

The Ideal of Education in Indian Philosophy

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I. INTRODUCTION

The Indian Philosophy of education is distinct about aims, curriculum, methodology and other aspect of education. The ancient philosophy of education is especially spiritual or idealistic in nature. The basic aim of vedic education is to attain liberation or Moksa. Indian Philosophy holds education as sacred activity and best kind of charity. It always inspire to pray to god that he should direct us from untruth to truth, from darkness to light and from death to immortality. (Asto ma sad gamaya tamaso ma jyotir gamaya, mrtyor ma kamrita gamaya, ohm santi santi santi).¹ According to the Indian idealism the body is the first part of man's self, which is constructed with five physical element of soul, water, fire, sky and air. After this physical 'self' our social self appears which is found in social relationship education should not encourage the individual to conform to society or to be negativity harmonious with it, but help him to discover the true values which come with unbiased investigation and self-awareness.² The main aim of Indian idealistic education is the realization of Atman or Brahman. Brahman is present in the whole universe and the attainment of Brahman is the duty of all creatures. We can realize Brahman through self-knowledge as there is no difference between human self and the supreme self. Therefore the aim of education in Indian idealism is attainment of Brahman. Nyaya philosophy is known as realistic philosophy. According to Nyaya philosophy the aim of education is the attainment of liberation and to realize it. Nyaya adopted the realistic attitude and this real knowledge is possible only through perception, inference, verbal, testimony and comparison. The samkhya philosophy of education believes that the deliverance or liberation is possible by understanding the difference between prakriti or matter and the Purusha or soul. Ancient philosophy of education the method of gaining knowledge is theoretical. But yoga system of philosophy of education is different from other ancient system as it is theoretical as well as practical. The aim of yoga is control one's desire and aspirations. In vedic philosophy the four purusharthas. They are Arth, Karma, Dharma, Moksa. The ashramas and purusharthas together provide the righteous direction for the common man to the ultimate goal of life. According to the Gita education is that which enables one to see the existence of God in the soul of each living being. Jainism and Buddhism accepted non-violence as the aim of education. Jainism and Buddhism whose founders attempted to bring religion down to the common man, place greater insistence on morality, self-control and good works, gives more rational interpretation to human life and satisfy the aspirant of all common man to believe in a personal God. During the Muslim ruling period in Indian history it was the mixed educational system of vedic and Islamic education. In this period the aim of the philosophy of education was derived from the aim of the religion. Though nationalists are orientation and reformists in purpose, contemporary Indian philosophers of education differed in their sources of inspiration. While Vivekanand, Sri Aurobindo Dayananad, Mahatma Gandhi, R.N.Tagore and Radhakrishnan drew inspiration from Indian philosophy. Mahatma Gandhi said, "Education is that which liberates. It initiates one into the higher life of the spirit. Let education take you nearer to God".³ Jawahar Lal Nehru has accepted education as the most important means to social change. Education is the means to socialization, the tool which trains citizen in the art of thinking. Education is the most important requisite, according to Nehru to open up the individual. Freedom from ignorance is as essential as freedom from hunger.⁴ For economic and political reformation improved human relation are also required. Social development is inconceivable without mental development and broadening of mental horizon achieves the spirituality. Nehru said, "Unless this conflict of the spirit is solved there is going to be no peace in any country."⁵ According to Nehru, "It is the scientific method alone that offers hope to mankind and an ending of the agony of the world."⁶ J.Krishnamurti believes that education helps in discovering the significance of life. He said, "We may be highly educated, but if we are without deep integration of thought and feeling, our lives are incomplete, contradictory and torn with many fears; and as long as education does not cultivate an integrated outlook on life, it has very little significance."⁷

II. CONCLUSION

Indian philosophy of education is the guiding principle to fulfill the different aim of an individual and the social life. It is generally said that Indian philosophy of education is completely idealistic and religious. So Indian philosophy of education is established based on Indian culture, beliefs and norms.

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