
UNIT 9 AIMS AND GOALS OF EDUCATION IN INDIAN PHILOSOPHICAL TRADITIONS

Structure

- 9.1 Introduction
- 9.2 Objectives
- 9.3 Educational Philosophy of *Samkhya-Yoga*
 - 9.3.1 Child Development
 - 9.3.2 Aims of Education According to *Samkhya-Yoga*
 - 9.3.3 *Paramarthic* (ultimate) Aims of Education
 - 9.3.4 *Laukik* (worldly or proximate) Aims of Education
- 9.4 Philosophy of Upanisads and its Aims
 - 9.4.1 Aims of Education: *Annamaya Kosha, Pranmaya Kosha, Manomaya Kosha, ViJnanamaya Kosh* and *Anandmaya Kosha*
- 9.5 *Jaina* Philosophy and its Aims of Education
 - 9.5.1 What is Education?
 - 9.5.2 Metaphysical Aspects of *Jainism* and its Aims of Education
- 9.6 Buddhist Philosophy of Education and its Aims
 - 9.6.1 *Asta Marg*
 - 9.6.2 Modified Aims of Buddhist Educational Philosophy
- 9.7 Let Us Sum Up
- 9.8 Unit-end Activity
- 9.9 Points for Discussion
- 9.10 Suggested Readings
- 9.11 Answers to Check Your Progress

9.1 INTRODUCTION

A study of ancient Indian philosophical traditions reveals that there are two distinct traditions. The first, which believes in the authority of Vedas, is known as the Orthodox or *Astik* tradition. This tradition includes *Samkhya* yoga, Uttar Mimansa, Purva Mimansa, Nyaya, Vaishesika, Upanisads and the Gita. On the other hand, the second tradition, which does not accept the authority of the Vedas, called the heterodox, or *Nastik* tradition, includes the Buddhist philosophy, the Jain philosophy and the Charvak philosophy. It is pertinent to mention in this context that the terms *Nastik* and *Astik* are not to be considered, as they are in common parlance: *Astik* as one that believes in the existence of God and *Nastik*, which does not. *Astik* and *Nastik* here refer to acceptance or denial of the authority of Vedas.

In this unit, the aims of education, with reference to the educational philosophies of these two traditions, will be discussed. However, some representative philosophies have been chosen from each of the two traditions. From the orthodox tradition, we have chosen *Samkhya*, *Upanisads* and the *Gita* and from the heterodox, two philosophies *Jainism* and *Buddhism* have been chosen.

Since it is very difficult to discuss the aims of education of a particular philosophy in isolation, without reference to the main tenets of that philosophy, in each case we have tried to present a resume of these philosophies before discussing anything further.

9.2 OBJECTIVES

After going through this unit, you should be able to:

- find out the distinction between orthodox and heterodox traditions of Indian philosophy;
- compare the metaphysical aspects of *Samkhya-yoga* philosophy vis-à-vis child development;
- explain the *Parmarthic* and *Laukik* aims of education as conceived in *Samkhya-yoga* philosophy;
- define *Panchakoshas* and relate them to aims of education;
- state the main tenets of *Jaina* philosophy;
- explain the terms *pudgal*, *Kashayas* and *Nirjara*;
- discuss, with examples, the three broad (general) aims of *Jaina* philosophy of education;
- state the four eternal truths of Buddhist philosophy;
- explain the terms *madhyama*, *pratipada*, *samyak*, *pratityasamutpada* and discuss their relevance in actual life; and
- explain the eight-fold aims of education vis-à-vis *Asta Marg* of Buddhist philosophy.

9.3 EDUCATIONAL PHILOSOPHY OF SAMKHYA-YOGA

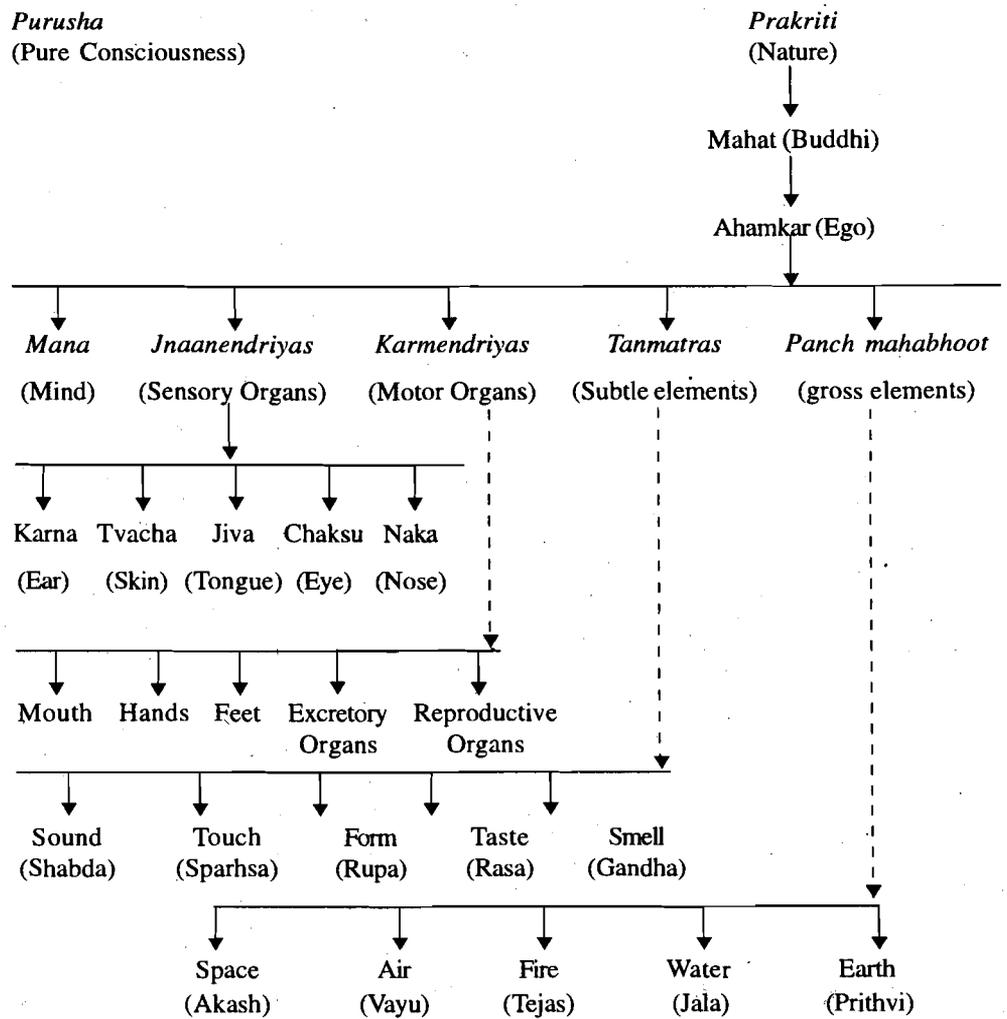


Fig. 9.1: 'Cosmic development' principle.

Samkhya, considered to be the oldest of the six-systems of ancient Indian philosophies, was propounded by Kapil Muni, an ancient Indian sage. In this philosophy there is no mention of a creator of the universe or the cosmos. Yet since the system is based on the Vedas, it is put into the category of *Astik* or orthodox system.

The *Samkhya* conceives of the ultimate reality as comprising two independent realities – the *Purusha* and the *Prakriti*. Whereas *Purusha* is characterized as Pure Consciousness, the *Prakriti* is described as *Jada* (Non-consciousness), which acquires a form and is modifiable or changeable, but only when acted upon by the conscious light of the *Purusha*. The *Purusha* (also known as *Atman*) is not considered as part of Brahman (the cosmic self), but all the different selves are considered as having independent existences. These two independent realities (*Purusha* and *Prakriti*) are complementary to each other. In one sense, this philosophy is called dualistic but in another sense pluralistic also, for it believes in different existences of an infinite number of *Purushas* or *Atmans* as also various components and sub-components of *Prakriti*.

The *Samkhya* presents a 'cosmic development' principle, which is sequential and systematic. It can be diagrammatically represented as shown in Fig. 9.1.

9.3.1 Child Development

The development of child can be explained in terms of the *Samkhya* metaphysics presented above.

In the mother's womb, the child is conceived in the form of *Suksham Sharir* (Subtle body) based on its earlier actions (*Karmas*). This subtle body comprises *Tanmatras* of cognition, action, mind, sense organs and *budhi*, or *Tanmatras* of colour, taste, smell, touch and sound. Each *tanmatra* produces its corresponding *mahabhoot* (gross element). For example, from sound is produced space, from touch the air, from rupa the tejas, from rasa the water and from smell the earth.

The entire development of the child takes place as a result of the combination of the five *Tanmatras* and the five *mahabhoots*. The mind, however, does not develop during pregnancy. After birth the *karmendriyas* become active and the *jnanendriyas* start functioning and developing slowly and gradually.

Mana according to *Samkhya* is super-sense, which is non-physical. Since *mana* develops after birth, in his development education plays a great role. The senses help in sending experienced content to the mind. The mind operates upon the sensed experiences, estimates objects, and performs mental processes. It is through the power of attending, analysis, synthesis, selection and elimination that formation of ideas becomes possible. Mind is the seat (*Adhistan*) of ideas, reasoning, imagination, finding alternatives, dream formation, knowledge, emotion, 'will' and impulse. Thinking is its intrinsic character.

Above the mind, the development of *Ahamkar* (egotism) and *Mahat* (*buddhi*) takes place. These two combined together are called *Antahkaran*. It is because of development of *Ahamkar* that self-concept of the child develops. Obtaining objective knowledge of the world is the function of the intellect (*Manas*), but identification with the world becomes possible only because of *Ahamkar* (egotism). It is because of the development of ego that the child considers himself as the doer, owner or enjoyer. The educational processes of socialisation, enculturation, identification etc. become possible only with the development of ego. The climax of child development lies in the development of *Buddhi* or *Mahat*. The mind contains objective collection of the experiences of the external world whereas the ego is the repository of spontaneous tendencies and impulses. The *Buddhi* on the basis of its discursive power decides what ought to be done and what ought not.

Such an interpretation of *Samkhya* is very important for conceptualizing the nature of the child and the process of its development. Parodying Kant, the great western

philosopher, we can hold that the *Purusha* (Self, *Atman*) without the aid of *Prakriti* is lame, and *Prakriti* without *Purusha* is blind, for the *Prakriti* gets illumined with the conscious light of the *Purusha*. For bringing completeness in life, therefore, development of the Self and the *Prakritis* (the physical organised structure of sensory and motor organs) the mental, intellectual and spiritual aspects of human personality should be the central aim of education.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

1. What is the essential nature of *Purusha* and *Prakriti*?

.....

2. How does the development of the child, starting from *Suksham Sharir*, take place?

.....

3. What is the role of *mana* in the knowledge getting process?

.....

9.3.2 Aims of Education According to *Samkhya-Yoga*

The aims of education, according to *Samkhya-yoga* can be grouped under two heads: *Paramarthic* (ultimate) and *Laukik* (immediate or worldly).

9.3.3 *Paramarthic* (ultimate) Aims of Education

Like most Indian philosophies, the *Samkhya-yoga* system also admits *moksha* (liberation) as the final and ultimate aim of life and hence of education. But the question is: liberation from what?

We are, as a matter of fact, lost in the quagmire or darkness of ignorance. We don't understand the distinction between what is real or abiding and what is not. Because of the development of *Ahamkar* we are strongly tied to *Prakriti* i.e. the body that is physical, mundane and by its very nature changeable or mutable. Because of this bondage to the body we feel the pangs of the five *kleshas* (the roots of our troubles, sorrows and grieves and anxiety). These *kleshas* are: *Avidya* (wrong knowledge, a confusion between real and non-real), *Asmita* ('I' ness) *Raga* (attachment), *Dvesha*

(hatred, envy,) and *Abhinivesh* (fear of death). In order to get rid of these *kleshes* we have to obtain freedom from ignorance, which is the root cause of our bondage and concomitant sufferings. Hence the ultimate aim of education is to obtain that real knowledge of the self – of the pure consciousness. Liberation or *moksha* is nothing but realizing the self (*Atman*) which is lost in the quagmire of our *Ahamkar* (egotism).

According to *Samkhya*, the cosmos in its miniature form – the body, is characterized by three *Gunas* (*Satva*, *Rajas* and *Tamas*), which respectively represent the *Sukh* or *Anand*, *Dukha* (pain) and *udasinata* (indifference). Every worldly experience is mixed with all these three *Gunas* in different and varying proportions. If there is a pre-dominance of *Satva*, the said experience appears to be pleasurable with some portion of *anand*. Similarly, if there is a pre-dominance of *Rajas*, it will be painful. However, pre-dominantly *Tamas* experience is full of ignorance (*avidya*).

All these three *Gunas* are environment generated and hence influence our body-mind organism. The *Atman* remains detached from all these but because of our embedded *Ahamkar*, we mistake the worldly pains, sorrow, and sufferings as belonging to the *Atman*. Taking the *Ahamkar* as the real self or *Atman* (non-distinction between *Purusha* and *Prakriti*) is our ignorance (*avidya*). Realizing these as different and hence getting rid of pains, sorrows and sufferings is liberation, *moksha* or *mukti*. So the ultimate aim of education is to enlighten the individual in a way that he realizes the distinction between the two-*Ahamkar* and the *Atman*. True happiness (*anand*) lies not in external means; it is purely internal which is obtained through *Atma Jnana* (self realization) only. The pleasure, pain are the attributes of the body-mind organism. They are either body-generated (*vyadhi*) or mind-related (*Adhi*).

To get rid of such pains, pleasures we need discriminatory knowledge (*Viveka Jnana*) which alone can enable us to realize the true distinction between *Purusha* and *Prakriti* (self and non-self). The liberation is possible only through *Viveka Jnana* and not through discursive knowledge of the world based on our perception of it. *Viveka Jnana*, on the other hand, is direct realization of the truth.

9.3.4 *Laukik* (worldly or proximate) Aims of Education

The *Samkhya* philosophy of education, while aiming at the highest and most profound knowledge which leads to self-realization (*Atmanubhuti* through *Viveka Jnana*), does not ignore the body, through which alone can we reach the top. The body-mind organism (*Prakriti*) acts as the ladder through which we reach the highest. In that sense, such aims are instrumental (means) to achieve the end. So their importance cannot be over-emphasized. The *Samkhya* divides the *Laukik* aims into three broad categories: (i) physical development aims, (ii) knowledge aims, and (iii) *Baudhik* aims. A brief description of these aims follows.

Physical Development Aim

From a mundane point of view, proper development of the body (*Prakriti*) through its various components constitutes one aim of education at the most basic level. As we have discussed already, the child's body-mind organism is a compendium of sensory organs, motor organs and their *Tanmatras*. Harmonious development of body and its different organs is essential for its proper functioning and happy living in the world. In Upanisadic literature, the body-related aims are covered under the categories of *Annamaya kosa* and *Pranamaya kosa*. A proper education through yogic means (*Yama*, *Niyama*, *Asan* and *Prananyama*) can keep the body and its biological functioning free from the burden of inactivity or inertia. Practice of yoga, supplemented by knowledge of biological functioning of the different bodily organs and their relationship with the nervous system, are essential aims of any sound system of education. Since the body is the vehicle of our further and vertical upliftment in terms of knowledge, understanding, attitudes and other higher pursuits of the mind, its proper and balanced development can never be over-emphasized.

- i) **Knowledge Aims: Jnanendries** (sensory organs) are the most basic instrument of the knowledge-getting process. The information obtained from the environment pass through the sense organs and then the mind processes the same and sends them to the *budhi*.
- ii) **Baudhik or Intellectual Development Aims: Baudhik Jnana** (intellectual knowledge) is a higher kind of knowledge than mental knowledge. Mental knowledge starts with sensations, goes to perception and then to formation of concepts and ideas. It is related to our understanding of the external world. It is important in itself as it provides the basic information necessary for taking appropriate decisions on the part of *Buddhi*. The *Baudhik Jnana* comes above the mental. It enables a person to develop the capacity and power to take independent decisions without being influenced by the ego or its related functions. It is objective knowledge. It cannot transcend the boundaries of space and time or cause and effect. These are the categories in which one can alone think. It is no doubt the highest and purest kind of empirical knowledge and, therefore, constitutes one of the most important aims of education. As a result of development of intellect (*Buddhi*), one ceases to remain the slave (*godas*) to his body, mind or *Ahamkar*, but rather becomes owner (*goswami*) of all these. The Mahat (*Buddhi*) is the origination and regulation of the will. For stimulating discriminatory knowledge (*VivekaJnana*), development of *Buddhi* is an essential condition.

Check Your Progress

Notes: a) Write your answers in the space given below.
 b) Compare your answers with those given at the end of the unit.

4. Distinguish between the *Laukik* and the *Paramarthic* aims of education.

.....

.....

.....

.....

.....

.....

5. How is *Vivek Jnana* different from *Baudhik Jnana*?

.....

.....

.....

.....

.....

9.4 PHILOSOPHY OF UPANISADS AND ITS AIMS

The most authentic description of the Vedic philosophy of education can be traced to the Upanisads, for they are described as treatises on the Vedas written by great Indian thinkers and seers. Etymologically, the word Upanishad means sitting (shad) nearby (upa) devotedly (ni). In course of time, it came to signify the secret instruction imparted at such private sittings (with the *Guru*, who is an enlightened soul and has envisioned knowledge directly). In almost all Upanisads, there is a dialogue between the teacher and the student (*Guru-Shishya Parampara*) where the inquiring student discusses all his/her doubts pertaining to experience or transcending it, with his/her teacher. The *Guru*, using different modes, helps the students to resolve his doubts.

Before discussing the aims of education as combined in the different Upanisads, it will be worthwhile to know the central theme that runs through all the Upanisads and the assumptions underlying the nature and possibility of knowledge, according to them.

There are three clear-cut assumptions regarding the nature of knowledge and the knowledge getting process:

- Knowledge is not some 'thing' that can be given from without by some teacher or some other external agency. It is obtained through self-effort and perseverance of the knower. However, teacher's guidance or help is essential to begin with.
- Since the knowledge-getting process is individual and personal, every student obtains knowledge in accordance with his/her needs, motivation, capabilities or abilities and at his/her own pace using self-constructed learning strategies.
- Since some knowledge bestows infinite power to the knower, such knowledge should be given only to those who deserve it (that is, who have the attitude or bent of mind to use that power (knowledge) constructively in the uplift of self and others) and it is not to be given to those who may misuse it.
- The Upanisadic teachers, therefore, before accepting some one as their *Shishya* used to test his/her essential personality make up including interests, motivations, attitudes and the like.

9.4.1 Aims of Education: *Annamaya Kosha, Pranmaya Kosha, Manomaya Kosha, ViJnanamaya Kosh and Anandmaya Kosha*

The essence of meaning of education (*Vidya*) according to Upanishads lies in the epithet *vidya amritamansute*. It means that education or *vidya* is that which leads us to immortality. This, it does by liberating or revealing to the self its real nature and this liberates one from all the worldly sufferings. Since death is the greatest of all sufferings or fears, if one knows the secret of death, all other worldly sufferings become meaningless. So the central theme of the Upanishads is to know the self – *Atmanubhuti* or *Pratyakshanubhuti*. According to *Kathopnisad*, self (*Atman*) is no different from Brahman – the ultimate reality, but appears different because of our ignorance (*Avidya*). *Atman* is present in all of us and hence appears to be invisible. For discerning *Atman* the duality of one-self and non-self, the knower and the known will have to be removed. Then alone can we have the divine vision – the ultimate truth, the infinite knowledge and immortality. In *Brahmarmayak Upanishad* it is prayed that:

“God, lead me from falsehood to truth, from darkness to light and from death to immortality or eternity where there is complete bliss”. In *Taitrioupanishad* one can find the description of self-realization and that of *anand* (bliss).

All things are born of bliss, keep living because of bliss and merge in bliss after death. One who attains the bliss, knows the unknowable, then has no fear, and is not bothered about what is right and what is wrong, attains spontaneity, whatever he does is spontaneous and of necessity desirable. *Anand* is the essential nature of *Atman*. Nothing in this world is likeable or loveable in itself; it is liked by us in as much as we get of bliss. *Anand* (bliss) is the most essential nature of the self (*Atman*).

Bliss is immanent in us all and is an inherent quality of the self, yet we are deprived of it because of our ignorance. Because of our ignorance we seek to search it in the world of sensuous pleasure and in the objects of the world, which exist out there. Thus our soul, which is pure bliss, is covered with layers of ignorance, which hides its true nature. Unless we remove these layers we shall not be able to have even a glimpse of our true self, the *Atman*. It is through education that we can progressively remove these layers of ignorance and eventually reach the highest and the subtlest of ourselves. According to Upanishads, there are certain phases that we will have to pass through in order to achieve the bliss. This *Sopankrama* starts with the grossest facets of our mundane existence and goes upto the subtlest aspect of the life eternal. This hierarchical

(sopankrama) progress constitutes the aims of education. Nothing in this hierarchy is unimportant; the attainment of the higher stage depends on the prior perfection of the preceding stage or phase. The well-known doctrine of power kosha (five sheaths) illustrates this hierarchical movement leading to the realization of the self. The doctrine conceives of human being passing through five orders of existence or koshas: *Annamaya Kosh*, *Pranmaya Kosh*, *Manomaya Kosh*, *ViJnanmaya Kosh* and *Anandmaya Kosh*. Progressive development of the five sheaths of human personality constitutes the aims of education. A brief description of each of the five sheaths is given below.

Annamaya Kosh (The Physical Sheath)

The infinite is Brahm. "From it, from this self, space came to be, from space the wind, from the wind fire, from fire water, from water earth, from earth the plants, from plants food and from food the body of man, this body of man composed of essence of food is the physical sheath of the Self."

Taittiriya Upanishad 11.1

This sheath signifies what is physical in man, and all that makes life comfortable and happy. It is concerned with the basic needs of life without which the very existence of man may not be possible. Any system of education, first of all, should take care of this physical aspect, and all that is necessary to maintain the self.

But *Amnyamaya Kosh* only contributes to the first level in the journey towards bliss the ultimate aim of life.

Pranmaya Kosh (Vital Energy Sheath)

"Quite other than this physical sheath which consists of food and interior to it is the energy sheath that consists of breath. This is encased in the physical sheath and has the same form. The one is filled with the other. The first has the likeness of man, and because it has the likeness of man, the second follows it and itself takes on the likeness of man. Through this vital sheath, the senses perform their office. From this men and beast derive their life. For breath is the life of beings and so is called the life of all."

Taittiriya Upanishad 11.2

This vital sheath constitutes the link that stands midway between the grosser material body and the subtler realm of the mind. Proper use of the breath is a key to the mastering the mind and transcending it to the higher realm of consciousness. Prana or breath has been a subject of great interest to philosophers and scientists all along. One of the Sufis (Hazrat Inayat Khan) has said, "The subject of breath is the deepest of all the subjects with which mysticism or philosophy is concerned, because breath is the most important thing in life."

Jung, the great psychoanalyst of the West, who came to India seeking oriental learning, tells of a group of primitive people who began their day by breathing into their hands and offering the breath to the rising sun. When Jung questioned them, on what he could only regard as a superstition, the tribesman laughed at his inability to see the obvious "rightness" of surrendering the first breath to the source of energy, which sustained their world.

The fundamental relationship between breath and the "spirit" is reflected in most languages, viz.: our "expiration" and "inspiration" the latter meaning not only to inhale but to become filled with creative energy or spirit. The word "expiration" denotes death or loss of life energy as well as exhalation.

The beginning of respiration transforms the dynamics of the circulatory system and gears the infant's physiology to the new environment. Breathing is the only physiological function, which is both voluntary and involuntary. We can control it consciously or we

can ignore it and allow it to run more or less automatically like other internal processes. It may be regulated by the mind or left to the body. In this sense breathing is a strategic intermediary between the two. It cannot be left to either of them exclusively but is subject to influence from both. And it can, in turn, affect them both. Breathing is the key to the interaction of the body and the mind.

The rhythm of breath is one of the most obvious physical indications of a person's emotional and mental states. When relaxed, breathing reflects an emotional calm and indicates a state where attention can be focused.

So understanding and regulating this vital sheath is the next aim of education.

It is the *prana* through, and because of, which the living organisms live, the blood circulates, the bones are formed, and the nervous system functions and the senses perceive the external objects. If the breath becomes dysfunctional, the body will not remain healthy, the bones will not be strong and hence attainment of bliss will not be possible. The study of living would come under the study of this second sheath – the *prana*. So, understanding and regulating this vital sheath is the next aim of education.

Manonmaya Kosh

“But other than the sheath that consists of vital breath and interior to it is the sheath that consists of mind. The one is filled with other. The first has the likeness of a man, and because it has the likeness of a man, the second follows it and itself takes on the likeness of a man”

Taittiriya Upanishad 11.3

Above the *Pranamaya Sva* (the Vital Self) is the *Manomaya Sva* (the Intellectual Self). Among all the living beings, man is said to be the most highly developed. Man differs from other animals because of certain aspects of his mental life. For example, it is man alone who has the power to reason – what Freud would call the secondary process cognition and has concept of right and wrong, good and bad, desirable or undesirable. He can collect data, analyse and classify the same. Thus the third aim of education is the development of the *Manomaya Sva* or *Manonmaya kosha*. Under development comes formation of concepts, construction of ideas, development of many other cognitive, affective and psychomotor skills and abilities, development of linguistic abilities and awareness and understanding of the environment around. In main, development of this level of self (*Manomaya Sva*) includes the preservation, transference and enrichment of human culture and other useful empirical knowledge and experience.

ViJnanamaya Kosh

Related with the *ViJnanamaya Kosh* is the *ViJnanamaya Sva* (Intellective Self), which lies a step above the *Manomaya Sva* (the Mental Self). Taittiriya Upanishad defines it thus:

“Quite other than this sheath that consists of the mind and interior to it is the intellectual sheath that consists of understanding (*viveka*). This is encased in the mental sheath and has the same form. The one is filled with the other. The first has the likeness of a man, and because it has the likeness of a man, the second follows it and itself has the likeness of a man. All the gods rever this understanding. It does not identify itself with the other sheaths and does not yield to the passions of the body.”

Taittiriya Upanishad 11. 4

All knowledge cannot be attained by the senses and the mind. For example, there is non-empirical knowledge known as extra-sensory perception which the mind is incapable of receiving. Such knowledge is the function of *Budhi* which lies above the mind. Development of *Buddhi* (the Trans-Empirical faculty) is the fourth aim of education. It is through the development of *ViJnanamaya Sva* that we make a distinction between the real and non-real. *Buddhi* is our guide through the unknown.

When we depart from the realm of the mind, we leave the familiar world of words, of verbal thoughts and common sense logic. Above this lies a consciousness or *Sva*, which is more personal because it cannot be easily talked about and described. It is learned through direct experience. However, the personalism of *ViJnanmaya Sva* differs from the ego-oriented consciousness of the lower mental level (*manas*). It escapes the domination of sensory motion and mind. It is a departure from concerns for self preservation and maintenance. In this sense it is called "trans-personal". The *Buddhi* has the power of discrimination and understanding that holds the key to the development of supramental consciousness. A man who has attained this level of the *Sva* has serenity and freedom from anxiety and fear. The fourth aim of education is, therefore, the attainment of the powers of *Buddhi*, which can guide one from ordinary waking consciousness through the inner world of the unknown mind to attain the goal of a more evolved, mature awareness. Freud and Jung were perhaps the foremost of those who ventured into this unknown or "unconscious" mind.

Anandmaya Kosh (Sva)

At the apex of the hierarchy lies the fifth sheath, understanding of which constitutes the final aim of education: the Tattiriya Upanishad defines this sheath as:

"Other than the intellectual sheath that consists of understanding, and internal to it is the sheath that consists of bliss. This sheath is encased in the intellectual sheath and has the same form. The one is filled with the other. The first has the likeness of man, and because it has the likeness of man the second follows it and itself takes on the likeness of a man."

Ibid. 11.5

Attainment of *Anandmaya Sva* is the end stage of education. It is the stage, which is totally liberated, transcending all bondages and ignorance. It is indescribable in words, can only be realized through meditation. The mental activities are completely at rest. The distinction between "desired" and the desirable is spontaneous and effortless. Man dines but not for taste but for self-development and self-preservation. All that a man at this stage does is to the benefit of mankind as a whole. This is the stage of self-realization (*svanubhuti*, or *pratyakshanubhuti*), where one has a direct perception of truth, which transcends the boundaries of space and time, or cause and effect.

It may, however, be remembered at this stage that having attained the final goal of life (which is very rarely reached), the lower stages are not washed away, but rather are so coordinated that they become parts of the whole! In fact, the authors of the Upanishads never ignored the significance of the lower stages. They valued them as means to attain the highest end, the bliss or *Svanubhuti*.

9.5 JAINA PHILOSOPHY AND ITS AIMS OF EDUCATION

The Indian philosophical thinking is characterized by the term freedom. Although its root source traced to the Vedas, there is no dearth of philosophical thought, which does not accept the supremacy of the Vedas. The *Buddhist* and *Jaina* philosophies especially belong to this 'heterodox' category.

9.5.1 What is Education?

According to *Jaina* philosophy, knowledge that inspires a man towards a good, pure and pious life is *vidya* or education. Knowledge, whether it relates to the mundane, religious and spiritual life or to a vocation, must of necessity be for the vertical upliftment

of man and for the growth of the society at large. Only such knowledge deserves to be called education. All knowledge that leads and inspires man towards development of good character is worth attaining.

9.5.2 Metaphysical Aspects of Jainism and its Aims of Education

Samyak Jnana (Right Knowledge)

Like other Indian philosophies viz.: the Upanishads, Vedanta, the Gita, *Samkhya*, *Jaina* philosophy also believes that the cause of man's bondage lies in one's inability to differentiate between *Pudgal* (matter or material) and *Atman* (spirit or spiritual). According to *Jainism*, the *Jiva* (organism) as a result of its own *Karmas* (actions) acquires layers of *pudgal*, which cover the *jivatman*. As a result, the organism is not able to discern the true nature of *jivatman*. Liberation, therefore, is the separation of the *jivatman* from the layers of *pudgal*. It may be remembered at this point that *pudgal* is not simply the gross physical nature; it consists of all *Karmas* and bad dispositions. The bad dispositions, which may manifest in the form of *Kama* (passions), *Krodha* (anger), *Lobha* (greed), *Moh* (attachments) and *Ahamkar* (egotism), attract *pudgal*, and hence they are termed as *Kashayas* in *Jaina* terminology. All these are the cause of bondage. The root cause of these *Kashayas* lies in our ignorance, the lack of real knowledge – that differentiates between the spiritual and material. Obviously, it is only with the attainment of real knowledge (*Samyak Jnana*) that we can get rid of the *Kashayas*. This *Samyak Jnana* is indubitably undubious, most certain and faultless. Hence the broad goal of education in *Jaina* philosophy is attainment of *Samyak Jnana*.

Samyak Charitra (Right Conduct)

Mere attainment of *Samyak Jnana* (right knowledge) is no guarantee for attaining liberation, called *kaivalya*. However, it does pave the way to it. It enables one to differentiate between what is spiritual and what is not, what is real and what is unreal. For the further journey towards *kaivalya* or *moksha*, one needs to discipline the personality to a state of equanimity which is not disturbed or distracted by the attractions of the mundane world – the stability of the ego, or what the Gita terms as *Sthitaprajna*. Such a transformation of personality, is called *Samyak Charitra* or good character (right conduct).

Samyak Darshan (Right Faith)

For the attainment of right knowledge and right conduct, there is a pre-condition. The condition is that the person must develop *Samyak Darshan* or the right kind of faith in the knowledge to be attained as well as in the person (the teacher) who helps in the attainment of knowledge and development of right conduct. The term 'right faith' also implies development of good dispositions after gradually destroying the bad dispositions (*Kashayas*). Knowledge attained at a purely logical or intellectual level can convert a man into a dry thinker. The *Samyak Darshan* intellectual the good dispositions with right knowledge (*Samyak Jnana*). As a result of development of *Samyak Darshan*, the individual (*Jiva*) becomes receptive to worthwhile knowledge and to performing right actions.

According to *Jaina* philosophy, right knowledge can be attained through learning, reading of good literature, thinking and contemplation. But for attainment of right faith one needs to attain a state of complete disinterestedness in the *Kashayas*, which are strong impediments in the path of right faith and right conduct. Such a state of disinterestedness towards *Kashayas* is termed *Nirjara*?

At this junction, it is essential to point out that right faith or conviction is not to be mistaken as blind faith. Instead, it is discernment of total and consistent metaphysical

knowledge as propounded by the *Jaina* seers. Modern psychology also stresses that without proper intellectual conviction, there can be no motivation for total knowledge. Without such conviction in the knowledge, the knowledge has little worth or meaning. Such conviction grows as a result of contemplation. With the development of the total knowledge, the intellectual conviction attains fullness.

As an aid to right knowledge, right conduct and total intellectual conviction, *Jainism* prescribes understanding and practice of *Panchamahavratas*. These are: *Ahimsa* (non-violence), *Satya* (truth), *Asteya* (non-stealing), *Aparigraha* (non-hoarding) and *Brahmacharya* (abstinence). In addition to the *pancha mahavratas*, a believer in *Jainism* should also transform ones personality in accordance with ten characteristics of personality (*guna dharmas*). These ten *guna dharmas* are:

Kshma (forgiveness), *ardava* (simplicity / spontaneity), *arjava* (tenderness) *satya* (truth), *sanyam* (self-content), *souch* (purity), *tapa* (austerity), *tyaga* (renunciation), *amamatva* (non-attachment), *brahmacharya* (celibacy).

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

6. How are the five sheaths (Koshas) related to the all-round development of a person?

.....
.....
.....
.....
.....
.....

7. What are the three aims of education according to *Jainism*?

.....
.....
.....
.....
.....
.....

9.6 BUDDHIST PHILOSOPHY OF EDUCATION AND ITS AIMS

According to Buddhism, life is full of pain, sorrow and suffering the cause of which lies in human ignorance – wrong knowledge of the reality. The entire Buddhist philosophy, in fact, is derived from four Noble Truths (*aryasatya*) about the world. To grasp the essence of Buddhist philosophy and its philosophy of education, we need to understand its noble truths: These are:

- i) Life is full of sorrows sufferings, mental anguish, etc.
- ii) These sufferings have some causes.
- iii) It is possible to get rid of the sufferings that we have.

iii) There are ways to end these sufferings.

The fundamental and general cause of suffering is our ignorance. If ignorance is removed, the end of sufferings is possible. The goal of education, therefore, is to liberate man from the bondage of ignorance so as to enable him to live life free of all sorrows, sufferings, frustration, anxieties. However, unlike *vedantins*, knowledge alone is not enough to free oneself from the bondage. It is an essential but not a sufficient condition for liberating oneself from the bondage of the cycle of birth-death-rebirth. According to Buddha, it is our attachment with the world including the ephemeral self that is one of the most potent causes of our sufferings. We get attached with the world because we find pleasure which is transitory and ephemeral; and soon we are overcome by sufferings. So for obtaining permanent pleasure (bliss) we need an education, which is most appropriate, or of a right kind (*Samyak*).

9.6.1 *Asta Marg*

Buddha, therefore, prescribed a path consisting of eight steps which embody the fundamental principles of Buddhist philosophy. These eight steps or principles (*Asta Marg*) constitute the eight aims of education. These are:

I	<i>Samyak Disti (drishti)</i>	Right (appropriate) knowledge or perception
II	<i>Samyak Sankalpa</i>	Right determination or 'will'
III	<i>Samyak Vaka</i>	Right speech
IV	<i>Samyak Karma</i>	Right conduct or actions
V	<i>Samyak Ajivika</i>	Right vocation (means of livelihood)
VI	<i>Samyak Vyayama</i>	Right exercise or practice
VII	<i>Samyak Smriti</i>	Right remembrance or repetition
VIII	<i>Samyak Samadhi</i>	Right meditation

A brief description of these eight aims or goals of education in the form of eight-fold path is given below:

1. ***Samyak Disti (drishti)***: The basic ignorance of man lies in treating the ever-changing temporal world as eternal, blissful and permanent. This false perception or knowledge about the world is developed because of our wrong identification of the self with the body-mind organism. What is needed is to obtain a true knowledge of the self as spiritual or non-material, which is possible through right perception or *Samyak drishti*. The right perception alone can enable an individual to recognize or realize the true nature of the world vis-à-vis the nature of self or *Atman*. Therefore, the first and foremost aim of education is to enable it to develop and discipline one's cognitive faculties to obtain a right perspective and knowledge about the self and the world. Understanding such a distinction between self (*Atman*) and the world (*Anatman*) is paramount to education and constitutes one of the most significant aims of education and of life.
2. ***Samyak Sankalpa***: Having obtained the right perception (*Samyak drishti*) of the self and the world, one becomes capable of choosing and doing the right thing. But in between one's actions and knowledge, there is something, which determines the quality of one's actions (karma). This intermediary element relates to what modern psychology calls as the affective domain, which is "Will", or determination of the individual. Attainment of knowledge alone is not enough to end the sufferings. Knowledge, no doubt, involves understanding of the cause-effect relationship (*Pratityasamatpada*) and hence facilitates removal of the impediments, which cause the suffering, but unless one firmly resolves to end them, no actions worth the name will bring the desired results. One certainly needs to make up his mind to live life according to the knowledge one has obtained: It is education alone, which can enable an individual to develop the kind of 'will', that is required. For example, one should firmly determine to give up hatred,

indulgence on sensuous objects and to stop indulging in any kind of violence. This kind of self-determination is called *Samyak Sankalpa*, development of which constitutes the second aim of education.

3. ***Samyak Vaka (Right Speech)***: The third trait of a truly educated person is that he/she should have control over what one speaks in different situations. What one speaks must befit the occasion in the sense that it is most appropriate, right and balanced in the context. For example, an educated person would not indulge in using harsh/unpleasant language and would avoid talking ill of others. He/she is, to a great extent, in a state of mental poise, is not boisterous or talkative. Whatever, he/she talks is meaningful and he/she means it. Developing appropriate, balanced, right kind of language/speech is the third aim of education.
4. ***Samyak Karma (Right Conduct or Actions)***: The deeds or actions of an educated person would, like his speech, be very well balanced and done with a goodwill/intention. Any action done with full knowledge of the facts accompanied by good intention on the part of the doer, can be said to be *Samyak* (appropriate/right) for most occasions. Right knowledge, right will and right speech are essential concomitants of right actions and deeds. These right actions or *Samyak karma* comprise, for example, *Ahimsa* (non-violence), *Satya* (truth telling), *Asteya* (non-stealing) and *Indriya-Sanyam* (control over senses). Moreover, as a general rule, the individual in all his action or conduct should follow the *middle path* and hence should avoid the extreme in actions and behaviour or conduct (*Madyamapratipada*)
5. ***Samyak Ajivika (Right Vocation)***: The term 'right vocation' may have different connotations. In the first place, right vocation means the kind of vocation which to the individual is psychologically befitting. All of us are well acquainted with the psychology of individual differences. Different people have different cognitive abilities, varying motivations, interests, aptitudes and attitudes. Obviously all cannot "deliver the goods" equally well in similar kinds of vocations. Success in a vocation or profession of an individual depends on the abilities, interest and aptitude, which suits the requirements or functions of the particular vocation. The individual is endowed innately with some of the abilities and some are acquired by the individual through one's efforts and/or interest. One should choose or go for a vocation, which best suits one's innate or acquired capabilities. If one chooses the right vocation, one is less likely to be involved in sorrows and miseries, but rather will be happier, more contented and satisfied. The second connotation has some ethical underpinning. One should not hanker after a vocation simply because he/she finds it more lucrative even though does not suit one's capabilities, skills, etc. But rather, one should choose a vocation wherein one is not expected to involve oneself in using unethical or immoral means for performing the functions, or to attain success.

Samyak Ajivika is a distinctive feature of Buddhist philosophy. Normally, other philosophies of education (both orthodox and heterodox) either do not make a mention of such practical aspect of life, or do not give any stress and significance to it. They are mainly concerned with the life eternal, overlooking the practical and pragmatically essential part of life. But Buddhism stresses that one can attain selfhood by being self-reliant, by earning livelihood through rightful means thereby feed himself and the family depending on him.

6. ***Samyak Vyayama (Right Exercise or Practice)***. Notwithstanding the attainment of right knowledge, right will, right speech, right conduct, right choice of vocation, one is still liable to deviate from the right path because of the *sanskars* with which one is born or which are acquired during the life time as a result of experiences. These *sanskars* may cause bad thoughts and dispositions. It is, therefore, essential for an educated man to practise right knowledge, right will, etc. constantly and continually so that:

- The old bad thoughts or feelings or dispositions are completely washed away.
- No new bad dispositions, etc. enter the mind
- Good ideas and feelings are deliberately and consciously allowed to enter and fill the mind (since the mind never remains empty without thoughts).
- Efforts are constantly made to entertain and retain good thoughts.

7. **Samyak Smriti (Right Memory):** *Samyak smriti* also can be understood in two different senses and nurtured accordingly. In the first sense, it means what in present day psychology is termed as selective awareness, which is a vital factor in one's proper adjustment. There is a process of negative adaptation in which the individual ceases to respond to certain aspects of the environment. It consists of a diminution or cessation of response to non-significant stimuli. For example, we cease to attend to constant noises, familiar sights. This cessation of response to non-significant stimuli leaves us free to concentrate on the significant aspects of the environment. Development of such a capacity is an important aspect of one's development and hence an important aim of education. An individual who is not able make a proper distinction between what stimuli or experiences are worth remembering and what are not, is not a well-adjusted person. Such a person is either mentally deficient or brain injured and is characterized by lack of appropriate stimulus selectivity. It is probably in this sense that *Samyak smriti* can be considered as an important aim of education.

In the more commonplace and banal sense of focusing consciously and deliberately on something that occurred in the past, *Samyak smriti* mean to keep on recalling or recapitulating what one has experienced or learned with a view that he might not relapse into ignorance again. Even the right knowledge can fade away if not recalled from time to time.

8. **Samyak Samadhi:** As a result of attaining the above stated traits/characteristics, an individual qualifies himself to enter the final stage - *Samyak Samadhi*. *Samadhi* is the pre-requisite for attainment of complete liberation or state of Nirvan which according to Buddha is the ultimate goal of human life.

9.6.2 Modified Aims of Buddhist Educational Philosophy

In the course of time the Buddhist Philosophy of Education underwent modification and transformation in view of the changing circumstances. Consequently the objectives, aims and goals of education took practical shape. The Buddhist monks today consider aims of education to be in the following four areas:

- Moral life
- Development of personality
- Conservation of Culture
- Total Development

Let us now briefly explain these aims.

- **Moral Life:** Buddha accepted morally good life as the central or core aim of education. And since good environment contributes positively to the development of good moral character, he insisted that the environment of the monasteries should be conducive to character development. The Buddhists believe firmly that good moral character is caught rather than taught. However, certain rules and regulations, based on sound principles of justice are necessary and should be strictly adhered to.
- **Development of Personality:** According to Buddhism, development of personality as an aim of education involves helping children in a way that they develop self-respect, self-reliance, self-control, self-confidence, rationality and understanding.

- **Conservation of Culture:** It includes transmission of the essential aspects of Buddhist philosophy as well as commonly accepted aspects of Indian cultural heritage. The Bhikshus study the Buddhist philosophy and practise the same in their life.
- **Total Development:** In Buddhist philosophy and its practice, real education implies development of man in totality, including the physical, psychological, intellectual, economical, moral and spiritual aspects of the self in a balanced (*Samyak*) way. It is for this reason that there is coordination, harmony and balance in respect of physical exercises, mental education, material welfare and moral spiritual life of the pupils.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

8. Enumerate the eight-fold path of Buddhist Philosophy of Education.

.....

.....

.....

.....

.....

9. What according to Buddha is the central aim of Education?

.....

.....

.....

.....

.....

9.7 LET US SUM UP

The present unit starts with a brief sketch of the two traditions in Indian philosophical thinking: Orthodox or *astik* and Heterodox or *Nastik*. The Orthodox system is or is based on the authority of the Vedas and the Heterodox does not accept the authority of the Vedas. Two representative systems from each of the two traditions have been discussed in terms of their aims of education. From the Orthodox systems of philosophy, Upanishad and *Samkhya-yoga* have been chosen and from the Heterodox, *Buddhism* and *Jainism* have been taken up.

According to *Samkhya yoga*, the aims of education are delineated at two levels, *Paramarthic* (ultimate aims) and *Laukik* (worldly aims). According to the *Paramarthic* point of view, the ultimate aim of education is the attainment of *Vivek Jnana*, which enables us to distinguish between *Purusha* and *Prakriti*, which are the two fundamental principles of *Samkhya-yoga*. It is through this discriminatory knowledge that we can realize our true self, the *Atman*. This kind of self-realization is called liberation, *Moksha* or *Mukti*. From the *Laukik* standpoint, the aims of education are discussed in terms of physical development, development of mind and development of *Buddhi*.

Under the Upanisadic philosophies, the aims of education are discussed in terms of development of the five sheaths (*Pancha Koshas*) – *Annamaya Kosh*, *Pranmaya Kosh*, *Manomaya Kosh*, *ViJnanmaya Kosh* and *Anandmaya Kosh*. It is a progressive development of the self-starting from the gross human body and ending with the subtle

Anandmaya Kosh. On realizing this final sheath, the individual attain the complete bliss, which is the essential nature of *Atman* or Brahman.

According to *Jaina* philosophy education (*Vidya*) is that which inspires a man towards the good, pure and pious life. Education, to be worthwhile, must lead man to good character. More specifically *Jainism* gives the threefold aims of education as *Samyak Jnan*, *Samyak Darshan* and *Samyak Charitra*. The ultimate goal of education and hence of life is to attain *kaivalya* – the perfect state of eqnanimity and a separation from *pudgal* (the state of *Nirjara*). A person who is truly educated is the possessor of Panchamahavratas (*Ahimsa*, *Satya*, *Asteya*, *Aprigrah* and *Brahmacharya*) and ten *guna dharmas*.

Buddhist philosophy is based on the four eternal truths as enunciated by the Lord – The Tathagata. Its aims of education are contained in the eight-fold path (*Asta Marg*) as given by Buddha. The central concept that characterizes these aims is the term *Samyak* (the most appropriate or right). This term is derived from Buddhist philosophy and represented by the concept of golden mean path of life – the *madhyamapratipada*. It implies that man, in all walks of life and at every stage should avoid the extremes and follow the middle-path.

9.8 UNIT-END ACTIVITY

1. Collect details of the secondary education curriculum followed in your State. Critically analyse the curriculum and find out whether aims of education as reflected in the Indian Philosophical Tradition constitute a part of the curriculum. Write a critical report on your findings.

9.9 POINTS FOR DISCUSSION

1. Is it possible to design the education of a child according five orders of existence or koshas? Justify your answer.
2. How can the philosophical ideas of Jainism and Buddhism be integrated in the school curriculum? Discuss.

9.10 SUGGESTED READINGS

Behadur, K.P. (1978): *The Wisdom of Sanakya*, New Delhi: Sterling Publishers.

Belvelker, S.K. and Ramaday R.D. (1974): *History of Indian Philosophy*, (Second Edition), New Delhi: Oriental Book Corporation.

Dasgupta, S.N. (1975): *A History of Indian Philosophy, Vol. I*, New Delhi: Moti Lal Banarsi Dass.

Garbe, Richard (1987): *Sankhya Sutra and Sankhya System*, New Delhi: Trisup prudashan.

Kabir, Humayun (1964): *Indian Philosophy of Education*, New Delhi: Asia Publishing House.

Keaf, F.E. (1980): *Ancient Indian Education*, New Delhi: Cosmo Publications.

Keay, F.E. & Mitra, Sukumar (1978): *History of Education in India*, Calcutta: Oxford University Press.

Nagaraja Rao, P.: *Fundamental of Indian Philosophy*, New Delhi: Indian Book Comp.

Oad, L.K. (1982): *Shiksha Ki Darshnik Prasthabhumi*, Jaipur : Rajasthan Grantha Akadamy.

Raju, P.T. (1971): *The Philosophical Traditions of India*, London: George Allen and Unwin.

Shiva Kumar, (1984): *Samkhya-Yoga Epistemology*, Delhi: Eastern Book Linkers.

Wardaner, A. K. (1971): *Outline of Indian Philosophy*, New Delhi: Moti Lal Banarsi Dass.

9.11 ANSWERS TO CHECK YOUR PROGRESS

1. The essential nature of Purusha is Pure consciousness whereas Non-consciousness constitutes the essential nature of Prakriti.
2. The child is conceived in the form of Sukshma Sharir in the womb of the mother. The entire development of the child takes place as a result of the combination of the five Tanmantras, namely, colour, taste, smell, touch and sound, and five mahabhoots, namely, space, air, tejas, water and earth.
3. Man or the mind performs various mental operations in the knowledge getting process. These are attending, analysis, synthesis, selection and elimination that play a great role in the formation of ideas. It also does reasoning, imagination and finding alternatives which are important in knowledge getting process.
4. The Laukik aims of education are immediate or worldly aims of education like proper development of the body, acquiring various mental knowledge through sense organs and development of intellectual knowledge. The Paramarthic aims of education are related to ultimate aims of education. Moksha (liberation) is the ultimate aim of life and hence of education.
5. Vivek Jnana helps a person to differentiate between Purusha and Prakriti (Self and non-self). Liberation and realization of truth are possible through vivek Jnana. Baudhik Jnana helps a person to develop the capacity and power to take independent decision making without being influenced by the ego.
6. The five sheaths (koshas) are Annamaya Kosh, Pranamaya Kosh, Manomaya Kosh, Vijnanamaya Kosh, and Anandmaya Kosh. Annamaya Kosh is concerned with physical development of a person, Pranamaya Kosh with vital development, Manomaya Kosh with mental development, Vijnanamaya Kosh with intellectual development and Anandmaya Kosh with ultimate self-realization or attainment of or liberation by a person. Hence, a person achieves all round development passing through five orders of existence or Koshs.
7. The three aims of education, according to Jainism, are:
 - i) Attainment of right knowledge (Samyak Jnana) to get rid of Kashayas.
 - ii) Formation of a good character (Samyak Charitra) or right conduct.
 - iii) Development of right kind of faith (Samyak Darshan) in the knowledge to be achieved and in the teacher who helps to attain right knowledge and right conduct.
8. Samyak Dristi, Samyak Samkalpa, Samyak Vaka, Samyak Karma, Samyak Ajivika, Samyak Vyayama, Samyak Smriti, and Samyak Samadhi.
9. The central aim of education is the development of man, in totality, which includes physical, psychological, intellectual, economic, moral and spiritual development.