

Indian Thought and Personality Development

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Abstract: The present study attempts to analyze the Indian educational philosophy of eminent thinkers like Tagore, Gandhi, Vivekananda, and Aurobindo with relevance to the Personality Development in the present day context. Tagore thought of education as a means to make oneself known to man. The complete or harmonious development of personality is the aim of education that Gandhi advocates. The ideal of all education and all trainings should be the man-making as advocated by Vivekananda. To achieve harmonious development of personality in an individual, Aurobindo applied spiritual ideas to each aspect of human life.

Key words: Indian thought, Personality development, Tagore, Gandhi, Vivekananda, Aurobindo.

I. Introduction

We are what our thoughts have made us, so take care about what you think.

Words are secondary. Thoughts live, they travel far. –

Swami Vivekananda

Philosophy endeavors to understand all that comes within the bounds of human experience. It aims at the fundamental understanding of things, the problem of human conduct, the assumptions that underline religious and scientific beliefs, the tools and methods of thinking or any issue that arises in any field of human activity.

Philosophy seeks to provide a complete account of man's world. It is reflective and critical in nature. Philosophy wants to understand man in relation to the whole universe, nature and God. Philosophy deals with the nature of human mind and personality, and the ways in which man and all his institutions can be understood. It seeks to understand whether man is free or within bondage and whether he can change the course of history. Philosophy, therefore, may be understood as a search for a comprehensive view of nature, an attempt at universal explanation of the nature of things. Philosophy gives man that knowledge and wisdom with the help of which he understands the whole universe and the implications of the same in relation to himself and all the people around. Philosophy is a consistent search for the consistent explanation of the different realities around us.

Personality Development

Everyone wants to appear attractive to others. While we can only enhance our looks to a certain extent, we have the ability to improve our personality as much as we want. We can develop or integrate any trait that we deem fit and agreeable. A charming, happy personality will make a lasting impression on everyone around you. Through this course, students will learn the art of positive thinking; presenting a positive first impression; building their self confidence & developing the right attitude to help them excel in life.

In “Personality Development”, we come across the following Modules:

- Developing the Right Confidence and Attitude
- The Art of Positive Thinking
- Presenting a Positive First Impression
- Building Self Confidence
- Developing Poise

The present study attempts to analyze the Indian educational philosophy of Tagore, Gandhi, Vivekananda, and Aurobindo with relevance to the Personality Development in the present day context. The objective of this paper is to sensitize the Indian Philosophical Ideas for developing the personality in modern society.

Tagore

According to Tagore the greatest use of education is not merely to collect the facts but to know man and to make oneself known to man. He says “But for us to maintain self respect which we owe to ourselves and to our creator, we must make the purpose of man, the fullest growth and freedom of soul”.

Tagore’s Philosophy and Personality Development

Tagore’s educational thought; he believes that “The widest road leading to the solution of all our problems is education”. Education can develop a new pattern of life. His system of education emphasizes the intellectual, physical, social, moral, economic and spiritual aspects of human life. By which a man can develop an integrated personality. According to Tagore, aim of education is self realization, Intellectual development, physical development, love for humanity, freedom, correlation of objects and social development.

Gandhi’s Philosophy

Two words are fundamental in his thinking: 'Truth' and 'Non-violence'. He began to assert that "Truth is God". Some of his prominent philosophical doctrines are - Truth, Ahimsa, Love, and Satyagraha. Gandhi's thinking dwelt on a sense of unity for human beings. For the sake of self realization, one has to combat evil and seek truth.

According to Gandhi, Education should be for 3Hs-Head, Heart and hand. Education for the heart was spiritual training for him and the aim of education was self –realization.

Harmonious Development of one’s Personality

The complete or harmonious development of personality is another aim of education that Gandhi advocates.

Preparation for Complete Living

Education must prepare the child to face the grim realities of life and enable him to adjust with his immediate environment for complete living.

Moral or Character-Building aim

Gandhi attached highest priority to the character building aim of education. To him, it was the chief aim of education. He viewed character as a dynamic force proceeding towards a definite direction.

Vivekananda

All the strength and succor you want is within you. Therefore make your own future. ‘Let the dead past bury its dead’. The infinite future is before you, and you must always remember that each word, thought, and deed, lays up a store for you and that, as the bad thoughts and bad works

are ready to spring upon like tigers, so also there is the inspiring hope that the good thoughts and good deeds are ready with the power of hundred thousand angels to defend you always and forever.

Main Features of Swami Vivekananda Philosophy

Personality is the influence, the impression, one creates on the others. It is the personality of a man that counts. "According to Vivekananda, personality is two-third and his intellect and words are only one-third in making the real man." The ideal of all education and all trainings should be this man-making. The man who influences, who throws his magic upon his fellow beings, is a dynamo of power. When that man is ready he can do anything and everything that he likes. That personality, put upon anything, will make it work.

Vedanta constitutes the essence of the highest spiritual & ethical values of mankind. The teaching of the Upanishads has strength enough to provide solutions to our social problems.

- Man is the incarnation of God.
- The essential parts of all religions are the same. Atma is the true reality.
- Karma yoga, as a system of ethics a religion is needed for the attainment of self-control and self realization.
- Service of mankind is the highest goal of religion.
- The best image for worshipping God is man who resides in every human heart.
- According to Vivekananda "education is the manifestation of perfection already present in man. He stood for expansion, growth, progress and all round perfection - physical, mental and spiritual.

Aurobindo

His thinking was to achieve super-consciousness and different life stages and layers of mind through the practice of Yoga towards holistic development. He states that life is power which establishes a relationship between matter and mind. Life possesses all conscious force that helps in creating things. He speaks of the four layers of mind: They are Chitta, Manasa, Budhi or intellectual and intuitive perception of things.

It is through the four identified disciplines- beauty, power, knowledge and love that Sri Aurobindo emphasizes upon the teaching and development of the four layers of mind to achieve super consciousness, which paves way to personality development of an individual.

The field of integral psychology is born through the synthesis of Sri Aurobindo's teachings with the findings of depth psychology. Integral psychology is a synthesis of two major streams of depth psychology. The humanistic existential psychology and contemporary psychoanalytic.

Sri Aurobindo speaks about three stages of life. They are material life, vital life and mental life, i.e., the sub conscious, the conscious and the self conscious. Life is such a power, which establishes a relationship force that helps in creating things. To achieve harmonious development of personality in an individual, he tried to apply his spiritual ideas to each aspect of human life.

II. Conclusion

Indian philosophy claimed from the beginning to develop its metaphysics or assume its metaphysics on well-grounded facts of experience. Experience however was something that included not merely the physical sensory types of experience nor the rational processes of deduction and inductive types of reasoning nor their fallacies and illusions, nor even analogies from experience and presumptive types of inference, it includes such types of experience that go by the name of creative imagination and direct revelations that are not merely extra sensory but

also extra-mental. That they should have included a close study of the processes of not only the waking consciousness but also the dream-work and deep sleep that carries on deep in one's personality spiritual aware nesses that sometimes come to the surface as insights and intuitions leading up to solutions of the most unexpected of problems of life and invention is another important piece of work, that shows that their concern was not with any one aspect of life as such but of the human person

Both as he is and as his inner urge indicates. Thus the whole of human personality both in this embodied organic life and even as it turns out to be his disembodied nature came within the field of his Experience and knowledge.

Thus Indian Philosophy gathers into itself the whole range of living personal and social and collective, religious and transcendental, all of which demands full knowledge of that entire one is and shall be. Therefore to a serious student of Indian Psychology, philosophy is the culmination of psychological data gathered from various levels of being and awareness, stimulations, urges and responses, physical, vital, mental and psychical.

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