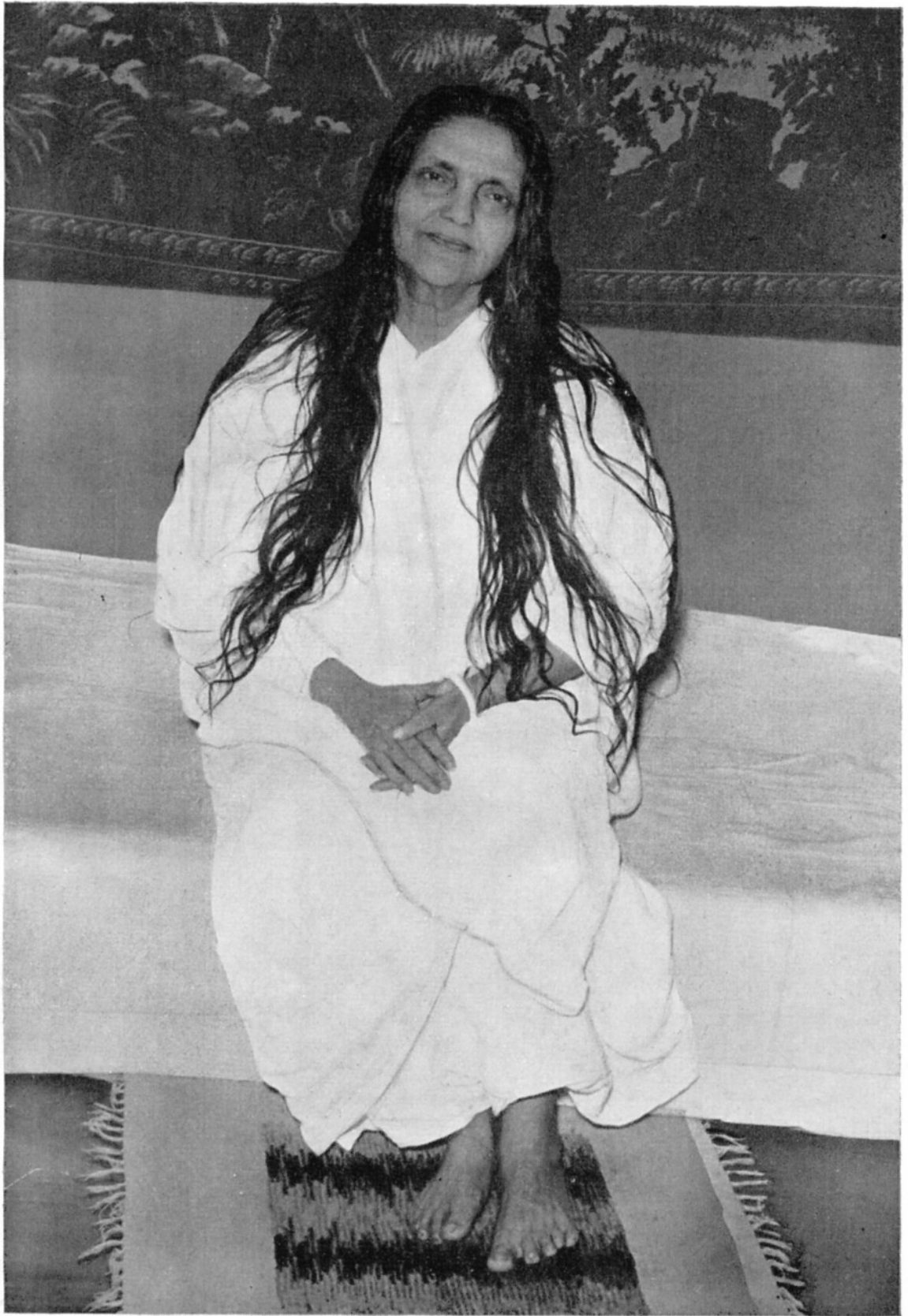


CONTENTS

English Section

	Page No.
1. Matrivani	105
2. Philosophy of Education—Sri U. C. Dutta M. A.	107
3. New Diary Leaves—Sri Atmananda	117
4. With Mataji at Hardwar Kumbh and in Dehradun—by Krishna nath ...	123
5. Alvar Saints of South India—by T. Krishnaji	135
6. Great thoughts	144
7. Conversations with Anandamayi Ma —by Prof. B. Ganguli	148
8. Matri Lila—	153
9. Notes and Comments	158



—Poona, June, 1960.

*The ONE who is the Eternal, the Ātman,
He Himself is the traveller on the path of Immortality,
He is all in all; He alone is.*

Matri Vani

If you are able to love God really—this is the consummation of all love.



By whatever means anyone may desire to realize God, all are seeking Him, and Him alone. Differences are merely of the path. HE is the One to be found, He the One to be known. To know or find Him means to know one's Self, to know or find one's Self means to know Him. He May be invoked from anywhere, by anyone, under whatever circumstances; for He is everywhere, pervading all. One should constantly pray for the knowledge of Him, for the realization of Him.



In search of the inner Guru one seeks and accepts a spiritual guide. With single-minded devotion one must advance on the path. Whatever takes one nearer to God, no matter from what source it may come, should be adopted. A person who desires God as his one and only goal is bound to find a path. He Himself will reveal Himself.



Man as man must cultivate that which aids the Supreme Quest. It is the Lord who inspires the prayer and it is He who hears it. Ever strive to keep your mind centred in Him.



In worldly life man is subjected to calamities and may go astray. The only expedient for deliverance from such calamities is the Revelation of the Self within oneself.



To associate with pilgrims on the path to Self-realization means to open oneself to good sense, to right discrimination. But taking a wrong path leads to distraction and restlessness.



Philosophy of Education

SRI U. C. DUTT, M. A.

Science is a systematic enquiry into laws and principles governing some facts or phenomena of nature. It deals with a part of nature. Philosophy is an attempt to know the universe as a whole. It deals with Reality itself and nothing less. Indian Philosophy or Darshan means direct vision of Truth—result of intuition. While interpreted intellectually, it takes the form of a reasoned account and looks like philosophy. Philosophy determines the aims and purpose of life, and education is the practical method by which it is realized. According to Sir John Adams education is the dynamic side of philosophy. It is the practical means of realizing the ideals of life. James Ross says that philosophy and education are like the two sides of a coin, the former is the contemplative side, while the latter is the active side. Nunn observes, "Educational aims are correlated to ideals of life." The relation between the two is so close that Dewey does away with the line of demarcation and writes: "Philosophy is the theory of education in its most general phases." It is a fact that men live according to their notions of life and the world. 'It is impossible to live without a metaphysic.' The choice is between a good metaphysic and a bad metaphysic as Aldous Huxley puts it. Education is, after all, a preparation for life on which all such theories are based. So life is moulded on one side by philosophy and on the other by education.

The philosophical basis of theories of education are Idealism, Realism, Naturalism and Pragmatism. All systems of education in the East and the West are prompted by them.

IDEALISM IN EDUCATION

Idealism offers a spiritual conception of the world. If materialism reduces mind to matter, idealism resolves matter into mind or spirit. It regards mind as prior to and more important than matter. The world is grounded in Mind which is conscious and self-conscious.

Of the two worlds with which we are concerned, the world of ideas or experience is more in tune with ultimate Reality than the physical world. 'Mind, reason, intelligence, personality, values, moral and religious ideals are the real entities. Physical forces are secondary.' Man is superior to Nature. So for educational purposes the humanities or the studies concerning man himself are more important than the study of positive science.

All seers and prophets are idealists. The Rishis of the *Upanishads*, Buddha, Christ, Mohammad, Shankaracharya, Ramanuja, Nanak, Kabir, Chaitanya, Tulsidas, etc. are all idealists with individual variations. Idealism has different shades. So in the West, Plato, Barkeley, Leibnitz, Kant, Hegel and Schopenhauer represent different types of idealism standing on the common ground that idea or spirit is the real stuff of existence. This doctrine held the field of education everywhere till the sixteenth century. The Brahmanical, Buddhist and Islamic education in India, and Plato, Quintilian, Loyola, etc. in Europe gave prominence to idealism. The highest ideal to be attained in life is the True, the Good

and the Beautiful. This idea of the *Upanishads* is echoed by Plato when he talks of the 'Form of the Good' and 'the Supreme Beauty' as identical and 'as the goal of our spiritual pilgrimage.' Idealism in education leads finally to Self-realization through a process of gradual self-expression.

REALISM IN EDUCATION

Realism asserts an extra-mental reality which is outside and independent of the mind, and knowledge is an exact copy of this reality. In line with this thought there is a realistic movement in education. It appears as a reaction against the courses of studies that have become bookish, subjective, abstract and abstruse. All real knowledge is considered to come through the senses and experience. So the Realist 'stressed the value of direct studies of men and things' and 'sought to displace literary and linguistic by scientific studies, that is to say, studies of real things by the inductive method.' (Ross). Realism gained importance in an age of scientific achievement since the seventeenth century. It took the specific form of a scientific technical or practical training. It turned from the subjective study of Man to the objective study of Nature.

Long ago India was proud of Realists who built systems of Philosophy like Nyaya, Vaisheshika, Samkhya, Mimamsa, Jainism and Buddhism of the Vaibhashika and the Sautantrika schools. All of them propounded and preached Realism, but unlike Materialism showed the way to liberation from the bondage of life. The same doctrine has taken a materialistic turn in the West perhaps as protest^d to dry schola-

sticism and religious persecution. In fact Realism is not the same as Materialism. The former recognizes matter as different from mind or spirit, while the latter reduces everything to matter.

In Europe, the Medieval period was the dark age which was intellectually barren. The old ideals could no longer satisfy the demand of life. There was a wide gap between education and life. So the land had to accept and reject many ideals and doctrines one after another from the fourteenth to the sixteenth centuries. They are Monasticism—living in monasteries in seclusion under religious vows, Scholasticism—schoolmen dealing in logical subtleties and grammar-grinding. Renaissance—revival of art and letters under the influence of classical models, Humanism—devotion to human interests and welfare in the light of Greek and Roman Culture. Reformation—movement for reform of abuses in the Roman Church establishing Protestant Churches. Then came the scientists like Copernicus, Galileo, Kepler, Newton, Bacon, etc. who ushered in a new era of Science and Realism. Scientific investigation and emphasis on intellect and reasoning helped to remove superstitions and widen the narrow outlook of life, particularly in the 19th. century. A thorough examination of human intelligence and reasoning and a vast experience of life has led to the discovery of their limitations of intellect. So in the present century a synthetic view of life has been developed, which has combined intellect and intuition, rationalism and mysticism, spirit and matter, knowledge and devotion, the spiritual and the mundane. The search is after a complete view of life in which Idealism has been wedded to Realism. Long ago this view was taught

in India by the *Upanishads*, the *Gītā* and the *Bhāgavata* and in the present age this supreme truth of life has been revived by Ramakrishna, Vivekananda, Tagore, Gandhi, Tilak and Sri Aurobindo.

NATURALISM IN EDUCATION

Metaphysically, Naturalism is another name for materialism. It believes that life evolves out of non-living matter and that mind also evolves from complex living organisms. Life is an aggregate of physical and chemical forces. Mind is a by-product of the brain. There is no supernatural power like God or supermental reality like the Soul. In education Naturalism means something else. It is a broad mode of thinking rather than a clear-cut doctrine. It is an education according to nature. It is an attempt to go back to Nature by rejecting the well-established, stereotyped and artificial systems of training. Change becomes inevitable where the spirit of a movement disappears leaving the dead forms behind. A new movement comes as a protest and sweeps away the old paraphernalia. Rose observes : "Historically, naturalism was a reaction against the pedantry into which the humanism of the Renaissance had degenerated. That fine movement was itself a reaction against the arid, hair-splitting logic of medieval scholasticism, beginning as the study of man himself through the medium of the literature that embodied the spacious lives of ancient Greece and Rome; it became in its decay a mere study of books and of linguistic forms."

The most prominent naturalist is Rousseau whose methods were naturalistic but his aims idealistic. His

