

# THE ARYAN PATH

Point out the "Way"—however dimly,  
and lost among the host—as does the evening  
star to those who tread their path in darkness.

—*The Voice of the Silence*

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## THE PURPOSE OF EDUCATION

In this issue of THE ARYAN PATH are printed several articles on the subject of education, not the education of boys and girls, not school or college education, but the educative influences affecting the mind of the people. These articles were not commissioned; they found their way to us and we are grouping them together because running through them all is a common current—the hope of bettering the mind of the people by spiritualizing their ideas about the forces which are most potent in beneficent influence for self-education and mass education.

In keeping with the general tenor of modern civilization, which has apotheosized competition and made struggle the very god of existence, is the aim of its education. That aim is to equip men and women to be good competitors, to try to come first in the race of life. And as it is held that the end justifies the means, the prizes of society—money, fame, influence, power—may be won by means fair or foul. "It is impossible to be honest in business", it is said; and as the word "dishonesty" cannot be condoned in polite society people speak

of dishonest transactions as "ordinary business methods". Similarly, as truth is supposed to be "impossible in politics" and yet lies are considered unethical, the expression "diplomatic language" has come into vogue. You may not tell lies, but you may mislead your listener by "diplomatic language"! Therefore, serious consideration is given to the education of the future business magnates, the future politicians and cabinet ministers now at school or college, who must learn how to compete and, stepping on the defeats of others, rise to heights of success. Various are the devices used to attain that purpose. For example, what are the moral principles involved in the institution of prize giving, so common in schools and colleges? Prize distributions are public functions: what is implicit in them if not encouragement of the spirit of rivalry, of competition?

As trade and commerce create wealth directly, the State looks upon economics as the king of sciences and upon business men as members of a royal household. This is so in the Americas, in Europe, in Westernized Japan: big business rules

and armament manufacturers belong to the real ruling caste, which controls the parliaments themselves. The upholding and carrying forward of this tradesman tradition is responsible for class strifes and national wars. The unarmed territories are exploited and "civilization" is thus carried to "heathen" and "savage" lands, to which work organized religion makes its contribution and missionaries supplement the work of merchants and militarists. All this does not merely colour modern education; its very foundation is made of business success and of national glory; and the soul of both is pride.

The very aim of education needs to be changed. The old Vedic ideal of *Loka-pakti*—Perfection of the People—has to be held aloft and correctly explained and reintroduced in practice. The experienced statesman Kautilya described the purpose of education by another excellent term—*Ātmavattā*, i.e., winning self-possession. To be possessed by the Great Self is to control the personal self, of which mind, *manas*, and feelings, *kāma*, are the chief constituents. Several of the articles published in this issue hint at the necessity of reviving the old ideas. What does Perfection of the People mean? What does Self-Possession imply? These items are most important and deserve first and greatest consideration at the hands of educational reformers. Methods of education, subjects and curricula, etc., pale into insignificance when the very aim and purpose of education have to be changed and the right ones found.

The Laws of Manu very clearly point out the truth that the Eternal Wisdom which the Vedas proclaim sustains all beings and therefore: "I hold that to be the supreme which secures happiness to

all." (XII. 99) To endow the people with happiness they should be educated in the Wisdom of the Vedas; in the public services, which exist to maintain the happiness of the people, only those who know that Wisdom should be appointed. We find that the knower of the Vedascience is considered fit to command armies, to wield royal authority, to hold the office of a judge. (XII. 100) And it is added that even forgetful students of the sacred books are superior to the ignorant; those who remember surpass the forgetful; those who possess knowledge and understanding are superior to those who only remember words; and finally, those who practise the knowledge obtained are better than those who only understand. (XII. 103)

The old-world ideal aimed at educating the whole man—not only one aspect of his mind. The hands, the heart, and not only the head were taken into account, and above all the Immortal Soul, his needs and his unfoldment were given the place of prominence. Unless we aim at making man an all-round integrated being our system of education must remain a failure. We are not advocating that all boys and girls be trained in the self-same way, nor that they should be transformed into yogis; but we do advocate a system of education which will take into account the serious need of the learner, and his most serious need is attaining some inner contentment, some inner enlightenment which will enable him to do his duty not only by his own stomach, and by the material needs of his near and dear ones, but also by his own spiritual aspirations, his own Soul longings. The youth must be so taught that in later years, in the struggles of life and in the leisure of old age, he will be able to "behold the bright countenance of truth in the quiet and still air of delightful studies".

## SOME THOUGHTS ON EDUCATION

[The Honourable Mr. Faiz B. Tyabji, M.A., Bar-at-Law, a retired Judge of the Bombay High Court, some time ago addressed a gathering mainly of Muslims at an Educational Conference. He kindly permits us to publish here, with slight alterations, certain pertinent extracts from that address. We are glad to comply with his request that these be allowed to remain in a disconnected form. His reason, he writes, is that "disconnected extracts must stand with bent head and folded hands, in a posture of humility, when they find themselves in the company of set and connected discourses : and that attitude seems most befitting to what follows. I trust this gesture of humility will prevent any one from judging them harshly or attributing to them presumptuous ambitions." Mr. Tyabji's further suggestion that readers, to avoid disappointment, "supplement from their own minds what is wanting and amend what is amiss" springs, we are sure, from too great modesty.—ED.]

On one occasion there was much discussion before the Prophet as to the nature of charity. Someone asked what should be given in charity ; another inquired how the transaction became charitable : whether the dedication of lands or money was needed for the purpose. As in explaining the subject, he said amongst other things "Why ! smiling in your brother's face is charity." This seemed to throw a search-light on the whole subject ; it seemed as if by a magic power he had made the flower yield to the senses of his hearers the fragrance which gives to the flower its bloom ; which gives it the essence of life. I felt a strong desire to commune with the soul of education by the magic of some such sentence.

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I examined for myself with care and industry what the word education in itself means—how did it come to absorb within itself and to contain all the many complex notions that we associate with the sound of this one word ? So many thoughts springing up in our minds at the word—notions too that are often almost warring with each other.

Education means in its origin a leading out ; we speak of educating some-

thing, and education is educating. When I am teaching a little child the alphabet or making him count—I think that I am educating him—I am really endeavouring to educe, to draw out something that God has already placed in the heart, head and mind of the child : I want to bring to light what is in the inmost possession and power of the child—a drawing out, a leading forth into the light. I educe his powers.

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The word *tarbiyat* which is often taken as the equivalent expression to education comes even more directly to the heart ; the original meaning of the word *tarbiyat* is nourishment. *Tarbiyat* tells us that education is the very nourishment, the feeding of an infant or a child or a grown-up man. We have in some way to give to the child or man who has to be educated food and nourishment for his head and heart and all his capacities : so to nourish him that we lead out into manifestation what is placed within by the Creator.

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A sound education, it has been said, is that by which the intellect is rendered an accurate and invariably reliable machine for reasoning and deliberating,

by which the heart is made warm and responsive to affection and regard, so that when the occasion arises it knows when to love and when to forge those ties which we know can grapple our souls with hoops of steel ; but education is not complete unless the body too is so trained, so brought up, so nourished and fed that it can withstand all the wear and tear of this life's needs. In a word, education is only adequate and complete when the person is brought up, nourished, educed, trained completely in regard to body, head and heart—completely in respect of all these three so as to make the person fit for a complete and efficient life ; systematically instructed, schooled and trained so as to be prepared for the entire work of life.

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What are the thoughts that pass in our minds as to the training we want to give to our children ? What are the expectations that we raise in those tender hearts by the words we address to them when we make them enter the school ? What are the visions shaping themselves in the minds of their teachers when they come with the primer or the grammar or the book of arithmetic or geography, intent on beginning and carrying out the *education* of these young inheritors of the world, these heirs of the future to which, we claim, we devote so much of our energy and so many of our thoughts ?

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Let me explain to you what I mean by an illustration. You know that the camel is a most useful animal in the desert. It can go for days in the sandy tracts where there is not a drop of water to be had. It can do so because it possesses within itself, in its own body, a bag, a receptacle which can carry suffi-

cient water for several days' refreshment—we may call it an internal well of water : from this, I have been informed, water can be sprinkled internally and the camel is sustained, when everything else, all vegetation, all other animals, men and horses are parched with thirst and brought to the verge of death. Now this internal well of the camel is replenished by the camel whenever it can take a full drink of water. When once properly filled, this well enables the camel to face those dangers and difficulties which are so fatal for those who have not the same resource. God has placed in the hearts of our little children exactly such a well, which has to be filled not with water but with spiritual and moral power. This spiritual and moral well can give light and strength and courage and resource when in later life the child is beset by troubles, when all life seems to be one vast desert of parched sand—when friends have disappeared, when no prospects of assistance from anywhere are visible, no means of procuring even the barest necessities of life for oneself and for one's family.

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This well, I beg of you to realize, is not a mere visionary idea. This well is a real resource, and the better supplied it is the more it can contain. This is its wonderful quality ; it never can be filled up : putting the liquid in it for which it is meant does not fill it up, but causes more room to be created in it : drawing out its contents does not dry it up but increases that which is left behind.

This well is fed from not one but several springs : even the sacred spring of religious solace and strength supplies it ; and when the child has had this fountain spring connected with that

well in his heart, he finds that many of the trials, many slings and arrows of the desert, many thirsts which are death to others are powerless against him : because he has the consolation and the support of religion vouchsafed to him. This well is fed from the fountain spring of philosophy and science : drafts from it bring the strength of knowledge and new ideas ; they draw the mind away from the meaner pursuits of life ; they render puerile the pursuit of enmities to their bitter end ; they blunt the edge of the weapons which the enemies possess. This well is fed from the springs of all the innumerable books which contain the embalmed souls of some of the best and noblest of the human race, who are willing to appear and talk, console and advise, cheer and beguile away from fears and cares those who will take the trouble to draw from their writings. The well is fed from the fountain sources—let me not fail to mention them—of the poets on whom eternal blessings have been called,—Saadi and Hafiz, Ghalib and Iqbal, who give us nobler cares and nobler loves, and on earth make us heirs of pure delight by heavenly lays. Why should I stop here : even the story-tellers, the novelists, the authors or compilers of the *Arabian Nights*, do we owe them nothing?—and if they are applied to at proper times, are they not our friends and helpers? Can we not be given nobler loves and nobler cares by the writers of tales and stories who make us travel away from our troubles and relieve us when the fever of the world has hung upon the beatings of our heart?

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Just think for a moment. Ten travellers start forth on camels, having to cross a sandy desert. Five of them find that

their camels are unable to proceed a step further, whereas the camels of the other five are quite able to carry their masters safely across the desert : Can you not see the five who were so foolish as not to give to their camels a sufficient quantity of water—plain God's water which could be had in such abundance when the journey started—can you not see those five left to die with their camels in the midst of the arid sands of the desert, while the other five are enabled to cross in safety and with hardly any danger or hardship? Do you sympathise with the senseless wailings of those foolish five? And will you have your children mounted on the five parched camels or on the five camels that have had at the proper occasion abundant water to drink?

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How do these problems that I have touched upon affect the practical man? The question that is put by the practical man is this : "It is all very well for rich persons to speak of education, but I am a poor man who can afford no such luxuries for myself or my son. I want to have my son trained to do the same work as myself and I cannot afford to keep my son any more at school after the second standard. I want him to come and help me in my shop. What good will it do if I send him up for further teaching? All that happens in such cases is that the educated son learns to consider himself superior to the business of his father, loses interest in that work, and throws away the means of his livelihood."

Is there any answer to that question? I think there is. The first is that if the son is to be made a better man, is to be raised to a higher level, possessing in his own head and heart something

more than he would otherwise have, ought not a good father to give him the means of attaining that ?

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Let me explain my meaning by a parable. Once upon a time a merchant came to a great King and amongst many marvels he brought three silver statues, all perfectly alike in appearance, weighing exactly the same—all made of fine solid silver. The merchant said : Oh King, you have bought much merchandise from me, and I should like to lay before Your Majesty these three figures as a humble offering. Only there is this difficulty. These were given to me by a very, very holy man and he laid upon me this injunction that I should not part with them to any one who could not put their proper values on them. If Your Majesty will have them truly valued according to their merits they are yours, but otherwise I cannot part with them to Your Majesty. The King was overjoyed and sent for his jewellers and silversmiths. They weighed the statues, first one and then the other and then the third, and found that all were of exactly the same weight. They then consulted together and put a price on the workmanship, and added together the price of the silver and the price of the workmanship and they declared the sum total as the value of the statues. The merchant respectfully shook his head and said with great sorrow that the prices were quite wrong. There was much surprise. But the King ordered the process of valuation to be repeated several hundred times and for several months, but without success. At last a wise old Wazir of the King asked if he might offer his services. The jewellers were indignant and would have prevented permission being granted. How could the Wazir

interfere in this matter ? But the King had got tired of his silversmiths and wished, if possible, to secure the figures in which he had become deeply interested. Besides, he had great respect for the wisdom of the old Wazir.

The Wazir, being permitted, took up each of the three statues in his hand and carefully observed each in turn. He then did not ask for scales to weigh the statues, but begged that the King might command that the most precious pearl in his treasure should be brought to him. The King was surprised but he knew that the Wazir had few wants and was not greedy of money or jewels. He therefore ordered his most precious pearl to be brought. The Wazir then took the pearl and put it in the ear of one of the statues. It came out of its other ear. He placed the statue on one side, and he put the pearl in the ear of the second statue and it came out of the mouth. He kept it aside in another place. Then he took the third statue and put the pearl in at the ear, and it went down to its heart and remained there and would not drop out.

Then the Wazir said to the King : Oh King, have I Your Majesty's permission to put their values on these three statues ? And the King granted the permission. But the merchant intervened and said : Oh King, it is not becoming that Your Majesty should trouble the wise man to explain that which his action has proved he understands so well. Let me place these statues at his feet ; that statue which let out the pearl from one ear to the other is not worth the weight of the silver of which it is made. The silver that has been utilized for making the statue has been debased by its form to the value of copper. That second statue which

brought the pearl from the mouth is worth the silver of which it is made and no more. It may be placed in the audience hall of Your Majesty where there is much talk and little heart. But this third statue which absorbed the pearl put into its ear and made it enter into its heart is inestimable. The pearl which is within it was the ornament of Your Majesty's treasure but it has become a thousand times more precious by being located in the heart of the statue. As to the value of the statue itself, no treasures can be collected which would equal it in worth. Now that its value is declared, I cannot keep it near me for a single moment. It must be installed in the place of the highest honour and respect in the special chamber of Your Majesty itself.

So, I beg of you, mould your children into the pattern of the third statue, that the inestimable jewel of inner light and power may find a place in their hearts. Do not make your children either mere talkers who emit from the mouth what they take in at the ear, or worse still, men who cannot retain what enters at one ear and goes out at the other.

A child may be taught that the idea of giving him the best procurable education is not that he should give up his paternal work but that he should do it better than he would otherwise do, and that he should realize that life has more in it than what his shop can bring him. That additional wealth he can always carry about in his own mind and heart and intellect. It is quite independent of and entirely superior to the contents of the shop. Can you not, for the sake of providing him with this great treasure, undergo a little privation while he is being educated? But remember always what ideals you place before yourself

and your son, so that he may not merely render himself unfit for the work that you yourself were doing. He should be qualified to do the work as well as you, if not better, and he should be in the possession at the same time of other resources and powers.

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I turn to another visitor. This time it is a wealthy merchant: he inherited a respectable business from his father; but by his own energy, hard labour and practical common sense has enhanced his business twofold. He looks benevolently on his son, and does not ask for a reply because he thinks the question needs no reply: "Why should I educate my son? I shall leave plenty of money for him. He need not do any work. He can live in comfort, in luxury, and hold his own against the wealthiest. Why give him the trouble of attending schools and colleges?" The question was not asked for a reply and I did not intend to give any reply to it. But subsequently I saw him buying an expensive motor car and I saw that he was insistent that a skilled driver should be in charge of it. He would not let his son touch it, because the son had not learnt to drive that particular car, even though he could drive other cars. I could not help saying to him: "You think your son need not be educated so as to learn how all this wonderful complex machinery consisting of his body and mind and all your vast business is to be kept in order, how to be driven, how tuned up so that each gallon of petrol, each hour of life may take him furthest along the line of progress. You think your motor car can be treated well or ill, so that it becomes a first-class machine if well treated, but only a second-class one if badly handled. And the

art of managing the car properly has to be learnt with much hard work. You think that a well-trained chauffeur is needed for this little car, but you think no training is needed for driving this wonderful team of cars which you have collected together by your hard work through a whole well-spent and honest

life. You think you can leave all this army of cars to your son's handling without apprehension that he will ruin all your machinery, without dreading that his handling of the car will endanger his own life and the lives of the other occupants of the car?"

FAIZ B. TYABJI

## BENGALLEE, THE REFORMER

"A community whose womenfolk are illiterate can never prosper", declared Mr. Ahmed Ebrahim Haroon Jaffer, Chairman of the Reception Committee of the All-India Muslim Educational Conference which was held at Poona at the end of December.

It has been said that in educating a man we educate an individual, but in educating a woman we educate a family.

Here the education even of boys has fallen far short of adequacy, but deplorably low as the percentage of literacy is among men, it is lower still for Indian women.

The Government, of course, cannot disclaim responsibility for the very unsatisfactory position in regard to education, as Mr. A. K. Fazlul Huq in his Presidential Address at the Poona Conference did not hesitate to make plain. That the situation is not worse is due in large part to the enterprise of public-spirited individuals, such as the late philanthropist Shri Sorabjee Shapoorjee

Bengallee of Bombay. A not inconsiderable measure of the credit for the Parsi community's having come to see the light on this subject is no doubt due to his enthusiastic advocacy of girls' education and the generous support which he gave out of his moderate income to girls' schools in Bombay and in Navsari. He favoured, wisely, we think, domestic along with literary training, to prepare young women for the rôle of home maker which the vast majority of them will naturally fill.

Valuable as is education, even in community groupings, however, it is in institutions open to all communities without distinction that lies the best hope of a united India. We are glad, therefore, to learn from Shri Bengallee's *Life* by Shri Nowrozjee Sorabji Bengallee that while his efforts were directed particularly to promoting the education of Parsi girls he was able to take the larger view and that he gave his support as well to unsectarian schools for girls.

# TWO PROBLEMS FOR AMERICAN EDUCATION

## CULTURAL TRANSFER AND PHILOSOPHY

[Hervey Wescott has for several years been an interested student of philosophy and history, having begun his researches at St. Lawrence University (U.S.A.). Later, through the co-operation of the University of California faculty, he created for himself a special field for further study which he termed intellectual history. His object is the evaluation of science and religion in a philosophical perspective through the use of historical evidence and data.—ED.]

One of the greatest traditions of Western Europe has been the university and its aura of culture. North America has, in the past, venerated the European university, sent students to its renowned scholars and sought to imitate in so far as possible those attitudes which had served as the cultural backbone of all the great nations of the continent. Now, however, especially in the United States, North Americans have seen their own higher educational institutions outstrip those of Europe both in number and in quality of equipment and buildings. This is a "scientific" age, and America has been consistent in attempting application of new scientific methods to old problems of education.

American scholars in general feel that the European university is incapable of solving their problems, but it is equally true that American theories of education fall short of the mark. It may be necessary to realize that those values which endured so long as a matured state of mind in Europe are much needed amidst the hurry and the confusion of experimental education.

Are Americans willing to learn? If they do not become able to carry on the best of the European tradition, that

tradition will assuredly be lost in a war-torn and an ideology-besprinkled continent. A cultural transfer is necessary but the transfer of a *function*, not the importation of a *form*. It is the useful accomplishments of the European university America could well strive for, such as direct and practical interest in political and social problems, respect for the classics, resulting in a broader perspective, and a healthy distrust of any widespread popular philosophical prejudice.

The most suggestive characteristic of the present American university is standardization. To illustrate this point we might recall the experience of a French lecturer "who, after a whirlwind trip of the United States in which he met many friends and contemporaries, sank exhausted in his cabin of the boat taking him back to Paris, surrounded by twenty-two books sent him by his American friends to read on the voyage home. When the covers were off the books he discovered that seventeen out of the twenty-two were identical copies of the book recommended at that time by the Book-of-the-Month Club."<sup>1</sup>

Such a complete homogeneity can be more disastrous than helpful. When

<sup>1</sup> Quoted from Dr. Alan Gregg of the Rockefeller Foundation in the leading article in *Science*, June 23, 1939.

men and their countrymen think alike it is difficult to imagine that contrary opinion of men in other lands has any worth whatever and this is the seed of exclusive and intolerant nationalism. America, the greatest single depository of international ideals, is thus internally threatened by an intellectual provincialism—a strange anomaly. The universities throughout the United States reflect nearly identical approaches to the various departments of learning. While the traditional battles of different viewpoints among European professors may seem at first ludicrous, they have one great advantage—conventionality has not become a habit. The mistakes of European universities seem to lie in an oversophistication and in eclecticism rather than in standardization.

“Pragmatic Practicality.” No two words are more widely used in American universities today. In this case, why is it that familiarity with the practical problems of politics and with economic subjects is greater in Europe than in America? One minor explanation may be sought in the fact that every great European university is located in or very near the capital of a nation, the very centre of its everyday governmental activities. In America we have isolated our universities by their location, and from the pleasant hillsides of a fine university location the theories of politics have been “practically” explained.

There is another and a more fundamental reason for our dearth of capable political and economic thinkers that is also traceable to the university. The same homogeneity which manifests so clearly in devotion to the Book-of-the-Month Club does not inspire creative thinking. When will it be learned

that the most practical thinking is creative—above the level of contemporary prejudice?

What is the source of American standardization? As in all cases of striking national uniformity of the past the source is a religion. In this case the religion is science, and its priests are the caretakers of atoms, molecules and genes. The American educational institutions have patterned themselves as closely as possible on the model of the physical sciences. “Nothing can be known which is not subject to statistical or laboratory verification.” The fields of sociology and psychology, moulding indirectly as they do national opinion, are dedicated in large part to the pseudo-scientific proposition that men *are* the same in regard to basic animal instincts, differing only in the conditioning to which they have been subject. With such a substratum the process of the acceptance by the masses of “scientific” opinions as to the nature of man becomes an easy one.

The greatest scientists have defined the scientific attitude as properly consisting of an open, ever-enquiring mind. Hence we find Alexis Carrel speaking of the “dogmatic attitude” which mass reliance on popular science produces—the antithesis of the spirit of true science.

The greatest practical value of education, in its broadest sense, is the development of a sense of responsibility. It is precisely in this all-important respect that America may be able to take a suggestion from Europe. This story is told of a French scholar, who, without any connection with a university, had written three excellent histories. He was offered a position at the Collège de France, accepted, and upon arriving

enquired of a colleague concerning his duties as a professor. He received the following reply: "Ask the janitor. He knows when the rooms are heated, lighted and available. For it is the tradition of the Collège de France to select persons who know how to lead in their fields better than any one else can tell them, and we leave that problem to the men to solve as they see fit."

While many American educators might deplore such a system, or lack of it, as "unscientific" it should be remembered that in no better way is real responsibility learned than by assuming it. Neither teachers nor students in Europe are subjected to the red tape and the regimentation imposed upon them in this country. Can it be that European learning, despite its present lack of vitality, has discovered that the human being is not a formula in a test-tube? And if so, is not such a discovery "scientific", with more than a thousand years for experimentation?

Excessive specialization throughout the majority of American universities contributes to the lack of the broad philosophical perspective so necessary for intelligent solution of social problems—a hopeful perspective able to give direction to the vitality of a young nation in the interests of the entire world.

Infiltration of a more mature European view-point would perhaps provide the first necessary step in the solution of a more basic problem than that of practical efficiency—the problem of educational content.

Philosophy is needed, not a historical summary of Berkeley, Kant and John Dewey, but a synthesizing knowledge of the principles inherent in all philos-

ophy. The efforts of Dr. Robert Maynard Hutchins of the University of Chicago have been notable in proceeding towards such a change, and promise a long-deferred awakening on the part of American educators. Dr. Hutchins sees that the post-war generation of American youth is called upon to solve tremendous problems of social inequality without the first item of equipment needed in the struggle—a philosophy of life which compels decisions on principle rather than from expediency. According to the most reliable reports of institutes for social analysis the difficulty behind all economic problems is in the motivation of human beings. At the present time the motivation of human selfishness needs to be replaced by a new scale of values, values not to be found in the currently accepted philosophical empiricism which forms the present climate of opinion in America. Admonitions to work for the "cause of humanity" may be addenda to any philosophy. What is needed is philosophy to provide a compelling *rational basis* for altruism. That basis is to be found neither in Western philosophy nor in Oriental religions. It *may* be found through a willingness to discard every variety of modern prejudice, through willingness to consider with respect the dominant implications of all philosophies, Eastern and Western, ancient and modern, while accepting unreservedly only that endorsed by both reason and intuition. It is food for such self-development that the university must supply—a food which comes from the re-sorting of scholarly chaff and grain and the realization that a new philosophy must become the guide to living.

HERVEY WESCOTT

# SCHILLER'S PHILOSOPHY OF EDUCATION AND CULTURE

[Dr. S. Vahiduddin did extensive post-graduate work at the Universities of Berlin, Marburg, Heidelberg and Paris and worked under the great theologian, the late Rudolf Otto. He is the author of *Indisch-Moslemische Wert-Erlebnisse*, a psychological and philosophical study of values published in 1937.—ED.]

Thanks to the growth of political sentiment in India the problem of education has taken a new turn and efforts are being made to re-adapt our educational system to our changing needs. But in our zeal to give a practical and industrial bias to our education we are apt to forget that disinterested pursuits are really the backbone of Civilisation and that ignorance of spiritual values might be fatal to our dreams of an Indian renaissance. Our country has always been famous for deep spirituality, for a keen sense of the divine and a contemplative attitude towards life. Whether this psychological structure of our existence is to be held responsible for the political lethargy from which we are gradually waking, is a question I leave apart. I am concerned only to show that the once reputed metaphysical bent of the Indian mind has now given way to an empirical and almost naturalistic outlook. This is partly the result of the deep-rooted changes that the mechanical discoveries of the last century have brought into the general consciousness of civilized humanity, and partly it is due to the unimaginative system of education which has sadly affected the growth of spiritual factors, ignored the emotional life of the individual and confined itself to the barren study of a foreign language and culture. A new Shankara is yet to be born to remind us of the unity of all, and a new Rumi to sing of the love which must

precede any such vision. Not only in India but all the world over our race is passing through difficult times. The present century, though advanced mechanically, has not gained in that speculative acuity and spiritual depth which characterised some centuries of the past. On the contrary we have seen strange symptoms of inner chaos. Behaviourism in psychology, which denies the very foundation of the science, Pragmatism in philosophy, which, pretending to be a theory of truth, denies truth itself,—what can these be but dangerous symptoms of the disintegration of our culture? It is now high time that all these fads should cease, and a new orientation be given to culture and education. Our system of education is senseless, because it does not even pretend to guide and mould the world of the individual in its totality. The mystics of old speculated about the destiny of Man in the whole cosmic process. We as educationists have to ask about the mission of Man in this life, how to make of him a happy father of a family, a worthy citizen of a State and a zealous devotee of the Supreme.

The most unfortunate result of mechanical progress and the hegemony of natural science has been neglect of, nay, even contempt for, philosophical discipline. He who has studied in earnest the history of educational ideas knows what a tremendous rôle philosophical

notions have played, and what impetus they have given to culture and civilisation. The very names of Plato, Rousseau, Fichte, Herbart, Pestalozzi and others are sufficient to bring before us the significance of humane pursuits. We are seriously labouring under the delusion that natural sciences which deal with only a superficial cross-section of the realm of knowledge, will provide us with categories to explain the whole. Nowhere is this delusion more dangerous than in the development of educational theories.

Where is the thinker who can guide us in our search after higher ideals, who can be a link between the ancients and moderns, neither so thoroughgoing a rationalist as to lose himself in the quagmire of speculation, nor such a visionary as to vanish in the realm of fancy? In the person of Friedrich Schiller we find the poet-philosopher we are seeking. His valuable and provocative ideas about education and culture show German Idealism at its best.

Schiller (1759-1805), a friend and contemporary of Goethe, who is generally known to the world at large as a remarkable dramatist, and to German children as a writer of beautiful ballads, was at the same time a student of philosophy. He has given expression to his thoughts in some very remarkable essays, which are described by Hermann Lotze as the jewel of German literature. But Schiller was not a system builder in any sense, and his philosophy, if it can be called a system at all, was a most limited one.

Schiller's philosophy, though so modest in its aims, is a happy development of the ideas of his master, Immanuel Kant. We cannot, therefore, easily grasp the motives of Schiller's

thought, nor understand the working of his mind, nor sympathise with his struggle against the rigidity of rational thinking, unless we examine in some detail his critical philosophy. For Kant and Schiller knowledge (*Wissen*) is limited to the phenomenal; the supra-phenomenal realities elude it. Again, for both of them Reason (*Vernunft*) transcends the realm of sensibility and aims at ideas. Freedom, which is a postulate of practical reason and implies a spontaneity and power of self-initiation of an act free from any causal check, is a feature of rational life in contradistinction to its empirical manifestation. Nature and freedom are the two extremes between which we are suspended. Is there any link possible which can bridge the gulf between nature and freedom? Kant has examined the question in one of the most memorable books in the history of philosophy, the *Critique of Judgment*. It is just at this point that Schiller's philosophical thought develops and provides the all-too-necessary corrective to the Kantian system and especially to his ethics. For Kant inclination and duty are the two extremes which persistently refuse any reconciliation. Our senses drive us to hunt for pleasure; it is for reason to come to the salvation of our being and raise it from the world of senses to the world of intelligence. But Schiller says that it is in culture that such a reconciliation is possible. With the unerring intuition of a poet he draws a remarkable distinction between the dignity and beauty of human character. We can say that Kant had in mind only the dignity of character, and that the notion of a beautiful soul escaped his notice. Kant proceeds as if the categorical imperative of duty and the forces of inclination

were by their very nature irreconcilable. A character which is thus in constant war against itself, where Reason reigns supreme and the senses are suppressed, forces our respect but does not win our love. Culture seeks a beautiful soul with whom duty becomes an inclination. "The beautiful soul has no other merit than that it exists." And further, "While the conscience-stricken man lives in eternal fear lest he should meet the law-giver in himself or in the world outside, and sees in all that is grand, beautiful, and excellent an enemy, the beautiful soul knows no sweeter happiness than that the Holy in her should be imitated or realised without, and sees in the world of senses an undying friend." Grace is the expression of such a harmonious soul in the world of appearances. Dignity on the other hand is a manifestation of a sublime character which has to struggle against the avalanche of the senses. It is dignity which protects love from falling into desire. It is love which sees to it that respect does not become fear. Dignity and grace, however, need not deny each other. We see the co-operation and the successive working of both these principles when we are brought under the spell of some great work of art.

Schiller's whole concept of education and culture thus really aims at bringing such a beauty into the human soul that all its contradictions vanish, all its antitheses are reconciled and a harmony of the different chords of being takes their place. His cultural philosophy helps to generate that "*entente cordiale*" between the limited and the unlimited which for him is culture. Man should be neither absorbed in the sensual pleasure of the present, wild and unrestrained, nor a slave of maxims

nor a barbarian, but a living synthesis of senses and reason, of grace and dignity. It is in beauty of character that all educational reforms should end.

Careful analysis reveals in man something which changes and something which remains unchanged in the unceasing flow. Self and its states are but one in the infinite. The finite is differentiated. "In the absolute subject alone remain constant with the personality all its states; for they flow from the personality itself." It is not in time that self has its source; it is in self that time, the condition of all dependent being, is born. "When we say the flower blooms and dies away we think of the flower as something permanent in this change and lend it at the same time a self where the above states (*i.e.*, bloom and decay) unfold themselves." Man, though in himself eternal, must have, as a phenomenon, a beginning in time. The supreme subject creates reality out of itself; but man has to receive it as given in space and changing in time. Change and permanence are both essential to man. "Man, conceived in his perfection, would be the permanent unity which remains eternally the same in the flood of change." Divine is the tendency which aims at the absolute unity of all appearances and the realisation of all possibilities. Man's personality, shorn of its sensual stuff, is nothing but form and is therefore empty. The senses, divorced from all the activity of the spirit, are helpless to unite form with matter. "So long as man feels only, desires only, and works by sheer desire, he is no more than a phenomenon, if we understand under this name the formless content of time." Man's mission is now twofold: "He must give expression to all that is with-

in, and give form to all that is without." The fulfilment of this difficult task is made possible by the two psychological forces of nature. What are these forces?

There are two fundamental "drives" or instincts in man, says Schiller, one aiming at matter, the other at form. To quote his own words, "The first of these instincts which I would call material instinct, has its origin in the physical being of man or in his sensual nature and is engaged in placing him in the conditions of time and in making of him matter . . . Matter means here nothing but change or the reality which fills up time. Thus the material instinct demands that there should be a change, that time should have some content. This condition of merely filled-up time is sensation; it is this alone through which the physical being lets itself be known." The second of these instincts has its source in the infinite of man. It aims at his freedom, at harmonising the diversity of his appearances, and at the assertion of his person in the multiplicity of his conditions; it sets aside time and change. It demands that the real be necessary and eternal, and the eternal or necessary be real. Universality is its characteristic. The inclination can merely say, this is good for the individual and for your present need, but your individuality and your present need might change, and what you eagerly desire at present might become the object of your disgust. But when the moral feeling tells us a thing should be so, it decides it for ever and ever. When you confess truth while it is truth and practice justice while it is justice, you have made a singular case a law for all others, treated a moment in your life as an eternity. In fine, where we are

ruled by this instinct, all limits vanish and we are transformed from a numerical unity into an ideal unity. We are no longer in Time but Time is in us.

In spite of the apparent contradictions of these two tendencies which banish all hope of reconciliation from our minds, it is in their joint operations that the concept of mankind exhausts itself. The material instinct demands change indeed but not a change of person. The formal instinct directs itself to unity and permanence, but only so far as the personality is concerned. It leaves the conditions untouched. "So soon as an original, that is necessary, antagonism of both the instincts is maintained", Schiller says, "there is then no other means of bringing unity to be conceived than the subordination of the sensual drive to the rational. There can only result uniformity but no harmony, and man remains divided for ever. There must be a subordination, though a reciprocal one. Both principles are to be subordinated and co-ordinated. They stand in reciprocal action: no matter without form, no form without matter." It is the chief problem of education to bring these two urges into an equilibrium. Education must see to it that the senses are protected against the onslaught of freedom, and secondly it must assure the person against the power of the senses.

"The former it attains through the cultivation of the emotional faculty; the latter through the building up of rational power. The highest possible passivity and receptivity of the emotions and the utmost development of the activity of the reason are really the indispensable conditions of a true culture."

Schiller's thought then aims at bringing about such a harmony in man as can be conceived in his ideal possibility.

We must note that he lived at a time when much was heard of humanity and humanism. His own countryman Herder was its prophet. No wonder that Schiller refers again and again to the Idea of man or to Ideal Mankind. The Idea, as used in the transcendental sense of Kant and Schiller, is that trans-empirical ideal "intended" or aimed at by reason but never found in reality and experience. It is only its approximation that we come across. The idea of man comprehends a synthetic unity of both these seemingly contradictory tendencies. The culture we are seeking accords justice to both. Neither would an exaggerated development of feeling and emotion be allowed to lead us to empty enthusiasm, nor would the rational faculty be given the liberty to encroach on the other's territory. "In a word, the material drive must control

the personality, and the formal drive the receptivity, within their proper confines."

Culture, as Schiller understands it, is the meeting ground of the two fundamental instincts of man, the harmony of the two conflicting forces. Beauty takes in her loving embrace the tendencies which would otherwise be at war. The vision of an ideal humanity, where beauty reigns supreme, rises gradually before the longing eyes of the poet. It is a fascinating dream which, true to the best traditions of German Idealism, rests in the confidence of better days to come. But, as it is, the world does not move according to the philosopher's desire. War is upon us, and Chaos reigns on every side. Perhaps an æsthetic education which had as its goal the unity of thought and feelings would save mankind from the abyss of destruction.

S. VAHIDUDDIN

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## THE ONLY SOLUTION

The supreme value of the person has to be recognized if the crises of the hour are to be met, declares Ralph Tyler Flewelling, Editor of *The Personalist*, who writes in its Winter 1941 Issue on "The Race with Catastrophe".

By this we must not mean the supreme value of the educated person, or the aristocratic person, or the person who belongs to our religious sect, or the Aryan or Nordic person, white, black, yellow, or brown. Even Tom, Dick and Harry... must be seen as the possessors of possibilities of inestimable worth to the whole of society. We are now becoming aware that we live in a world of relativity. In that permanent world which we hope will emerge it is as unreasonable to expect any class, sect, race, or opinion, to remain the

subject of discrimination or injustice as it would be to expect a healthy body to exist with one diseased, unfunctioning organ... There is not and cannot be any solution of the world's woes without even-handed justice, recognition of the rights of every individual and an unswerving attempt to provide every person the opportunity of personal development and self-expression.

Brave words and true, but, as Carlyle once wrote, "The end of man is an *action* and not a *thought*, though it were the noblest." What is the United States of America going to do about its Negro problem? What are the Imperialist nations going to do about their subject peoples?

# HINDU EPISTEMOLOGY AND MODERN THOUGHT

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If we examine carefully the controversies in which we habitually indulge, we find that they are often carried on without precise definition of the terms employed and without previous agreement as to the method for deciding the dispute. The result is that both sides freely use words and terms in connotations peculiar to their own systems. Thus by the word "knowledge" a Westerner will understand "knowledge from Science", implying either knowledge of the technological advances of modern science or knowledge of the fundamental laws of the universe as understood by modern science; while a Hindu will understand, by the same term, knowledge of the essential nature of all things or knowledge of one's own soul.

This difference in interpretation will also lead to a difference in method. If by "knowledge" we understand "knowledge from Science", observation and experiment alone become the methods of knowledge, there being no room in the theory of scientific knowledge for testimony, hearsay or intuition. On the other hand, if we mean by "knowledge", "knowledge of the self", direct observation and experiment (*Pratyaksha* in Hindu philosophy) and inference or reason (*Anumāna*) are at once relegated to the background, and the best instrument of knowledge is the "Revealed Word" (*Śabda*) or divine intuition.

An instance of the confusion in terms

and in methods is the repudiation of spiritual or self-knowledge by modern materialistic science. It is really impossible to measure the veracity of spiritual knowledge by the criteria of natural science. It would be like attempting to measure electricity in terms not of volts but of feet and inches.

I intend to discuss briefly the evaluation of the means of knowledge according to Hindu philosophical thought. I shall take each *Pramāna* or means of knowledge and first discuss its validity and its limitations according to the main systems of Hindu metaphysics and then compare it with Western epistemology. I shall also compare Hindu conceptions of the theory of knowledge with the epistemological ideas of modern science, which too is vitally concerned with the nature of ultimate reality, be it an electron or a system of universal and necessary laws, perhaps working under subordination to one Primal Law.

Sense experience or apprehension by any sense-organ is regarded as the first and most important means of knowledge; according to some schools, such as that of the Charvākās or Lokayatikas, practically as old as the *Upanishads*, it is the only reliable and valid instrument of knowledge. As Epicureans and hedonists the Charvākās could not be surpassed even by the rankest materialist from the West. The soul and a life beyond death were to them matters of ridicule; and their conception of reality embraced only what they apprehended

by their sense-organs.

The Vedantins, Mimāṃsakas and other schools of Hindu philosophy, on the other hand, seriously challenged the validity of sense experience as an instrument of knowledge. They urged that the limitations of sense-perception made untenable the assumption that sense data would cover the whole of reality ; that there is nothing outside our sense-experience which is inherently incapable of being apprehended by our sense-organs. Further, even within the world of sense-experience, the sense-organs are not always trustworthy.

Hindu philosophers seem to have confined to the above arguments their objections to the validity of sense-perception. They did not go so far as to say, like the subjective idealists of the West, that what we in fact perceive is not something independent of our minds but only our own ideas or mental states. Hindu thinkers maintained only that sense-perception is not an infallible instrument of knowledge. It is of course obvious that what actually knows is the mind or the soul, the sense-organs being the mere channels by which knowledge of external objects is conveyed to the mind.

Subjective idealists like Locke, Berkeley and Hume maintain that sense-experience does not give us objective knowledge of the external world as something independent of our minds. According to Locke, what we actually perceive are our own ideas which are the representations of external things. The subjective idealists, then, disbelieved in the validity of sense-experience in the acquisition of knowledge. They held that it was the world of ideas which the mind cognized and not the world of real

things. But this theory, if carried to its logical conclusion, would mean that knowledge of external things was impossible. Locke seems to have realized this anomalous position and to have discovered a way out. According to him, "when the ideas in our minds agree with or correspond with reality, then we have knowledge". To this the answer would be, "If we do not know reality directly, how can we possibly know whether our ideas agree with it or not?"<sup>1</sup>

Berkeley went a step further and denied the necessity of postulating the existence of external objects at all. For him the world would consist only of minds and their ideas, and he contended that "so far as our experience goes we never succeed in discovering anything else". In a word, the *being* of external objects is to be *perceived* or *known*. (We are not concerned here with how he had to call in God to escape from this difficulty.)

The mentalist position reached its culmination in Hume. Once it is conceded that what *pratyaksha* or sense experience tells us is not something independent of our minds, it follows that nothing beyond our own mental states can be known to exist. There is no reason for believing in the existence of something which cannot be known. Many thinkers regard this as logically irrefutable. Many others, however, have been unable to reconcile themselves to this position. Thus Kant and Hegel propounded objective idealism ; realists like Moore and Russell have sought every possible means to refute the mentalist conclusions, though they have never been able to explain satisfactorily their assumption of sense data being

<sup>1</sup> C. E. M. Joad, *Guide to Modern Philosophy*, p. 43.

recognizable parts of external objects. Mr. Bertrand Russell cannot bring himself to call physical objects a myth, but he calls them a logical construction ; by analogy, electrons, protons, photons and astronomical phenomena are no more real than constructs in mathematicians' brains.

Having established that direct perception or *pratyaksha* was a fallible means of knowledge, Hindu philosophers went on to pronounce inference or reason likewise fallible. The difference between the Hindu epistemological conceptions of *Anumāna* or inference and "reason" as understood by the rationalistic school of Western philosophers is worth noting. According to Hindu philosophy, inference is always based on direct perception, being a deduction from a major premise the truth of which is guaranteed by sense-experience ; it is a leap from the known to the unknown. If direct perception itself proves fallible, the basis of inference is destroyed, and reason shares the same fate as *pratyaksha* or sense-experience. (Cf. Śankara's *Śarīraka Bhaṣya*, Chapter II, Section 1, the *Smṛtipada*, and his comment on the seventh aphorism dealing with the non-established nature of inference.) According to rationalistic philosophers like Leibnitz and Spinoza, reason itself, *unaided by observation*, can provide us with philosophical knowledge which is also true knowledge, generally called *a priori* knowledge. The postulates of logic and primary mathematical calculations are examples of *a priori* knowledge. I do not wish to discuss here whether *a priori* knowledge is real knowledge, but it is beyond doubt that *a posteriori* methods do not, as they claim, give us real knowledge.

Reason being unaided by observation,

no wonder the speculative imagination of individual philosophers was let loose ; hence the queer and abstruse terminology of each individual philosopher and his peculiar mode of reasoning. Reason being unfettered there is no indisputable criterion by which the individual reasoning of Western philosophers can be judged. Thus reason too is inadequate and unsatisfactory.

It now remains for us to consider how modern science evaluates the instruments of knowledge. Inductive science recognizes only two methods of knowledge—observation and experiment. Scientists admit the limitations of sense-experience and acknowledge that sense-organs are not always infallible. Yet observation plus experiment is the sheet-anchor of naturalistic empiricism. Scientists use reason, but not reason unaided by direct perception as the rationalists did. They use testimony or *Śabda*, but only the testimony of fellow-scientists. They believe in the validity of historical knowledge ; but history is nothing more than testimony or hearsay.

If we investigate the process of perception from the stand-point of modern physics or physiology, I think we shall come to the conclusion reached by the subjective idealists regarding sense perception or *pratyaksha*. A large part of what we know of the external world, a modern physicist concedes "to be inferred by our minds, instead of being directly perceived by our senses". (*Ibid.*, p. 34)

"The fundamental constituents of matter are, according to the physicist, neither coloured, noisy, hard nor sweet . . . . Whence, we are bound to ask, do the colours, tastes, hardnesses and the rest of the qualities that we experience come from? It is difficult to resist the

conclusion that they are supplied by our own consciousness." (*Ibid.*, p. 57)

Mr. Aldous Huxley has expressed clearly what modern science has to say about sense perception :—

"Recent scientific investigations have made it clear that the world of sense experience and of common sense is only a small part of the world as a whole. It is small for two reasons : first, because we are confined to a particular point in space and have scarcely any knowledge by direct acquaintance and little knowledge even by inference of the conditions prevailing in distant parts of the universe ; second, because the organs by means of which we establish direct communication with the outside world are incapable of apprehending the whole of reality." (*Ends and Means*, p. 255)

Thus it appears that most of our knowledge must be admitted to be merely inferential.

"The phenomena investigated by modern science are to a considerable extent constructs of the investigating consciousness ; that mind cannot be determined by a matter which is itself in part a creation of mind." (*Ibid.*, p. 257)

The Vaisheshikas or atomists and the Naiyayikas or rationalists recognized only the first two means of knowledge, *i.e.*, *pratyaksha* and *anumāna* ; they were not prepared to believe in the validity of the third means of knowledge or *pramāna*, *i.e.*, *Śabda* or the revealed word of the *Vedas*. Strangely enough, the irrefutable systems of Hindu philosophy, those of the Vedantins and the Mimānsakas, regard the *Vedas* or Scriptures as the only infallible instruments of knowledge. The testimony of the Vedic seers cannot and must not be challenged, because knowledge was revealed to them or obtained by divine intuition. The first two means of knowledge were weighed and found wanting, and knowledge of

the self was declared to be the only real knowledge embracing the whole universe. The testimony of those who had real knowledge was regarded as infallible.

Herein we can observe the Hindu recognition of the *a priori* method of knowledge as superior to the *a posteriori* or the empirical method. Temporal knowledge was evanescent and unreal, and self-knowledge was the only knowledge which led to spiritual liberation.

*Śabda* is faith in another authority which is believed to be infallible. Śankara regards *Śabda* or the *Vedas* as the only infallible instrument of knowledge. Hindus have faith in the validity and infallibility of the *Vedas*. Scientists are ever quick to repudiate the assertion that they believe in anything. But "all science is based upon an act of faith—faith in the validity of the mind's logical processes, faith in the ultimate explicability of the world, faith that the laws of thought are laws of things." (*Ibid.*, p. 258)

A word must be said about intuition as a means of knowledge and the character of such intuitive experience. This first found powerful expression in the philosophies of Sorel and Bergson. Bradley and Bergson insist on the symbolic character of logical knowledge, to Bradley all intellectual analysis being a falsification of the real. Now the knowledge of ultimate reality is more a matter of spirit than of cold analysing intellect—a fact which is as yet inadequately realized by Western savants. An intellectual understanding of the working of the Universe or the construction of the fabric of the Universe on the strength of metaphysical speculation has never been regarded in Hindu philosophy as Right Knowledge. Right Knowledge is the knowledge of the soul,

which cannot be achieved through an intellectual process but only by the essentially moral process of self-purification and meditation. Hence yoga, *i.e.*, the restraint of mental propensities, is prescribed for every seeker after self-knowledge. The mind must be non-attached and pure to a degree which will enable it to perceive intuitively the essential one-ness of the individual and the Cosmic Soul.

*Śabda* is intuition under such highly purified mental conditions, leading to the Cosmic Soul.

“A man who has trained himself in goodness comes to have certain direct intuitions about character, about the relations between human beings, about his own position in the world, intuitions that are quite different from the intuitions of the average sensual man. Knowledge is always a function of being. What we perceive and understand depends upon what we are.” (*Ibid.*, p. 286).

The intuitions of Western philosophers must be judged by this standard. Were their intuitions divine? Were they the intuitions of highly developed and purified, non-attached mind? The answer is well known. Cesare Lombroso tells us what kind of men many of

these philosophers were and we are realizing how idiosyncratic their philosophies are.

Mr. Huxley rightly proposes meditation as a way to Right Knowledge :—

“Meditation is more than a method of self-education ; it has also been used in every part of the world and from remotest periods as a method for acquiring knowledge about the essential nature of things, a method for establishing communion between the soul and the integrating principle of the universe.” (*Ibid.*, p. 286)

Excepting Śankara's no school of Hindu metaphysics challenges the existence of the external world. To Śankara the external world is an appearance of mental reality. Hence it seems impossible to obtain objective knowledge of a thing in itself. He disbelieves in the capacity of human faculties to apprehend the Highest. In fact, there is no reason to assume the existence of the outside world. We are in a great dream ; and the dream-world is deemed by the dreamer to be perfectly real so long as the dream continues. The Cosmic Soul or Brahman alone is, the Ultimate Reality, and everything else is an Illusion.

V. R. TALASIKAR

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### THE BLUE LOTUS OF THE NILE

The azure water-lily see, amidst the waters blue,  
 Now like a burnished gleaming sword, now tinged with sapphire hue ;  
 Colour like heaven, and like the heaven, as radiantly bright,  
 But cup all yellow, as is the moon a fortnight old in light ;  
 Yet like a sallow pious monk during a full year's fast  
 Wearing from head to foot blue robes, with merit pure amassed.

*Kisa'i of Merv*—translated by A. V. Williams Jackson.

## CINEMA AND RADIO AS MEANS OF EDUCATION

[Dr. Eleanor M. Hough is the author of *The Co-operative Movement in India : Its Relation to a Sound National Economy.*—ED.]

One hundred and three years ago, it is alleged, the wife of a French inventor was alarmed for his sanity; he was labouring under the delusion that he might succeed in fixing a shadow on a metallic plate. In January, 1839, Daguerre's process was disclosed to the Académie des Sciences, the process on which have rested all subsequent developments in photography, including moving-pictures, though the perfecting of the latter synchronizes roughly with the much later discoveries which have made possible the radio.

Nowhere is the aphorism, "*Demon est Deus inversus*" more apposite than in its application to the radio and to the cinema, so potent are they both for good or for ill. Their potentialities for evil have been amply, though not yet completely, demonstrated, but their possibilities for good have scarcely been explored—far less developed. They are comparable in many ways. Not all of the problems connected with one or the other as a means of education apply to both, but the differences in the main are technical, arising out of the distinction between the two as media of instruction. Each has its particular abuses to avoid and its own important part to play if it is to be successful in the rôle of educator.

The value of both cinema and radio in formal education is vast and only a beginning has been made towards utilizing them adequately in the schools. There is room for tremendous expansion

in the directions already somewhat explored, such as the depicting of the natural wonders of the world, the beauties of nature and the processes of agriculture, of industry and of commerce. Such films can do much to overcome the widely prevalent provincialism, for insularity is by no means confined to the isolated village but flourishes in the metropolis as well. Intelligent planning of the programme to bring out the interdependence of industries and of peoples can help tremendously to instil the idea of universal brotherhood in the plastic mind of youth.

Another possible development would utilize the natural urge to get behind the barriers of time which the youngster manifests in his insatiable demand for stories of his elders' childhood. A film faithfully presenting a single incident in the career, say, of a great hero of bygone days makes the past live again upon the screen and clothes the dry bones of history with the flesh and blood of credible experience. The failure to recognise historical characters as men and women like ourselves lends a certain flavour of unreality to the great teachings, for example, that have come down to us from antiquity. Films of historic accuracy can help incidentally, therefore, to popularize the old wisdom which the race still needs today. Moreover, the choice of truly admirable characters for such depiction can render the children the greatest possible service of furnishing them with a worthy living ideal,

The presentation of short films of scenes in typical homes of foreign lands, of street scenes in their cities, of children at play or at school, should not be too expensive to produce on a co-operative basis, and would do much to broaden the outlook and to spread the sense of acquaintanceship and of sympathy with foreigners on which the spirit of international fraternity must rest. It is a mistake to choose invariably the unusual and the spectacular as the basis of an interpretative film. The cinema can fill the place of travel for the stay-at-homes, and it serves that purpose best when it presents the quiet pattern of day-to-day living in foreign lands. Rightly filmed, the latter will interest the cinema goer exactly as everyday scenes intrigue the foreign visitor.

Similarly the radio can be used to great advantage in the class room, to acquaint the pupils with good music, Western and Eastern, with the underlying principles of the several schools and with the music of characteristic instruments of different parts of the world; as it can be used in language classes to enable the students to hear the foreign language that they are studying as it is spoken by those whose mother tongue it is. The International Institute for Intellectual Co-operation might do worse than to interest itself, after the war, if it has not already done so, in the encouraging, say, of a co-operative programme of graded broadcasts from England for English classes in France and *vice versa*. And who knows what English broadcasts for children in North American schools might not do for the American accent?

Occasional inspiring short addresses, broadcasted by outstanding thinkers and keyed to the mental level of a school

audience, also would be a valuable addition to the curriculum.

But the educational potentialities of neither cinema nor radio are confined to the school-room. Many of the advantages of the specifically educational film are shared by the commercial cinema. The great success, for instance, of historical films proves their popularity. The film here has an immense advantage over the stage in lending itself to more realistic presentation, and the great producing companies with their research staffs aim at historical accuracy in every detail from settings to costuming.

There is real inspiration for many in such a film as *Dnyaneshwar*, for example, in which the Prabhat Company of Poona has dramatized effectively—though with rather too strong a high-lighting of traditions of the miraculous—the life of the thirteenth-century Indian poet-saint.

It is vain, however, to expect people in the mass to go to the cinema or to tune in to a broadcasting station in order to be reformed or even to be educated. India is exceptional in that here the promise of inspiration is the strongest inducement that a film can offer, drawing spectators by the thousand. Among the small sophisticated class in India, however, as in most parts of the world, whatever instruction or inspiration cinema goers derive from a performance is incidental and quite subsidiary as an attraction to the desire to be amused or entertained. In the film and the radio drama, no less than in the novel or the play, a moral, for instance, is acceptable only if it be not too obvious. When the very title of a moralizing film gives away its aim, its purpose is already half-defeated—as in the case of the gigantic spectacular production of the days of the silent film, *Intolerance*, with

its impressive historical mosaic of persecution age after age.

But it does not follow that even the frankly diverting cinema cannot serve powerfully the cause of moral and of social reform by maintaining a fundamentally wholesome tone and by serving as a mirror of human nature and of modern society with all its foibles and abuses. Teach, the films do, incidentally or deliberately and whether they and the instruction they impart be good, bad or indifferent. Some films (and the same applies to some radio broadcasts) are definitely subversive—a poison spreading in the public mind and contributing to the debasement of those impressionable by such influences. How many lads, for example, arrested in the U. S. A., have said that it was the cinema that had first given them the notion of embarking on a criminal course!

But not even all cheap and sensational films are bad. Even the blood-and-thunder film, for the plebeian taste, is not without some educational worth. Forthright melodrama, execrable as it is as art, with all its characters uncompromisingly black or white, its unreal plot, its hairbreadth escapes, is morally preferable to the play of unprincipled sophistication that presents vice in alluring colours and scoffs at moral standards. In the melodrama virtue is triumphant in the end and the villain is always brought to grief, and the audience is not much the worse for seeing it demonstrated, however crudely, that wrongdoing doesn't pay.

But there is no reason that the lesson cannot be artistically conveyed, without the harmful play on the emotions of the audience. The unfortunate dominance of the profit motive stands in the way of the optimum development of

the cinema. Popular demand, it is claimed, sets the tone of the films, and it is not sufficiently realized that popular demand itself can be educated. In our degenerate days entertainment has come to rank almost with food, water, clothing and shelter as a necessity of life. Enlightened profit-seeking (though admittedly the terms consort ill together) would recognize that the demand for entertainment is so insistent that if the cheap and tawdry, the sensational or the erotic film were not available the public would fall back in greater numbers on the films of better type and seeing worthwhile dramas and other presentations would gradually and imperceptibly raise their level of taste.

Comparably in the case of music for the radio, the taste debased by jazz can only be improved by hearing better music. Children overindulged in sweets may refuse more wholesome fare as long as they can get all the sweets they crave, but if the sweets are withheld hunger will drive them before long to healthful nourishment. Educating the public taste is more difficult, dealing as it does with adults who regard their taste in cinema or in radio offerings as very much their own concern. But the right approach by those responsible and the exercise of judgment in the selections offered will surely bear fruit in the course of time.

Aside from their rôle in formal education, already discussed, both films and radio for adult audiences can do much to oppose war and the exploitation of peoples, and to bring about a friendlier relation between the East and the West by making foreigners comprehensible to each other. The value of films as interpreters of the life, the customs, the difficulties and the aspirations of citizens in the producing country can hardly

be overestimated. The recent move towards the production of news reels by Indian film producers is a step in the right direction. Such films can do much in India to unify national consciousness and national sentiment but they will fall short of their full potentialities for good if they are not also shown abroad. And in any case news reels alone will not meet the need.

Moreover, there is the other side of the medal. The misrepresentations now being spread abroad by tawdry and flashy films are doing an injury to the prestige of producing countries which is sufficiently grave to demand the serious attention and the intervention of the governments concerned. Have the pious church goers of the U. S. A., who hopefully send their missionaries to the East, any idea of the connotation which the very word "American" carries to the simple-minded and virtuous Indian who has seen a Hollywood film of night life, of wine, women and crime? The Danish Government before the war found it worth its while to safeguard the reputation of the dairy produce exported from that country by rigorous inspection and Government stamp. Do other nations care less for the reputation of their citizens for fundamental decency than Denmark cares for the world's opinion of its butter? Can any country safely leave its reputation for moral integrity in the irresponsible hands of profit-seeking cinema producers?

The caricaturing and the maligning of India in foreign films such as *The Drum*, which public opinion in this country resented to the point of boycotting and picketing, by spreading misunderstanding between peoples not only discredits the cinema but constitutes a positive betrayal of humanity's best

interests.

International exchange of creditable productions is the best solution, but the language difficulty will remain even for films produced in India which not only will give a true picture of conditions but also will measure up to the artistic standards set by film production in the West. The silent films avoided this difficulty but it is futile to sigh for their passing. English-dialogue films will not be acceptable to Indian audiences generally and without some form of subsidy or definite international exchange arrangement Indian producers, however philanthropically inclined, can hardly be expected to make the venture.

Mr. Edward Thompson, broadcasting from Delhi a few years ago, declared :—

"If at the present time there were living an Indian millionaire who was a true patriot...he would put his money into making films that would give the outside world a knowledge of an India that contained something else besides Untouchability and child marriage and communal hatred—films that would reveal the loveliness of your great and varied country, and reveal the noblest thing in your culture and traditions...If we could only have films that would give this country a decent idea of the best England and would give England a decent idea of the best India, what a service would be done to India, to England, to the Empire, to the whole world."

We have dwelt at some length on the problems connected with the cinema; the radio has its own. The profit motive is less dominant here, except in countries where, as in the U. S. A., the chief broadcasting stations lease their time to firms who divide such entertainment as they offer with all the advertising they figure it can carry and still hold the listeners. But this does not affect seri-

ously the quality of the entertainment provided, or its educational value. And there are free hours in the U. S. A. when the broadcasting of symphony concerts, of addresses etc., plays its large part in forming public taste and public opinion.

Radio is in a backward state in India. A recent Governmental report shows only about one per cent as many listeners in proportion to the population as there are in England. The poverty of the country imposes a great handicap on efforts to relieve that poverty, by education in modern agricultural methods etc. Only a beginning has been made in distributing community receivers to the lakhs of Indian villages. Further developments in that direction, coupled with efforts to improve the quality of the offerings hold vast potentialities for good.

The language barrier is one of the greatest handicaps of the radio as a force for international understanding but the most serious problem connected with the radio as educator is unquestionably its exploitation for political propaganda. The earnestness with which the European governments have for several years addressed themselves to foreign propaganda is matched only by the freedom that some of them show from subservience to the facts.

It is certainly of great value to all concerned for the leaders of a country to be able to talk to their own people over the radio, simply and informally. There can be no objection, either, to the sincere and honest presentation of *both sides* of controversial questions by their respective defenders. But deliberate radio propaganda at home or abroad, and especially under the auspices of the Government itself, brings up a host of nice ethical questions which demand careful consideration and the application of long-established moral principles to our modern conditions. Too rigid a censorship of either cinema or radio not only is fatal to the full and free development of both as educational forces, but holds a danger for democracy itself. Even outside the political sphere, the plea that controversial subjects must be avoided has sometimes been disingenuously invoked, as in pre-war England, to favour the more strongly entrenched side in any difference of opinion by denying a hearing to spokesmen for the other side. Governmental control of broadcasting especially needs checks to avoid abuse of the power over public opinion at home ; and governmental self-control in broadcasting for the education of foreign listeners is indispensable to internationalism and to world peace.

ELEANOR M. HOUGH

## SOUL-EDUCATION OF THE MASSES

[Pandit G. Krishna Sastri, whose death occurred a few months ago, was a persevering labourer in the field of Hindu Culture. His hope and purpose were to see his countrymen take to the spiritual way of living.—Ed.]

In India, even the beggars go from house to house singing in their native tongue songs full of religious and philosophic thoughts. The Indian languages are rich in religious and philosophic literature. The Indian masses, compared with the masses of other countries, are not sunk in spiritual ignorance. They have an abiding religious and philosophic culture which enables them to endure the growing poverty of the country with such philosophic resignation and such hope—coupled with faith and charity—as we can hardly find among the rich and educated of any country in the world. They can understand and intelligently and sincerely follow the doctrines of democratic Hinduism better than most of their prosperous brethren who have been taught only “to want more wants”. Spread the rudiments of *sankhya-yoga* among the masses—from village to village—and you will have in your midst thousands of Tiruvalluvars and Kabirs to serve the Indian national cause first and foremost; and then through that channel to serve indirectly the poor and struggling portion of humanity all the world over.

The individuals composing the masses are spiritual dynamos, invaluable assets for developing the material and spiritual resources of the country, if only they are given the right kind of national education. It is sinful to subject them to forced labour without making them understand their own capacity and worth. They have the divine spark in them and they must be helped to

develop the “divine light within” so that they may be free to walk in that light. This is not a difficult task when you take into consideration their heredity.

Do not ask them to become proficient in their own language, much less in a foreign language, or induce them to take school examinations. What they want is some practical knowledge and training which will enable them to earn their livelihood independently and honestly, coupled with some spiritual knowledge (*i.e.*, knowledge pertaining to their own self). Give them first by all means elementary or secondary education in their own languages, so that they may be able to read, write and reckon, and also to think and to act for themselves without violating the laws of ethics.

The spiritual knowledge that I recommend is no sectarian twaddle, but the rudiments of *sankhya-yoga* which is highly extolled by Kautilya, the last great authority on our Arthasastra, which every Indian ought to know before anything else.

Who does not possess the powers of the five organs of knowledge and of the five organs of action? Who does not possess those vital currents that run through the nervous system and do such useful work—material and spiritual—for the upkeep of man? And who does not possess a soul (the crystallised form of the congeries of habits, of *samskaras*), with a Divine spark, also called the still small voice of God within, to guide it? Who would not care

to know the nature and functions of all these, their uses, misuses and abuses, and the corresponding results that inevitably accrue—good or bad, pleasurable or painful? These can be easily taught to the people in the plainest terms in their own languages; and they will then, of their own accord, take to the simplest form of living and to high thinking, and they will also realise why they should adhere to satya and to dharma.

There are two chapters in the “Book of Knowledge”, now available only in Sanskrit, which give in a nutshell this very simple necessary knowledge; they contain the rudiments of *sankhya-yoga* which should first of all be propagated among the masses for their material and spiritual benefit through translations in the Indian languages. These teachings would enable the masses to regain their manhood and womanhood, now in great danger of being completely crippled by the subtle workings of Western materialistic civilisation and its concomitant open-door policy and imperialistic cult, which is no better than militarism.

After the masses are initiated into this preliminary knowledge of *sankhya-yoga*, they have to learn only a few particulars regarding the first stage of introspection in order to be able to become spiritually regenerate and to develop the spiritual power latent in their hearts. We are here chiefly concerned with the first stage in super-consciousness and the last stage in Democratic Hinduism—suited to the requirements of the masses.

Tradition says that the Dravidian Saint Tiruvalluvar (the author of the immortal *Kural*) and his noble wife lived at Mylapore, Madras, the ideal householder's life, and maintained themselves by their own daily hand-spinning and hand-weaving. Saint Kabir, too, is

said to have lived such a life.

The *sankhya-yoga* system of introspection taught by the latest *bhāshya-kara*, Appacharya, secures for any aspiring soul that immediate liberation in life which is always accompanied by as much spiritual “peace, power and plenty” as is commensurate with the sustained efforts and strict application to the methods recommended. This integral Upanishadic system is completely harmless, highly practical, supremely beneficial and universally applicable. It has several different stages. The spiritual “peace, power and plenty” secured by *sankhya-yoga* will ever go on waxing, until universal love and brotherhood, divine bliss and complete freedom from the thralldom of matter and the miseries pertaining to denationalised conditions of existence become facts of individual experience.

Christianity as taught by the “Prince of Peace” and Buddhism as taught by the “Prince of Compassion” are but the particular aspects of *sankhya-yoga*. The Chinese sage Confucius has emphasised another phase of it—the ethical. In fact all the world-religions deal with particular phases of *sankhya-yoga*. This ancient system, complete in itself (though much neglected nowadays) has been handed down from time immemorial by the ancient sages of India in the 108 Upanishads and through an unbroken line of teachers and disciples of the type of Ribhu and Nidagha, Agastya and Rama, Rama and Hanuman, Krishna and Arjuna, Krishna and Uddhava and others too numerous to mention.

Let no sectarian, through bias, ignorance or jealousy, believe in the false deductions and conclusions often given out in the press and from the platform—that

Hinduism is henotheistic, polytheistic or pantheistic, much less animistic or idolatrous. Learned Hindus of the highest character and culture, such as the bhāshyakaras and their true followers, who are best qualified to speak on the subject with certainty and with authority, know that their religion is the highest and the purest monotheism—free from any of the defects attributed to it by interested parties. They hold that God is non-dual and one alone; that God's glories and names are numerous; and that God is both intracosmic and extracosmic. They can conceive of God apart from matter, as "Pure Spirit" and they know by experience that Divine Grace and Bliss can be secured during life by means of introspection and concentrated meditation. Hindu ethics, psychology, philosophy and sociology are highly rational sciences, noble and selfless; and the honest and sincere votaries of Hinduism, which is as wide and as deep as the ocean itself, are modest, unassuming, spiritually strong and saintly persons walking the earth for the benefit of humanity. They have heard the spiritual call of the West, which is loudly knocking at their outer doors and they are ready and eager to help such of their Western sisters and brothers as are seekers after Truth and are modest and unselfish enough to approach these saints to learn from them and to live the life they recommend.

The ideal caste based on psychological laws, is the bedrock upon which Hinduism is built. None can demolish that scientific basis without demolishing Hinduism and even humanity itself, because it is chiefly concerned with varieties of psychological experience, with spiritual character and with culture of numerous grades of enlightenment. The

abuses and misuses of the caste system must, of course, be remedied and will be done away with when the masses are sufficiently educated on national lines. Criticisms levelled against Hinduism, in season and out of season, by interested parties during the last 150 years and more are best answered by my friend the late Mr. K. Narayana Aiyar, in his *Permanent History of Bharata Varsha*. Persons of high character and culture, distinguished for their plain living and high thinking, irrespective of race, colour, caste, creed or sex, are in fact the beloved children of Mother India, called Bharatī or Brahmavidyā, the personified Indian culture; and they are the real trustees and custodians of our invaluable spiritual heritage intended for the benefit of humanity.

Democratic Hinduism which represents the first stage of *sankhya-yoga*, is more concerned with the Intra-cosmic than with the Extra-cosmic God. It is the exclusive prerogative of religion (which is entirely personal and democratic in spirit) to afford the aspirant the necessary temporal and spiritual freedom, and *sankhya-yoga* pre-eminently affords this freedom to all aspirants without any distinctions whatever.

When the mind works externally on the outer objects of sense, through the powers of the five organs of knowledge and the five organs of action, if it is influenced by the senses, the latter become uncontrollable and also influence the mind adversely and make it impure. The pure mind, on the contrary, is able to control the activities of the senses and direct them into the right channels.

The pure mind is guided by conscience, and the powers of the senses are utilised for unselfish, spiritual purposes, whereas the impure mind is guided by

the personality and the powers of the senses are utilised for material and selfish purposes. When the impure mind is influenced by the abused or misused activities of the powers of the senses, the government becomes corrupt imperialism, leading to all kinds of *adharma*. When the mind induces the right kind of activities in the powers of the senses, the government becomes constitutional and leads to all kinds of *dharma*. Swarajya is self-government carried on, under the unselfish dictates of conscience, by the purified and the regulated mind which reasonably controls the five powers of knowledge and the five powers of action and induces in them the right kind of activities; the powers are then not abused or used for any selfish purposes, but only for the common good of all. The Hindu conception of swarajya is both temporal and spiritual, microcosmic and macrocosmic. I am here concerned only with its microcosmic aspect, temporal and spiritual. *Sankhya-yoga* supplies the divine statutes for this

microcosmic swarajya.

Every human being virtually represents "a small temple", "a spiritual power-house" and "a divine wireless station". Any one, without distinction of race, clime, colour, creed, caste or sex, can systematically develop the spiritual power within, which is Heaven's light and our only reliable guide, and can utilise it to the best advantage for the benefit and the service of humanity. Equality, fraternity and liberty are facts and laws of life in the light of Democratic Hinduism.

The modern system of education, which has nearly killed the indigenous system, is indirectly promoting the spiritual degeneration of the upper ten, is enhancing the selfish material cravings of the middle classes and is increasing the poverty of the masses. Unless the universally applicable "psychological and ethical bases" of religion are popularised there is indeed a growing danger of our masses being ultimately deprived of their spiritual heritage.

G. KRISHNA SASTRI

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## GENIUS

Mr. G. M. Young, who edits the recently published centenary edition of Thomas Hardy's *Selected Poems*, criticises the dependence of that great writer upon prose translations of the classics as models, due, it is implied, to his having been "imperfectly educated". But aren't we all? How far short of initiation into complete understanding of ourselves, and of our world, the travesty of modern education, even of public-school education, falls! It is well known, of course, that Hardy was not a public-school man; much has been made of that oversight of his

tutelary Muse. But how many products of Eton or of Harrow could have written *The Dynasts*—leaving entirely out of consideration the novels which would insure Hardy's place among the immortals if he had never penned a line of poetry? Education may give a higher polish to the marble, but the veining that gives it its delicate beauty is inherent in the stone when it comes fresh from the quarry. Training may in some measure facilitate the flowering of genius but no amount of cultivation will avail if the seed be not there, the fruit of effort made in prior lives.

# THE UPANISHADA IDEALS OF EDUCATION

[Shri Matilal Das is the author of *Bankim Chandra, Prophet of the Indian Renaissance* and has written several novels in Bengali. His latest work, to be published soon, is *Bandhan and Mukti*, containing a selection of short stories.—ED.]

In recent years a wave of despair has spread all over the world. We are at the cross-ways and do not know what to do. Despite our immense achievements in science we still have no peace. In the midst of conflict and confusion, the world is eager for a message. The *Upanishads* are the treasure-houses of the lore of the great Rishis of India and in spite of their antiquity they are still an abiding inspiration.

What is needed for the emancipation of the world is a new outlook on life based on a new system of education. It may be profitable therefore to understand the Upanishadic ideals of education and to preserve whatever there is of outstanding value in this heritage of ancient wisdom.

The life of the student is called *Brahmacharya*. In its derivative sense it means life in God—the Supreme Self. Realisation of God by man was the highest ideal of ancient India and the goal of education. There is in man an aspiration for the infinite, a longing for the most high and the majestic. Each one of us feels it, although we cannot define it. This feeling proves unmistakably our inner longing for the attainment of this inexpressible infinity.

Education ought to give us the key to the mystery of this divine secret. It ought to reveal to us our noble heritage and point to our possibilities, thus inspiring us with confidence and hope for a good and righteous life on earth.

Education aims at the harmonious

development of man's faculties and latent energies. The quest before the ancients was to know that thing by knowing which nothing else need be known. This they called *Brahman*, "the great", and man's life is to be attuned with this "great", with this infinite; the path to this is *Brahmacharya*. The seer says, "Happiness lies in expanse—there is no joy in littleness."

Education therefore must aim at that broadening of vision in which we can understand the unity that lies beyond the variety of the universe and which brings everlasting bliss. There is no hazy shadow round this noble conception. Its aim is the unfoldment of the inner self which has forgotten its true nature in the darkness of life; and the development of our apprehension of the largeness which is our real nature.

The *Taittiriya Upanishada* tells how the knowledge of Brahma was attained by Bhrigu the son of Varuna. The son approached his father for enlightenment about Brahma. The father answered: "Seek Brahma through Tapasya, i.e., steadfast application. Verily Tapas is Brahma." True Education must be an inner acquisition and the way to it is by steady devotion and gradual discipline. Truth must be realised by mental exercise, and an austere and strict life of discipline is necessary for the real perception of Truth. The son went through the course and learnt by gradual steps the highest ideal of *Ananda*. It is Joy that is Brahma. The world has been

created out of Bliss. It is Ananda that sustains the universe and in the end it will engulf everything.

In the same *Taittiriya Upanishada* we read :—

“Teachers should instruct their pupils in the following method : Speak the truth ; follow the right ; abstain from sexual indulgence ; never be negligent in learning and teaching ; devote yourselves to science till your knowledge is perfect ; then procure for your teacher what he needs ; thereafter go to be a householder. Do not slip away from truth. Do not be indifferent to virtue. Do not neglect health and your talents. Never neglect to acquire wealth and heaven. Never forget your studies. Forget not to serve your parents, your teachers and preachers. Do righteous deeds and shun evil ones. Imbibe our virtues and not our faults. Keep the company of the learned and pious. Be charitable. Give in faith or even without faith.”

The translation may at first sight appear trivial and commonplace but the ideals involved are not. The first essential teaching is love of truth and the acceptance of truth at all costs. As an ideal this is perhaps the noblest on earth. But it was and still is a very difficult ideal to follow in practical life. In spite of our wonderful progress in rationalism, superstition still reigns supreme.

The ancient Indians, however, were bold and fearless thinkers and one of them indeed had the courage to deny God for want of proof. The achievements of Indian thinkers in philosophy are the result of this intrepid thinking. They were never afraid of logic and reason. One sage has declared : “Do not follow the *Sastras* alone but depend upon your reasoning, for you do wrong when you adopt a course without reasoning.”

The modern world requires brave men,

honest men and courageous thinkers. All barriers of caste, creed and nationality must be swept away and a new society should be built with all that is best in the past and the present and with all that we think to be the best. Our education should aim at producing men and women who can think and act *internationally*, and who have a truly broad vision of life. For this, the first and foremost ideal before us should be an intense love for truth. Love of truth is the foundation of rational society. The second great ideal is that of self-sacrifice. Rivalry, competition, oppression and war are the result of selfish motives. Greed is at the bottom of all the ills from which our modern society suffers. To combat it, we should build up a society of selfless disinterested workers. This is not an impracticable ideal ; it is only a practical solution, and it is possible if we can change our outlook on life.

The idea of living for the community, of serving humanity, was called sacrifice in India. Sacrifice is necessary for anything great. World-peace and world-happiness can come only through the acceptance of the spirit of sacrifice.

Future generations must be brought up with this ideal of dedicated life, with this message of consecration. It must be a life of love, of intense love for the whole of humanity. Selfish greed limits, but love expands the soul and brings out the innate greatness of men.

A life of love alone would lead to Universal Brotherhood and Universal Fellowship, which is the dream of the poets and the philosophers. But this state must come by an honest and sincere effort to secure the inflow of Universal love into every human heart. It is no mystical ideal, outside the zone of ordi-

nary human beings. The ideal life is one of joy in this mortal world. Perfect health, sound mind, wealth and talents—these are not to be renounced. One should not refrain from things that bring health and skill. Our knowledge should work for the furtherance of normal happy lives. People may argue that if competition is removed from life the incentive to progress disappears. Not so. For if we read aright the history of the world, the greatest discoveries in science and industry are due to man's immense pleasure in the pursuit of knowledge. If our lives are moulded by ideals of service and love, then all the gifts of science and art can be used for the benefit of all humanity and not of the favoured few. This is no utopian dream, but before it can be achieved our lives must be re-adjusted. We must forsake our selfish desires and make our lives sweeter and gentler by feelings of charity and love.

There is no joy—there is no sweetness in the lives of men today. They are like mosses in the current—they flow on and on—knowing not what to do or what to think, from sensation to sensation. It is a life of hectic bustle. Frankly it is a diseased world.

We all want happiness and there are materials for happiness in plenty, for Nature is abundant in her gifts. Science has added to these gifts and has improved them. We can be happy if we will. But the present system is worn out. This economic order, this life of inordinate greed, this system of doubt and difference, must make way for something better and nobler.

But there is a way out of this chaos. This is through a new education combining science and philosophy in practical application to life. It must be a harmony of scientific progress and spir-

itual advancement. The mind and the heart must be in tune. From this should come a world-federation, which would be not a static millennium but a progressive loving brotherhood. World-fellowship, world-brotherhood, world-peace and world-happiness may seem impracticable dreams to those who do not want to exert themselves for a good cause. But to the active, to the optimist, they are a difficult but practicable programme.

To this end there should be general education on international lines and based on international ideals. The ancient ideals of truth, love and sacrifice, the ancient emphasis on health, wealth and peaceful activities are illuminating and inspiring and we should go back to them for inspiration and enlightenment.

The teachers of ancient India were great men. They were men who had no worldly aspirations but were past masters of applied psychology. India has always believed in the great mighty forces that lie hidden in each human being. These teachers helped the students in understanding their latent soul-forces and in realising the highest truth by developing their real personality.

Ayodadhaumya put his disciples Aruni and Uddalok to the hard tasks of tending cattle and looking after the fields without giving them any lessons. They showed by their zeal and undaunted devotion that they were ready to make any sacrifice for the sake of duty. Then the teacher blessed them and said that they would be versed in all branches of learning. From this we see that education in ancient India was a practical training of body, mind and soul.

These ancient Gurus, as they were called, knew the secret of success. They knew the power of thought, the value of

will-power, and without burdening their students with encyclopædic details, they sought to instil into each heart an invincible self-confidence, showing the way to the mastery of self and thereby to the mastery of anything they desired in life. We can learn from these men the real art of psychological training and development.

Success in worldly life, efficiency in business, and the art and science of management require careful and systematic training not merely of the intellect but also of the soul. In devising practical courses for our future rulers and

pioneers, we should take from ancient India its ideals of truth, sacrifice, activity and psychological training.

Let us be men of faith. Let us be men of character. Let us be men of powerful feelings and let us concentrate all our energies and powers on the service of humanity, making each day better than its predecessor.

For the realisation of a life of love and light, we require a new education, an education that looks not for the gifts of the earth but for the infinite blessings of a dedicated life.

MATILAL DAS

## DEFEATING BOREDOM

Mr. Ivor Brown, writing in the *Manchester Guardian Weekly* for the 11th October 1940, on "Tedium in Our Time", makes the reader realize that the spiritual poverty in which humanity in the mass is living is worse than the direst physical poverty we can conceive. The war through which Europe is passing is an outcome, men say, of economic conditions, but the fact that such economic conditions exist, in the midst of plenty, is an overwhelming proof of the great need for some true sustenance of the Spirit.

Mr. Ivor Brown perhaps does not intend to paint such a picture. He refers to the schemes in Great Britain to defeat the boredom of the Army during the winter, and after describing the various methods to be employed—educational, recreative, industrial and artistic—he says :—

There are enormous numbers of well-intentioned people all determined in their various ways to relieve the tedium of the troops. It is surely not unkind to suggest that they have in their minds, or at least below the surface thereof, the relieving of their own tedium as well.

Education is one line of effort he mentions. True education should open our minds, broaden and deepen them,

taking us away from our petty personal lives into the realm of ideas and ideals, so that we become for the time being part of a larger world. Poverty of ideas manifests in poverty of living; poverty of ideas means that the spiritual basis is lacking. It is the expression of life without a background.

Search into the world of ideas and ideals would mean entrance into the world of philosophy and of metaphysics. These could not long be studied without Man as a Soul being revealed in place of man as a body. The Universe would then be seen as an embodiment of law and of Rhythm, instead of a mere conglomeration of atoms. We have lost today the joy of work because we have lost its true meaning and purpose, which the search for and the study of the ancient truths would restore. We do not see Life as a School, each Soul at the stage necessary for the next step forward. And so the purpose of life is lost. If we could begin to live from the point of view of the Soul, the Eternal Pilgrim, and to see each incident in the light of the great Law of Cause and Effect, then there would be no tedium and no *ennui*.

# THE PLACE OF RELIGION IN EDUCATION

[Shri N. V. Eswar is not a stranger to readers of THE ARYAN PATH. The independent and virile attitude of many intelligent young Indians is his and it expresses itself in this thoughtful contribution to an important subject.—ED.]

In these days children are not taught in the schools to live. In ancient times, they were. This essential difference people must bear in mind when, looking back to the days of the Gurukul, they try to impress upon others the desirability and even the imperative necessity of making religion a vital subject in the education of our children.

The argument that what was possible in the past must be within the present limits of human effort does not hold good in detail. The circumstances of today are so completely different from those of the past as even to give rise to the doubt whether we are not so distinct from the past that we cannot repeat what was done and found effective then. Changed conditions require different approaches. The problem is to be looked at from the angle that the present provides us with. To attempt to shift back to the old angle does not make for safety and or for progress ; danger lies that way.

In solving one problem we are apt to overlook others closely associated with the one we are tackling. This has often been the main cause why humanity has left a great number of problems practically unsolved. Only bare beginnings have so far been made. We have the experience of the past to bank upon. It has to be studied and understood as it really existed and not as it exists in our imagination.

When the youth of India studied in her Gurukuls there was practically only one mode of life—one religion. India,

living a secluded life, could develop her own individuality without coming into conflict with any other. Today the picture is wholly different. Individuality has disappeared. To live a secluded life today would demand the sacrifice of our interests. There is no remote part in our world. India has to share her life with her neighbours. Commercialism, political upheavals in India and religious persecutions in other parts of the globe also have brought to the shores of India many people who profess various religions and lead different lives. If, under these circumstances, we develop our own separate individuality, strictly limiting our vision to traditional modes, we shall find our life none too peaceful. Adaptation to the circumstances is a cardinal principle. We cannot, therefore, be justified in teaching religions—modes of life—of our past in our schools. We have to evolve a universal religion that will avoid friction, a mode of life suitable to the spirit of humanity all the world over.

There is obviously no place for sectarian religion in education. Is it profitable to teach any religion at all in our schools? Religion is not theoretical ; it is practical. It is life lived. Life and the teachings in our modern schools have no vital connection. No living impression is made on the young mind for there occurs no opportunity to test the knowledge imparted. The studies are conducted in an unreal atmosphere ; whatever is taught there is conveniently forgotten or, if remembered, is found

to be utterly useless in the world of stern reality. The same misfortune would befall religion if it were taught in our schools.

Religion is the sum total of enquiry and experience in life. Our schools only teach ; they do not so cultivate the mind as to render it enquiring. Unexpected problems alone provoke the mind to sharp questioning. It is well to remember that there is a vast sea of difference between teaching and learning. Learning is the result of enquiry. We learn things in practical life. Experience alone makes man learn and store anything with profit to himself and to the world. Things we are taught do not become a living faith, growing as we grow. They are like scales grafted on to our body which hamper our freedom. Any system of thought which is denied growth, degenerates more or less into superstition. It is insulting the intelligence of man to suggest that superstition can help man to lead a peaceful life ! Thus if religion, even of a universal character, were to be taught in our schools, it would be a criminal waste of time and energy.

The spiritual side of man does not force itself upon humanity till it comes to the thick of the battle. It is only here that we begin to see clearly some other hand than ours. Man's helplessness begins to manifest itself. He then begins to enquire the why and wherefore of life. This enquiring spirit stands a better chance of success if his mind has not been made opaque by providing it with ready-made coats. The enquiry which is indifferent and detached alone will bear the desired fruit. The result of such an enquiry will be pure and transparent. It will have a living growth. It will not obscure clear vision.

The ultimate aim of religion is the progressive cultivation of the individual. Had we not allowed our religions to continue as merely a bundle of dogmas and decrees and so bound man down, we would have developed individuality to such an extent as would have caused a large proportion of our multifarious problems to melt away. By setting boundaries to religion we have stunted the growth of man. As individual cultivation is purely a personal affair, no one would be justified in evolving a religion of dogmas and decrees to be followed by others. This undeniably would be forging fetters for individual development. Uniformity is no virtue, nor is it conducive to growth or to fundamental unity.

Any religion, whether a known sectarian creed or the universal religion of our postulation, is dogmatic in the last analysis if it embodies certain cardinal principles. Principles bring about gradual but sure decay. They do not allow those who adhere to them passionately to think for themselves. In the absence of thinking there is no living development. Dogmatic principles, moreover, provide those who profess them with a false sense of perfection and thus prevent them from judging themselves. Their behaviour becomes mechanical and lifeless.

Furthermore, principles laid down today may have no reference to the actual conditions which may exist in the future. We cannot be guilty of tying down the future to the wheel of the present. The wish to do so betrays clearly our selfishness. We cannot deny the world the growth that is its legitimate function. Besides, if we go on undoing principles laid down today and setting up new ones in their place, our

goal will be brought no nearer. We shall wilfully be stunting our own growth and setting up more obstacles in our way out of our own ignorance. There are already enough hurdles before us ; we need not add more of our own making.

Teaching religion has resulted only in the creation of theoretic religionists. This has been the sad history of all religions. Their efforts are restricted to explaining away or interpreting various principles in the abstract. Their followers have never made an honest attempt to live the religion they preach. To add one more religion is to add one more schism. It but affords opportunity for people to quarrel more and thus turns away their attention from themselves and from others. The inclination is always to arrogate the claim of per-

fection to the principles enunciated by one's own religion, or to one's own understanding of those principles. If everybody is to work out his own salvation apart from the efforts made by others, there will be only individual opinions and approaches suited to the individual, but not individual religions. Opinions will be formed only after mature thinking. An individual will then respect his own as well as those of others. No quarrel will be fomented. When everybody begins to think for himself in his own way and to live up to his ideals, this world of ours will have travelled a great distance towards perfection. To facilitate this development we must avoid prescribing limits to individual freedom by teaching religion in our schools.

N. V. ESWAR

## U. S. A. DIPLOMACY

Joseph Alsop and Robert Kintner have written an interesting study of American foreign policy in the light of European conditions from Munich to June 1940. *American White Paper* published in London introduces us to the official life of President Roosevelt and the American policy-makers as, behind locked doors or assembled about the President's bed, they tackle their Herculean tasks. We lay this slim volume down feeling that we have not only been eye- and ear-witnesses to their conferences, but also have become personally acquainted with the chief actors in this engrossing drama.

Side by side with this insight into the "kitchens" of American Diplomacy, is the distressing revelation of political chicanery. The American form of Democracy affords any obtuse mind in the Government the power to frustrate the efforts of a whole Cabinet of Statesmen.

President Roosevelt is viewed as an

idealist ; his immediate advisers, however earnest and sincere, seem materialists who reason in terms of dollar-resources, of the might of armies and navies and of economic pressure. At best the future pictured by these men is morally dark, æsthetically dreary and overburdened by heartless toil. Its humanity must of necessity be preoccupied by an economic, political and drably materialistic way of life, threatened by the hydra-headed Totalitarians.

Nothing short of a change of heart and a recasting of the sense of values, that the life of the Spirit may be enthroned where now the Demon of selfish and senseless rivalry rules, can save all that is beautiful, good and true (and there is much) in Western civilization from the ruthless onslaught of savage barbarism. This needed change would, we believe, be hastened if men of the West were to open their windows to the East, whence Light has ever come.

H. T. V.

## NEW BOOKS AND OLD

### HUMAN PERSONALITY\*

[A review of this book appeared in our last issue on page 84. Leslie Belton reviewed it from the Western point of view. Side by side should have appeared the Eastern point of view as given below by Dr. R. Naga Raja Sarma.—ED.]

Whether or not one agrees with all that Dr. Jung says one must admit that he has succeeded in this volume in pushing the problem of the Unconscious into the focus of critical consciousness and in suggesting a characteristic solution—that in the growth and development of self or individuality the Unconscious plays a predominant part. Lest I be charged with “positively criminal inattention” (p. 129) in reading Dr. Jung’s work, let me cite the cardinal conclusions of his different chapters. “The conscious mind”, he sums up in the first, on “The Meaning of Individuation”, is based upon, and results from, an unconscious psyche which is prior to consciousness and continues to function together with, or despite, consciousness.” In the second chapter, he illustrates the process of individuation in the case of a woman-patient, invoking the “hypothesis of the collective unconscious—of a universal similitude or identity of the basic structure of the human psyche”. The “Archetypes of the Collective Unconscious” are described in the third. In the fourth, four hundred dreams of a patient, a “youngish man”, are analysed with a view to description of the “*mandala symbolism*” which portrays the process of centralization or the production of a new centre of personality. In the fifth chapter on “The Idea of Redemption in Alchemy”, Dr. Jung emphasizes that the texts and the symbolism they embody indicate that the “alchemist projected the process of individuation upon the process of chemical transformation”. In the concluding

chapter on “The Development of Personality” the author explains what constitutes basic personality and how realization may be accomplished.

The main conclusion is that the individual finite self, the psyche, is based on the universal collective Unconscious which for most normal individuals is in perfect and unobtrusive collaboration or harmony with the former, but in certain abnormal individuals acts in conflict with the psyche, flinging it in a fierce whirlpool, an eddying abyss of maladjustment. While psychologists all the world over should feel thankful to Dr. Jung for his scientific research into the dark regions of the collective Unconscious, the scientific spirit and intellectual honesty demand further light on the exact relation between the finite psyche and the collective Unconscious. Conditions and circumstances under which the collective Unconscious comes into conflict with the finite psyche should be isolated. If the conflict is determined to be fatal to the free and unhampered development of personality, practical methods should be discovered and standardised effectively to prevent the conflict. Nowhere else is prevention a million times better than cure. Alchemists may have projected their own imagery into the crude experiments they were performing, but the interpretations essayed by Dr. Jung of the symbolism of Alchemy lift neither Alchemy nor Psychology out of the morass of quackery and mountebankery. Be that as it may, Dr. Jung’s unmistakable emphasis on “coercion” places his psychology peril-

\* *The Integration of the Personality*. By CARL G. JUNG, M.D. Translated by STANLEY M. DELL. (Kegan Paul, Trench, Trubner and Co., Ltd., London, 15s.)

ously near the political philosophy of the Nazis and the Third Reich.

Furthermore, I cannot compliment Dr. Jung on his understanding of the significance of Yoga. He says that Indian Yoga is practised by people to enable them to "escape from their own psyches". That is exactly what Indian Yoga *emphatically is not*. If Dr. Jung will study the *Mahopanishad* with the help of a properly trained Sanskrit

scholar, he will realize that the *Beeja-Jagrat* is exactly his Collective Unconscious. I have drawn attention to this text in my paper to the Copenhagen Session of the International Psychology Congress. *Fiat Lux* is my reaction to Dr. Jung's book, which reveals all the excellences of thought and expression that, to the extent possible in translations, are generally associated with his works.

R. NAGA RAJA SARMA

*The Good Shepherd.* By C. F. ANDREWS. (Hodder and Stoughton, Ltd., London. 6s.)

*C. F. Andrews: Minister of Reconciliation.* By JOHN S. HOYLAND. (Allenson and Co., Ltd., London. 3s. 6d.)

It is just an accident that both these books were written so short a time before the world knew that C. F. Andrews was no more, but their simultaneous publication soon after his death adds to the pathos of the situation. C. F. Andrews was not young, but he felt young and was looking forward to publishing another book, the typescript of which is now with his executors. Both the books under review shed light on each other. In depicting the Good Shepherd the author unconsciously gives a picture of himself, a picture which is testified to by the independent evidence of a sympathetic co-worker like Mr. Hoyland.

From the usual worldly stand-point the late Mr. Andrews's life was by no means happy: he had no wife and children to share his joys, he had no property and was not flush with cash; whatever he had he shared with others, even to giving away his coats and overcoats. And yet few people were as happy as he, for he had the consciousness that being one with God is a majority, and he had ever at heart the Biblical injunction: "In the world ye shall have tribulation. But be of good cheer: I have overcome the world." He was not one of those Christians whose Christianity begins and ends with Biblical quota-

tions which are on their lips but not in their hearts. C. F. Andrews would rest with nothing short of a Christianity which "would take Christ literally, seriously, constantly, all through the day, as our own personal Friend, who alone can guard us and keep us from failing, and inspire us with His own strength".

To a non-Christian there are two striking features in the late Mr. Andrews's interpretation of Christianity. He emphasises that the Greek words for grace and for joy come from the same root and so Christianity is a religion not of sorrow but of joy. Secondly, *Metanoia* has been usually translated as repentance, but according to Mr. Andrews it should mean change of will. If this be correct, Christianity ceases to be a religion of sickly repentance, and emerges as a religion of new life and vigour, a defiance of the past and a will to create a new happy future.

Mr. Andrews was a missionary, but he stood apart from the vulgar herd of missionaries, who look upon souls as a commodity which can be bought and sold in terms of heaven and hell. He was conscious that the Christian Church had proved "Unfaithful to her high calling". He did not believe in a mechanical proselytism. He believed rather in permeating the life of the so-called non-Christians with the spirit of Christ. It is a matter of history now that Indians of all shades of religious opinion have learned more of living Christianity from C. F. Andrews than from hundreds of ordinary missionaries.

Mr. Hoyland's book gives a good picture of the hundred and one varied activities of his hero. All who had the good fortune to come into contact with Mr. Andrews saw in his face a living Christ, totally different from the usual haughtily aloof European official. There was a catching humility in his face and in his voice. He was always so keen to share in the sufferings of others that all could see in him a Franciscan-mindedness. In all his varied activities he stood out as a minister of reconciliation, and his bold

experiment of winning friends in foreign and even in former and prospective enemy countries by sending young men and women to work with the people of those countries, may succeed where the crooked diplomacy of the past has failed.

It is a usual joke that since Christ there has been only one Christian and that was St. Francis of Assisi. In the future we should say there have been two, for C. F. Andrews could worthily rank with St. Francis.

A. R. WADIA

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*Hindu America.* By CHAMAN LAL. (New Book Co., Bombay. Rs. 7/8)

In this profusely illustrated volume the writer marshals ably his evidence for the early Hindu colonisation of America, piling fact on fact in almost bewildering profusion. Some of his data are based on his observations, but most are drawn from numerous authoritative works. The resemblances in legendary lore, in ceremonials and beliefs, in educational, commercial and social customs, are too marked and in the aggregate too impressive to be brushed aside as showing only "the fundamental oneness of the human mind"—a phrase used by Sir S. Radhakrishnan in his Foreword. Pre-Columbian Mexico even recognized the Ages of the world as four, like the Hindu Yugas. The Aztecs in the sixteenth century were following the Hindu educational system—students living with their teacher. Some of the resemblances were brought out by Madame H. P. Blavatsky sixty years ago in examining, in the light of immemorial tradition, the parallel, for example, between the Inca "Children of the Sun" and the Sûrya Vansa of India and the extraordinary similarity of the American antiquities to

the mounds and ancient structures of old India as well as to those of Egypt and of some parts of Europe. Science had admitted that man had lived in America for at least 500,000 years. She showed that many American ruins with their hieroglyphics far antedated the Incas, who had no written language. She pointed to a land connection, prehistoric but existing long after the globe teemed with civilized nations, between Asia and America but suggested a possible alternative explanation for the observed resemblances between Indian and American monuments, traditions and customs to that so ably defended by Shri Chaman Lal :—

Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide.

It may well be, as Shri Chaman Lal is convinced it is, that the latter is the correct assumption and that the Hindus were indeed "the torch-bearers of culture in America, as in many other lands". In any case the book is worth perusing. It is well-written, stimulating ; it pushes the horizon back.

PH. D.

*Testament of Immortality: An Anthology.* Selected and arranged by N. G., with a Preface by T. S. ELIOT. (Faber and Faber, Ltd., London. 8s. 6d.)

An anthology invariably gives pleasure, but this particular one is, as expressed by Mr. T. S. Eliot in his Preface, "more of the nature of a commonplace-book". Not "commonplace" in the sense of ordinary, but in the sense that each reader will find in it the bond which unites all, our common humanity.

And what more grand and noble theme could be chosen than Immortality! Though, in this instance, it was not chosen deliberately but *grew* as the author searched, and found, consolation, after the death of an only son. There is that in its pages which satisfies the Spirit's yearning, and for those passing through pain and sorrow and suffering, there is balm and healing, as well as strength and vigour.

Great men, from whose writings these extracts and poems have been chosen,

show themselves as such, not because of their peculiar capacities and powers, but because of their innate sense of the real in the midst of the unreal, and because of their ability to express in poignant word or phrase the experiences through which all pass. We feel a sense of unity which gives inspiration and courage. And the perceptive reader, as Mr. Eliot well points out, "will be struck not least by the fusion of Eastern and Western culture in the anthologist's mind and heart."

We are grateful to "N. G.", and one longs to be able to quote some of the poems and passages, so as to share with others now the beauty and the simple profundity of such lines as these from the poet Rabindranath Tagore:—

"The lamp we light in the night has a wick which is small and oil which is very little. But there is no timidity in its tiny flame, burning as it is in the heart of an immense darkness, for the truth of the light, which sustains it, is infinite."

C. M.

*The Tradition of Silence in Myth and Legend.* By A. H. GEBHARD-L'ESTRANGE. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 6s.)

The purpose of this book, according to the author, is to show that ancient myths and legends have a far deeper significance than is usually attached to them, "for they are dramatic representations of the workings of the Divine Forces". But to the earnest seeker, in quest of the Holy Grail, this interesting little treatise has an additional value for it contains important advice and guidance on the Path of the Soul.

We may not always agree with the author's interpretation of the legends, nor do we consider the Path of Liberation the highest Path, but the fact remains that many a valuable occult lesson

is here presented, as a result of the author's study of the hidden meaning in ancient lore. Perhaps the most important bit of instruction that emerges from the perusal of these pages is the warning to the seeker after Truth that without singleness of purpose he cannot reach the goal. Tristan (the Soul) was constantly held back from union with Iseult (the Spirit) by the bitterest enemy within his own breast—half-heartedness.

All the myths and sagas dealt with are of Celto-Germanic origin and only those are considered which contain an eternal truth. The author regards as the most significant the legends of Lohengrin and of Tristan and Iseult and finds in the story of Siegfried and Brunnhilde the acme of occult teaching. "Beyond this highest of legends all is Silence."

M. L.

*The Idea of the Soul in Western Philosophy and Science.* By WILLIAM ELLIS, PH. D. (George Allen and Unwin Ltd., London. 12s. 6d.)

In both contemporary philosophy and psychology the idea of the soul seems to be losing its importance. Psychology, which now claims to be an experimental study of mind and its processes, has begun to work as if it has no need of the concept of mind. And even those psychologists and philosophers who think of mind as an entity different from matter are not at one in their understanding of it. An attempt to study the formation of the concept of the soul or mind, its vicissitudes and the meaning it now possesses in contemporary thought is therefore timely. The present work of Dr. Ellis is important in this respect.

Dr. Ellis is a zoologist, which fact makes the work all the more interesting. The book is a historical survey and may be read with advantage by both the layman and the specialist. One feels, however, that more space could have been given to the contemporary psychologists. Watson's behaviourism and Pavlov's conditioned reflexes are given each a chapter, but the other psychological and realistic theories do not find a place. Nevertheless the book is very useful.

Dr. Ellis contends that the most primitive conception of the soul should not be called animism because the primitive man does not at first have the idea of the anima animating the body. After Crawley, he says that the primitive idea is that of a visual memory image. For Homer, who calls the soul *eidolon* (image), *skia* (shadow) and *psyche* (vapour), it is material though less tangible than the body. In the pre-Platonic philosophy it is only in Socrates that the psyche is really spiritual, the other philosophers drawing no distinction between matter and mind. In Plato there is a blend of the spiritual and the physical, though in Aristotle the soul becomes less spiritual by becoming a teleological physis in his conception

of the entelechy. The Stoic Logos is not spiritual but physical, being variously called Fire, Air and Ether. But the Logos of the Essenes sect to which Christ belonged is fully spiritual. The soul is conceived by them as being captive in the body. In modern philosophical, psychological and scientific theories, like those of Driesch, Watson etc., Platonism, Aristotelianism and Pythagoreanism are revived in varied forms.

The author points out that "biological mechanism is not a theory of the nature of consciousness, or in any sense at all a metaphysical theory: it is simply the scientific theory which asserts that the exploration of the physico-chemical constitution of the living organism will reveal nothing that is not physico-chemical."

It is difficult to defend the theory that matter causes mind, for we cannot define matter except in terms of epistemology, which necessarily refers to mind. The author concludes that spirit is immanent in nature and that there is a hierarchy of spiritual activity: animation, life, consciousness and self-consciousness. This, however, does not mean a schism like the Cartesian one between mind and matter. Nature is not inanimate or insentient.

There is no reason to suppose that there is any difference between the simple or unconditioned reflex sensitivity of an organism and the sensitivity of a non-living object to its environment.

Matter is only momentary mind without memory. However, a distinction is drawn between the sensitivity of a material thing like an iron filing, which *perceives* the magnet, and that of a conscious being, by calling the latter "sensation" and the former "perception".

Not only the historical treatment but also the conclusion arrived at by Dr. Ellis is significant. No consistent thinker can any longer view the world of matter as mere matter. It is spiritual in germ. We can easily see the similarity between the views of Ellis and of Whitehead.

P. T. RAJU

# CORRESPONDENCE

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## INDIAN EDUCATION AND BRITISH RULE

An article which appeared originally in the *Progress of Education* and was reprinted in October in the *Quarterly Journal of the Local Self-Government Institute, Bombay Presidency*, strikes me as sufficiently important and deserving of publicity to warrant the regrettable somewhat belated request that you open your columns to a brief discussion of it. In that article Shri R. V. Parulekar, Secretary of the Municipal Schools Committee, Bombay, examines the evidence for the claim made by Gandhiji in London in 1931, in a speech at the Royal Institute of International Affairs, that

today India is more illiterate than it was fifty or a hundred years ago, and so is Burma, because the British administrators, when they came to India, instead of taking hold of things as they were, began to root them out.

Sir Philip Hartog attempted to confute this statement in three lectures which he delivered in 1935-36 and which have been published by the Oxford University Press under the title *Some Aspects of Indian Education, Past and Present*.

The 1931 Census figures, which show a considerable though a still far from satisfactory increase in Indian literacy, had not been published when Gandhiji's speech was made and as articles upholding his contention had appeared in his *Young India* as early as 1920, it is suggested that his views very probably rested on the 1911 Census figures, with which it is therefore fair to compare the available earlier statistics.

The published statistical data on Indian literacy a century ago, Shri Parulekar indicates, are confined to Adam's "Reports on the Vernacular Education in Bengal and Bihar" submitted to the Government of India in 1835, 1836 and 1838. Assuming that

the area survived by Adam was a fair sample of the country as a whole, Shri Parulekar claims that the percentage of adult literates in the total population was greater in 1835-36 than in 1911, and the percentage of all literates (counting as literates children over five years who were under instruction) greater than in 1911 or in 1921 and under one per cent less than in 1931.

Sir Philip's analysis of the same data excluded from consideration as literates—Shri Parulekar maintains, unjustifiably—Adam's classification of "instructed" people who could "merely decipher or sign their names", though Adam admitted uncertainty as to whether some of these were not also able to read and write.

Shri Parulekar gives also his reasons for believing that Adam can hardly have secured full and accurate data on the indigenous educational institutions in the area he surveyed. By way of confirmation he cites a parallel case: As lately as 1879 the Educational Department of the Punjab was found to have grossly underestimated indigenous schools and their pupils. The figures were changed on a reinvestigation from 4,662 to 13,109 and from 53,027 to 135,384, respectively!

Shri Parulekar is convinced, moreover, that Adam's figures for children under domestic instruction are far below the actual number, as on Adam's admissions elsewhere in his Reports the proportion of such children to those in schools must have been considerably greater than one to two. There is ample confirmation in contemporary writings that in pre-British days domestic instruction was far more common than school instruction. In fact, Adam himself found it in one thana to be nearly 10 to 1.

Furthermore, even in Adam's time and according to his own statement, indigenous education was already declin-

ing. That the progressive impoverishment of the country and withholding Government support were doubtless largely responsible comes out in the *Minutes of the Evidence Taken by the Select Committee of the House of Commons on the Affairs of the East India Company*, 1832, Vol. I (Public). Two pieces of testimony included in those *Minutes* may be cited. It was reported in 1826 :—

In the town of Panipat, there are several ill-supported and thinly attended schools, which appear to have had their origin with some respectable individuals, and to have deteriorated year after year, since the introduction of the British rule.

Mr. A. D. Campbell, the Collector of the Bellary District in Madras, wrote in 1823 :—

In many villages where formerly there

were schools, there are none now, and in many others where there were large schools, now only a few children of the most opulent are taught, others being unable from poverty to attend or to pay what is demanded.

Shri Parulekar concludes that, while the modern primary schools have been valuable institutions from the educational view-point,

they have hindered rather than helped the spread of literacy, with the result that in this respect the country has made no advance since the days of Adam....The wholesale replacement of indigenous schools by schools conducted or aided by the Education Department was not a wise step; and the contention of Indian leaders has been that if the British Government had recognised this fact early enough and not allowed the indigenous schools to decay and disappear for want of State support, British India would have shown a much better literacy figure today.

C. D.

## STARS AND MEN

Frederick Carter in his "Art Notes" (*The Dublin Magazine*, October-December 1940) on the parallel which ancient astrology presented between the human mind and the heavens—that "the stars take their march evermore through the mind of man, conscious or unconscious, aware or unaware"—clothes some intuitive flashes in pellucid prose. All that we see, he reminds us, "the drama of fate performed upon the stage we call history" we see played "within the human mind, told in its terms, seen with its vision."

And, ever and evermore, it is of ourselves that the tale is told. The multitudinous puppets move with the same life as our very own. We are the play and the players, in the past as in the future, inasmuch as we are all lesser and minor replicas of the divine pattern, the perfect man, who can live completely only in the mind.

The life of man, he tells us, is involved in the heavens as well as in the world beneath.

His thought links itself with the cosmic figures that he established for his own better guidance in the skies....And man's mind can only discover itself, fully, in the motions of the heavens and all the com-

plex factors which reveal its processes. And, so, the secret of Time. For that end man set the archaic images there to represent the profoundest symbols of his thought. And in succeeding ages, out of that imagery he has sought to interpret the plain significance of fate amid the rush and turmoil of passing events.

Men cannot but see that similar happenings recur. "To account for the immutable event we devise the banal saying that history repeats itself." The ancients "in their day saw the historic movements of humanity as controlled by the wide motions of the stars above and so marked their groupings and figures with high symbolical significance". Would it not be a truer explanation that agelong correlative observation of constellations and events revealed concurrent cycles and that the zodiacal clock but marks the time for the recurrence of events? Does the clock compel the occurrence of any event of our daily routine at its appointed hour? If we are known to dine daily at the same time the pointing of the hands of the clock to that hour may justify a presumption amounting to a virtual certainty, but it can never cause, far less compel.

## ENDS AND SAYINGS

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“—————ends of verse  
And sayings of philosophers.”

HUDIBRAS

The desirability of bringing together the writings of Gandhiji and the publications about India's great leader was brought out by Shri M. N. Srinivas and Shri G. N. Acharya in the Correspondence columns of our June 1940 issue and in *THE ARYAN PATH* for August. Shri S. C. Guha, Librarian of the All-India Congress Library at Allahabad, in seconding their proposal, referred to the short "Bibliography of Gandhism" which he had published in 1922 under the title *Gandhi-Mahatmya* and to the unpublished later anthology which had been in preparation.

We have been very glad to see the recently published brochure of the Gujarat Pustakalaya Parishad, *Gandhi Sahitya Suchi*, which is a partial bibliography in English and in Gujarati of publications by and about Gandhiji, his life, philosophy and activities, compiled by Shri Pandurang Ganesh Deshpande, Secretary of the Gujarat Vidapith Granthalaya of Ahmedabad, and Shri Kikubhai Ratanji Desai, Secretary of the Sheth Maneklal Jethabhai Library, Ahmedabad. The English section is the largest and it, like the small German section, is in Roman script. The rest of the brochure, in Devanagari, is divided by language groups, Gujarati, Hindi, Marathi, Bengali, Urdu and Sanskrit. We are glad to learn that an enlarged and revised edition is in contemplation in which it is hoped to include all available books in those languages as well as in the four leading South Indian languages. We hope the publishers of the works cited will be indicated wherever possible in the new edition, to facilitate procuring the books.

This undertaking represents a valuable national service.

It is the rare governmental establishment that can keep its objectives steadily in view without getting lost in routine. The Office of Education at Washington seems to be one such. It has published many bulletins but probably few that carry greater encouragement for those convinced of the possibilities of democracy than the pictorial presentation of its lines of effort which appeared as Bulletin 1938 Misc. No. 2. It is good to find listed in that bulletin among the objectives of education in a democracy such transcendental aims as the promotion of moral and spiritual values, peace and international understanding, the development of social responsibility, the wise use of leisure and worthy home membership. The work of the United States Office of Education is largely advisory and supervisory and is carried forward in co-operation with the State governments, by research, by the sponsoring of national conferences etc. Some of its most significant and hopeful activity is that in behalf of special underprivileged groups, to promote equality of opportunity. In addition to ordinary youth and adult education the Office has interested itself especially in the education of blind, deaf, crippled, mentally retarded and socially maladjusted children, and in the education and vocational guidance of Negroes, and of physically handicapped adults. In the last group, in a single year, over 11,000 disabled men and women were reported rehabilitated as serviceable members of society through vocational training financed in part by the Federal Government. If only India, with its thousands of blind and crippled beggars, a dead weight on society, could show such a practical application of Ruskin's aphorism, "This is the help beyond all others—find out

how to make people useful, and let them earn their money instead of begging it"!

An unspectacular but very valuable activity of the Office of Education is the preparation of a "Good Reference Series" of bibliographies on special problems in the educational field, from teaching methods for primary-school subjects to character education.

The Office of Education sums up the final purpose of education as to give to every boy and girl "—and to that great humanity of which they are a part—new horizons and richer, happier lives" into which, as into the older, shorter phrase, "that they might have life, and have it more abundantly", can be read the enlarging of the limits of the self and the cultivation of the free mind and the altruistic heart.

"The extent of blindness in India today is a national catastrophe", declared H. H. the Maharaja of Mysore in his message to the Seventh All-India Ophthalmic Conference when it convened in Bangalore late in December. *The Mysore Information Bulletin* for January quotes the Dewan of Mysore, Sir Mirza Ismail, who read the message of His Highness in opening the Conference, as saying that, in view of the dangers to eyesight throughout life, among which he mentioned malnutrition, alas, so common in this country, "the wonder seems to be, not that there are one and a half million blind people in India, but that there are not twice that number."

Both His Highness's message and Sir Mirza Ismail's speech stressed the importance of measures to conserve sight, on which money is more wisely spent than on maintaining as ineffectives those who cannot be cured or even on curing the curable. The emphasis is well placed, though of course not all the incurably blind are of necessity ineffectives. Those concerned with these most humanitarian efforts on behalf of those whose light, like Milton's, is spent ere half their days, "in this dark world and wide", are not, we are sure, overlooking the valuable lead which the West

has given in the rehabilitation of the blind through suitable training to make them productive members of society instead of the drag which they would otherwise be upon it. There can be no doubt, however, that vastly more needs to be done in that direction as well as in prevention and cure, or that public opinion ought to support every well-considered measure for improving the lot of the blind and for keeping down their number.

But granting that physical blindness, even when mitigated in every possible way, is a tremendous handicap, it is less serious for the individual and for society than the all too common mental myopia and is infinitely less calamitous than the materialistic outlook that blurs and clouds spiritual vision as a cataract does the sight of the eyes.

There is but one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul.

No man in his right mind would fancy that the boundaries of the physical world coincided with the range of his sight, but many are ready to deny whatever lies beyond their mental horizon, and blindness to the things of the Spirit is the commonest of disabilities, less universal in India than in most parts of the world, it is true, but sufficiently wide-spread to come under the Mysore Ruler's description of blindness as "a national catastrophe". And for such kinds of blindness, education of the right type is, of course, both the preventive and the cure.

"Why Not a Ministry of Fine Arts?" asks Miss Storm Jameson, the President of the London Centre of the International P. E. N. Club, in *The Fortnightly* for November. She complains that the settled official attitude to the fine arts in England is an odd blend of instinctive fear—mistrust, apprehension—and contempt, which perhaps accounts for the refusal to make use of writers as writers, "to explain England to the world and to itself." "Had our Ministers between them an ounce of

imaginative energy", she declares,

they would long ago have called in the professional writer, painter, musician, to help them in giving the country that sense of confidence and exhilaration which springs from a common danger and faith... It matters a great deal that the opportunity does not exist to graft the separate activities of artists into a common enterprise, fruitful for the individual and the nation. It is a mortal pity that we have not a Ministry of Fine Arts, with its share in the national purse and its right to employ artists as naturally as other ministers employ economists, statisticians, dons, even—sad to say—copy-writers.

She visualizes a wide range of activities as falling within the purview of such a Ministry—from the arranging of exhibitions, assistance to municipal orchestras and the endowment of books to the responsibility for all public building. Of course Miss Jameson does not contemplate any censorship of art on the part of her Minister of Fine Arts. With that understanding her suggestion has distinct possibilities for stimulating the cultural life of the country. It deserves a better fate than the indulgent silence in which the proposal of Dr. Maude Royden a few years ago for a Ministry of Peace has been engulfed.

All recognize vaguely the threat which the present European catastrophe offers to cultural values. The President of the Rockefeller Foundation, Dr. Raymond B. Fosdick, who writes on "Night Over Europe" in the October issue of *The Scientific Monthly* (U. S. A.) shows disquietingly its sinister implications for scientific progress. Nowhere is the truth that the world is one more indisputable than in the field of science.

Only rarely does one man or one group of men recite with clear, loud tones a whole important chapter, or even a whole important paragraph in the epic of science.

The splitting of the uranium atom and its transmutation into barium and other light elements and the development and application of sulfanilamide are two striking examples which he cites.

The creative spirit of man can not successfully be localized or nationalized. Ideas are starved when they are fenced in behind

frontiers. The fundamental unity of modern civilization is the unity of its intellectual life, and that life can not without disaster be broken up into separate parts. If, as a result of the present cataclysm on the other side of the Atlantic, Europe freezes into an Arctic night, we shall not easily keep the fires lit in the universities and laboratories of America.

He brings out the lethal effect the war has had already upon the Continental universities. The Universities of Warsaw and of Prague have been closed. The entire Polish faculties of the Universities of Cracow and of Vilna are reported, respectively, interned and dismissed. The student population of the University of Paris has shrunk from 20,000 to 5,000. "In all countries, whether combatant or non-combatant, the indiscriminating necessities of military mobilization have decimated faculties and student bodies alike."

In the last great war many promising scientists were killed and some effort is being made in this war to keep scientific workers at their tasks, but at best, Dr. Fosdick points out, this

can salvage for the future only those whose promise is already indicated. Nowhere is there occult imagination to detect in a humble patent examiner a future Einstein, or to see in a tanner's son a Louis Pasteur. Darwin at 20 showed no particular promise in his studies, but he had courage and spirit and would have made excellent material for the front-line trenches. No human precaution can protect a nation from the sacrifices which war levies upon future talent—the undiscovered scientists, the gifted minds, the intellectual and spiritual leaders upon whom each generation must build the hope and promise of the generation to come. The mortgage which war places upon the economic resources of a country is as nothing compared with the mortgage levied upon its future intellectual and cultural life.

"One label, one programme and one slogan—that is, the freedom of the free... Freedom of Speech, Freedom of Action and Freedom of Alliance" was the ideal held up by Shrimati Sarojini Naidu for India to work towards in her address to the Progressive Group of Bombay at a luncheon on February 2nd, which is reported in *The Free*

*Press Journal*. "In spite of the diverse and conflicting views", she prophesied, "we shall yet be able to achieve the solidarity of a nation reconciled to a feeling of common fellowship on terms of equality." She attributed "all this nonsense" of mutual suspicion and distrust between communities, "instead of fighting shoulder to shoulder towards our common goal of freedom" to our having ceased to see life in its proper perspective. "*The only approach to the communal problem is the human approach.*"

The freedom which is India's goal is not freedom to exploit, either minorities within the country or other peoples abroad. The irresponsible allegation in a recent issue of *Asia* that India has imperialist designs upon East Africa is too absurd to merit serious refutation. The freedom which is our goal is—to borrow a fine line from William Soutar—"the freedom of the disciplined"—a self-disciplined nation "of whom mankind is not afraid and who has no fear of man".

"If village reconstruction is national reconstruction, it must be in line with our own national culture and heritage", declares Shri Bharatan Kumarappa in the first of his series of articles in *The Social Welfare* (Bombay), on "Principles of Rural Economic Reconstruction".

No alien importation or blind imitation of what exists elsewhere will be anything other than ugly patchwork on the fabric of our national life.

He puts his finger on "the one principle which seems ultimately to account for all else that is distinctive of our culture", the emphasis (some, he concedes, may call it overemphasis) on the things of the Spirit. The attainment of

spiritual qualities has been recognized as a higher goal than material wealth, and selflessness and non-violence have been accepted as "the cardinal virtues on which all others rest". Both in the family group and in the village, selfishness has bowed to the spirit of social solidarity and of co-operation.

In his second article, in the issue of 23rd January, he points to the practical solution of our economic problems on that basis. Rejecting both capitalism and communism as incompatible with the national heritage, if they promote social disruption and violence, he advocates decentralisation in production and Swadeshi in consumption. The former, and especially the development of subsidiary industries, is obviously desirable in a country with small capital and with plentiful though widely scattered labour whose main dependence is agriculture. The latter would build directly on the traditional group loyalty to make the villages as nearly as possible self-sufficing and to encourage the buying of articles of local manufacture in preference to goods produced outside—an automatic check on large-scale production. This involves, as Shri Kumarappa makes clear, no narrow clannishness or the pushing of the interests of one's own group against the interests of other groups.

True Swadeshi is not thus exclusive. While recognising that the whole world is one and its parts closely knit together, it consists in serving the world by serving that little part in which one finds oneself, and serving it in such a way that it does not hinder any other part from legitimately developing itself.

What would not the application of this principle on an international scale mean for world peace!