improving human development. But the actual meaning of development is not confined only within economic aspect of human life. Along with economic aspect, It encompasses all the aspects of human life- social, cultural, political, intellectual, environmental and others which have relation to human life. Many economically developed countries having high GNP growth rates have failed to reduce the socio economic constraints of large section of their population whereas some economically backward countries having high level of human development only because other aspects of development are fulfilled by those nations. As for example, in 2013 India's rank was 135 in Human Development Index (HDI). According to UNDP such a low position is due to low standard of living of its people. The Human Development Index is a comparative measure of life expectancy, literacy, education, standard of living and quality of life for countries world wide. It is a standard means of measuring wellbeing of human life used to distinguish whether a country is developed, developing and under developed and also to measure the impact of economic policies on quality of life. The index was developed in 1990 by Indian economist Amartya Sen and Pakistani economist Mahbubul Haq. In 2013 HDI Report, India's position was near the bottom of the medium category and 10 countries with low per capita income than India have a better index. India's low rank in HDI was due to gender inequality, low standard of education, high Infant mortality, natural resource depletion, scarcity of drinking water and so on.

Conclusion :

Human development signifies a paradigm shift in the existing development theory in the last decades of the 20th century. The new emergent paradigm brings people into the centre stage of development. It considers people the real wealth of a nation and development to be oriented to the people's welfare, i.e. to create an environment that enables the people to enjoy long, healthy and creative life. In the new paradigm the term 'development' connotes quality of people's life rather than growth in terms of Gross Domestic Product (GDP). This simple philosophy or the truth of the concept of human development should be properly understood by every nation if they want to be developed in real sense of the term.

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Spiritualism: M.N.Roy's Perspective

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Abstract: Spiritualism and religion have played a very important role in the human history. M.N.Roy as a materialist rejects both spiritualism and religion. Roy preaches a new approach to humanistic thought, called New or Scientific Humanism, and places man, in the centre of universe and explain man's evolution through the scientific evolutionary theory. So, there is no place for any immoral soul or spirit and any supernatural power or God in his humanistic philosophy. To Roy, transmigration of soul is an article of faith, a dogma, which is deduced from the assumption of an immortal essence of man. Roy maintains that religion is the outcome of human quest for knowledge and truth. Roy also believes in 'spirituality', but in different sense as conceived by Indian culture, he accepts spirituality in the sense of spiritual values. Roy replaces religion and super-naturalism with spiritual values. Roy's solution that can free man from religion and so-called spirituality is through education, which is the key of human progress, cannot be disrupted all together.

[Key words : Spirituality, materialism, humanism, Indian culture, spiritual value.]

Introduction :

Spiritualism and religion have played a very important role in the human history. M.N.Roy as a materialist rejects both spiritualism and religion. Roy, a prominent figure in contemporary Indian thought, preaches a new approach to humanistic thought, called New or Scientific Humanism, as distinct from the older humanism, which took man for granted as an elementary indefinable and shifted man's blind belief simply from God to Man, while man remained a mystery, himself a matter of faith. Roy places man, in the centre of universe and explain man's evolution through the scientific evolutionary theory. So, there is no place for any immoral soul or spirit and any supernatural power or God in his humanistic philosophy. He identified soul or self with mind.

Spiritualism :

Generally, it is believed that there is an eternal substance within us, which is called soul. But Roy rejects such immaterial, eternal mystic substance. He explains the existence of such soul with the help of evolutionary theory. He holds that man is essentially rational

and reason is the product of man's evolutionary process. Like western thinkers, he identified soul or self with mind. He says, "The Self is always an embodied self. The knowing mind can never be conceived as disembodied spirit". [Science and Philosophy -M. N. Roy, p. 200] Therefore, the so-called soul is the creation of human reason. "Once upon a time, man had reason to invent a soul; they must believe in their own invention."¹ Again about the 'transmigration of soul' Roy explains that one comes to believe it through the simplest process of thought, which is a mental act involved in reason. Soul as an immortal essence of man, naturally survives physical death. Therefore, to Roy transmigration of soul is a dogma, which is deduced from the assumption of an immortal essence of man. He claims immortal soul is a very primitive idea, of which origin is not spiritual elevation, but ignorance. Such conceptions are still prevailed among the primitive races and he gives examples of such beliefs. The aboriginal inhabitants of Malay Peninsula believe that souls are red, no bigger than grains of maize; for other Malay races, they are vapory, shadowy filmy essence, about as big as one's thumb. He maintains that even the 'Sukshma Shareer' of the Hindu scriptures is believed to be the same size. Some conceive soul as a sort of fluid diffused through every part. The backward masses of Japan consider the soul as a small, round, back thing, and the Australian Bushman believes it to be a small thing dwelling in the breast².

Roy claims that the thorough study of human history shows that there is no place, for any extraneous and mystic element like soul, which could have entered into man. It is sometimes believed that the soul as something Divine and so all man's higher emotions. But, modern science elaborately explains man's emotions, which is the result of physico-chemical processes. So Roy maintains that if the soul is identified with man's emotions, then it is reduced to a part of man's psycho-physiological nature.³

Again, the conception of soul as 'Sukshma Shareer' of Indian Scriptures conceived the soul as the size of a thumb. Roy claims that then the soul must be embodied, it cannot be disembodied. Such soul can be transmigrated as the scriptures held. He says, "Death is destruction of a morphological organization of matter. Matter is immortal. But the dogma of 'Sukshma Shareer' asserts that the organization of matter survives - in miniature. There would be no sense in saying that matter survives death." So Roy concludes that empirical defense of transmigration is a hopeless undertaking. Moreover, the scriptures say that to see in to the past and future, one must be endowed with 'divya dristi'. But, the 'divya dristi' or spiritual vision, as Roy maintains, is not satisfactory, because this conception can

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1. Fragments of a Prisoner's Diary: India's Message, M. N. Roy, p.3
 2. Fragments of a Prisoner's Diary: India's Message, M. N. Roy, p. 5
 3. Politics Power and Parties, M. N. Roy, p.137

explain only, 'why some can see what others cannot'; but it does not explain 'why everybody cannot remember past life'. Therefore, transmigration is an article of faith.⁴

In this connection he traces the conception of ghost, dream-spirits etc. These are some of beliefs of primitive men. These beliefs are the basis of the anthropological theories of the origin of religions. Anthropologists divide these into two categories- Hypothetical Animism and Psychological Animism⁵. Regarding the origin of religion Roy says that religion is the creation of human reason. However, it is not the creation of any single individual. It is an expression of man's struggle against nature. Man struggled to free himself from the spiritual bondage and wanted to study a rational meaning of the relationship between Man and the spiritual values. So Religion is an expression of man's urge for spiritual freedom.⁶ Roy maintains that religion is the outcome of human quest for knowledge and truth. "Essentially, it is a rational system of thought, limited by the inadequate store of positive knowledge. When the available store of knowledge is not sufficient for setting up theoretically variable working hypotheses, human spirit thirsting for knowledge necessarily falls back on imagination. The result is religion."⁷ To Roy religion is a belief in the Supernatural and ignorance is its foundation. Belief in supernatural power or God is the central theme of most religion. Man's feeling of insecurity is the basis of such belief and suggests the remedy of such belief is education. He says, "We shall show them that they are not so helpless as they have been taught to believe, that they are the makers of their destiny. As soon as they will realize that this world of misery is very largely their own creation, a result of their voluntary subjection, resignation and passivity, they will begin to see that they can recreate it as a better world with less misery"⁸. In this point, Roy is closer to Buddha. Man can overcome any problems, miseries and other obstacles of their life by themselves without dependence on any supernatural power. Thus, Roy rejects not only religion but also God. Because Roy claims that after the rise of modern science, all philosophical reason, for the existence of religions disappears. Roy says "If in one period of man's spiritual development the religious mode of thought is an intellectual and moral need, because it gives a pathological expression to his instinctive rationality, in a subsequent stage the disappearance of that mode of thought is equally necessary".⁹ Therefore, worship, prayer etc. are meaningless, as there is no super natural

4. Fragments of Prisoner's Diary : India's Message, M. N. Roy, p. 24

5. Fragments of Prisoner's Diary : India's Message, M. N. Roy, p. 5

6. Reason, Romanticism and Revolution, M. N. ROY, Vol. II, p. 222

7. Reason, Romanticism and Revolution, M. N. Roy, vol. I, p. 36

8. Beyond Communism, M.N.Roy. p-72-73

9. Science and Philosophy, M. N. Roy, p. 8-9

power. These are the object of faith. For Roy faith in the super natural is characteristic of a pathological stage of intellectual development of man, which can be defeated by innate rationality of man, during the spiritual progress of mankind.

However, he is equally conscious of the impact of religion on man, whether eastern or western thought. The impact of religion is immense, in the social and cultural history of the world. Religious institutions also played a great role on man¹⁰. Taking advantage, the religious institutions exploited the freedom of mind and intellect. M.N. Roy believes that this was the greatest disservice the religious institutions have rendered to human history. Religion, which was associated with the power of magic, made the cage of iron where the intellect was lost in stupor. He is particularly against the spiritual authority and religious sanction that exploited the masses¹¹.

'Spiritualism' is regarded as the distinguishing mark of Indian philosophy. It is believed that 'western civilization is materialist' and 'Eastern culture is spiritual'. But Roy claims that "What is claimed to be the 'special genius' of Indian culture, is not special at all". In India, spiritualism is taken in the religious point of view, but Roy characterizes it as human ideology, which will present in every stage of social evolution. It will be also shown that the modes of thought change in accordance with the variation of social environments, and therefore no particular way of thinking can be eternal and immutable characteristic of any people. The reason of this departure as Roy mentions is that advance of civilization i.e. the progressive conquest of nature by man has enabled the western countries to think more in terms of reason and positive knowledge than in terms of faith and metaphysical fantasies. The gigantic transformation of the conditions of life experienced by the western peoples during the last two hundred years has created the gulf, which separates them ideologically from Indian people. Therefore, Indian culture is not spiritually superior to western culture. In this context, Roy also criticizes the fourfold object of human life i.e. Dharma, Artha, Karma and Moksha as mentioned in the Indian scriptures. Roy interprets them differently from the Indian scriptures. Conception of spiritual superiority of Indian culture according to Roy is a harmful self-description, which has no place in the ideology of a great people in the process of a renaissance¹². Roy claims that even today superstitions, sanctified as religion, dominate the mentality of the Indian masses. Roy's solution to this is that Indian people should freed their mind from the so-called ghosts of dead past. Such as Karma, fate, transmigration, un-attachment, immortal spiritual essence, providential ordinance etc. without the conviction that man makes his own destiny, Indian people cannot conquer the future¹³.

10. Reason Romanticism and Revolution, M.N. Roy, p. 102-105

11. Contribution of M.N. Roy to Political Philosophy, -K.C. Jena, p. 99

12. Materialism, -M. N. Roy, p. 8-10

13. Fragments of Prisoner's Dairy : India's Message, M. N. Roy, p. 31

Roy also believes in 'spirituality', but in different sense as conceived by Indian culture. He explains it with the evolutionary progress of man. Psyche is the umbilical cord, which binds man, with all his spiritual attributes, to Mother Nature- the physical world. He says, "Spiritual values are physically determined; the psyche is a daughter of the Mother Earth". Thus, he accepts spirituality in the sense of spiritual values. He admitted that wider range of studies shows that religions like Buddhism, Islam and Christianity were standard-bearer of revolutions, because in their own time, they were considered as pioneers for opening new vista of vision. However, later on, religions and religious institutions exploited the freedom of mind and intellect of man. So Roy replaces religion and super-naturalism with spiritual values.

Therefore, he concludes that spiritualism and religion arises for the need of human mind, in the process evolution of human development. Even Roy feels that the ideas of God, might have been an ever for humanism. God was created for the sake of man himself. The desire to live is the essence of human nature. So when human society was in despair, God became a tool to make man happy¹⁴. Roy says, "For the sake of further spiritual development - intellectual growth, moral uplift and cultural progress- they must burst"¹⁵.

Conclusion :

Roy's interpretation spiritualism is different from Indian culture. His spiritualism is based on, materialism. His explanation of 'psyche', "spiritual freedom" of man is to some extent correct in the modern scientific age, as the religious superstition, no doubt makes obstacles in the path of progress. M.N.Roy declares his philosophy as materialism which is different from "eat, drink, and be merry" type and also from "mechanistic" and "dialectical" materialism. Rests on science; he has added some moral values to his materialistic philosophy that makes his materialism a distinguishing mark. Indian background pursues him, in this point also. Believing in materialism, Roy rejects spiritualism and religion. Concentrating on man, he denies the possibility of any supernatural power like God, immortal abiding principle in man like soul and any religious rituals like prayer, worship etc. and other superstitions. In this connection, he particularly criticizes Indian spiritual culture that differentiates Indian culture from Western. He is right in holding that ignorance is the cause of man's belief in superstition. Even the existence of God, is not scientifically proved, which depends completely on 'belief' and soul is until today a controversial matter that has needed more research on it. However, unconsciously Roy accepts spirituality in

14. Contribution of M. N. Roy to political philosophy,- K. C. Jena, p. 137

15. Reason, Romanticism and Revolution, M. N. Roy, vol. I, p. 114

the sense of spiritual values. Spiritual values of Roy may be the influence Buddha philosophy upon him. His view is similar to Buddha's concept of "Four Noble Truth" which explains, cause of human miseries and its solutions. Roy like Buddha identifies "Spiritualism" with moral values. In his youth, he is deeply religious in believing Hinduism, which never left him totally throughout his life and the result is his search for 'those abiding, permanent values of humanity'. Therefore, in spite of rejecting, religion, God, Prayer etc., deep in Roy's thought, spiritualism prevails.

As a positivist, Roy believes in positive knowledge acquired through experience. So he rejects any other sources of knowledge. That is why he criticizes the 'Divya dristi' of Indian culture, which is another form of initiative knowledge. But experience alone cannot be the only source of knowledge, as Roy believes and also the possibility of intuitive knowledge cannot be disputed. Again, in connection to spiritualism, Roy's criticism of superiority of Indian culture is not totally regard as correct. Even his interpretation of civilization, is also rejected with the arguments, put by him. The ideological differences of society cannot be regard as the standard of civilization. Even today, peoples of most of the western countries influenced by Indian culture. May be this is because of Roy's stayed abroad most of the time of his life, which influences him to make such conclusions. However, Roy's solutions that man can free himself from religion and so-called spirituality through education, which is the key of human progress, cannot be disrupted all together.

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The Philosophy of Values

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Abstract:

Values are ideals that guide or qualify our personal conduct, interaction with others and involvement in our career. They help us to distinguish what is right and what is wrong and inform us how one can conduct his life in a meaningful way. Values are central organizing principle and that governs and determines human behaviour. Values tend to be more universal in their application. They get expression in everything we do. Man is an evaluative animal and values are ideals of human life par excellence. Man is considered as value appraiser and value solver. The evolution of human race has been experiencing a conscious conflict between God and evil, virtue and vice and between the ideal and the actual. The conflict can arise only at the reflection level in man. Those who have the freedom and rational capacity are responsible for choices. So, humans are moral agent. The analysis of human nature and experience will help us to understand how value emerges. Value seeking attitude of man differentiates him from other animals. Values are rooted in human nature. We cannot think of value free existence. Everything existing has justification of its being within itself and it is basically value.

[KEY WORDS : Axiology, Purusartha, Human nature, Ideals, Moral agent.]

The philosophy of values :

Axiology is the philosophical study of value. The Greek term Axiology means worthy, logos means account, reason and theory. It is considered as foundational field. Generally, value means the worth of a thing. But the value has different meanings and they are used as different contexts. The uses of the word 'value' in philosophy can be shown as-value is sometimes used as an abstract noun, sometimes used as more concrete noun and sometimes as verb. After all it is philosophical sub-discipline that crucially depends on questions of value. The study of value has usually been included as one main function of philosophy. Plato, the Greek philosopher was indeed the first to initiate the philosophical account of value. He has been the pioneer in the field of philosophy of value. In the course of time different schools of philosophy formulated different conception of value. A rational and unified attempt is needed regarding different realms of value that is the

philosophy of value. Now a day, value is a key concept for the integration among studies in the humanities. The study of philosophy of value could be such a study which would be able to handle the problem of value in general. The term value and valuation and their related concepts are used in a widespread way in our contemporary social order. Value is of such nature that any outlook of life and the universe involves some phase of it.

The Latin word 'valeo' originally meant strength and also health and then by natural transition, it came to mean being effective and adequate. Clyde Kluckhohn defines value as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action."¹ The philosophy of value itself is new, virtually originating at the end of the nineteenth century as a generalisation of former ethical, aesthetical and economic theories. Attention on impersonal values has been the focal point in the philosophy of value. The philosophy of value cannot be separated from any other sector of human behaviour. In the process of value-realization all the three aspects of mind-cognition, feeling and will are involved."There are integration appraisal and gradation of goals and values achieved through the development of norms and ideals that constantly call out new behaviour towards progressively higher levels of stable organization."² Value gives direction to our thought processes, sentiments, emotional energies, preferences and actions. Life is the condition for the realisation of values, and because it is the condition it has a value, but this value is derivative and instrumental. It depends upon values that lie not in the sphere of biological existence. Without these supra biological values human life would have no meaning. And any meaning found in human life is dependent upon the pure non biological values to which such life are related."³

Indian philosophy of value :

Indian philosophy of value has given foremost place to value. It is a value philosophy. One thing must be admitted that a keen awareness of the concrete values of life makes Indian philosophy a humanistic one."The recognition of its (value's) importance by Indian thinkers does not mean that they treat of value as the subject matter of only a particular branch of philosophy; rather it inspires their investigation as a whole, and its influence is seen in every department of philosophic thought".⁴ Value system is the mirror to understand any culture. The motive and ends of any culture are reflected on the value system. Indian tradition is amply value-oriented. Indian ethics rooted in spiritualism. The idea of 'purusartha' is the fundamental principle of Indian ethics. Purusa means either God or a human being whereas artha stands for purpose, an object or objective. Hence, the term "purusartha" means objectives of a person or a human being irrespective of male or female. Indian philosophy does not illustrate value as siddha(fact), but as siddhi(end)

which is possible only by adopting sadhanas(means). Purusarthas are the universal values of humanity. . All four values are set in an integrated fashion that each has its specific role and place in the ordering of human personality. Rounded personality and efficient society both are attempted throughout the scheme. To view man-in-society completely, the purusartha pattern is exceptional contribution to Indian tradition.

The Four Purusarthas :

Dharma, Artha, Kama and Moksha are the values known as Purusarthas comprise the whole value system of Indian philosophy. The most general definition of purusartha is 'human values consciously pursued by man'. According to Indian Ethics, "Purusartha is the ultimate aim of human life". Or 'what is sought by human beings'.⁵ Purusarthas are not only taken by Indians or valid only for Indians. "If we look a little more closely into the nature of its key concept, the concept of a purusartha, we would clearly see that it can also be called a general theory of human action"⁶ After all the complex personality of man seeks its fulfilment through these four purusarthas.

Dharma :

Dharma is one of the ideals of Purusartha which fulfils the need of moral aspirations of human life. The word 'Dharma' means tied up or bond. In other words, it means an ideal which binds the individuals under one roof. It is the divine constitution that suggests our definite roles and responsibilities, our social and moral order, our purpose and goals, rewards and punishments that are appropriate for our actions in our life. Dharma suggests the duties and responsibilities of individual based on truth and social welfare. The word 'dharma' not only means belief of men on worship of God or belief on some supernatural entities, it implies the performance of one's own duties without hindering the rules. According to Indian Ethics, Dharma means the maintenance of human life following certain rules along with belief on God or some supernatural entities.

Artha: Artha is such a requisite of human life which is indispensable in every sphere of life. If we trace the etymological meaning of 'Artha' -it stands for wealth. To lead a respectable life, full of peace and prosperity, man requires 'Artha'. Hence, Indian Ethics considers Artha as an important ideal to be realised by human being. It is considered as an important ideal which helps us in the realization of pleasure and happiness. Nobody can deny the need of wealth in human life. It is a sacred duty of all individual to attain 'Artha' for the smooth running of human life. Hinduism also does not discourage a person for seeking wealth.

Kama: Among the four Purusarthas, Kama is another important ideal to be realised in human life. Indian Ethics considers realisation of Kama as an ideal of human life. In

terms of meaning, the word 'kama' stands for the biological necessity of human being for the continuity of human life. Indian Ethics considers realization of kama as an ideal of human life. Naturally, man desires pleasure. In general, Kama suggests desire or enjoyment of life. It fulfils the psychological and emotional need of human being. We all know that it is a common nature of all human beings who likes to enjoy pleasure and happiness in life. There are various kinds of pleasure, such as sensual pleasure, spiritual pleasure, psychological pleasure etc. Every human being tries to get all kinds of these pleasures.

Moksa: Moksa, another important ideal recommended by Indian Ethics, means liberation which is the ultimate end and goal of human life. Moksa is both a Purusartha and a Paramartha, which is important not only for men but also for the Divine being. The word liberation stands for all worldly suffering and also living in eternity, which is an ever blissful state. With the attainment of Moksa, a human body may get relief from the vicious circle of birth and rebirth. It is held by all Indian thinkers, that ignorance of reality is the cause of our bondage and sufferings, and liberation from these cannot be achieved without knowledge of reality, i.e. the real nature of the world and the self. Ignorance is the root cause of bondage and true knowledge leads to the removal of ignorance and thereby helps in attainment of liberation or moksa.

Findings and Conclusion:

To sum up, we may say that Dharma, Artha, Kama and Moksa are the same time equally essential for leading a meaningful life. The first three purusarthas are considered sufficient to lead a balanced social life for an individual. But the Indian seers did not stop here. They search for the highest goal-moksa. J.M. Koller states "Ideally every person should live a life filled with the joys and pleasures that attend the activities involved in satisfying one's needs and desires, which satisfaction presupposes a sufficiency of means for these activities. But these activities are to be performed according to dharma, the moral rules governing man and the universe. By living such a life moksa can be attained"⁷ In Indian philosophy, human life is inherently a spiritual process. Social and metaphysical aspects of human life are best framed in purusarthas scheme. It is a formal in which we view a unique mixture of values with metaphysical character and values with social disposition. Indian philosophy of value reconciles the individual to his own nature, his society and the ultimate spirit. So, the task of rediscovering values does not mean mere re-interpretation of such values. It consists of demonstrating the unambiguous fact that there has been an unbroken continuity of contemporary value philosophy with ancient morality found in the Indian system of thought.

Values are conceived with reference to the need of the harmonious functioning of society. Today society has been exposed to new challenging ethos and way of life. The

search for values is an intentional act of human choice. 'Purusartha' the four ideals of human life bear significance even in present scenario of the world. It should not be restricted only to the philosopher as a study material, but each and every common people should try to grasp the inherent and underlying facts of 'Purusarthas'. Only then, we can hope for a better world, full of peace, prosperity and harmony.

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Swami Vivekananda and Rabindranath Tagore as Contemporary Social Thinkers

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Abstract :

Swami Vivekananda and Rabindranath Tagore were born in Kolkata almost contemporary to each other. They were moved on seeing the condition of the common masses and felt that social economic and political re-construction of the country is a pre-requisite for the spiritual up-liftment of the masses. They followed Humanistic values and ethics originating from the Vedas, Upanishads and Bhagavad Gita. While there is fundamentally no essential difference between the Western and Indian values, the latter is represented by these two thinkers and many others of Indian origin. Pointing out that spiritual man is above human, their pure abstract speculation find their way into the minds of men through song and poetry. Swamiji believed freedom is the pre condition for the human growth but it may not be free from obstacles and one has to overcome it. On the other hand poet Rabindranath Tagore had the urge to bring reforms in the society through political ideas and aesthetic feelings. Thus seen from closer prospective both tried to assimilate the ideas of the East and the west in Indian thoughts and culture.

[Key words : Spiritual upliftment, Indian value, Freedom, Aesthetic feeling.]

Introduction :

Though not born in independent India poet Laureate Rabindranath Tagore and Swami Vivekananda were both great worshippers of humanity. Engrossed in welfare of human thoughts, one was the equilibrium to the other. Both were the messengers of India's rich heritage and struggled to bring back liberty and freedom in Indian mind and soul. When the whole country was thus engulfed in self-denial and darkness, both these great men were born in Kolkata in the state of West Bengal almost contemporary to each other. Tagore was a poet, and created lyrics and composed songs for his countrymen's liberation from British rule while latter preached and carried the message of human love and patriotism to the length and breadth of India's domain.

Thought of Tagore and Vivekananda :

Childhood upbringing of both Vivekananda and Tagore left an indelible mark in the minds of the great thinkers. Born in a family of poet and literary genius, poet developed his thoughts within a political ambience and started to express his thoughts through his variety of poems and songs further trying to promote the inter mingling of Indian and Western culture. Swamiji from his early childhood made self liberation his main course of thought. For him Indians are to be set free and tried to preach and propagate his ideals among crores of his countrymen and made them understand his philosophy that "THOSE WHO LOVE HUMANITY ARE THE TRUE WORSHIPPERS OF GOD". He then came in contact with Sri Ramkrishna who named him Vivekananda after Narendranath as called in his early years. He was impressed by the former's teachings and became an ardent follower of him. Later in the famous Chicago Religious Conference he preached

"We are to win freedom not by war but by keeping cordial relation , not by fighting but by unity and peace."

He was thus a lover of strong determination, resolution and will power.

Though both were treading through two different paths, their ultimate goal was the same . Both thought of education for illiterate Indians, social up-lifting, soul purification and self respect. Both were excellent in singing and composing songs for humanity and in praise of God.

When thus Swami was busy spreading the message of spiritualism and self-respect among the common masses , poet was fully engaged in writing songs and poems of the same theme and contents. While one sacrificed everything for the sake of countrymen, the other was trying to create awareness among people himself, still leading a happy and contented life in ' Thakurbari . '

Life's journey for Tagore, "achieves its fulfilment through the creative interaction of an artist or a poet, and not through renunciation of the world. One should move away from egoistic appropriation of the world, which results in experiences of the world as a source of suffering and monotony".

Swami Vivekananda meditated for days together in the famous Vivekananda rock memorial situated at the tip of Indian hemisphere and prayed for the thought of enlightening his way of preaching and spreading messages . Being born in a rich and luxurious family of Tagores in Jorasako, poet Rabindranath could not sacrifice his comfortable life. In the other way Swami was completely changed under the spell of Ramkrishna Dev's teaching and remained silent of the poet's writings. He felt poet's writings were creating an uproar among unliberated Indians and was far from character modelling. Poet's art of living was almost setting a negative approach among the Indians.

While both the social thinkers were trying to establish themselves in our country Swamiji had to leave for the famous religious conference in Chicago on September 11th 1893. Dressed in saffron attire he was completely unknown among foreign nationals but his message mesmerised the Indians residing there and were much impressed by him. Swami was thus the first to offer to the western world a detailed and systematic exposition of some of central claims of the Hindu religion.

In the welcome address he told he was proud to belong to a religion which has taught the world both tolerance and universal acceptance . He is proud of that religion which has given shelter to many refugees of other religions and nations of the earth. People who were present there could understand the sufferings of the poor Indians and soon joined hands in the social development of the country.

Thus we find both were trying to spread their respective teachings and put stress in 'universal brotherhood'. Vivekananda felt the need of a national uprising and tried to motivate Indians in his ideals and philosophy. In a few words of Netaji one can understand his devotion and dedication. "I am indebted to Sri Ramkrishna and Swami Vivekananda for their untiring effort in character modelling and self-purification among our countrymen."

Rabindranath Tagore was gifted with a voice of singing from his teens. Young Narendranath loved to sing Tagore's composed songs and in the year 1887 had published the book 'Sangeet Kalpataru' a book of rabindra sangeet which was a joint effort of both the spiritual thinkers. But inspite of all these both kept silent in each other's correspondence. Swamiji disliked of poet's directly being associated with Brahmo samaj. The former believed in an unseen spirit which was in difference with the poet. Swami loved the hard working and the down trodden people and worked much for their all round development. Within a short span he travelled almost three- fourth of our country, sometimes in a religious company or at times bare footed making himself equal with other poor Indians. He many a times spread his philosophy in disguise like Sacchinanda in Delhi Bibidasananda in Rajputana and Vivekanandanin south india. Both the great thinkers at times were not far from a sense of humour which was reflected in their songs and writings often criticising east Bengal language.

Swamiji aroused among Indians the consciousness and spiritual awareness. Not only through his teachings, he inspired our young generation with Yoga the original exercise of our ancestors. His teaching was, that which Unite is virtue and one that disunites is a vice a curse. Both had the aim of eradicating illiteracy and ignorance from common Indian masses. Swami had chosen his vocation of social up-liftment and their respective thoughts merged into each other. Thus in no time the lady came closer to both persons as they were same in heart and soul.

In order to establish a relation between national and international students on University of renounce was set up by Tagore. From the very beginning Tagore had a

keen interest for education as he felt education is Man- making, based on development of inner potentiality. For him it was the training of the intellect and spiritual training for the learners.

Thus Tagore had been well known as a literary figure throughout the world and Swamiji was better known as religious saint and preacher. Then for long fifteen years Swami started his travelling leaving aside family and luxury. In the month of April year 1886, clad in saffron clothes he visited places like Bodh Gaya, Ayodhya, Benaras, Brindaban, Hrishikesh and many other religious places. In the year 1902 he settled in Belur Math Ashram and took part in Ramkrishna Dev's birthday celebration. Tagore on the other way tried to motivate Indian mind through his heart touching songs and speeches. He took the initiative of starting community development with setting up of Rural Banks, introducing new forms of agriculture, social gatherings and so on .

Swami by this time was greatly influenced by the classical Indian philosophy and applied the concept for the good of the people. His thoughts were shaped by Vedanta, service and renunciation were the two key words which he believed most . He thought Democracy is the best form of government implying freedom which is inseparable from responsibility. Thus social progress is possible through mass education and women's education.

Both the thinkers were then busy working and preaching for the poor peasants of our country one by his valuable sayings and other by his meaningful songs and poems. They felt too, youth of our country were to be made aware of their future responsibilities and duties. They were to be given extra knowledge of freedom and liberty. For doing all, education was important to be imparted in order to make them far sighted and better citizen of India. At that time Saint Vivekananda felt, Tagore was not that influential among younger generation and started to spread former's teachings in many other ways. He put stress on Yoga and meditation the original mind exercise of ancient India. Once Tagore commented about Swami and his teachings as:-

" If you want to know India , study Vivekananda , in him everything is positive and nothing negative"

Tagore realized country's future depends on its people , so he mainly stressed on his philosophy which resided on womanhood which he considered to be in India motherhood - that marvellous unselfish all suffering ever- forgiving mother .He believed one has to have utmost faith in one's own self because Love is the Law of Life.

For Tagore religion like poetry is not mere an idea, it is an expression , the self expression of God which is in the endless variety of creation. Man's happiness is not in getting anything but in giving himself up to what is greater than himself. He stresses the need to respond to the call from within, from the man of the heart. The relationship of

man of the heart and the individual is very intimate comparable to that of lover and the beloved.

Conclusion :

To sum up the contributions made by these two great social and philosophical thinkers is a hard task to complete. In the spirituality of Rabindranath Tagore it is of a wide dimension of one, who has been of a poet, a novelist, an educator and a social reformer. Swami Vivekananda's spirituality resided in interpretation of Hindu tradition in recent times. For him one of the central features of Hindu Religion is the emphasis on direct experience of the 'ultimate reality'. Both believed, that all religions are true and meaningful since they are diverse expression of the same reality and truth. If Swami Vivekananda taught us to appreciate and be rooted in Indian tradition, Tagore taught us to be citizen of the world without borders, to go beyond Indian cultural space. Thus their dual experience and expression has indeed been the core of many social thoughts and later philosophy of our country.

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Spiritual Education of Vivekananda and Gandhi and its Significance in Current Perspective

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Abstract :

It has been seen that the present education system in the name of globalisation has become placement centred, as a result most of our graduates run after money, power and material comfort without caring for any values. To some extent this tendency is accepted because for the better survival we need money. Without money our life is not possible. But for obtaining peace and harmony money is not sufficient. Education is incomplete without spiritual education. The importance of spiritual education in one's life cannot be expressed in words. All people seek happiness in life. But nobody can catch it. Today happiness and peace of mind have been lost. It is realised that material well being and development is just a component of well being of human being but not the ultimate.

[Key words : Introduction, Vivekananda's concept of spiritual education, Gandhiji's view on spiritual education, conclusion.]

Introduction :

Both Gandhi and Vivekananda gave utmost importance to spiritual education, which is very essential in human development. They realised that there are some hidden spiritual powers in human being. Both Vivekananda and Gandhi realised that there is an element of goodness essentially present in every human being. There is the need of a proper spiritual education which would be able to bring out this element of goodness. This 'goodness' will make a man a good 'Human being.'

Education is the only means through which the capacities of the child can be developed so that the child can become a good human being. True education is the sole basis of achieving one's purpose in life. It is education which can give us peace for realising our ultimate end to be a perfect human being. Needless to say, the importance of education in man's life cannot be described in words. In addition, the essence of all the ancient scriptures, messages of scholars and thinkers of different ages have given the importance to spiritual education in human life. By illustrating the mutual relationship between education and peace, they have also declared spiritual education as the means and basis of peace. The basic or the primary objective of education is to develop human qualities for the use of transforming the world to make it a better and secured place for the survival of man. In a sense with the help of spiritual

education only an individual can develop his individual outlook on the world and realize the ultimate spiritual values which help him to be a good human being. Earlier the aim of education was the manifestation of the divinity in man which is already immanent there. Through spiritual education there arises in him a new spiritual awakening, the hunger of the soul. Because of this new urge, the aspirant is not satisfied with the finite and mental, but longs for the eternal and infinite, which alone can bring nourishment and peace to his hungry soul. We observe this fact in source form or other in the Hindu seer in the Buddhist initiate, in the Christian mystic as well as in the Muslim Sufi.

After acquiring spiritual education one finds in him not only a new attitude towards the world but also a new outlook on his own self. The worldly minded people identify themselves with the body and care only for the enjoyments of the world. The spiritual aspirant, on the other hand, comes to regard himself as a soul or a spiritual entity dwelling in the body but different from it and he earnestly seeks to realise the ultimate truth or the god of the devotee. The object of this article is a small attempt to give a clear conception of the need and importance of spiritual education with reference to swami Vivekananda and Mahatma Gandhi, the pride and two great souls of India. The prevailing education is formal, mechanical and material in nature. So, today we feel that as if our present day education process fails to achieve its proper goal.

Vivekananda's Concept on Spiritual Education:

Swami Vivekananda is a great thinker, a renowned social reformer, an ardent Vedantist and a great compiler between the east and the west. Vivekananda considers education as the mission of his life. Vivekananda and Gandhi are the two great educators who at the same time were considered to be contemporaries. They had different backgrounds, one in the field of politics and the other in the religious reformation. Mahatma Gandhi is generally known to the whole world as a great politician and Swamiji as a great Vedantist. But besides the specific field, each one of them has shown considerable interest in the field of education.

According to Swamiji, a true education has to philosophise one's work, one has to use his mental eyes and the process to study takes him from the external world to the inner. He states, education is a continuous process and must meet the needs and problems of men and women in all walks of life. Vivekananda believed that India needs a good system of education with its emphasis on the application of science to industry and agriculture that leads to increase in production besides removing ignorance, mean illiteracy and poverty and contributes to the development of self-confidence in man's life. India is a land of religion and to the Indian mind; religion is the manifestation of divinity of man. According to Swamiji, education should also give the people the exact ideas of religion that makes them feel the

God is in every man and real worship of God lies in the service of masses. Therefore, he stressed on a philosophy of education which is firmly rooted in Vedanta Philosophy.

According to Vedanta, man's real nature is pure consciousness, known as the Atman, which is beyond body and mind. According to Swamiji, the Atman is the ultimate source of not only all knowledge and happiness but also of all noble qualities and capacities inherent in man. Education is the process by which this innate perfection is manifested. In this case the duty of the teacher is to help in the manifestation of this divinity by positive help and encouragement. He believed that the work of the teacher was only to remove the obstacles and help the child to build his character, increased horizon of understanding and expansion of intellect.

In Vivekananda's view, the very essence of education is concentration of mind. He says that trained man or mind never makes a mistake. He also laid emphasis on the development of personality and he regards that the science of yoga which develops this personality and the personality and strengthen his power of concentration and meditation. Proper food, exercise, sleep and wakefulness required for keeping the mind steady in its pursuit of knowledge.

Vivekananda was inspired by the thought of Sankara that education meant transmission of knowledge from the master to the disciple so that the disciple in turn might impart that knowledge to future generations. Vivekananda stresses that there should be perfect harmony between the inner and outer life of the teacher and he should teach what the student needs and not otherwise.

The method of giving positive ideas is another unique feature in swami Vivekananda's scheme of education. Explaining the reasons why he wanted that positive ideas be imparted, he said, 'By education I do not mean the present system, but something in the line of positive teaching. Mere book learning will not do. We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own fit.'

Again Vivekananda being an ardent believer in Advaita Vedanta preaches the doctrine of unity in diversity. Hence man-making, which is the end of Vivekananda's education means a harmonious development of the body, mind and soul. Spiritual education, according to Vivekananda, must include aesthetic values or the teaching of Fine Arts within itself. It includes the teachings of religions within itself and it also includes morality or moral ideals. Nobody can succeed unless he has a strong moral background.

Swamiji pointed out that the neglect of the masses was the main cause of India's downfall. He showed that the only way to uplift the masses was through education. The present system of education aims merely of acquiring information and technical skills. Vivekananda says that education is not the amount of information that is put into the

brain and run riot there undigested all your life. We must have life-making, character-making, assimilation of ideas.' (Swami Vivekananda, vol, 111, 1973).

Purity especially chastity known as Brahmacharya is one of the virtues which Swamiji regarded as an essential part of value education. He wanted the ancient tradition of Gurukula Vasa to be revived. He gave more importance to self-confidence and faith in one's own self. He laid emphasis on the language mother tongue. But he was not very much against English education especially in colleges.

Gandhi's views on spiritual education :

Spiritualism was the most significant force in Gandhi's life. Spiritualism according to Gandhi means going beyond one's self and linking oneself with the larger society, the world and the universe. As he writes in his autobiography, Gandhi was an extremely ordinary person with the common weakness and temptation of any person. But he was a man of great determination and a strong will to overcome his negative attributes and build on the positive qualities. This was possible only for spiritual education. Gandhi acquired through different sources of life-experience. Regarding spiritual education Gandhiji also said service to man is service to God. His ideal is universal brotherhood to be brought about by Ahimsa which implies love for all and hatred for none. In his philosophy of education, the personality of the educated is of great significance than the tools and subjects.

By true education Gandhi means, "Literacy is neither the beginning nor the end of education. This is only a means through which man or woman can be educated." Again Gandhi states true education means an all-round drawing out of the best in child and man body, mind and spirit. In this way, Gandhiji advocated that education should develop the child's individuality fully and harmoniously so that he is able to realize the ultimate aim of life which is Truth or God.

Gandhiji placed the concept of basic education before the country in 1937. Gandhi's contribution to education is unique. He advocated the ideals of Truth, Non-violence and moral values to achieve the ultimate truth of self-realization. He gave importance to creative activities in his scheme of education. He wanted to develop originality in the children by means of creative practical activities. Gandhi lays emphasis on complete adult education which must touch the life of the villager at all points - the economic, the hygienic, the social and the political. He wants every worker in adult-education to realize that unless there is a complete change in the lives of the adults, the growing generation will be in social danger.

In comparison both Vivekananda and Gandhi were alike in their spreading of spiritual education and outlook. Both were rooted in the ancient culture of India and looked forward to a glorious future of this great country. Both of them were against the evils of Hindu Society. Regarding education both of them rejected the authority of the English

over India. Vivekananda and Gandhi wanted to bring a total change in the society while making use of the ancient and classical values. After all they looked into India through Vedantic and ancient outlook. Swami Vivekananda sought for right thinking and purity in heart. Gandhiji also wanted to introduce moral and spiritual education in every aspect of life so that man could be a good human being.

Conclusion :

Today we observe that maximum crimes in the society are caused by the youths in the age group of 15 to 25 years. From the study it is observed that the main reason behind this is the lack of proper implementation of spiritual education. So, there should be proper study and research in the field of spiritual education of Gandhi and Vivekananda such that some solutions may come out to minimize these types of incidents in the society. The period of adolescence is known as a period of stresses and strains. It is most difficult and crucial period of life. Most of the youths follow wrong path during this period. So there is need of some counselling classes, stress management programs in educational institutions. However MHRD has already introduced Stress Management programs and started necessary training program among the faculties such that later on they may take counselling classes for the students.

Change is inevitable. Nothing is beyond the law of change. Our education system is also changing day-by-day. Vast development, constantly rising competition and self-interest among people at all levels and in all walks of life is an effect of the process of this inevitable law of change. But this change of education should not ignore the basis i.e. the Gandhian and Vivekananda's philosophy of spiritual education. But unfortunately during the last few decades, traditional extracurricular programmes, spiritual education, value-based education have lost their importance and almost disappeared. Such actions undoubtedly provide valuable learning experiences and support their intellectual, social and moral development. So, in this case swami Vivekananda and Gandhi's philosophy and outlook are relevant to the modern India and their thoughts and ideologies will guide the nation to a proper direction.

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Peepal Tree Worships in Indian Culture

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Abstract :

Trees are sacred in India, and often associated with a god or a goddess. Some scholars believe that it is the tree that was worshipped first, maybe for its medicinal or symbolic purpose, and that the gods and goddesses came later. That may be the case but today trees are an integral part of a deity's symbolism.

The Peepal tree is one of the sacred trees revered by Hindus, Jains and Buddhists. It is one of the longest living trees. This eternal life of the Peepal tree has inspired many Indian philosophers and Hindu thought. It is said that Buddha got his enlightenment under a Peepal tree. Traditional Buddhist records indicate that a branch of this tree was planted in Sri Lanka in the year 288 B.C., and the tree is alive today.

The Peepal tree or 'peepal god was the supreme deity of the Indus Vally'. Most of the people worship peepal trees for specific personal gain, other do it out of appreciation for the gifts a papal tree gives naturally. Cutting down a peepal tree is equivalent to Brahma hatya or killing a Brahmin. In this present study I have made an attempt to focus light on peepal tree in Indian culture.

[**Key words** : Sacred tree, Hindu thought, Worship, Environment.]

Introduction :

Peepal is one of the best known trees of India. It is a large, fast growing deciduous tree which has got mythological, religious and medicinal importance in Indian culture since times immemorial. Peepal Tree also known as "Ashvattha" in Sanskrit, the first-known depicted tree in India. It is said that, once, Agni (the fire god) left the land of the gods, took the form of ashwattha and resided on the peepal tree for a year. Since then, peepal is also known as ashwattha.

(A) **Scientific name** : The Scientific name of Peepal is *Ficus Religiosa* Linn. (Order: Urticaceae). *Ficus* is the Latin for fig. *Religiosa* means in Latin relating to religion- a name given to the tree on account of it being considered sacred.

(B) **Other names** : Bo tree, Bodhi tree, Sacred tree, Beepul tree, Pipers, Pimpal, Peepal , Jari, Arani, Ashvattha, Ragi, Bodhidruma, Shuchidruma, Pipalla, and the Buddha tree are the other names used for the Peepal tree.

(C) **Description:** Peepal is always growing spontaneously, it spread far and wide with its vast branches, the end of which bend downwards into the ground to such a degree, that they take fresh root in the course of the year, and thus from a new plantation around the parent stock, traced in a circular form, just as though it had been the work of the ornamented garden.

Peepal leaves leathery 4 to 8 in. long by 3 to 5 in. wide, somewhat egg-shaped or rounded, tailed at the tip and heart-shaped at the base, or sometimes rounded. The young leaves are frequently pink, change to copper and finally to green. Peepal tree has invisible flowers.

The fruits of the Peepal are hidden with the figs. The figs are ripening in the month of May. The figs which contain the flowers grow in pairs just below the leaves and look like the berries and purple in colour. The seeds are conveyed in the dust by the wind, or in the dung of animals and birds which feed on the fruits. It is one of the longest living trees.

(D) **Uses:** From the bark of the Peepal tree reddish dye is extracted. In combination with other barks it yields a black dye. It also yields a gum. Its leaves are used to feed the camels and the elephants. When the leaves are dried they are used for the decoration purpose.

In the hot, Indian summer these trees provide the shade to rest for humans, horses and other animals. Thus, these trees often take a central place in Indian villages and often times the village councils are held under this tree.

(E) **Medicinal uses** : The importance of peepal ka ped dates back to the Vedic age. Even today the tree is widely used for Ayurvedic purposes. The juice of its leaves extracted by holding them near the fire can be used as the ear drop. Its power bark has been used to heal the wounds for years. The bark of the tree is useful in inflammations and glandular swelling of the neck. Its root bark is useful for steatitis, clean ulcers, and promotes granulations. Its roots are also good for gout. The roots are even chewed to prevent gum diseases. Its fruit is laxative which promotes digestion and checks vomiting. Its ripe fruits are good for the foul taste, thirst and heart diseases. The powered fruit is taken for Asthma. Its seeds have proved useful in urinary troubles. The leaves are used to treat constipation.

Objective : This paper aims at analysing the pattern of worship of peepal tree in Indian culture. The paper also throws light on the mythological growth of peepal tree worship in India up to present days.

Worship of Peepal Tree : It is interesting the manner in which the ancient Hindu started his worship of trees. The main reason behind the special reverence attached to trees stems from the fact that during the Vedic period there were no temples. One will not find temples in the pre-Buddhist era except for temples made of wood. The shape of the peepal tree helps the people to use as temple. It is found that the tree of life in the Indus Valley civilization is a pipal tree. It is significant that the peepal tree had so important significance being depicted on the pottery of the Indus Valley civilization. The Peepal tree is held sacred both by the Hindus and Buddhist. Peepal has the great importance in India especially among the Buddhist who regard Peepal tree as the personification of Buddha. According to the Buddha 'He who worships the Peepal will receive the same reward as if he worshiped me in person'. Because Lord Buddha is believed to have attained enlightenment under this tree, it is often referred to as the Bodhi tree or the 'Tree of Enlightenment'. Thus Peepal tree has its own symbolic meaning of Enlightenment and Peace. In Artharva Veda describes pipal as "Ashwatwa deoshadan", meaning the home of God.

A peepal tree is planted to the east of the house or temple. Eight or 11 or 12 years after the tree has been planted, the upanayan ceremony is performed for the tree. A round platform is constructed around the tree. Different gods like Narayan, Vasudev, Rukmini, Satyabhama are invoked and worshipped.

Hindus in India holds the great spiritual regard for the Peepal, they regard it as the tree beneath which Lord Vishnu was born. Peepal tree is considered highly sacred, as people are of the belief that the trinity- Bahma, Vishnu and Mahesh & many other Gods used to reside underneath the tree. Some believe that the tree houses the Trimurti, the roots being Brahma, the trunk Vishnu and the leaves Shiva. The gods are said to hold their councils under this tree and so it is associated with spiritual understanding. According to the Brahma Purana and the Padma Purana, when the demons defeated the gods, Lord Vishnu hide himself in the Peepal Tree and that is why it is believed that the Peepal Tree is a symbol of Vishnu and is worshiped since a long period of time.

This was the favorite tree of the sadhu, the scriptures it is said that when Daitya or giant had driven out Gods and Goddess from the Heaven they wandering hermit. The greatest of hermits, Shiva, was often represented in its shade as a stone called the Lingam. Being an ascetic, Shiva was not part of the village; he was a hermit not a householder; he did not fear ghosts and so was comfortable staying in the shade of this immortal, never dying, never renewing plant. During the Vedic period, its wood was used to make fire by friction.

On Amavasya, villagers perform a symbolic marriage between the Neem and the peepal, which are usually grown near each other. Although this practice is not prescribed

by any religious text, there are various beliefs on the significance of 'marrying' these trees. In one such belief, the fruit of the Neem represents the Shivalinga and so, the male. The leaf of the peepal represents the yoni, the power of the female. The fruit of the Neem is placed on a peepal leaf to depict the Shivalinga, which symbolizes creation through sexual union, and so the two trees are 'married'. After the ceremony, villagers circle the trees to rid themselves of their sins.

The tree is also believed to be associated with the Mother Goddess during the period of Indus Valley civilization. People revere the Peepal tree and also perform a pooja in its dedication. According to the Skanda Purana, to cut down a peepal tree is considered a sin.

Some people are particular to touch the peepal only on a Saturday. The Brahma Purana explains why, saying that Ashvattha and Peepala were two demons who harassed people. Ashvattha would take the form of a peepal and Peepala the form of a Brahmin. The fake Brahmin would advise people to touch the tree, and as soon as they did, Ashvattha would kill them. Later they were both killed by Shani. Because of his influence, it is considered safe to touch the tree on Saturdays. Thus, the Peepal tree is generally used to scare Shani away. Lakshmi is also believed to inhabit the tree on Saturdays. Therefore it is considered auspicious to worship it then. Women ask the tree to bless them with a son tying red thread or red cloth around its trunk or on its branches.

It is the tree that sheltered Sita. Upon it Lord Hanuman sat and saw all the miseries of Sita. Hence this tree has a special place in the heart of Lord Hanuman or Bajaranga Bali.

Mahabharata tells the story of a woman called Savitri who lost her husband as destined, one year after her marriage, near a Peepal tree. She followed Yama to the land of the dead and through determination and intelligence managed to secure back her husband's life. In memory of that event, Hindu women go around the Peepal tree, tying seven strings around it. This is imitative magic: by symbolically going around the immortal tree, the women are binding immortality into their married life. They are securing the lives of their husband, the pillar of their household. They are protecting themselves from widowhood which is believed by most Hindus to be the worst fate for a woman.

The peepal is also closely linked to Krishna. In the Bhagavad Gita, he says:.

"I am the Peepal tree among the trees,
Narada among the sages,
Chitraaratha among the Gandharvas,
And sage Kapila among the Siddhas."

Some says that Lord Krishna is believed to have died under this tree, after which the present Kali Yuga started.

But the full sprouting of this tree is mentioned in the Bhagavad Gita - Sri-bhagava?n vua?ca - the Supreme Personality of Godhead said; u?rdhava-mu?lam- with root above; adha- downwards; sakham - branches; asu?attham - a peepal tree ; parhuh - is said; abhagayam- eternal; chandam?asi -the vedic hymns; yasya- anyone who; tam- that; veda- knows; sah- he; veda-vit- the knower of the vadas.

"The Supreme Personality of Godhead said: It is said that there is an imperishable Peepal tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas."

In the Upanishads, the fruit of the peepal is used as an example to explain the difference between the body and the soul: the body is like the fruit which, being outside, feels and enjoys things, while the soul is like the seed, which is inside and therefore witnesses things.

According to the Skanda Purana, if one does not have a son, the peepal should be regarded as one. As long as the tree lives, the family name will continue. To cut down a peepal is considered a sin equivalent to killing a Brahmin, one of the five deadly sins or Panchapataka. According to the Skanda Purana, a person goes to hell for doing so.

The Ahom kings of Assam had a tradition of planting a peepal tree at Saraidew (the first capital of the Ahoms) on the very day of their installation to the throne. The would be king mounted on a male elephant and on the way to Saraidew he pull out a peepal sapling which he planted at his own hand with hounr. For this tradition there is lot of aged peepal trees seen at Saraidew.

To plant a peepal, banyan or some other sacred tree at a holy place or on the roadside continues to be regarded by the Hindus as an act of virtue. Hence, on his visit to India, (25-27 January 2015) American President Barack Obama the Indian Government arranged to plant a sapling of 'Peepal ka Ped' at Rajghat after offering respect to Gandhiji's Samadhi.

The Scientific Aspects : The Peepal tree is always planed outside the downtown of any city because,

- (i) the roots spread and far & wide and are injurious to buildings.
- (ii) They suck away water from plants that fix nitrogen with photosynthesis as food.
- (iii) The people who move from village to village need shade on the road side to take some rest.
- (iv) The village/community meeting were always held in an open ground and they needed shade. So they constructed a pedestal for chieftains to sit.

Purify Air : The huge peepal tree releases oxygen into the environment which helps purification of air and reduces the levels of carbon dioxide. This ensures better

health for the masses and fights various diseases that could turn to be fatal due to less intake of clear air and fresh oxygen (O_2).

Exhales maximum ozone (O_3) : Of all the trees in the nature, Peepal alone exhales maximum ozone (O_3) during the sun shine. The absorption of ozone helps female fertility. The walking around makes lung do work to take in more and more fresh air and hence ozone that strengthens the uterus, Fallopian tubes to receive sperm are also absorbed. A new moon day helps absorb more O_3 than other days due to gravitational forces.

Released maximum CO_2 : Peepal tree also emits maximum CO_2 and takes in oxygen from air during the night time. Any one sleeping under the Peepal tree will be oxygen deprived. By telling people that dead peoples' souls hang from branches and twigs, and in order not to drive away people by mere fear mongering alone during day time, sanyasis are encouraged to sit and give discourse.

Doing photosynthesis during night : It is a well known fact that plants utilise carbon dioxide for photo-synthesis & release oxygen during day time. But Peepal can also do a modified form of photosynthesis called as Crassulacean Acid Metabolism. Though they may not release large amount of oxygen by this process but they are capable of doing photosynthesis during night. Besides this research work conducted on several plants revealed that the Peepal releases large quantities of Isoprene a volatile organic compound necessary for preventing depletion of ozone layer concluding that these trees play an important role in preserving ozone layer.

Findings :

1. Peepal tree is worshiped in all parts of India. From the age of Veda, the Hindus has been worshiped the tree.
2. A seal discovered at Mohenjodaro, one of the cities of the Indus Valley Civilisation depicts the peepal being worshiped.
3. Shri Krishna in Shrimadvagawat Gita, had said that he is Peepal among the trees.
4. Lord Buddha also meditated under a peepal tree and achieved enlightenment.
5. The medicines prepared from peepal for curing infertility in women are available in Ayurvedic treatment.
6. In Astrology, the Peepal tree is greatly related with the planet named Jupiter. When Jupiter is afflicted (not good) in a horoscope then peepal tree worship is recommended.
7. Methods for worshipping peepal tree: It is found that there are various ways to worship the Peepal tree.
 - a) The simplest method is to offer water to its roots regularly in the morning.

- b) It is never advisable to give water during afternoon or evening time and not on Sunday.
- c) Another way is to light a Desi Ghee Diya/lamp during evening time.

Conclusion :

Peepal is said to form a link between earth and heaven. The peepal tree has been described as the Tree of Knowledge, the tree of life, the tree of Eternal life, and the tree of creation. By spreading its branches, it brings blessings to mankind. This tree is closely connected with fertility, which the serpent symbolizes. The tree is worshipped, particularly by women, for both fertility and longevity of their husband.

Peepal is a native tree which gives shelter to lots of birds, insects & reptiles too. Being such a wonderful & useful tree, it is obvious that our mythology do not allow hurting the tree in anyway. So revered are the peepal trees that the Hindus believe that they would enjoy a healthy life and all their wishes would be fulfilled if they go round a peepal tree 108 times after watering it on every Saturday for 108 weeks. It is also advisable to water a peepal tree regularly for at least 43 days, except Sunday, if the horoscope is afflicted from Forefather's Debts. It is no wonder that such a tree that is full of cultural significance and history is chosen for representing India's highest award Bharat Ratna.

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A Qualitative Research on Philosophy of Mind and Psychology

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Abstract :

Philosophy of Mind is the branch of philosophy that studies the nature of the mind (mental events, mental functions, mental properties and consciousness) and its relationship to the physical body. It intersects to some extent with the fields of neurobiology, computer science and psychology. The mind-body problem, i.e. the relationship of the mind to the body, is commonly seen as one key issue in philosophy of mind, although there are other issues concerning the nature of the mind that do not involve its relation to the physical body, such as how consciousness is possible and the nature of particular mental. The Philosophy of Mind is a relatively recent field that deals with questions of consciousness and how it interacts with both the body and the outside world. The Philosophy of Mind asks not only what mental phenomena are and what gives rise to them, but also what relationship they have to the larger physical body and the world around us. The central issue in Philosophy of Mind is the mind-body problem (the relationship of the mind to the body), and the challenge is to explain how a supposedly non-material mind can influence a material body and vice-versa. In the twentieth century philosophy of mind became one of the central areas of philosophy in the English-speaking world. Questions such as the relationship between mind and brain, the nature of consciousness, and how we perceive the world, have come to be seen as crucial in understanding the world. These days, the predominant position in philosophy of mind aims at equating mental phenomena with operations of the brain, and explaining them all in scientific term.

[Key words : mind body relationship, consciousness, non material mind, material body.]

Introduction :

Philosophy of Mind is the branch of philosophy that studies the nature of the mind (mental events, mental functions, mental properties and consciousness) and its relationship to the physical body. It intersects to some extent with the fields of neurobiology, computer

science and psychology. The philosophy of mind covers all philosophical topics pertaining to the mind and mental states. Its subtopics can be divided in two main ways. First, by the traditional divisions drawn between kinds of mental states: consciousness, intentionality, perception, and other states and processes. Second, by the types of philosophical questions asked about these activities: especially metaphysical questions that have to do with their nature (especially the relation between the mental and the physical) and epistemological questions that have to do with our knowledge of them. The philosophy of mind also overlaps with the philosophy of cognitive science and philosophy of action. Within philosophy, the Philosophy of Mind is usually considered a part of Metaphysics, and has been particularly studied by schools of thought such as Analytic Philosophy, Phenomenology and Existentialism, although it has been discussed by philosophers from the earliest times. It has a potential influence on philosophical questions such as the nature of death, the nature of free will, the nature of what a person is (and his or her identity and the self), and the nature of emotion, perception and memory. The central issue in Mind is the mind-body problem (the relationship of the mind to the body), and the challenge is to explain how a supposedly non-material mind can influence a material body and vice-versa.

Philosophy of Mind and Psychology :

Dualism and monism are the two major schools of thought that attempt to resolve the mind-body problem. Dualism can be traced back to Plato, and the Sankhya and Yoga schools of Hindu philosophy, but it was most precisely formulated by Rene Descartes in the 17th century. Substance dualists argue that the mind is an independently existing substance, whereas property dualists maintain that the mind is a group of independent properties that emerge from and cannot be reduced to the brain, but that it is not a distinct substance.

Monism is the position that mind and body are not ontologically distinct kinds of entities (independent substances). This view was first advocated in Western philosophy by Parmenides in the 5th century BC and was later espoused by the 17th century rationalist Baruch Spinoza. Physicalists argue that only entities postulated by physical theory exist, and that mental processes will eventually be explained in terms of these entities as physical theory continues to evolve. Physicalists maintain various positions on the prospects of reducing mental properties to physical properties (many of whom adopt compatible forms of property dualism), and the ontological status of such mental properties remains unclear. Idealists maintain that the mind is all that exists and that the external world is either mental itself, or an illusion created by the mind. Neutral monists such as Ernst Mach and William James argue that events in the world can be thought of as either

mental (psychological) or physical depending on the network of relationships into which they enter, and dual-aspect monists such as Spinoza adhere to the position that there is some other, neutral substance, and that both matter and mind are properties of this unknown substance. The most common monisms in the 20th and 21st centuries have all been variations of physicalism; these positions include behaviorism, the type identity theory, anomalous monism and functionalism.

Most modern philosophers of mind adopt either a reductive or non-reductive physicalist position, maintaining in their different ways that the mind is not something separate from the body. These approaches have been particularly influential in the sciences, especially in the fields of socio-biology, computer science, evolutionary psychology and the various neurosciences. Other philosophers, however, adopt a non-physicalist position that challenges the notion that the mind is a purely physical construct. Reductive physicalists assert that all mental states and properties will eventually be explained by scientific accounts of physiological processes and states. Non-reductive physicalists argue that although the mind is not a separate substance, mental properties supervene on physical properties, or that the predicates and vocabulary used in mental descriptions and explanations are indispensable, and cannot be reduced to the language and lower-level explanations of physical science. Continued neuroscientific progress has helped to clarify some of these issues; however, they are far from being resolved. Modern philosophers of mind continue to ask how the subjective qualities and the intentionality of mental states and properties can be explained in naturalistic terms.

The Philosophy of Mind is generally treated as part of Metaphysics because it addresses the nature of an aspect of reality: the mind. For some, depending upon their other views on Metaphysics, the nature of the mind may in fact be the nature of all of reality because they believe that everything is dependent upon the observation and actions of minds. For theists, the Philosophy of Mind and Metaphysics are especially interconnected because many believe first that our reality exists and is dependent upon the Mind of God and, second, that our minds were created at least in part to reflect the Mind of God. Debates between atheists and theists often involve the nature of consciousness and the mind. A common argument offered by theists for the existence of their god is that human consciousness could not have evolved naturally and cannot be explained solely by material processes. This, they argue, means that the mind must have some supernatural, non-material source which they claim is the soul, created by God.

The Philosophy of Mind is a relatively recent field that deals with questions of consciousness and how it interacts with both the body and the outside world. The

Philosophy of Mind asks not only what mental phenomena are and what gives rise to them, but also what relationship they have to the larger physical body and the world around us. Atheists and theists have fundamental disagreements about the nature of the human mind, with almost all atheists

In the twentieth century philosophy of mind became one of the central areas of philosophy in the regarding it as material and natural while theists insist that consciousness cannot be physical English-speaking world, and so it remains. Questions such as the relationship between mind and brain, the nature of consciousness, and how we perceive the world, have come to be seen as crucial in understanding the world. These days, the predominant position in philosophy of mind aims at equating mental phenomena with operations of the brain, and explaining them all in scientific terms. Sometimes this project is called 'cognitive science', and it carries the implicit assumption that cognition occurs in computers as well as in human and animal brains, and can be studied equally well in each of these three forms.

Before the mid-twentieth century, for a long time the dominant philosophical view of the mind was that put forward by René Descartes (1596-1650). According to Descartes, each of us consists of a material body subject to the normal laws of physics, and an immaterial mind, which is not. This dual nature gives Descartes' theory its name: Cartesian Dualism. Although immaterial, the mind causes actions of the body, through the brain, and perceptions are fed to the mind from the body. Descartes thought this interaction between mind and body takes place in the part of the brain we call the pineal gland. However, he didn't clarify how a completely non-physical mind could have a causal effect on the physical brain, or vice versa, and this was one of the problems that eventually led to dissatisfaction with his theory.

In the early twentieth century three strands of thought arose out of developments in psychology and philosophy which would come together to lead to Cartesian Dualism being challenged, then abandoned. These were Behaviorism, Scientific Reductionism and Vienna Circle Verificationism. I will begin with a very brief summary of each of those positions before I describe various contemporary views that have evolved from them.

Georg Wilhelm Friedrich Hegel's Philosophy of Mind (frequently translated as the Philosophy of Spirit or Geist), the third part of his Encyclopedia of the Philosophical Sciences, Hegel discusses three distinct types of mind: the "subjective mind/spirit", the mind of an individual; the "objective mind/spirit", the mind of society and of the State; and the "Absolute mind/spirit", the position of religion, art, and philosophy. See also Hegel's Phenomenology of Spirit. Nonetheless, Hegel's work differs radically from the style of Anglo-American philosophy of mind.

In 1896, Henri Bergson made in *Matter and Memory* "Essay on the relation of body and spirit" a forceful case for the ontological difference of body and mind by

reducing the problem to the more definite one of memory, thus allowing for a solution built on the empirical test case of aphasia.

In modern times, the two main schools that have developed in response or opposition to this Hegelian tradition are phenomenology and existentialism. It is somewhat anachronistic to speak of Aristotle's philosophy of mind, since he does not operate with our concept of mind and does not share our focus on questions concerning consciousness and characteristics of mental states. Instead, Aristotle operates with a concept of the soul (*psuchē*), which only partially overlaps with our concept of mind. The soul is the animating principle that accounts for all manifestations of life. It is evoked to explain processes and states that modern thinkers regard as purely physiological, such as nutrition, growth, reproduction, respiration, sleep, and waking. However, to the extent that the soul also accounts for mental states and processes, a study of soul overlaps with a study of mind and inevitably touches upon issues of consciousness and characteristics of mental states, which makes it legitimate to speak of Aristotle's philosophy of mind. Aristotle provides an account of the soul in the relatively short treatise *De anima*, which has been one of his most widely read and commented writings. There are also whole treatises in Aristotle's biological corpus, and many passages elsewhere, dedicated to various phenomena that Aristotle explains with reference to the soul and that are consequently informative of his views on it. Over the past fifty years philosophers have approached Aristotle as a possible source of fresh ideas concerning mental phenomena and their relation to physical states, followed by ever more conceptually sophisticated and historically sensitive scholarship.

Conclusion :

The philosophy of mind is specifically concerned with quite general questions about the nature of mental phenomena: what, for example, is the nature of thought, feeling, perception, consciousness, and sensory experience. In the twentieth century philosophy of mind became one of the central areas of philosophy in the English-speaking world. Questions such as the relationship between mind and brain, the nature of consciousness, and how we perceive the world, have come to be seen as crucial in understanding the world. These days, the predominant position in philosophy of mind aims at equating mental phenomena with operations of the brain, and explaining them all in scientific terms. There are countless subjects that are affected by the ideas developed in the philosophy of mind. Clear examples of this are the nature of death and its definitive character, the nature of emotion, of perception and of memory. Questions about what a person is and what his or her identity consists of also have much to do with the philosophy of mind.

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Beyond the Sky: Reflections of Philosophy in the Poetry of Wordsworth and Coleridge

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Abstract :

English poetry is often seen to be dominated by the philosophy of Locke, the most famous philosopher of the seventeenth century. Locke offered an empiricist theory according to which we acquire ideas through our experience of the world. Locke's theory of the mind as a 'tabula rasa' was a symbol of the mind in its natural state. The poetry of the older Romantics like Wordsworth and Coleridge is replete with the thoughts of the great philosophers like Locke and Kant. This paper is an attempt to highlight the Romantic philosophy in the poetry of Wordsworth and Coleridge. Wordsworth was a pantheist who saw God in every object of Nature. Coleridge was a profound lover of philosophy and religion. Whatever relics of Locke's universe Coleridge may have kept in his philosophical opinions, as a poet he was an idealist who believed that the mind fashions the universe for all purposes that really matter. The paper will try to focus on a comparative study of the different philosophical aspects in the poetry of Wordsworth and Coleridge.

[Key words: Locke, philosophy, Wordsworth, Coleridge.]

Introduction

Wordsworth and Coleridge were the two pioneers of Romantic poetry. Both have carved a niche in the annals of English poetry and literature. As contemporaries they gave a new impetus and direction to the Romantic Revival. Their meeting in 1797 in the village of Racedown in Dorsetshire at Nether Stowey was momentous in the history of English poetry. This was a memorable meeting and it sowed the seeds of a hand and glove friendship between Wordsworth and Coleridge. Wordsworth's companionship helped to ripen Coleridge's poetic genius. The first fruit of their close association, the publication of "Lyrical Ballads" in 1798 was a landmark in the history of English poetry. It brought about a sea-change in poetry and a new line of poetic thought.

Both Wordsworth and Coleridge influenced each other. Wordsworth owed to Coleridge human tenderness and speculative and critical thought. Wordsworth taught Coleridge a strong and confident acceptance of the faith in the joyousness and joy-evoking power of

Nature. Wordsworth and Coleridge had much in common. Both were country-born and early orphaned. Both in their early short adult lives had been determinedly independent and original. Both resided in the country. While Wordsworth had a garden, orchard and every other convenience, Coleridge with rustic ideas did not receive proper attention. The political sympathies of the two were also similar, though Coleridge had been inflamed with real enthusiasm for the French Revolution about two and a half year later than Wordsworth.

Discussion

Lock's idea of naturalism is seen to be reflected in the poetry of Wordsworth and Coleridge. Both Wordsworth and Coleridge appreciated Nature. Wordsworth saw the spirit of joy in Nature. Wordsworth felt the divine spirit pervading the objects of Nature. Coleridge also noticed the spirit of God permeating the objects of Nature. Wordsworth continued to believe throughout his life that the spirit of God lived through the objects of Nature and formed a fountain of joy for humanity. Thus Wordsworth writes in "Tintern Abbey"

".....and I have felt
A presence that disturbs me with the joy
Of elevated thoughts, a sense sublime
Of something far more deeply inter-fused"

But there came about a transformation in Coleridge's attitude towards Nature as a result of his study of German Idealism. After his return from Germany he started believing that Nature has neither a life of its own, nor is there a soul moving through the objects of Nature. He believes that it is we who invest Nature with life and Nature simply reflects our own moods. Thus he says in 'Dejection: An Ode':

"O Lady! We receive but what we give,
And in our life does Nature live."

According to Bowra (1950:89) Coleridge believes that imagination is the primary instrument of all spiritual and creative activities. His grief overtakes him when he feels that he has lost the power to create for, he has full faith in his imagination. He feels that joy is essential for creating poetry. Thus he says,

"Joy, Lady! is the spirit and the power,
Which wedding Nature to us gives in dower?"

This pure joy is the "strong music in the soul" which enables Coleridge to create, and this is what he has lost. What stirred Wordsworth's creative energy was not joy, as Coleridge describes it but something more complex. Nature might delight him, but it also did something else. It woke hidden powers in him by a process which was not always enjoyable. (Bowra 1950: 90-91)

Both Wordsworth and Coleridge could describe the very spirit of Nature's phases in the utmost simple and homely language. Wordsworth describes Nature in a lucid language which can be found in his "Ode on Intimations of Immortality" where he elucidates:

"There was a time when meadow, grove and stream,
The earth and every common sight
To me did seem
Apparelled in celestial light
The glory and freshness of a dream"

Again, in Coleridge's "The Rime of the Ancient Mariner" there are certain lines which are very vivid and striking and remind us of Wordsworth:

"The Sun came upon the left
Out of the sea came he!
And he shone bright, and on the right,
Went down into the sea"

The study of the "Lyrical Ballads" shows some similarities and contrasts between Wordsworth and Coleridge as poets. In his "Preface to the Lyrical Ballads" Wordsworth maintained that poetry should be objective and rational. To Wordsworth, it is the poet's duty to capture and experience poetry with authentic and rational force. Wordsworth studied the simple objects of Nature and imparted to them the colour of his imagination. It was his business not to make excursions in the world of supernaturalism. Wordsworth did not leave the earth. He wrote about the simple life of the peasants, shepherds, leech-gatherers and innocent village girls. He spoke of the Herculean tasks that Michael undertook in his poem "Michael":

".....At eighty-four,
I still am strong and hale_ do thou thy part
I will do mine_ I will begin again"

Coleridge revived the idea of imagination and fancy in his discussion of poetry in his immortal work, "Biographia Literaria". The 'Biographia Literaria' is a conglomeration of his criticism of poetry with the philosophy of Immanuel Kant, the most influential philosophers in the history of Western philosophy. Coleridge makes a division of the mind into imagination and fancy. Imagination, for Coleridge, can be both primary and secondary. Coleridge believed that the poet's creation of "I AM" is the expression of the infinite. Fancy, says Coleridge, comes from memory. Whereas imagination is active and dynamic, fancy is passive and mechanical. An element of mystery and wonder pervades in the poetry of Coleridge. His poems "The Rime of the Ancient Mariner", "Kubla Khan" and "Christabel" express the aptitude for supernaturalism. He created an eerie atmosphere

of wonder and mystery by going to the Middle- Ages. Thus in "The Rime of the Ancient Mariner" Coleridge reiterates,

"Through utter drought all dumb we stood,
I bit my arm, I sucked my blood,
And cried, A sail! A sail! "

Thus whereas Wordsworth sought to give to the objects of Nature that colour of his imagination, it was left to Coleridge to make the supernatural look natural. So he aimed at representing perfectly that side of the romantic imagination which seeks to lose itself in dream and the marvellous.

The peculiarity of Wordsworth's poetry was that he had a deep insight into the nature of the human consciousness. Both Wordsworth and Coleridge was guided by the feelings of humanitarianism. They were full of the milk of human kindness for all human beings on this earth which find expression in their poetry.. Wordsworth's love for humanity is present in almost all his poems of human life. His temper was essentially democratic. As he says in "The Prelude":

".....we were brothers all
In honour as in one community
Scholars and gentleman"

Like Wordsworth, Coleridge also dreams of the political regeneration of mankind and hoped that humanity would advance on the path of nobility and virtue. His love for humanity is expressed in "Reflection on Having Left a Place of Retirement" where he bids farewell to his cottage in order to go to the city and work for the relief of human distress. He condemns those theoretical lovers on mankind who do nothing practical for humanity.

Both Wordsworth and Coleridge accept Nature as a moral teacher. For Wordsworth, Nature is his friend, philosopher, nurse and guide. According to him, Nature exercises upon the mind of man a purifying and healing influence and enables him to probe into the reality of life. Thus he says in his poem "Tintern Abbey":

"The anchor of my purest thoughts,
The guide, the guardian of my heart and soul,
Of all my moral being"

Similar is the view of Coleridge who felt that Nature is the great Universal Teacher who will mould the spirit of his son. Thus he writes in his poem "Frost at Midnight":

" Great Universal Teacher! He shall mould
Thy Spirit, and by giving make it ask."

Both Wordsworth and Coleridge loved music. However, Wordsworth comparatively lacked in Coleridge's sonorous music. Coleridge was a master in sounds and he excelled Wordsworth in melody. Coleridge was called 'an epicure in sounds'. He was adept in

producing music in his poetry by subtle changes in the position of accents and vowels. His poem "The Rime of the Ancient Mariner" illustrates the witchery of his music. It contains a series of cunning sound patterns and is essentially rhythmic. We are captivated by its scintillating music as he uses onomatopoeia:

"The ice was here, the ice was there,
The ice was all around;
It cracked and growled, and roared and howled,
Like noises in a swound."

But Wordsworth's ears were not ripe for music and hence his poems are not so musical as those of Coleridge. He could never attain that fine and enchanting music as exhibited by Coleridge.

Both Wordsworth and Coleridge were didactic poets. Both of them had a tendency to generalise their experiences and to draw moral lessons from them. Wisdom, truth, joy and peace are qualities that exist outside man and may pass into life from Nature, if he approaches it in a mood of wise passiveness. Thus Wordsworth reveals in his poem, "The Tables Turned",

"One impulse from a vernal wood,
May teach you more of man,
Of moral evil and of good,
Than all the sages can."

Similarly, the main idea that lies behind the poem "The Rime of the Ancient Mariner" by Coleridge is to teach man love and reverence to all the creatures of God. He says through the voice of the ancient Mariner:

"He prayeth well, who loveth well
Both man and bird and beast,
He prayeth best who loveth best
All things both great and small ."

In certain respects, Coleridge had a better flowering of genius than Wordsworth. Coleridge's imagination was stronger and bolder than Wordsworth. Coleridge's intellect was quick, versatile and penetrating. Wordsworth was more meditative. Coleridge was idealistic and ranged far in the realms of abstract thought. Wordsworth, though he transformed them by the imagination, sought his inspiration among the things of everyday life.

Coleridge differs from Wordsworth in his attitude to metre and diction and to poetry in general. According to Wordsworth, "There neither is, nor possibly can be, any essential difference between the language of prose and metrical composition." Wordsworth believed in the simplicity of diction and brought poetry to the level of ordinary speech. Coleridge disagreed with Wordsworth's theory of poetic diction and considered that the kind of

language that Wordsworth sought to employ for poetic composition was not the fitting medium for poetic thought. Coleridge had a very high opinion of poetry. To Coleridge, poetry was "best words in the best order."

Conclusion

Thus we can conclude that Wordsworth mingled emotion with the colour of his imagination. He had deep speculative insight. According to Wordsworth, "Poetry is a spontaneous overflow of powerful feelings, it is emotion recollected in tranquillity." Coleridge related poetry to his imagination. He felt that poetry was a conscious activity of the mind. However, it was Locke who provided the idea of memory and association. It was with the help of Locke that Wordsworth could give psychological substantiation to his poetic experience. As poets, both reacted against the eighteenth century modes of poetry. Both loved simple language and had had a high sense of imagination. Both loved Nature and humanity with their heart and soul and were the true founders of Romanticism in English Poetry. For both, the Universe was alive and mysteriously divine. To the beauty of the landscape both were equally sensitive, Coleridge with more delicate voluptuousness and Wordsworth with more penetrating fidelity. While Wordsworth was attracted by simple human nature, "the common growth of Mother Earth," Coleridge was allured to rarer and remoter aspects of humanity. Wordsworth was more penetrating in his imaginative faculty whereas Coleridge was more dream-like.

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Vivekananda's Concept of Liberation

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Abstract :

This paper describes the concept of liberation according to Swami Vivekananda. Swami Vivekananda is a name which brings to us the images of a saint, a prophet, a reformer, a humanist, and much more. In Indian philosophy it is believed that an individual self cannot get perfection without attaining liberation. It is the highest expressive type of freedom. Liberation is jivanmukti or freedom while living in the body. It is not going to another realm or attaining something new, but realizing our true nature. Vedanta asserts that one who dies in bondage, bound will be remain after death. So liberation in order to be believable must be attained before death. Thus, liberation occupies a central place in Indian philosophy.

As Vivekananda's mission was both national and international, whatever he said or did was for the removal of sufferings all over the world. His goal was to see that all beings could attain the knowledge of their divine nature. He rightly said that an individual self cannot be truly free until all of us free.

[Key Words : Liberation, Purusarthas, Self-realization, Summun-bonum, Bondage, Jivanmukti, Immortality.]

Introduction :

The concept of liberation occupies a central place in Indian philosophy. Although different Indian philosophical systems have described liberation in different ways, yet, they accept the idea of liberation as the highest end of life. The four main ends of human life, viz. Dharma (virtue), artha (wealth), kama (happiness) and moksa (liberation) are called the purusarthas. Attainment of the first, second and third (dharma, artha, kama) ends bring in its wake heavenly pleasures. But the individual self cannot remain contented with these ends which are short-lived and meager. The individual self searches for an ideal eternal, final, free from all sins and sufferings which is the highest ideal or summum bonum of his life. And this highest ideal is liberation (Moksa). It is generally believed by the Indian philosophers that concept of liberation or moksa is the highest expressive type of freedom.

Liberation is a fine concept but to understand what it means one has to understand first what is bondage. "The Vedas teach the soul to be divine, only held in the bondage of matter. It will be restored to perfection when this bond is burst. The state that follows is called Freedom, Mukti,-- freedom from the bonds of imperfection, from the sway of death and misery. This liberation from bondage can come only through the mercy of God, and this mercy comes to the pure. To the pure in heart He reveals Himself even in this life, and then only all doubts will cease, all the crookedness of the heart get straightened and freedom from the fear of the terrible law of causation cease to operate. This is the very centre, the very vital teaching of Hinduism--that a purified aspirant, the recipient of divine grace can have the direct understanding of the spiritual verities like Atman (soul) and Brahman (God). Thus the Hindu religion consists not in believing certain doctrines but in realization, "in being and becoming". One who attains the state of perfection enjoys eternal bliss with God." [1]

Liberation as explained in the philosophy of Vivekananda is nothing but the realization of immortality of the soul. Man will be able to attain immortality only when he will be able to pass beyond the cycle of births and rebirths. It is the realization of the free character of the soul. Immortality is the state of freedom from the chain of births, freedom from suffering. It is the state of pure intuitive bliss.

Vivekananda was one of the critical figures in the history of Hinduism. According to Swami Tapasyananda --- "Swami Vivekananda was a manifold personality - a spiritual giant, who, not satisfied with his own unfoldment, intensely strive for the good of all. Whatever he did or spoke, it was for the salvation of India, for the removal of the misery of the world, and above all, how every human being could get the knowledge of his divinity. Swamiji's message was therefore, not for one time, but for all times; not for one country, but for all countries." [2]. Vivekananda belongs to Vedanta Philosophy. Amongst the Indian philosophers, he was the most renowned and influential spiritual leaders of philosophies of Vedanta and Yoga. "Swami Vivekananda was at many times, a man of inconceivable attitude of thought, and often to all appearances a living paradox, but beneath the surface of appearance he was clearly the living explanation of the spiritual life." [3]. Vivekananda tried to build a new India because he wanted it. He paid considerable attention to the question of philosophical heritage as a whole. His basic philosophical position guided by the desire to reorient the Vedanta philosophy to make it the theoretical foundation of the struggle for building a new India.

Vivekananda's mission was both national and international. It was his idea that we should rest content without distinction as East and West. We are born amid distinction, but we are not to die amid them. Our end is to attain the vision of unity. That is the truth, and in that lies our freedom. He who has no enemy, and is friendly and compassionate towards all, who is free from the feelings of 'me and mine', even minded in pain and

pleasure, and forbearing - these and other epithets of like nature are for him whose one goal in life is Liberation (Moksha).

Besides a theoretician, Vivekananda was a man of practical wisdom. He had both insight and farsight. He rejected nothing, accepted everything. Embracing even the lowly and the base which stood for expansion, progress, growth and all round perfection-physical, mental and above all spiritual. He was a man not of the age but of all ages. With the light of Advaita Vedanta, Vivekananda is the emblem of light like the Sun-God Apollo illuminating the entire world.

In accordance with Vivekananda Vedantic message is a spiritual teaching that again and again saved India during periods of decline and crisis. "Truth is one; sages call it by various names"[4], this is the key note of this Vedantic message. The four Cardinal points of this message are- nonduality of the Godhead, divinity of the soul, oneness of existence and harmony of all religion. In Vedantic teaching, Religion is the manifestation of the divinity already in man. The main theme of Vedanta is harmony of all religions. By depending on our spiritual consciousness, this spiritual harmony is to be realized. Vivekananda said, "The spirit is reflected from the mind. It is the light of the spirit that makes the mind sentient. The minds are like so many mirrors, and love, fear, hatred, virtue etc. are all the reflections of the spirits in it. When the reflector is bad, the reflection is bad"[5].

According to Vivekananda, "all that we see in the universe has for its basis this one struggle towards freedom; it is under the impulse of this tendency that the saint prays and the robber robs. When the line of action is not a proper one we call it evil, and when the manifestation of it is proper and high we call it good. But the impulse is the same, the struggle towards freedom.[6].

The Saint worships God because he is oppressed with the knowledge of his condition of bondage and he wants to get rid of it. On the other hand, the robber robs because he is oppressed with the idea that he does not possess certain things and tries to get rid of that want to obtain freedom from it. The only one goal of all nature - sentient or insentient is the freedom and consciously or unconsciously, everything is struggling towards the goal. Vivekananda pointed out that the freedom which the robber seeks is very different from that what the saint seeks; the freedom loved by the robber has set heart only forgoes other bonds for his soul while that on which the freedom loved by the saint leads him to the enjoyment of infinite, unspeakable bliss. Struggle for freedom and creation goes together. If there were no struggle to become free and get back to God, there would be no creation either. It is the difference between these two forces that determines the nature of the motives of men. Motives are always present to work. Some have tendency towards freedom and others towards bondage.

Regarding the concept of liberation to realize the true self, Vivekananda has given a powerful expression of the total. Self negation required in the path of Advaita Vedanta.

According to traditional ancient Hindu philosophy, man is able to attain immortality, it is only when he is able to pass beyond the cycle of births and rebirths. But Vivekananda rightly said that no one can be truly free until all of us are free. Desire for personal salvation has to be given up, only tireless work for the salvation of others is the true work of the enlightened person. Upanisadic sages regard, Moksha is the only goal of our lives. They refuse to be satisfied with anything other than Moksha. Moksha is the realization of oneness with Brahman. It is the only cessation of the circuit of all kinds of pain, and birth and rebirth.

Vivekananda's liberation is spiritual and depends upon self-knowledge. Immortality or eternal life in order to be real must be free from all forms of embodiment gross, subtle, or causal. Vivekananda holds that Liberation in life is that state of life where egoism and selfishness is gone. As per this view, on the attainment of freedom nothing happens to the world. Only our view of it changes. Liberation is not the abolition of the self, but realization of its true nature - realization of self of what it is fundamentally. It is an inward realization, not a gift from the above. He observed that individualized self is the cause of suffering. Only for the love of our personal life, we differ from all other beings, appears hatred and jealousy and misery, struggles and all other evils. This idea is to be given up, because if this idea has been got rid of, all struggle will cease, all misery disappear. Everybody must have become ready even to give up his life for a little insect, he has reached the perfection which the Advaitist wants to attain. He wants always hold himself ready even to give up his life for the little beings. Thus, a man has become ready, the veil of ignorance vanish from him and he will feel his own nature, will feel that he is one with the universe. At that moment as it were, the whole phenomenal world will disappear for him and he will realize what he is. But, the body is bound with Karmas and as long as the Karma of this body remains, he will have to live. The state when the veil has vanished and yet the body remains for some time is what the Vedantists call the Jivanmukti, the living freedom. Vivekananda always inspired to pay attention to remember the situation: The truth of all truths, the value of all values, the very source of the universe, Satyasya Satyam 'The truth of all truths'. After arising this question in our heart, we enter into the field of Liberation and we find the God, and infinite and immortal, who is the self all human beings and of the universe.

Vivekananda carried out his concept of Liberation through his concept of religion. Although Vivekananda describes these four ways differently, yet, they are different ways for the realization of the same goal. These four different ways are recommended in view of the fact that men differ in their temperaments, dispositions and capacities. In Vivekananda's religion, we find an integrated cultivation of Jñana yoga, Karma yoga, Bhakti yoga and Raja Yoga. But Vivekananda clearly admits that pursuit of anyone of the paths sincerely and entirely will lead to attain liberation. Vivekananda said, "Love is always the highest ideal. When one has passed through the first two stages when one has thrown

off all shop-keeping and cast off all fear, one then begins to realize that love is always highest ideal"[7]. According to Vivekananda "A religion that will be equally acceptable to all minds; it must be equally mystic and equally emotional, equally mystic and equally conducive to attain"[8]. Vivekananda is always in favour of the Law of Karma. The purpose of duty is only to control the brute nature and lead one to ethics and religion. The aspirant is advised to renounce even good in order to transcend even good in order to transcend evil and good and attain liberation.[9].

Conclusion :

So, in Vivekananda's concept of liberation we find that to attain liberation, certain acts of self-sacrifice must be performed. He gives perfect liberty to the individual for pursuing the course that he likes best. Vivekananda asserts that he must be transformed morally, religiously and spiritually. There must be a very strong and intense sincerity and a sense of purpose. Therefore, whatever be the way, the entire energy of the soul has to be put into it.

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Buddhism and Education

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Abstract :

Buddhism is a philosophy based on the teaching of Gautam Buddha. It is a philosophy, a moral code and for sense a religious faith which originated 2,500 years ago in India. It searches the causes of the sufferings of mankind and try to give solution to individuals to resolve those sufferings. It advocates some moral code based on non violence and found meditation as the way to achieve spiritual insight. It is a philosophy which advocates simplicity and purity. The main concern of Buddha was to eliminate the sufferings and find a way of life which will bring enlightenments in one's life.

According to Buddha, suffering is everywhere in human life and it is not permanent. There is a cause for person's sufferings which is attachment or misplaced desires rooted in ignorance. If we want to bring an end to suffering, we must not crave for any desire. To overcome one's selfish desire one must follow eight fold path like right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

Buddhist philosophy of education is based on a Buddhist social philosophy. Education can not be managed without attaching it with beliefs in regard to justice freedom and equality.

The main centre of Buddhist education was Monastery / viharas. Hence student from different caste creed, colour and religion got free education.

Influence of Buddhist philosophy is immense in the ancient education system in India. This education give emphasis on all round development of personality. Buddhist education came out from religious arena and went out for the benefit of mankind. Buddhism had given a well organized education system in India. For higher education a number of universities were established which attracted thousands of student all over the world. The Buddhist education based on the philosophy of Gautam Buddha helped India to gain a international status in the field of education.

[Key words : Mankind, enlightenment, ignorance, religion, philosophy, education, contribution.]

Introduction:

Buddhism is the fourth largest organized religion in the world.

Buddhism as known as Buddha Dharma is a very simple religion and followed as philosophy and psychology by its followers.

For Buddha the supreme knowledge was not the knowledge of Atma and Brahman, but the knowledge about the miseries and sufferings of the human beings and it took him nearly six years to acquire it after renouncing the world. According to him suffering is an inevitable part of our life and is always present in human being. To overcome these sufferings one must have rational thinking. The worldly desires are the chief cause of suffering for human being. Buddha showed an eight fold path which has been interpreted under three heads named as morality, meditation and wisdom. The perfect wisdom, perfect goodness and complete relief from suffering are simultaneously attained through these eight fold path.

Lord Gautam Buddha is the founder of Buddhism. He was born in 563 B.C. at Lumbini of Kapilabastu Nagar which was the Kingdom of Nepal. During the first 16 years of his life, Gautam received an education in policy of state administration and also in military science. At the age of 16, he married to a girl named Yashodhara. After marriage, he looked after the state office for three years.

He was troubled and dissatisfied though his father provided everything he could want or need. Therefore at the age of 29 he was taken on four subsequent visits outside his palace and during these visits he saw an old man, a sick man and a dead body. These three scenes made him detached from the world. These experiences prompted Gautam to renounce his royal life and take up a spiritual quest. Ultimately he got enlightened and became Buddha from Siddhartha. The message of Buddha has been established as a new religion and philosophy of his own.

Contribution of Buddhism in Education :

The Buddhist system in India flourished during 6th Century B.C. and it was developed in the form of Sanghas. The educational task during Buddhist time was carried through the Monasteries and Vihars. The permanent centers of education during this period were Nalanda, Taxila, Vikramshila, Mithila etc.

Admission Procedure in Buddhist system of Education :- Pabbajja was the first preparatory ordination for education. At an early age the boys after the performance of ceremony of Pabbajja would enter the Monastery as a Shramana and he had to take oath as Buddhham Sharanam Gachchami, Dharmam Sharanam Gachchami and Sangham Sharanam Gachchami. Varna distinction did not come in to the way of admission. A child had to go to the ceremony of Pabbajja at the age of eight. A Shramana was strictly

forbidden to commit violence, speak untruth, take intoxicants and meat and indulge in music and dance.

Upasampada : Upasampada was the 2nd and final ordination of Buddhist system. This ceremony could not be performed before the age of 20 years. Buddhist Upasampada converted the Sharmanas into a perfect Vikshu or Monk having no relation with his family or world.

Aims of Education : Nirvan or liberation is the ultimate aim of education in Buddhist system. Development of character through realizing the noble truth of life, service to humanity and welfare of humanity, vocational development are the others aim of education.

Curriculum : The Curriculum was chiefly spiritual in nature. It was so because the chief aim of education was to attain salvation. So the study of religious books was most important. These type of curriculum was only for Monks. Besides these spinning, weaving, medicine, printing of cloth, tailoring, accountancy were the other subject of Buddhist education.

Education during this period may be classified in two parts- primary and higher. In the primary education the emphasis on the teaching of (reading, writing and arithmetic). In the higher education religion, philosophy, military science, medicine and other difficult subjects were taught.

Role of Teacher : Teacher's role was very important, teachers were responsible for physical, mental, spiritual and moral development of students. They loved their students and helped them in every affairs. They also took care of them during their disease and agony. Teachers were responsible for their food, accommodation and other necessities of livelihood. Teacher help the student for all round development of their personality. The teacher of Buddhist Monasteries were empowered to expel any student in charge of misconduct or any type of serious disobedience.

Methods of Teaching : Method of teaching was basically oral. Due to shortage of written materials verbal education was prevalent. Question answer method and discussion method was also followed during this period. Imitation, recitation and practical experiences also used as method of teaching in this period.

The nature of mass education : The Monasteries or Vihars were the chief centre of learning and only the Buddhist Monks could be admitted to them for education. Thus there was no planned mass education. But the Vihars or Monasteries used to derive their sustenance and support from the people and at the time of begging alms the monks used to remove the religious doubts of the people through their interesting conversations or short and apt lectures. Thus the people in general received moral and religious education from the Monks. It is in this way the Buddhist monks tried to educate the masses.

Women Education : Women were not permitted to admit in Buddha Sangha as they were regarded as the source of all evils. So in the beginning of Buddhism education of women were at the lowest ebb. But later on Buddha accepted the biological and physical differences between men and women and considered both to be equally useful to society. Then women were permitted for admission in Sanghas and gradually women education progressed. But women in Sanghas were kept in strict regularities. Most women admitted in Sanghas were keen interested and had also joined to get rid of the trouble of worldly affairs.

Vocational education : Vocational education was not ignored during the Buddhist system of education. The Monks of Vihars were taught spinning, weaving, sewing in order that they can meet their clothing requirements. They were also taught architectural as well.

Daily Routine of Student : Like the tradition as during the Vedic age, in the Buddhist period as well, the student was expected to serve him with all devotion. On rising in the morning the student will arrange everything for the daily routine of the teacher. Students would then go out for alms with the teacher. After coming back they had to take bath and then set for instruction from the teacher. They followed the principle of simple living and high thinking. They did not take anything more than require. Music, dance and use of perfumes totally prohibited for them.

Conclusion :

It is clear from the above discussions that Buddhist education was democratic in nature. It was free and equal for all people. At first there was restriction on women admission into Sanghas, but later on women were also admitted in Buddha Sangha. According to Buddha by following the eight fold noble path one can get rid of miseries and the ultimate aim of education is Nirvana. In fact Buddhist philosophy of education is related to present day society. Buddhism developed a religion without any complicated elaborate and unintelligible rituals requiring necessarily a priestly class. It laid great emphasis on love, equality and non-violence. It laid emphasis on the fact that man himself is the architect of his own destiny. Promotion of social equality and social justice helped Buddhism to cross the frontiers of Indian Sub-continent and became a world religion. In the field of education, Buddhism tried to make education practical, action oriented and go towards welfare.

Buddhism is one of the most important aspects of Indian thoughts. The philosophy is mainly concerned with the problems of life. This philosophy provided directions to develop a sound system of education in India. The education based on Buddhist philosophy made a revolutionary change in our society. Democratic set up of education system in India was the result of influence of Buddhist philosophy as it was free from

communal narrowness and all round development of personality was the main aim of this education.

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Gandhi's Educational Philosophy and its Relevance in Modern Education System

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Abstract :

Generally people regard Gandhi as a great politician only but the fact is that he valued social reform and development more than mere political growth and advancement. According to him, in an evil society, no concept of any good rule is possible. As such, he advocated social revolution and reform to go hand in hand with any political revolution. In this, the main role was to be played by education. According to Gandhi, literacy is neither the beginning nor the end of education. This is only a means through which man or woman can be educated. He believed that education develop all the capacities of the child so that he becomes a complete human being. Complete human being means full development of body, mind, heart and soul of the child. In this way, Gandhi advocated that education should develop the child's individuality fully and harmoniously so that he is able to realize the ultimate aim of life which is Truth and God. This paper will try to analysis and interpretation of his ideas on education which are the reflection of his philosophy of life which makes him a real great man- The Mahatma.

[Key words : Education, Social reform, Capacity, Body, Mind, Heart, Soul.]

Introduction :

Mahatma Gandhi- original name Mohan Das Karam Chand Gandhi is the most towering personality of the modern world in general and Indian in particular. Gandhi was a utopian; he tried to bring 'the Kingdom of God on the earth (Ram Rajya) where truth and non-violence would be guiding principle.' His utopianism arose out of his love for humanity. Gandhi was humanist shall we say from the first moment of his self consciousness. He firmly believed that the goodness of the individual formed the constituent part of the goodness of the society. Like John Ruskin, he considered 'man' is the most important to bring a peaceful and harmonious society. He says, "The individual is the one supreme consideration. Man is neither mere intellect nor the gross animal body nor the heart or soul alone. A proper and harmonious combination of all the three is required for making of the whole man and constitutes the true economics of education. Mahatma

Gandhi did not write any book on education so that his educational thought could be understood in a series. He expressed his views from time to time in meeting and through several essays in Harijan. According to him, educational values should be searched in experience. In any scheme of education the child should be enabled to behave properly. For efficiency of behavior the child would have to take the support of craft, observation, experience, experiment, service and love.

Gandhi's Educational Philosophy :

Gandhi's concept of political system is closely connected with education. In a good political system there must be the element of goodness necessarily present in every man. There is the need of a proper education system to the individuals in order to bring out such element of goodness. He talks about education is more comprehensive than that of literal meaning. He says, "By education I mean an all round drawing out of the best in child and man - body, mind and spirit. Literacy is not the end of education not even the beginning. It is one of the means whereby men and women can be educated. Literacy in itself is no education.

He thought that education is closely associated with the socio-economic development of the society. He took up scheme for basic education in which vocational training or work experience is the utmost important. It is due to the fact that it stimulates the human mind for creative thinking or dignity of manual labour. He thought that such creative thinking should be taken up from primary to higher level education. His view on basic education is greatly influenced by his philosophy of satya (truth) ahimsa (non-violence), firm belief in God, dignity of labour. The Kothari Commission also followed Gandhi's ideal of vocational training in education. The commission says, "We recommended that work experience should be introduced as an integral part of all India education general or vocational. We define work experience as participation in productive work in school, in the home, in a workshop, on a farm, in a factory or any other productive situation." The commission re emphasizes the Gandhi,s principle of learning by doing in the modern education. The main aim of education is the development of human personality. He expanded fourfold personality in the individual that is body, mind, heart and spirit. True education stimulates the spiritual, intellectual and physical strength of the individual. The aim of education is not only to produce good individual but also one must understand one's own responsibilities in which one lives.

He talks about education in terms of discipline. It is regarded as one of the most important part and parcels of education. Without discipline the sound education system is impossible. It is a quality that one's self can lead to the regulations of one's intellectual, moral, spiritual and social behavior. It is stated that the goal of education consists of

character building. Such character building requires the moral intellectual and social behavior under all circumstances i.e. strength of personality, the virtue of compassion, kindness fair mindedness and the spirit of dedication. Gandhi strongly holds that education is not end in itself but it is the most powerful weapon which creates all persons of genuine character. There is degeneration of education where the qualities of the truthfulness, firmness, tolerance are absence from it. True education is life process which helps in cultivating the spirit of cooperation, tolerance public spirit and a sense of responsibility. All these qualities are considered as disciplines for the development of human personality.

Our discussion of the Gandhian scheme of education so far shows his emphasis upon primary education and the education of the child. He however devoted his thought to the adult education also known as social education. He realized that in order to bring about a Sarvodaya Society in India, the views of the adults should be changed. Therefore, he made adult education programme a vital element of his political movement. Thousands of volunteers were trained in adult education at Sabarmati and sevagram Ashrams. They spread in thousands of villages and hundreds of urban centers to educate the adult males and females in night schools. Besides basic education and social education, he thought seriously over rural education and education for women.

Gandhiji felt strongly for the emancipation of women. So he said, "My greatest hope is in women. They want a helping hand to lift them out of the well in which they have been kept." He wanted to give them all education according to their particular aptitudes and life demands. He believed that education of little boys and girls could be more effectively handled by women than men and by mothers than by maidens.

Today the world is suffering from immense crisis from many sides. Crime conflict, hatred and distrust between one community and another, hunger, unemployment, poverty and literacy, paucity of resources and pollution of environment deforestation, swelling number of migrant and refugees, ethnic and sub national violence, terrorism, drug trafficking, AIDS etc all these altogether make a grave danger to peace. The world is now full of violence. An action done under the motives of selfishness is a kind of violence. Purity of means is an essential condition of realizing good ends. He says, "If one takes care of the means, the end will take care of itself." However in our present day society we are facing so many conflicts. One of them is based on our knowledge which has been separated from work ethics. Knowledge is separated in thought, in life as well as in market values by faulty psychology, faulty sociology and faulty economics respectively. Education plays an important role which helps to equip individuals with the skills and attitudes that are necessary in order to adapt in changing situations and to add the creative spirit in the task of social change. Work and knowledge should go together is the Gandhi's principle

of education. The educational system try to develop the individual soul and mind, courage and self reliance, cultivate the highest intellectual, scientific, moral and ethical accomplishments.

Gandhi's concept of education is of quite significance in the contemporary situation. His philosophical concept of education is entirely based on the development of human personality to maintain the discipline to create the manual work with learning and to develop the culture of the peace. He was a great educationist and an individualist per excellence. He knew that education is the most important means in the society which can be used as an instrument of socio-economic progress, material advancement, political evolution and moral development of an individual. His concept of education is also founded on ethics and morality. It may be said that his concept of education has full of religious ideas. His idea of religion is different from common concept. His concept of religion is service of humanity. For the spirit of religions he propounded 'Nai Talim' or basic education. His philosophical thought on education is highly pedestal that creates the socio economic development of the society.

Conclusion :

M.A. Haque remarks on Northern India Patrika published in the Gandhi Jayanti issue (1993) about Gandhiji's views on education. Haque says, "His views on education attract our attention easily. He wanted education to secure all round development of one's personality and prepare one to lead a useful life for the society. He conceived education to co-ordinate man's intellect, feeling and work, thereby synchronizing his mind, heart and hand. In his programme of basic education he stressed upon every student to achieve proficiency in any craft of his choice. In view of the poor economic condition of most of the parents he urged every student to become self reliant. He was a praiseworthy and original effort at indigenization of education."

We can draw conclusion that his concept of education not only the eradication of illiteracy but learning by doing. He preaches the doctrine of simple living high thinking. His education system are greatly emphasizing the culture of peace, sincere work, dedication to the nation, social minded, friendliness, right feelings, economic advancement, physical improvement and socio cultural progress. It is based on work centre education which can provide the necessary economic self sufficiency and self reliance.

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Indian Thought in T.S. Eliot's The Waste Land

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Abstract :

T.S.Eliot has been hailed a great Sanskrit scholar for his immense interest and deep knowledge. He made sure he would use his knowledge of Indian philosophical ideologies in one of his poem and The Waste Land proved a good interpretation of his Indian knowledge. He used The Upanishads, Buddhism, The Rig Veda, and The Bhagavad-Gita and other philosophy and yoga related books to highlight what he wanted to relate in his poem. Death, decay, barrenness are some of the elements that we come across in the poem. England has been hailed to be a place of barrenness. He wanted the thought of the Gita, Upanishad, Buddhism , Rig veda and Scriptures to be imbibed in the West conceptualised. The ideas stressed were Karma, taken from Gita, realization of self, and freedom of desire , a concept universalised through Krishna's sermon to Arjuna during the battle. The Waste Land analyses worldly suffering provided by religious suffering.

[Key-words : The Upanishads, The Fire Sermon, The Bhagavad Gita, The Rig Veda, Buddhism, The Waste Land.]

T.S. Eliot ,the English poet is a pure puritan, born in the period of New England Puritanism. He seems to be haunted by a sense of glorious but irrevocable past and finds in present, disenchantment, folly and despair. He is hailed to be a profound scholar of Sanskrit and was versed deeply in Indian philosophy and scriptures. He did borrow from the available matter on Pagan and Christian sources, and was also deeply influenced by The Rig Veda, the Upanishads and Buddhism explicitly in The Wasteland. He was so influenced by Buddhism that he considered turning Buddhist and even entitled the third section of the poem as The Fire Sermon after The Fire Sermon of Lord Buddha.

His poetry references show his acquired knowledge of the Vedas, the Upanishads, the Bhagavad Gita, Patanjali's Yoga-Sutra, and Buddhist lore and literature. What is Upanishadic may also be Vedic as the Upanishads form the closing part of the Veda, for e.g, the use of 'Shanti Shanti Shanti'.The Waste Land is both Vedic in origin and

Upanishadic in content. Eliot also has drawn upon the Brihadaranyake Upanishad (5,1) in the threefold message of the Thunder- "Da Da Da"- Datta, Dayadhvam, Damyata, meaning 'Give, Sympathise, Control' respectively. The message is symbolic in the context as it sums up the cryptic mode of Prajapati's teaching to three kinds of his disciples; gods, men and demons. The disciples are asked to cultivate the three Da's uttered three times, each time with a different meaning, after the completion of their formal education. For Gods, it means Damyata (Control Yourself); for the men, it connotes data (Give in); and for the demons, it signifies Dayavadhvam (Be compassionate). Eliot uses the highly symbolical event from the Upanishad, at the prevailing sterility in *The Waste Land*, which can hardly be turned into an oasis unless the virtues exhorted by Prajapati are earnestly practised by mankind. *The Waste Land* employs the primordial imagery of death and rebirth suggesting the motif of the waste land, the theme of decay and death of modern European civilization. The use of Upanishad at a proper moment confirms Eliot's digestion of the Hindu Scriptures. It also shows that Eliot wanted the poetic fragments of the Hindu Scriptures to be incorporated in *The Waste Land* to be read and understood in a way alien to Western habit of thought. The repetition of the actual Upanishadic words at the end of the poem is basically used to mean them in a particular way i.e., to be remembered in a specific way in connection with *The Upanishads*.¹

Eliot used the title of one of the most popular of Buddha's sermons for the title of the third section of *The Waste Land* and fuses the subject matter with reminiscences of St. Augustine's *Confessions* and comments: "The collection of these two representatives of eastern and western asceticism" as the culmination of the part of the poem, is not an accident.' Enlightenment of Buddha himself, forms the crux of Buddhism, a prince sheltered from the world comes in contact with age, illness and death which roused in him an irresistible desire to find causes of the suffering and their solution. He gave up his life of his palace luxuries and imposed six years of austere meditation on the problem of pain though with no answer. It was at the age of thirty-five, seated under a tree in a lotus position of vigorous meditation after a profound spiritual experience he finally gained Enlightenment. Suffering and freedom are the main elements of the Buddhist ideology and the wish and cause of suffering is selfish desire. Each being in itself is a separate entity, unique, individual and the self is the centre of his interest. The means of exploitation varies as a man may do good works or be imbibed with lust. Whatever he chooses is his 'karma', the destiny that he has created for himself by the things he yearns. The present is the consequence of the past. Man is caught on the wheel where he faces endless revolution of cause and effect because he has full belief in the power of separation, illusion which is constantly in a rebellious position, what can be called a state of flux. The way beyond suffering is to realize that the self to which we are so

attached has no fixed reality. Man must get beyond the circumstances that cause desire; 'Our mind should stand aloof from circumstances, and on no account should we allow them to influence the function of our minds.' One should go beyond karma and free ourselves from the Wheel of Life by right action and thought-what is known in Buddhism as the Noble Eightfold path and which includes such characteristic activities as meditation - and so enter Nirvana, that state described as coming to pass when, after 'destruction of all that is individual in us, one enters into communion, with the whole universe and becomes an integral part of the great purpose'. Such freedom from desire - particularly sterile sexual desire - is one clear way out of The Waste Land. Eliot referred only Inferno and Purgatoria, so with Buddhism it was not the final beatific end that is felt or experienced in The Waste land, but more an analysis of worldly suffering provided by the experience of religion which can be specified in exemplifying The Fire Sermons. This sermon describes the fact that how burning desire binds men to the world and to illusion and suffering. Freedom from these, is the goal of the wise man. In The Waste land, the narrator still feels consumed with desire and in this he is on par with St. Augustine, wrecked by the lust of Carthage where they make a collocation because their experience of The Waste Land is that of lust and desire is similar. They believed that the problems were ascetic and spiritual.

The Waste Land opens with a description of nature in April where the word 'nature' takes a different meaning if we relate it to the primitive Aryan cult of nature, and the seasons have a different meaning if we try or imagine what they meant for the singers of the Rig Veda. The allusions to Indian rituals are the whole foundation of the poem and these rituals exist in various isolated manifestations of folk lore, they have been observed, and transmitted by the Templars and the Knights of the Grail ; they were preserved by the early Grail legends, then they were forbidden by the Church and they make a last literary appearance with Tennyson, Wagner, E.A. Robinson and Matthew Arnold. The disappearance of these rituals in Western Europe coincides with a weakening of religious belief and with the corresponding meaninglessness of our life. The Waste Land is a dry land, a land despised of its connections with the help from supernatural forces and fertilizing deities. Water has an important place in the poem, it is necessary to remember the meaning of water for the Indian populations where the 'nature cult' and 'vegetation ceremonies' took place. The Rig Veda hymns depend for inspiration on the actual bodily need and requirements of a mainly agricultural population, i.e of a people that depend upon the fruits of the earth for their subsistence, and to whom the regular and ordered sequence of the processes of Nature was a vital necessity. Eliot wants to show that passions and lust are inherent elements in human nature and they are the sources of suffering. Eliot finds the objective co-relative for this theme in the Fire Sermon preached by Lord Buddha to the assembled priests.

It seems that Eliot was acquainted with a basic conception in Indian philosophy that the sense-ridden soul is tied to the cycle of birth and re-birth through endless ages till it is disciplined and enlightened by subduing the strong pull of the senses which pave the way for its final release. The allusion to water in *Death by Water* takes us to the hymns of the Rig Veda. Death by water meant for the early Indian is well-explained by Miss Weston, "Tradition relates that the seven great rivers of India had been imprisoned by the evil giant, Vitra or Ahi who Indra slew, thereby releasing the streams from their captivity.

Somewhere near the end of *The Waste Land* after the disappointment of the empty Grail chapel, the Narrator sees a flash of lightning and feels the promise of rain advancing to the vegetation cults, the rites that secured the fertility of the land but also towards Upanishads. The goal of man's religious quest, which lies in identifying his self, *aatma* or Brahman, the supreme source of all things is the core of Sanskrit gospels. It is a mystical union in which the ego frees itself and the soul is at one with the great cosmic force who fashioned the world out of his self-delighting creativity. The core of the individual is now joined to the essence of the universe. It is a state of heightened setting of being conscious and delighted. The sense of peace and awe is very strong and the supreme is manifested in every soul. Hinduism teaches that the union between the self and the source of life maybe made in many ways : through work, meditation, knowledge, devotion. But man is made of selfish pursuits, then he binds himself to suffering, illusion and endless cycles of rebirth. Buddhism instils the fact that through preserving the correct forms of behaviour, a man preserves his vision of the infinite. Our suffering comes from selfishness, which is a form of ignorance. The self, is an illusion when seen as something separate from God. Hinduism therefore emphasizes a moral code and practice which guides men away from selfish ignorance and back to their true end. This 'right action' is brought in the section which forms the parable in the Brihadaranyake Upanishad which Eliot quotes at the close of the poem. The parable tells about the student days of the Gods, men and the devils with Prajapati, the Lord of Creation, they asked him for some final words of wisdom. The word 'Da' was uttered and Gods took this to be *Damayata* meaning 'to be subdued' or 'self-controlled', some understood it to be 'Datta' which in Sanskrit meant 'give' while the Devils took it to be 'Dayadhvan' or merciful'. Lord of Creation is more of a force rather than a deity. Hinduism does reciprocate the concept of incarnations of God. The incarnation of the source of life as Indra's deity who could take on an endless variety of forms at will, is important since he is the god who, with his thunderbolt in his right hand, is the dispenser of thunder and lightning. Indra is the god of rain and fertility who is constantly at war with drought. Indra, the God of Thunder, suggests the promise of a *Waste Land* redeemed through rain. He comes in the lightning, and lightning is an Indian symbol of enlightenment. The enlightenment that he brings is the moral teaching

of the Brihadaraanyaka Upanishad. The Hindu principles of 'right action' whose practice has little to do with the intellect and nothing to do with selfish desire. Some moral teaching are associated with fertility. They are close to some of the narrator's most spiritual experiences. It is partly for the reason, the possibility of a Waste Land redeemed , a reason why Eliot can end his poem with the three repeated Sanskrit words that close an Upanishad and mean in a western, Christianized translation : "The Peace which passeth all understanding."

The Bhagavad Gita forms an integral part of Vedantism, a book containing the highest esoteric doctrines. It is the essence of the Vedas, the language is sweet, yet revelatory. The authorship of Gita is not certain, though ascribed to Veda Vyasa, the legend who compiled Mahabharata. The eighteen chapters of Gita form chapters XXIII to XL of "Bhishmaparvan" of the Mahabharata. Saimkara's is the oldest extant commentary on the Gita. The Gita is held as the greatest philosophical treatise ever produced by mankind. The West has also recognised its profundity of thought and its practicability of approach to life. The Gita represents the unity of the forms of inner culture in ancient India. Its philosophy is synthetic for it pays due regard to 'all forms of discipline then in vogue and sees their practicability and fitness as methods of illumination.' It is this quality of synthesis that makes it essentially different from the exclusively transcendental mysticism of the Sankhya and the Vedanta as well as from the sacrificial mysticism of the Mimamsa and the Panic mysticism of the Yoga. The Gita sees no discordance , as the earlier forms of Indian philosophy used to do, of knowledge (juana), and service (karma), of devotion (bhakti), and philosophy (sankhyas), of contemplation (dhyana) and Science (vijñana), while aiming at the formulation of fine philosophy for all practical purposes, the Gita comprehends all these systems into its broad framework without being fussy about any of them, The Gita contains the path of (service, contemplation, controlling vital forces, moving the shining forces of nature, devotion and transcendental illumination). The charm of Gita lies in :

*Gita sugita kartavya kimanyai sastravistaraih
Ya svayam padmanabhasya mukpadmavinihsrita.*

In English annotation reads : The Gita should be carefully studied, i.e., after reading the text, its meaning and idea should be gathered and held in the mind. It emanated from the lotus-like lips of Bhagavan Vishnu himself ; from whose naval sprung the lotus. The Lord himself described its glory at the end of the Gita. The Gita has been called 'the Bible of Hindus', it is both a song and a philosophy. It sings and celebrates the Sutratman, the thread that runs through each and every object , animate and inanimate, which goes to the making of the Universe. It summarizes for us the teachings of the Upanishads derived from the Vedas."The Upanishads are the cows and the cowherd's son, Krishna, is the

milker ; Arjuna is the calf, the wise man is the drinker and the nectar-like Gita is the excellent milk." Aldous Huxley also admires Gita as "one of the clearest and most comprehensible summaries of the Perennial Philosophy ever to have been made." The Gita teaches us the transitoriness of time and place. Man is mortal and short-lived, and so are the words. The Supreme Soul or Brahman alone is timeless and permanent, and is not crippled by limitations of the human world. The Gita does not look upon time as autonomous body, it is related to and governed by the Timeless, the relation to the Timeless is the same as that of purush to purushottam, or that of aatma to Parmatama. Time is death, because it kills all sooner or later, but it is also Life, for creatures are born and live in time sequence. This concept is found in T.S.Eliot's expression, "Time the destroyer is time the preserver'. The fractions of time -past,present, future- are contained in one continued 'flow'. As a result ,time becomes an organic whole. Lord Krishna declares, " I am functioning by his inspiration. To be concerned with time is to get bound to the world; to transcend it is to get united with the Timeless or God.

Eliot considered the Gita to be a piece of good, great poetry and had comfortable access to it. He used the essence of Gita to reinforce the meaning of the reality of time and place in *The Waste Land*. He resorts in the beginning the paradox of time. Krishna's counsel to Arjuna is that the present must be utilized to the best and he should fight against his own kith and kin as time demands that, though maintaining the balance of mind. When Eliot says that 'time is no healer; the patient is no longer here, and that time of death is every moment;, he is thinking of time as eternal flux and of the way the self is born every moment '.Eliot's use of ideas both from Hinduism and Buddhism, with a nod to the fortuitous parallels in Heraclitus, has "an almost ironic use in the poem *The Waste Land*."

The Waste Land is about degeneration of human nature, barrenness, symbolically inferred in the myth and title of the poem, as England has been typified to be a wasted and fallowed land. The poem highlights deplorable condition of Western civilization, disillusionment of a generation, futility, anarchy, sordidness and dispirited pictures of sexual relationships. Through the usage of Indian thought in his poem, Eliot has generalised the universal conceptualisation of philosophical understanding of human relationships which are deeply imbibed in the Indian philosophical ideologies.

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Rousseau's Educational Philosophy : A cursory in Quest

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Abstract :

Rousseau was one of the greatest philosophers of the world who had influenced many great educators of the 19th and 20th centuries. He sowed the seeds of new ideas in the field of education for the coming generations and gradually his educational concepts evolved into wholesome educational practices. He was a naturalist who believed in rearing the child in a natural environment for his fullest development. He was against the harsh and unsympathetic system of education which repress the natural inclinations and tendencies of the child. Rousseau believed that education was a process of development into an enjoyable, rational, useful, harmoniously balanced and natural life.

[Key words : Rousseau, Natural , Education , Development.]

18th Century was known as the age of hope, faith and reasons, a humanitarian age leading to the reformation and revolution of human thoughts, feelings and actions. It produced the era of "Liberty, Equality and Fraternity" in France which later on led the revolution in America and other parts of the world. Jean Jacques Rousseau (1712-1778) was one of the pioneers of the new era and he contributed a lot to the changes in modern education. He was an architect of a new movement in education. Children began to be treated well, properly understood and humanly educated.

Rousseau's philosophy of education was highly influenced by his deepest sense of respect for nature. He is against a system of conventional and formal education. For Rousseau education does not mean merely imparting information or knowledge. It is not imposition from without; it is development of the child's natural powers and abilities from within. Rousseau's aim of education was the attainment of fullest natural growth of the individual, leading to balanced, harmonious, useful and natural life. The real aim of education is to help the child to live his life. He says, " to live is not merely to breathe. It is to act, to make use of our organs, senses, our faculties and of all those parts of ourselves, which give us the feeling of our existence,"

The keynote of his philosophy was to have a " Natural State, a Natural Man and a Natural Civilization." He felt that all ills and miseries in the modern world were due to a departure from the previous "State of Nature." He declared, "Everything is good as it comes from the hands of Nature but everything degenerates in the hands of man." He believed that child was essentially good but was made bad when he came in contact with society and its environment. Rousseau pleaded " Leave the child alone. Let him be a natural man rather than a civilised man. Let him have a state of nature rather than artificial surroundings that stunt his proper growth and arrest his natural development." Thus Rousseau preached for a life according to nature which was simple and real and free from all customs, traditions, and convention.

The natural state and natural man, according to Rousseau does not mean the primitive social order and the savage man. He advocated the natural civilization free from ills and evils of modern civilization. He said that the state of nature means a simple farming community or state without evils. His natural man is a true man who is governed and directed by the laws of his own nature rather than those of social institutions. The watchwords of Rousseau's Naturalism are freedom, growth, interest and activity which are soul of the modern progressive education. Rousseau gave three fold meaning to nature -

1) Isolation from society: Rousseau advocated that nature is good but what is artificial is evil. The child should be saved from the evil influence of society. The child should be brought up in a contact with the beauties and wonders of nature. For Rousseau, society was not natural but an artificial product. Nature and society are opposed to each other. Nature is accordingly, defined, 'negatively to society. 'It is a preventive education, saving the child from evil influences of the society. 2) Instinctive make up of the child: Rousseau believed that learning takes place best when the child is free to develop and grow according to his natural impulses. According to Rousseau "Education is no longer a procedure, artificial, harsh, dull, unsympathetic and repressive of all natural inclinations. It is, on the other hand an organic growth. It is a development from within." 3) Contact with natural phenomena: Education must be provided in a natural environment. Rousseau himself was a great lover of Nature, mountains, streams, sunrise, sunset, and solitude and country life. One who is brought up and taught in natural environment automatically becomes a natural man. He follows nature and obeys the voice of his own conscience.

According to Rousseau, education of a child comes from three sources. These sources are nature, man and things. Explaining these sources of education, he says, "The internal development of our organs and faculties is the education of nature; the use we are taught to make of that development is the education given by men and the acquisition made by our own experience on the objects that surround us, is our education from things." In other words by education of nature he meant development according to the child's natural endowments and capacities. By education from men he emphasised the importance of

social environment, teaching how to make use of that development. By education from things he understood physical environment helping to gain experience by ourselves. He says that harmonious development of these three factors constituted an ideal scheme education. Such harmony in education is possible by subordinating the education of men and things to that of nature because we have no control over nature. We must therefore direct the other two to ensure cooperation of these three for imparting ideal education.

Rousseau's fundamental principle of education is to study the child thoroughly from different angles and then try to guide him according to his faculties and aptitude. Rousseau's doctrine of "study the child first before going to teach him" is his greatest contribution in the field of modern education. Rousseau pleaded for what is known as Negative Education. The prevailing positive education aimed to repress natural tendencies of the child. The purpose of education should be to keep the child's heart away from any evil or from the spirit of error. The entire education of the child was to come from the free development of his own nature, his own powers, his own natural tendencies and inclinations. His will was not to be thwarted. Negative education does not mean absence of education. It is far from it. Negative education means complete departure from the traditional and artificial system of education imposed upon the child. According to Rousseau first hand life experience and first hand contact with phenomenal nature were essential for the development of the child's inherent potentialities. His powers must have fullest expression through the direct contact of nature and life experience. Rousseau advocated child centric education. He is regarded as the pioneer of the movement known as paedocentrism. He advocated for the first time free and spontaneous development of the child. Education cannot and should not be bounded with some outward insertion. It comes only through experience. It is continuous and spontaneous growth from within. Child must learn from the great book of nature. He pleaded for a natural society for natural men and women. Education is continuous self development. The child with his immense possibilities must be the dominant factor in education.

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