

life is the communications of one's personality. Tagore's vision of religion and religious life too is rooted in his idea of humanism (p. 38, 39). "Tagore's humanism is highlighted by a god deeply involved in the human order" (p. 39). Thus he finds that religions and art are inter-related. The vision gives a new orientation to *Purusharthas* as he represents *ananda Yoga* as a path of salvation.

Tagore's educational theory, which is presented in the third chapter, emerges out of his life experience and his vision of man. Tagore became a critic of the existing educational systems of India in which the need for freedom and the cultural backgrounds is yet to be recognized (p. 44). The mission of education is to help the learner realize the principle of unity which underlies all things, and the educational ideal is achieved by engineering relationship which leads one to attain harmony with everything (p. 46-49). Tagore's educational institutions and their significances (p. 50-53), and his vision of wholistic education (p. 54) are well analysed in the book. The author clearly presents the revolutionary ideals of Tagore's view of education as active centredness, as the important medium of human development, and the obligation of the school to provide everything for the integral and wholistic growth of the boy where no language except the mother tongue should be used as the medium of communication.

The content of the sixth chapter is the social philosophy of Mahatma Gandhi. Gandhi was a *Karma Yogi*. Being a follower of the teaching of the *Gita*, Gandhi believed in self-less action (*anasakti*) and non-violence (*Ahimsa*) as the guiding spirit of *Gita*. He had no religious life apart from the service and he had no greater law than truth (p. 86-89). For Gandhi, "God is Truth" and "Truth is God". *Ahimsa*, which is synonymous with love (p. 92), is the means of human activity to attain Truth, the end (p. 94). "The key to Gandhi's social thought and the concept of man is characterized in one word: *Sarvodaya*" (p. 97). In this chapter the author has succeeded in giving Gandhi's social thought comprehensively and precisely.

Gandhi's theory of education and his attempt to unpleasant programme in basic education forms the theme of the seventh chapter. Gandhi opposed the English system of education as it was merely interested in imparting man literacy only. According to Gandhi literacy in itself is no education. To raise man to a higher moral and spiritual order was the aim and purpose of Gandhian education (p. 100). Truth