The Real Awakener



The Light of lights

Words of Sri Aurobindo – 2

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The present mould of Hinduism has to be broken and replaced, but by knowledge and yoga, not by the European spirit, and it is an Indian and not an English mould that must replace it.

– Sri Aurobindo

(CWSA 1, 499)

Selections from CWSA 1

I. On Education

1. Address at the Baroda Collage Social Gathering*

"…I think there is no student of Oxford or Cambridge who does not look back in after days on the few years of his undergraduate life as, of all the scenes he has moved in, that which calls up the happiest memories, and it is not surprising that this should be so, when we remember what that life must have meant to him. He goes up from the restricted life of his home and school and finds himself in surroundings which with astonishing rapidity expand his intellect, strengthen his character, develop his social faculties, force out all his abilities and turn him in three years from a boy into a man. His mind ripens in the contact with minds which meet from all parts of the country and have been brought up in many various kinds of trainings, his unwholesome eccentricities wear away and the unsocial, egoistic elements of character are to a large extent discouraged. He moves among ancient and venerable buildings, the mere age and beauty of which are in themselves an education. He has the Union which has trained so many great orators and debaters, has been the first trial ground of so many renowned intellects. He has, too, the athletics clubs organized with a perfection unparalleled elsewhere, in which, if he has the physique and the desire for them he may find pursuits which are also in themselves an education. The result is that he who entered the University a raw student, comes out of it a man and a gentleman, accustomed to think

** The titles marked with an * are from the original. All the unmarked titles in the text are from the editor.*

of great affairs and fit to move in cultivated society, and he remembers his College and University with affection, and in after days if he meets with those who have studied with him he feels attracted towards them as to men with whom he has a natural brotherhood. This is the social effect I should like the Colleges and Universities of India also to exercise, to educate by social influences as well as those which are merely academical and to create the feeling among their pupils that they belong to the community, that they are children of one mother." (353-54)

2. Intellectual Education – Principal Defects of the Indian System

A. Utilitarian Motive and the Poor and Worthless Training of the Mind

"The Indian University system has confined itself entirely to this branch and it might have been thought that this limitation & concentration of energy ought to have been attended by special efficiency & thoroughness in the single branch it had chosen. But unfortunately this is not the case. **If the physical training it provides is contemptible and the moral training nil, the mental training is also meagre in quantity and worthless in quality.** People commonly say that it is because the services & professions are made the object of education that this state of things exists. This I believe to be a great mistake. A degree is necessary for service and therefore people try to get a degree. Good! let it remain so.

** Bold letters in the text, used here for emphasis, are from the editor and are not there in the original. The numbers at the end of the quotations are the page numbers of the original reference.*

But **in order for a student to get a degree let us make it absolutely necessary that he shall have a good education.** If a worthless education is sufficient in order to secure his object & a good education quite unessential, it is obvious that the student will not incur great trouble and diversion of energy in order to acquire what he feels to be unnecessary. But change this state of things, make culture & true science essential and the same interested motive which now makes him content with a bad education will then compel him to strive after culture and true science. As practical men we must recognise that the pure enthusiasm of knowledge for knowledge's sake operates only on exceptional minds or in exceptional eras. In civilised countries a general desire for knowledge as a motive for education does exist but it is largely accompanied with the earthier feeling that knowledge is necessary to keep up one's position in society or to succeed in certain lucrative or respectable pursuits & professions. **We in India have become so barbarous that we send our children to school with the grossest utilitarian motives unmixed with any disinterested desire for knowledge; but the education we receive is itself responsible for this. Nobody can cherish disinterested enthusiasm for a bad education; it can only be regarded as a means to some practical end. But make the education good, thorough & interesting and the love of knowledge will of itself awake in the mind and so mingle with & modify more selfish objects.**" (357-58)

B. No Effort at the Development of the Power of Using Knowledge Which is More Important than Mere Knowledge

"The real source of the evil we complain of is therefore

something different; it is a fundamental & deplorable error by which we in this country have confused education with the acquisition of knowledge and interpreted knowledge itself in a singularly narrow & illiberal sense. **To give the student knowledge is necessary, but it is still more necessary to build up in him the power of using his knowledge. It would hardly be a good technical education for a carpenter to be taught how to fell trees so as to provide himself with wood & never to learn how to prepare tables, chairs & cabinets or even what tools were necessary for his craft.** Yet this is precisely what our system of education does. It trains the memory and provides the student with a store of facts & secondhand ideas. The memory is the woodcutter's axe and the store he acquires is the wood he has cut down in his course of tree felling. When he has done this, the University says to him "We now declare you a Bachelor of Carpentry; we have given you a good & sharp axe and a fair nucleus of wood to begin with. Go on, my son, the world is full of forests and provided the Forest Officer does not object you can cut down trees & provide yourself with wood to your heart's content." Now the student who goes forth thus equipped, may become a great timber-merchant but unless he is an exceptional genius he will never be even a moderate carpenter. Or to return from the simile to the fact, the graduate from our colleges may be a good clerk, a decent vakil or a tolerable medical practitioner, but unless he is an especial genius, he will never be a great administrator or a great lawyer or an eminent medical specialist. These eminences have to be filled up mainly by Europeans." (358-59)

C. The Fundamental Mistake of Being Occupied Mainly With the Training of Memory to the Neglect of the Three Important Manipulating Faculties – the Power of Reasoning, the Power of Comparison and Contrast and the Power of Expression

"The first fundamental mistake has been, therefore, to confine ourselves to the training of the storing faculty memory and the storage of facts and to neglect the training of the three great manipulating faculties, viz. the power of reasoning, the power of comparison and differentiation and the power of expression. These powers are present to a certain extent in all men above the state of the savage and even in a rudimentary state in the savage himself; but they exist especially developed in the higher classes of civilised nations, wherever these higher classes have long centuries of education behind them. But, however highly developed by nature, these powers demand cultivation, they demand that bringing out of natural abilities which is the real essence of education. If not so brought out in youth, they become rusted & stopped with dirt, so that they cease to act except in a feeble, narrow & partial manner. Exceptional genius does indeed assert itself in spite of neglect and discouragement, but even genius self-developed does not often achieve as happy results and as free & large a working as the same genius properly equipped & trained. Amount of knowledge is in itself not of the first importance; but to make the best use of what we know. The easy assumption of our educationists that we have only to supply the mind with a smattering of facts in each department of knowledge & the mind can be trusted to develop itself and take its own suitable road, is contrary to science, contrary to human experience and contrary to the universal opinion of civilised countries.

Indeed the history of intellectual degeneration in gifted races always begins with the arrest of these three mental powers by the excessive cultivation of mere knowledge at their expense. Much as we have lost as a nation, we have always preserved our intellectual alertness, quickness & originality; but even this last gift is threatened by our University system, & if it goes, it will be the beginning of irretrievable degradation & final extinction." (359-60)

D. The First Step in Reform – Revolutionizing the Whole Aims & Methods of Our Education

"The very first step in reform must therefore be to revolutionize the whole aims & methods of our education. **We must accustom teachers to devote nine-tenths of their energies to the education of the active mental faculties, while the passive retaining faculty, which we call the memory, should occupy a recognised & well-defined but subordinate place,** and we must direct our school & university examinations to the testing of these active faculties & not of the memory. For this is an object which cannot be effected by the mere change or rearrangement of the curriculum. It is true that certain subjects are more apt to develop certain faculties than others; the power of accurate reasoning is powerfully assisted by Geometry, Logic & Political Economy; one of the most important results of languages is to refine & train the power of expression, and nothing more enlarges the power of comparison & differentiation than an intelligent study of history. But no particular subject except language is essential, still less exclusively appropriated, to any given faculty. There are types of intellect, for instance, which are constitutionally incapable

of dealing with geometrical problems or even with the formal machinery of Logic, and are yet profound, brilliant & correct reasoners in other intellectual spheres. There is in fact hardly any subject, the sciences of calculation excepted, which in the hands of a capable teacher, does not give room for the development of all the general faculties of the mind. The first thing needed therefore is the entire and unsparing rejection of the present methods of teaching in favour of those which are now being universally adopted in the more advanced countries of Europe.

But even in the narrower sphere of knowledge acquisition to which our system has confined itself, it has been guilty of other blunders quite as serious. Apart from pure mathematics, which stands on a footing of its own, knowledge may be divided into two great heads, the knowledge of things & the knowledge of men, i.e. to say of human thought, human actions, human nature and human creations as recorded, preserved or pictured in literature, history, philosophy & art. The latter is covered in the term humanities or humane letters, and the idea of a liberal education was formerly confined to these, though it was subsequently widened to include mathematics & has again been widened in modern times to include a modicum of science. The humanities, mathematics & science are therefore the three sisters in the family of knowledge and any self-respecting system of education must in these days provide facilities for mastery in any one of these as well as for a modicum of all. The first great error of our system comes in here. While we insist on passing our students through a rigid & cast-iron course of knowledge in everything, we give them real knowledge in nothing." (360-61)

II. The Brain of India – The Aryan System of Education

"What was the secret of that gigantic intellectuality, spirituality and superhuman moral force which we see pulsating in the Ramayana and Mahabharata, in the ancient philosophy, in the supreme poetry, art, sculpture and architecture of India? What was at the basis of the incomparable public works and engineering achievements, the opulent and exquisite industries, the great triumphs of science, scholarship, jurisprudence, logic, metaphysics, the unique social structure? What supported the heroism and self-abandonment of the Kshatriya, the Sikh and the Rajput, the unconquerable national vitality and endurance? What was it that stood behind that civilisation second to none in the massiveness of its outlines or the perfection of its details? Without a great and unique discipline involving a perfect education of soul and mind, a result so immense and persistent would have been impossible. It would be an error to look for the secret of Aryan success in the details of the instruction given in the old ashrams and universities so far as they have come down to us. We must know what was the principle and basis on which the details were founded. We shall find the secret of their success in a profound knowledge of human psychology and its subtle application to the methods of intellectual training and instruction." (369)

1. The Basis – the Discipline of Brahmacharya

"At the basis of the old Aryan system was the all-important discipline of Brahmacharya. The first necessity for the building up of a great intellectual superstructure is to

provide a foundation strong enough to bear it. Those systems of education which start from an insufficient knowledge of man, think they have provided a satisfactory foundation when they have supplied the student with a large or well-selected mass of information on the various subjects which comprise the best part of human culture at the time. The school gives the materials, it is for the student to use them, – this is the formula. But the error here is fundamental. Information cannot be the foundation of intelligence, it can only be part of the material out of which the knower builds knowledge, the starting-point, the nucleus of fresh discovery and enlarged creation. **An education that confines itself to imparting knowledge, is no education.** The various faculties of memory, judgment, imagination, perception, reasoning, which build the edifice of thought and knowledge for the knower, must not only be equipped with their fit and sufficient tools and materials, but trained to bring fresh materials and use more skilfully those of which they are in possession. And the foundation of the structure they have to build, can only be the provision of a fund of force and energy sufficient to bear the demands of a continually growing activity of the memory, judgment and creative power. Where is that energy to be found?

The ancient Aryans knew that man was not separate from the universe, but only a homogeneous part of it, as a wave is part of the ocean. An infinite energy, Prakriti, Maya or Shakti, pervades the world, pours itself into every name and form, and the clod, the plant, the insect, the animal, the man are, in their phenomenal existence, merely more or less efficient *dhāras* of this Energy. We are each of us a dynamo into which waves of that energy have been generated and stored, and

are being perpetually conserved, used up and replenished. The same force which moves in the star and the planet, moves in us, and all our thought and action are merely its play and born of the complexity of its functionings. There are processes by which man can increase his capacity as an *□dh□ra*. There are other processes by which he can clear of obstructions the channel of communication between himself and the universal energy and bring greater and greater stores of it pouring into his soul and brain and body. This continual improvement of the *□dh□ra* and increase in quantity and complexity of action of the informing energy, is the whole aim of evolution. When that energy is the highest in kind and the fullest in amount of which the human *□dh□ra* is capable, and the *□dh□ra* itself is trained utterly to bear the inrush and play of the energy, then is a man *siddha*, the fulfilled or perfect man, his evolution is over and he has completed in the individual that utmost development which the mass of humanity is labouring towards through the ages.

If this theory be correct, the energy at the basis of the operation of intelligence must be in ourselves and it must be capable of greater expansion and richer use to an extent practically unlimited. And this also must be a sound principle, that the more we can increase and enrich the energy, the greater will be the potential range, power and activity of the functions of our mind and the consequent vigour of our intellectuality and the greatness of our achievement. This was the first principle on which the ancient Aryans based their education and one of the chief processes which they used for the increased storage of energy, was the practice of Brahmacharya." (369-71)

2. The Process – the Conversion of the Retas into Ojas

"THE PRACTICE of Brahmacharya is the first and most necessary condition of increasing the force within and turning it to such uses as may benefit the possessor or mankind. All human energy has a physical basis. The mistake made by European materialism is to suppose the basis to be everything and confuse it with the source. The source of life and energy is not material but spiritual, but the basis, the foundation on which the life and energy stand and work, is physical. The ancient Hindus clearly recognised this distinction between *k□ra□a* and *prati□□h□*, the north pole and the south pole of being. Earth or gross matter is the *prati□□h□*, Brahman or spirit is the *k□ra□a*. To raise up the physical to the spiritual is Brahmacharya, for by the meeting of the two the energy which starts from one and produces the other is enhanced and fulfils itself.

This is the metaphysical theory. The application depends on a right understanding of the physical and psychological conformation of the human receptacle of energy. The fundamental physical unit is the *retas*, in which the *tejas*, the heat and light and electricity in a man, is involved and hidden. All energy is latent in the *retas*. This energy may be either expended physically or conserved. **All passion, lust, desire wastes the energy by pouring it, either in the gross form or a sublimated subtler form, out of the body. Immorality in act throws it out in the gross form; immorality of thought in the subtle form.** In either case there is waste, and unchastity is of the mind and speech as well as of the body. On the other hand, all self-control conserves the energy in the *retas*, and conservation always brings with it increase. But

the needs of the physical body are limited and the excess of energy must create a surplus which has to turn itself to some use other than the physical. According to the ancient theory *retas* is *jala* or water, full of light and heat and electricity, in one word, of *tejas*. The excess of the *retas* turns first into heat or *tapas* which stimulates the whole system, and it is for this reason that all forms of self-control and austerity are called *tapas* or *tapasy*, because they generate the heat or stimulus which is a source of powerful action and success; secondly, it turns to *tejas* proper, light, the energy which is at the source of all knowledge; thirdly, it turns to *vidyut* or electricity, which is at the basis of all forceful action whether intellectual or physical. In the *vidyut* again is involved the *ojas*, or *pr*□□*a*□*akti*, the primal energy which proceeds from ether. **The *retas* refining from *jala* to *tapas, tejas* and *vidyut* and from *vidyut* to *ojas*, fills the system with physical strength, energy and brain-power and in its last form of *ojas* rises to the brain and informs it with that primal energy which is the most refined form of matter and nearest to spirit.** It is *ojas* that creates a spiritual force or *v*□*rya*, by which a man attains to spiritual knowledge, spiritual love and faith, spiritual strength. It follows that the more we can by Brahmacharya increase the store of *tapas, tejas, vidyut* and *ojas*, the more we shall fill ourselves with utter energy for the works of the body, heart, mind and spirit." (372-73)

3. The Three Gunas and the Development of Sattva

"This view of the human soul was not the whole of the knowledge on which ancient Hinduism based its educational discipline. In addition it had the view that all knowledge is

within and has to be evoked by education rather than instilled from outside. The constitution of man consists of three principles of nature *sattva, rajas* and *tamas*, the comprehensive, active and passive elements of universal action, which, in one of their thousandfold aspects, manifest as knowledge, passion and ignorance. *Tamas* is a constitutional dullness or passivity which obscures the knowledge within and creates ignorance, mental inertia, slowness, forgetfulness, disinclination to study, inability to grasp and distinguish. *Rajas* is an undisciplined activity which obscures knowledge by passion, attachment, prejudgment, predilection and wrong ideas. *Sattva* is an illumination which reveals the hidden knowledge and brings it to the surface where the observation can grasp and the memory record it. This conception of the constitution of the knowing faculty made the removal of *tamas*, the disciplining of *rajas* and the awakening of *sattva* the main problem of the teacher. He had to train the student to be receptive of illumination from within. The disciplining of *rajas* was effected by a strict moral discipline which induced a calm, clear, receptive state of mind free from intellectual self-will and pride and the obscuration of passion, – the famous discipline of the *brahmacārin* which was the foundation of Aryan culture and Aryan morals; and the interference of wrong ideas was sought to be removed by strict mental submission to the teacher during the receptive period, when the body of ascertained knowledge or right ideas already in man's possession was explained to him and committed to memory. The removal of *tamas* was effected by the discipline of moral purity, which awakened the energy of *tejas* and electricity in the system and by the power of *tapasyā* trained it to be a reservoir of mental force and clarity. The awakening of

illumination was actively effected by the triple method of repetition, meditation and discussion. *Āv*□*tti* or repetition was meant to fill the recording part of the mind with the □*abda* or word, so that the *artha* or meaning might of itself rise from within. Needless to say, a mechanical repetition was not likely to produce this effect. There must be that clear still receptivity and that waiting upon the word or thing with the contemplative part of the mind which is what the ancient Indians meant by *dhy*□*na* or meditation. All of us have felt, when studying a language, difficulties which seemed insoluble while grappling with a text, suddenly melt away and a clear understanding arise without assistance from book or teacher after putting away the book from our mind for a brief period. Many of us have experienced also, the strangeness of taking up a language or subject, after a brief discontinuance, to find that we understand it much better than when we took it up, know the meanings of words we had never met with before and can explain sentences which, before we discontinued the study, would have baffled our understanding. This is because the *jñ*□*t*□ or knower within has had his attention called to the subject and has been busy in the interval drawing upon the source of knowledge within in connection with it. This experience is only possible to those whose sattwic or illuminative element has been powerfully aroused or consciously or unconsciously trained to action by the habit of intellectual clarity and deep study. The highest reach of the sattwic development is when one can dispense often or habitually with outside aids, the teacher or the text book, grammar and dictionary and learn a subject largely or wholly from within. But this is only possible to the Yogin by a successful prosecution of the discipline of Yoga." (373-75)

4. The Achievements of the Aryan System

"WE HAVE stated, as succinctly as is consistent with clearness, the main psychological principles on which the ancient Indians based their scheme of education. By the training of Brahmacharya they placed all the energy of which the system was capable and which could be spared from bodily functions, at the service of the brain. In this way they not only strengthened the *medhā* or grasping power, the *dhī* or subtlety and swiftness of thought conception, the memory and the creative intellectual force, making the triple force of memory, invention, judgment comprehensive and analytic, but they greatly enlarged the range, no less than the intensity, of the absorbing, storing and generative mental activities. Hence those astonishing feats of memory, various comprehension and versatility of creative work of which only a few extraordinary intellects have been capable in Occidental history, but which in ancient India were common and usual. Mr. Gladstone was considered to be the possessor of an astonishing memory because he could repeat the whole of Homer's Iliad, beginning from any passage suggested to him and flowing on as long as required; but to a Brahmin of the old times this would have been a proof of a capacity neither unusual nor astonishing, but rather, petty and limited. The many-sidedness of an Eratosthenes or the range of a Herbert Spencer have created in Europe admiring or astonished comment; but the universality of the ordinary curriculum in ancient India was for every student and not for the exceptional few, and it implied, not a tasting of many subjects after the modern plan, but the thorough mastery of all. **The original achievement of a Kalidasa accomplishing the highest in**

every line of poetic creation is so incredible to the European mind that it has been sought to cleave that mighty master of harmonies into a committee of three. Yet it is paralleled by the accomplishment in philosophy of Shankara in a short life of thirty-two years and dwarfed by the universal mastery of all possible spiritual knowledge and experience of Sri Ramakrishna in our own era. These instances are not so common as the others, because pure creative genius is not common; but in Europe they are, with a single modern exception, non-existent. The highest creative intellects in Europe have achieved sovereignty by limitation, by striving to excel only in one field of a single intellectual province or at most in two; when they have been versatile it has been by sacrificing height to breadth. But in India it is the greatest who have been the most versatile and passed from one field of achievement to another without sacrificing an inch of their height or an iota of their creative intensity, easily, unfalteringly, with an assured mastery. This easy and unfailing illumination crowning the unfailing energy created by Brahmacharya was due to the discipline which developed *sattva* or inner illumination. This illumination makes the acquisition of knowledge and all other intellectual operations easy, spontaneous, swift, decisive and comparatively unfatiguing to body or brain. In these two things lies the secret of Aryan intellectual achievement. Brahmacharya and sattwic development created the brain of India: it was perfected by Yoga." (376-77)

III. A System of National Education

1. The Human Mind*

"THE TRUE basis of education is the study of the human mind, infant, adolescent and adult. Any system of education founded on theories of academical perfection, which ignores the instrument of study, is more likely to hamper and impair intellectual growth than to produce a perfect and perfectly equipped mind. For the educationist has to do, not with dead material like the artist or sculptor, but with an infinitely subtle and sensitive organism. He cannot shape an educational masterpiece out of human wood or stone; he has to work in the elusive substance of mind and respect the limits imposed by the fragile human body.

There can be no doubt that the current educational system of Europe is a great advance on many of the methods of antiquity, but its defects are also palpable. It is based on an insufficient knowledge of human psychology, and it is only safeguarded in Europe from disastrous results by the refusal of the ordinary student to subject himself to the processes it involves, his habit of studying only so much as he must to avoid punishment or to pass an immediate test, his resort to active habits and vigorous physical exercise. In India the disastrous effects of the system on body, mind and character are only too apparent. The first problem in a national system of education is to give an education as comprehensive as the European and more thorough, without the evils of strain and cramming. This can only be done by studying the instruments of knowledge and finding a system of teaching which shall be natural, easy and effective. It is only by strengthening and sharpening these

instruments to their utmost capacity that they can be made effective for the increased work which modern conditions require. The muscles of the mind must be thoroughly trained by simple and easy means; then, and not till then, great feats of intellectual strength can be required of them." (383)

A. The Principles of True Teaching

"**The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or taskmaster, he is a helper and guide. His business is to suggest and not to impose.** He does not actually train the pupil's mind, he only shows him how to perfect his instruments of knowledge and helps and encourages him in the process. He does not impart knowledge to him, he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within; he only shows him where it lies and how it can be habituated to rise to the surface. The distinction that reserves this principle for the teaching of adolescent and adult minds and denies its application to the child, is a conservative and unintelligent doctrine. Child or man, boy or girl, there is only one sound principle of good teaching. Difference of age only serves to diminish or increase the amount of help and guidance necessary; it does not change its nature.

The second principle is that the mind has to be consulted in its own growth. The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition. It is he himself who must be induced to expand in accordance with his own nature. There can be no greater error than for the parent to arrange beforehand that his son shall develop particular qualities, capacities, ideas, virtues, or be prepared for a prearranged

career. To force the nature to abandon its own *dharma* is to do it permanent harm, mutilate its growth and deface its perfection. It is a selfish tyranny over a human soul and a wound to the nation, which loses the benefit of the best that a man could have given it and is forced to accept instead something imperfect and artificial, second-rate, perfunctory and common. Every man has in him something divine, something his own, a chance of strength and perfection in however small a sphere, which God offers him to take or refuse. The task is to find it, develop it, use it. The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.

The third principle of education is to work from the near to the far, from that which is to that which shall be. The basis of a man's nature is almost always, in addition to his soul's past, his heredity, his surroundings, his nationality, his country, the soil from which he draws sustenance, the air which he breathes, the sights, sounds, habits to which he is accustomed. They mould him not the less powerfully because insensibly. From that then we must begin. We must not take up the nature by the roots from the earth in which it must grow or surround the mind with images and ideas of a life which is alien to that in which it must physically move. If anything has to be brought in from outside, it must be offered, not forced on the mind. A free and natural growth is the condition of genuine development. There are souls which naturally revolt from their surroundings and seem to belong to another age and clime. Let them be free to follow their bent; but the majority languish, become empty, become artificial, if artificially moulded into an alien form. It is God's arrangement for mankind that they should belong to a

particular nation, age, society, that they should be children of the past, possessors of the present, creators of the future. The past is our foundation, the present our material, the future our aim and summit. Each must have its due and natural place in a national system of education." (384-85)

B. The Four Layers of the Mind

"THE INSTRUMENT of the educationist is the mind or *antaḥkaraṇa*, which consists of four layers. The reservoir of past mental impressions, the *citta* or storehouse of memory, which must be distinguished from the specific act of memory, is the foundation on which all the other layers stand. All experience lies within us as passive or potential memory; active memory selects and takes what it requires from that storehouse. But the active memory is like a man searching among a great mass of locked-up material: sometimes he cannot find what he wants; often in his rapid search he stumbles across many things for which he has no immediate need; often too he blunders and thinks he has found the real thing when it is something else, irrelevant if not valueless, on which he has laid his hand. The passive memory or *citta* needs no training, it is automatic and naturally sufficient to its task; there is not the slightest object of knowledge coming within its field which is not secured, placed and faultlessly preserved in that admirable receptacle. It is the active memory, a higher but less perfectly developed function, which is in need of improvement.

The second layer is the mind proper or *manas*, the sixth sense of our Indian psychology, in which all the others are gathered up. The function of the mind is to receive the images of things translated into sight, sound, smell, taste and touch

by the five senses and translate these again into thought-sensations. It receives also images of its own direct grasping and forms them into mental impressions. These sensations and impressions are the material of thought, not thought itself; but it is exceedingly important that thought should work on sufficient and perfect material. It is therefore the first business of the educationist to develop in the child the right use of the six senses, to see that they are not stunted or injured by disuse, but trained by the child himself under the teacher's direction to that perfect accuracy and keen subtle sensitiveness of which they are capable. In addition, whatever assistance can be gained by the organs of action, should be thoroughly employed. The hand, for instance, should be trained to reproduce what the eye sees and the mind senses. The speech should be trained to a perfect expression of the knowledge which the whole *antaḥkaraṇa* possesses.

The third layer is the intellect or *buddhi*, which is the real instrument of thought and that which orders and disposes of the knowledge acquired by the other parts of the machine. For the purposes of the educationist this is infinitely the most important of the three I have named. The intellect is an organ composed of several groups of functions, divisible into two important classes, the functions and faculties of the right hand and the functions and faculties of the left hand. **The faculties of the right hand are comprehensive, creative and synthetic; the faculties of the left hand critical and analytic. To the right hand belong Judgment, Imagination, Memory, Observation; to the left hand Comparison and Reasoning. The critical faculties distinguish, compare, classify, generalise, deduce, infer, conclude; they are the component parts of the logical**

reason. The righthand faculties comprehend, command, judge in their own right, grasp, hold and manipulate. The right-hand mind is the master of knowledge, the left-hand its servant. The left hand touches only the body of knowledge, the right hand penetrates its soul. The left hand limits itself to ascertained truth, the right hand grasps that which is still elusive or unascertained. Both are essential to the completeness of the human reason. These important functions of the machine have all to be raised to their highest and finest working-power, if the education of the child is not to be imperfect and one-sided.

There is a fourth layer of faculty which, not as yet entirely developed in man, is attaining gradually to a wider development and more perfect evolution. The powers peculiar to this highest stratum of knowledge are chiefly known to us from the phenomena of genius, – sovereign discernment, intuitive perception of truth, plenary inspiration of speech, direct vision of knowledge to an extent often amounting to revelation, making a man a prophet of truth. These powers are rare in their higher development, though many possess them imperfectly or by flashes. They are still greatly distrusted by the critical reason of mankind because of the admixture of error, caprice and a biased imagination which obstructs and distorts their perfect workings. Yet it is clear that humanity could not have advanced to its present stage if it had not been for the help of these faculties, and it is a question with which educationists have not yet grappled, what is to be done with this mighty and baffling element, the element of genius in the pupil. The mere instructor does his best to discourage and stifle genius, the more liberal teacher welcomes it. Faculties so important to humanity cannot be left out of our

consideration. It is foolish to neglect them, it is criminal to discourage them. Their imperfect development must be perfected, the admixture of error, caprice and biased fancifulness must be carefully and wisely removed. But the teacher cannot do it; he would eradicate the good corn as well as the tares if he interfered. Here, as in all educational operations, he can only put the growing soul into the way of its own perfection." (386-88)

2. The Moral Nature*

"**IN THE economy of man the mental nature rests upon the moral, and the education of the intellect divorced from the perfection of the moral and emotional nature is injurious to human progress.** Yet, while it is easy to arrange some kind of curriculum or syllabus which will do well enough for the training of the mind, it has not yet been found possible to provide under modern conditions a suitable moral training for the school and college. The attempt to make boys moral and religious by the teaching of moral and religious text-books is a vanity and a delusion, precisely because the heart is not the mind and to instruct the mind does not necessarily improve the heart. It would be an error to say that it has no effect. It throws certain seeds of thought into the *antaḥkaraṇa* and, if these thoughts become habitual, they influence the conduct. But the danger of moral text-books is that they make the thinking of high things mechanical and artificial, and whatever is mechanical and artificial is inoperative for good." (389)

A. The Three Important Things to be Taken into Account: the Emotions, the Saṃskāras and the Swabhāva

"There are three things which are of the utmost importance

in dealing with a man's moral nature, the emotions, the *sa sk ras* or formed habits and associations, and the *svabh va* or nature. The only way for him to train himself morally is to habituate himself to the right emotions, the noblest associations, the best mental, emotional and physical habits and the following out in right action of the fundamental impulses of his essential nature. **You can impose a certain discipline on children, dress them into a certain mould, lash them into a desired path, but unless you can get their hearts and natures on your side, the conformity to this imposed rule becomes a hypocritical and heartless, a conventional, often a cowardly compliance.** This is what is done in Europe, and it leads to that remarkable phenomenon known as the sowing of wild oats as soon as the yoke of discipline at school and at home is removed, and to the social hypocrisy which is so large a feature of European life. Only what the man admires and accepts, becomes part of himself; the rest is a mask. He conforms to the discipline of society as he conformed to the moral routine of home and school, but considers himself at liberty to guide his real life, inner and private, according to his own likings and passions. On the other hand, **to neglect moral and religious education altogether is to corrupt the race.** The notorious moral corruption in our young men previous to the saving touch of the Swadeshi movement was the direct result of the purely mental instruction given to them under the English system of education. **The adoption of the English system under an Indian disguise in institutions like the Central Hindu College is likely to lead to the European result.** That it is better than nothing, is all that can be said for it.

As in the education of the mind, so in the education of the heart, the best way is to put the child into the right road to

his own perfection and encourage him to follow it, watching, suggesting, helping, but not interfering." (389-90)

B. The Rules of Moral Training

"The first rule of moral training is to suggest and invite, not command or impose. The best method of suggestion is by personal example, daily converse and the books read from day to day. These books should contain, for the younger student, the lofty examples of the past given, not as moral lessons, but as things of supreme human interest, and, for the elder student, the great thoughts of great souls, the passages of literature which set fire to the highest emotions and prompt the highest ideals and aspirations, the records of history and biography which exemplify the living of those great thoughts, noble emotions and aspiring ideals. This is a kind of good company, *satsa□ga*, which can seldom fail to have effect, so long as sententious sermonising is avoided, and becomes of the highest effect if the personal life of the teacher is itself moulded by the great things he places before his pupils. It cannot, however, have full force unless the young life is given an opportunity, within its limited sphere, of embodying in action the moral impulses which rise within it. **The thirst of knowledge, the self-devotion, the purity, the renunciation of the Brahmin, – the courage, ardour, honour, nobility, chivalry, patriotism of the Kshatriya, – the beneficence, skill, industry, generous enterprise and large open-handedness of the Vaishya, – the self-effacement and loving service of the Shudra, – these are the qualities of the Aryan.** They constitute the moral temper we desire in our young men, in the whole nation. But how can we get them if we do not give opportunities to the young to train

themselves in the Aryan tradition, to form by the practice and familiarity of childhood and boyhood the stuff of which their adult lives must be made?

Every boy should, therefore, be given practical opportunity as well as intellectual encouragement to develop all that is best in his nature. If he has bad qualities, bad habits, bad *sa□ sk□ras* whether of mind or body, he should not be treated harshly as a delinquent, but encouraged to get rid of them by the Rajayogic method of *sa□ yama*, rejection and substitution. He should be encouraged to think of them, not as sins or offences, but as symptoms of a curable disease alterable by a steady and sustained effort of the will, – falsehood being rejected whenever it rises into the mind and replaced by truth, fear by courage, selfishness by sacrifice and renunciation, malice by love. Great care will have to be taken that unformed virtues are not rejected as faults. The wildness and recklessness of many young natures are only the overflowings of an excessive strength, greatness and nobility. They should be purified, not discouraged." (390-92)

C. Religions Teaching

"There is a strange idea prevalent that by merely teaching the dogmas of religion children can be made pious and moral. This is an European error, and its practice either leads to mechanical acceptance of a creed having no effect on the inner and little on the outer life, or it creates the fanatic, the pietist, the ritualist or the unctuous hypocrite. Religion has to be lived, not learned as a creed. The singular compromise made in the so-called National Education of Bengal, making the teaching of religious beliefs compulsory, but forbidding the practice of *anu□□h□na* or religious exercises, is a sample of the ignorant

confusion which distracts men's minds on this subject. The prohibition is a sop to secularism declared or concealed. **No religious teaching is of any value unless it is lived, and the use of various kinds of *sādhan*, spiritual self-training and exercise, is the only effective preparation for religious living.** The ritual of prayer, homage, ceremony is craved for by many minds as an essential preparation and, if not made an end in itself, is a great help to spiritual progress; if it is withheld, some other form of meditation, devotion or religious duty must be put in its place. Otherwise, religious teaching is of little use and would almost be better ungiven.

But whether distinct teaching in any form of religion is imparted or not, **the essence of religion, to live for God, for humanity, for country, for others and for oneself in these, must be made the ideal in every school which calls itself national. It is this spirit of Hinduism pervading our schools which, far more than the teaching of Indian subjects,** the use of Indian methods or formal instruction in Hindu beliefs and Hindu scriptures, **should be the essence of Nationalism in our schools distinguishing them from all others.**" (392)

3. Simultaneous and Successive Teaching*

A. The Merits and Defects of the New and the Old System of Teaching

"A VERY remarkable feature of modern training which has been subjected in India to a *reductio ad absurdum* is the practice of teaching by snippets. A subject is taught a little at a time, in conjunction with a host of others, with the result that what might be well learnt in a single year is badly learned

in seven and the boy goes out ill-equipped, served with imperfect parcels of knowledge, master of none of the great departments of human knowledge. The system of education adopted by the National Council, an amphibious and twy-natured creation, attempts to heighten this practice of teaching by snippets at the bottom and the middle and suddenly change it to a grandiose specialism at the top. This is to base the triangle on its apex and hope that it will stand.

The old system was to teach one or two subjects well and thoroughly and then proceed to others, and certainly it was a more rational system than the modern. If it did not impart so much varied information, it built up a deeper, nobler and more real culture. Much of the shallowness, discursive lightness and fickle mutability of the average modern mind is due to the vicious principle of teaching by snippets. The one defect that can be alleged against the old system was that the subject earliest learned might fade from the mind of the student while he was mastering his later studies. But the excellent training given to the memory by the ancients obviated the incidence of this defect. In the future education we need not bind ourselves either by the ancient or the modern system, but select only the most perfect and rapid means of mastering knowledge.

In defence of the modern system it is alleged that the attention of children is easily tired and cannot be subjected to the strain of long application to a single subject. The frequent change of subject gives rest to the mind. The question naturally arises, are the children of modern times then so different from the ancients, and, if so, have we not made them so by discouraging prolonged concentration? A very young child cannot, indeed, apply himself; but a very young child is

unfit for school teaching of any kind. A child of seven or eight, and that is the earliest permissible age for the commencement of any regular kind of study, is capable of a good deal of concentration if he is interested. Interest is, after all, the basis of concentration. We make his lessons supremely uninteresting and repellent to the child, a harsh compulsion the basis of teaching and then complain of his restless inattention! The substitution of a natural self-education by the child for the present unnatural system will remove this objection of inability. A child, like a man, if he is interested, much prefers to get to the end of his subject rather than leave it unfinished. To lead him on step by step, interesting and absorbing him in each as it comes, until he has mastered his subject is the true art of teaching." (393-94)

B. The First Necessity: Perfection of the Medium of Instruction and the Mental Instruments of Knowledge

"The first attention of the teacher must be given to the medium and the instruments, and, until these are perfected, to multiply subjects of regular instruction is to waste time and energy. When the mental instruments are sufficiently developed to acquire a language easily and swiftly, that is the time to introduce him to many languages, not when he can only partially understand what he is taught and masters it laboriously and imperfectly. Moreover, one who has mastered his own language, has one very necessary facility for mastering another. With the linguistic faculty unsatisfactorily developed in one's own tongue, to master others is impossible. To study science with the faculties of observation, judgment, reasoning and comparison only slightly developed is to undertake a useless and thankless labour. So it is with all other subjects.

The mother-tongue is the proper medium of education and therefore the first energies of the child should be directed to the thorough mastering of the medium. Almost every child has an imagination, an instinct for words, a dramatic faculty, a wealth of idea and fancy. These should be interested in the literature and history of the nation. Instead of stupid and dry spelling and reading books, looked on as a dreary and ungrateful task, he should be introduced by rapidly progressive stages to the most interesting parts of his own literature and the life around him and behind him, and they should be put before him in such a way as to attract and appeal to the qualities of which I have spoken. All other study at this period should be devoted to the perfection of the mental functions and the moral character. A foundation should be laid at this time for the study of history, science, philosophy, art, but not in an obtrusive and formal manner. Every child is a lover of interesting narrative, a hero-worshipper and a patriot. Appeal to these qualities in him and through them let him master without knowing it the living and human parts of his nation's history. Every child is an inquirer, an investigator, analyser, a merciless anatomist. Appeal to these qualities in him and let him acquire without knowing it the right temper and the necessary fundamental knowledge of the scientist. Every child has an insatiable intellectual curiosity and turn for metaphysical enquiry. Use it to draw him on slowly to an understanding of the world and himself. Every child has the gift of imitation and a touch of imaginative power. Use it to give him the groundwork of the faculty of the artist." (394-95)

"Teaching by snippets must be relegated to the lumber-room of dead sorrows. The first work is to interest the child in life, work and knowledge, to develop his instruments of

knowledge with the utmost thoroughness, to give him mastery of the medium he must use. Afterwards, the rapidity with which he will learn will make up for any delay in taking up regular studies, and it will be found that, where now he learns a few things badly, then he will learn many things thoroughly well." (395-96)

4. The Training of the Senses*

"THERE are six senses which minister to knowledge, sight, hearing, smell, touch and taste, mind, and all of these except the last look outward and gather the material of thought from outside through the physical nerves and their end-organs, eye, ear, nose, skin, palate. The perfection of the senses as ministers to thought must be one of the first cares of the teacher. The two things that are needed of the senses are accuracy and sensitiveness. We must first understand what are the obstacles to the accuracy and sensitiveness of the senses, in order that we may take the best steps to remove them. The cause of imperfection must be understood by those who desire to bring about perfection." (397)

A. The Perfection of the Functioning of the Senses by the Purification of the Nerves – the Channels of Information

"The senses depend for their accuracy and sensitiveness on the unobstructed activity of the nerves which are the channels of their information and the passive acceptance of the mind which is the recipient. In themselves the organs do their work perfectly. The eye gives the right form, the ear the correct sound, the palate the right taste, the skin the right touch, the nose the right smell. This can easily be understood

if we study the action of the eye as a crucial example. A correct image is reproduced automatically on the retina, if there is any error in appreciating it, it is not the fault of the organ, but of something else.

The fault may be with the nerve currents. The nerves are nothing but channels, they have no power in themselves to alter the information given by the organs. But a channel may be obstructed and the obstruction may interfere either with the fullness or the accuracy of the information, not as it reaches the organ where it is necessarily and automatically perfect, but as it reaches the mind. The only exception is in case of a physical defect in the organ as an instrument. That is not a matter for the educationist, but for the physician.

If the obstruction is such as to stop the information reaching the mind at all, the result is an insufficient sensitiveness of the senses. The defects of sight, hearing, smell, touch, taste, anaesthesia in its various degrees, are curable when not the effect of physical injury or defect in the organ itself. The obstructions can be removed and the sensitiveness remedied by the purification of the nerve system. The remedy is a simple one which is now becoming more and more popular in Europe for different reasons and objects, the regulation of the breathing. This process inevitably restores the perfect and unobstructed activity of the channels and, if well and thoroughly done, leads to a high activity of the senses. The process is called in Yogic discipline *n□□□-□uddhi* or nerve-purification.

The obstruction in the channel may be such as not absolutely to stop in however small a degree, but to distort the information. A familiar instance of this is the effect of

fear or alarm on the sense action. The startled horse takes the sack on the road for a dangerous living thing, the startled man takes a rope for a snake, a waving curtain for a ghostly form. All distortions due to actions in the nervous system can be traced to some kind of emotional disturbance acting in the nerve channels. The only remedy for them is the habit of calm, the habitual steadiness of the nerves. This also can be brought about by *n□□□□uddhi* or nerve-purification, which quiets the system, gives a deliberate calmness to all the internal processes and prepares the purification of the mind." (397-98)

B. The Functioning of Manas, the Necessity of Its Training and the Development of Its Powers

"If the nerve channels are quiet and clear, the only possible disturbance of the information is from or through the mind. Now the *manas* or sixth sense is in itself a channel like the nerves, a channel for communication with the *buddhi* or brainforce. Disturbance may happen either from above or from below. The information from outside is first photographed on the end organ, then reproduced at the other end of the nerve system in the *citta* or passive memory. All the images of sight, sound, smell, touch and taste are deposited there and the *manas* reports them to the *buddhi*. The *manas* is both a sense organ and a channel. As a sense organ it is as automatically perfect as the others, as a channel it is subject to disturbance resulting either in obstruction or distortion.

As a sense organ the mind receives direct thought impressions from outside and from within. These impressions are in themselves perfectly correct, but in their report to the intellect they may either not reach the intellect at all or may

reach it so distorted as to make a false or partially false impression. The disturbance may affect the impression which attends the information of eye, ear, nose, skin or palate, but it is very slightly powerful here. In its effect on the direct impressions of the mind, it is extremely powerful and the chief source of error. The mind takes direct impressions primarily of thought, but also of form, sound, indeed of all the things for which it usually prefers to depend on the sense organs. The full development of this sensitiveness of the mind is called in our Yogic discipline *s□k□mad□□i* or subtle reception of images. Telepathy, clairvoyance, clairaudience, presentiment, thought-reading, character-reading and many other modern discoveries are very ancient powers of the mind which have been left undeveloped, and they all belong to the *manas*. The development of the sixth sense has never formed part of human training. In a future age it will undoubtedly take a place in the necessary preliminary training of the human instrument. Meanwhile there is no reason why the mind should not be trained to give a correct report to the intellect so that our thought may start with absolutely correct if not with full impressions." (398-99)

C. The Purification and Control of the Emotions

"The first obstacle, the nervous emotional, we may suppose to be removed by the purification of the nervous system. The second obstacle is that of the emotions themselves warping the impression as it comes. Love may do this, hatred may do this, any emotion or desire according to its power and intensity may distort the impression as it travels. This difficulty can only be removed by the discipline of the emotions, the purifying of the moral habits." (399)

D. The Purification of the Chitta

"The next difficulty is the interference of previous associations formed or ingrained in the *citta* or passive memory. We have a habitual way of looking at things and the conservative inertia in our nature disposes us to give every new experience the shape and semblance of those to which we are accustomed. It is only more developed minds which can receive first impressions without an unconscious bias against the novelty of novel experience. For instance, if we get a true impression of what is happening – and we habitually act on such impressions true or false – if it differs from what we are accustomed to expect, the old association meets it in the *citta* and sends a changed report to the intellect in which either the new impression is overlaid and concealed by the old or mingled with it. To go farther into this subject would be to involve ourselves too deeply into the details of psychology. This typical instance will suffice. To get rid of this obstacle is impossible without *citta*□*uddhi* or purification of the mental and moral habits formed in the *citta*. This is a preliminary process of Yoga and was effected in our ancient system by various means, but would be considered out of place in a modern system of education.

It is clear, therefore, that unless we revert to our old Indian system in some of its principles, we must be content to allow this source of disturbance to remain. A really national system of education would not allow itself to be controlled by European ideas in this all-important matter. And there is a process so simple and momentous that it can easily be made a part of our system.

It consists in bringing about passivity of the restless flood

of thought sensations rising of its own momentum from the passive memory independent of our will and control. This passivity liberates the intellect from the siege of old associations and false impressions. It gives it power to select only what is wanted from the storehouse of the passive memory, automatically brings about the habit of getting right impressions and enables the intellect to dictate to the *citta* what *sa*□ *sk*□*ras* or associations shall be formed or rejected. This is the real office of the intellect, – to discriminate, choose, select, arrange. But so long as there is not *citta*□*uddhi*, instead of doing this office perfectly, it itself remains imperfect and corrupt and adds to the confusion in the mind channel by false judgment, false imagination, false memory, false observation, false comparison, contrast and analogy, false deduction, induction and inference. The purification of the *citta* is essential for the liberation, purification and perfect action of the intellect." (399-401)

E. The Training of the Faculties of Observation and Attention and Concentration

"The student ought to be accustomed to catch the sights, sounds, etc., around him, distinguish them, mark their nature, properties and sources and fix them in the *citta* so that they may be always ready to respond when called for by the memory.

It is a fact which has been proved by minute experiments that the faculty of observation is very imperfectly developed in men, merely from want of care in the use of the senses and the memory. Give twelve men the task of recording from memory something they all saw two hours ago and the accounts will all vary from each other and from the actual

occurrence. To get rid of this imperfection will go a long way towards the removal of error. It can be done by training the senses to do their work perfectly, which they will do readily enough if they know the *buddhi* requires it of them, and giving sufficient attention to put the facts in their right place and order in the memory.

Attention is a factor in knowledge, the importance of which has been always recognised. Attention is the first condition of right memory and of accuracy. To attend to what he is doing is the first element of discipline required of the student, and, as I have suggested, this can easily be secured if the object of attention is made interesting. This attention to a single thing is called concentration. One truth is, however, sometimes overlooked, that concentration on several things at a time is often indispensable. When people talk of concentration, they imply centring the mind on one thing at a time; but it is quite possible to develop the power of double concentration, triple concentration, multiple concentration. When a given incident is happening, it may be made up of several simultaneous happenings or a set of simultaneous circumstances, a sight, a sound, a touch or several sights, sounds, touches occurring at the same moment or in the same short space of time. The tendency of the mind is to fasten on one and mark others vaguely, many not at all or, if compelled to attend to all, to be distracted and mark none perfectly. Yet this can be remedied and the attention equally distributed over a set of circumstances in such a way as to observe and remember each perfectly. It is merely a matter of *abhy□sa* or steady natural practice.

It is also very desirable that the hand should be capable

of coming to the help of the eye in dealing with the multitudinous objects of its activity so as to ensure accuracy. This is of an use so obvious and imperatively needed, that it need not be dwelt on at length. The practice of imitation by the hand of the thing seen is of use both in detecting the lapses and inaccuracies of the mind in noticing the objects of sense and in registering accurately what has been seen. Imitation by the hand ensures accuracy of observation. This is one of the first uses of drawing and it is sufficient in itself to make the teaching of this subject a necessary part of the training of the organs." (402-03)

5. The Training of the Mental Faculties*

A. The Faculty of Observation

"THE FIRST qualities of the mind that have to be developed are those which can be grouped under observation. We notice some things, ignore others. Even of what we notice, we observe very little. A general perception of an object is all we usually carry away from a cursory half-attentive glance. A closer attention fixes its place, form, nature as distinct from its surroundings. Full concentration of the faculty of observation gives us all the knowledge that the three chief senses can gather about the object, or if we touch or taste, we may gather all that the five senses can tell of its nature and properties. Those who make use of the sixth sense, the poet, the painter, the Yogin, can also gather much that is hidden from the ordinary observer. The scientist by investigation ascertains other facts open to a minuter observation. These are the components of the faculty of observation, and it is obvious that its basis is attention, which may be only close or

close and minute. We may gather much even from a passing glance at an object, if we have the habit of concentrating the attention and the habit of sattwic receptivity. The first thing the teacher has to do is to accustom the pupil to concentrate attention.

We may take the instance of a flower. Instead of looking casually at it and getting a casual impression of scent, form and colour, he should be encouraged to know the flower – to fix in his mind the exact shade, the peculiar glow, the precise intensity of the scent, the beauty of curve and design in the form. His touch should assure itself of the texture and its peculiarities. Next, the flower should be taken to pieces and its structure examined with the same careful fulness of observation. All this should be done not as a task, but as an object of interest by skilfully arranged questions suited to the learner which will draw him on to observe and investigate one thing after the other until he has almost unconsciously mastered the whole." (404-05)

B. Development of Memory and Judgment

"Memory and judgment are the next qualities that will be called upon, and they should be encouraged in the same unconscious way. The student should not be made to repeat the same lesson over again in order to remember it. That is a mechanical, burdensome and unintelligent way of training the memory. A similar but different flower should be put in his hands and he should be encouraged to note it with the same care, but with the avowed object of noting the similarities and differences. By this practice daily repeated the memory will naturally be trained. Not only so, but the

mental centres of comparison and contrast will be developed. The learner will begin to observe as a habit the similarities of things and their differences. The teacher should take every care to encourage the perfect growth of this faculty and habit. At the same time the laws of species and genus will begin to dawn on the mind and, by a skilful following and leading of the young developing mind, the scientific habit, the scientific attitude and the fundamental facts of scientific knowledge may in a very short time be made part of its permanent equipment. The observation and comparison of flowers, leaves, plants, trees will lay the foundations of botanical knowledge without loading the mind with names and that dry set acquisition of informations which is the beginning of cramming and detested by the healthy human mind when it is fresh from nature and unspoiled by unnatural habits. In the same way by the observation of the stars, astronomy, by the observation of the earth, stones, etc., geology, by the observation of insects and animals, entomology and zoology may be founded. A little later chemistry may be started by interesting observation of experiments without any formal teaching or heaping on the mind of formulas and book knowledge. There is no scientific subject the perfect and natural mastery of which cannot be prepared in early childhood by this training of the faculties to observe, compare, remember and judge various classes of objects. It can be done easily and attended with a supreme and absorbing interest in the mind of the student. Once the taste is created, the boy can be trusted to follow it up with all the enthusiasm of youth in his leisure hours. This will prevent the necessity at a later age of teaching him everything in class.

The judgment will naturally be trained along with the other faculties. At every step the boy will have to decide what is the right idea, measurement, appreciation of colour, sound, scent, etc., and what is the wrong. Often the judgments and distinctions made will have to be exceedingly subtle and delicate. At first many errors will be made, but the learner should be taught to trust his judgment without being attached to its results. It will be found that the judgment will soon begin to respond to the calls made on it, clear itself of all errors and begin to judge correctly and minutely. The best way is to accustom the boy to compare his judgments with those of others. When he is wrong, it should at first be pointed out to him how far he was right and why he went wrong, afterwards he should be encouraged to note these things for himself. Every time he is right, his attention should be prominently and encouragingly called to it so that he may get confidence.

While engaged in comparing and contrasting, another centre is certain to develop, the centre of analogy. The learner will inevitably draw analogies and argue from like to like. He should be encouraged to use this faculty while noticing its limitations and errors. In this way he will be trained to form the habit of correct analogy, which is an indispensable aid in the acquisition of knowledge." (405-06)

C. The Faculty of Imagination

"**This is a most important and indispensable instrument. It may be divided into three functions, the forming of mental images, the power of creating thoughts, images and imitations or new combinations of existing thoughts and images, the appreciation of the soul in things, beauty, charm, greatness, hidden**

suggestiveness, the emotion and spiritual life that pervades the world. This is in every way as important as the training of the faculties which observe and compare outward things. But that demands a separate and fuller treatment.

The mental faculties should first be exercised on things, afterwards on words and ideas. Our dealings with language are much too perfunctory and the absence of a fine sense for words impoverishes the intellect and limits the fineness and truth of its operation. The mind should be accustomed first to notice the word thoroughly, its form, sound, sense; then to compare the form with other similar forms in the points of similarity and difference, thus forming the foundation of the grammatical sense; then to distinguish between the fine shades of sense of similar words and the formation and rhythm of different sentences, thus forming the foundation of the literary and the syntactical faculties. All this should be done informally, drawing on the curiosity and interest, avoiding set teaching and memorising of rules. The true knowledge takes its base on things, *arthas*, and only when it has mastered the thing, proceeds to formalise its information." (406-07)

6. The Training of the Logical Faculty*

"THE TRAINING of the logical reason must necessarily follow the training of the faculties which collect the material on which the logical reason must work. Not only so but the mind must have some development of the faculty of dealing with words before it can deal successfully with ideas. The question is, once this preliminary work is done, what is the best way of teaching the boy to think correctly from premises. For the logical reason cannot proceed without premises. It

either infers from facts to a conclusion, or from previously formed conclusions to a fresh one, or from one fact to another. It either induces, deduces or simply infers. I see the sun rise day after day, I conclude or induce that it rises as a law daily after a varying interval of darkness. I have already ascertained that wherever there is smoke, there is fire. I have induced that general rule from an observation of facts. I deduce that in a particular case of smoke there is a fire behind. I infer that a man must have lit it from the improbability of any other cause under the particular circumstances. I cannot deduce it because fire is not always created by human kindling; it may be volcanic or caused by a stroke of lightning or the sparks from some kind of friction in the neighbourhood.

There are three elements necessary to correct reasoning, first, the correctness of the facts or conclusions I start from, secondly, the completeness as well as accuracy of the data I start from, thirdly, the elimination of other possible or impossible conclusions from the same facts. The fallibility of the logical reason is due partly to avoidable negligence and looseness in securing these conditions, partly to the difficulty of getting all the facts correct, still more to the difficulty of getting all the facts complete, most of all, to the extreme difficulty of eliminating all possible conclusions except the one which happens to be right. No fact is supposed to be more perfectly established than the universality of the law of gravitation as an imperative rule, yet a single new fact inconsistent with it would upset this supposed universality. And such facts exist. Nevertheless, by care and keenness the fallibility may be reduced to its minimum.

The usual practice is to train the logical reason by teaching

the science of Logic. This is an instance of the prevalent error by which book knowledge of a thing is made the object of study instead of the thing itself. The experience of reasoning and its errors should be given to the mind and it should be taught to observe how these work for itself; it should proceed from the example to the rule and from the accumulating harmony of rules to the formal science of the subject, not from the formal science to the rule, and from the rule to the example.

The first step is to make the young mind interest itself in drawing inferences from the facts, tracing cause and effect. It should then be led on to notice its successes and its failures and the reason of the success and of the failure; the incorrectness of the fact started from, the haste in drawing conclusions from insufficient facts, the carelessness in accepting a conclusion which is improbable, little supported by the data or open to doubt, the indolence or prejudice which does not wish to consider other possible explanations or conclusions. In this way the mind can be trained to reason as correctly as the fallibility of human logic will allow, minimising the chances of error. The study of formal logic should be postponed to a later time when it can easily be mastered in a very brief period, since it will be only the systematising of an art perfectly well known to the student." (408-09)

7. The Indian View of the Human Being and the Nature of the True Education Suited to India

"India has seen always in man the individual a soul, a portion of the Divinity enwrapped in mind and body, a conscious manifestation in Nature of the universal self and

spirit. Always she has distinguished and cultivated in him a mental, an intellectual, an ethical, dynamic and practical, an aesthetic and hedonistic, a vital and physical being, but all these have been seen as powers of a soul that manifests through them and grows with their growth, and yet they are not all the soul, because at the summit of its ascent it arises to something greater than them all, into a spiritual being, and it is in this that she has found the supreme manifestation of the soul of man and his ultimate divine manhood, his *paramārtha* and highest *puruārtha*. And similarly India has not **understood by the nation or people** an organised State or an armed and efficient community well prepared for the struggle of life and putting all at the service of the national ego, – that is only the disguise of iron armour which masks and encumbers the national Purusha, – but **a great communal soul and life that has appeared in the whole and has manifested a nature of its own and a law of that nature, a Swabhava and Swadharma,** and embodied it in its intellectual, aesthetic, ethical, dynamic, social and political forms and culture. And equally then our cultural conception of humanity must be in accordance with her ancient vision of the universal manifesting in the human race, evolving through life and mind but with a high ultimate spiritual aim, – it must be the idea of the spirit, the soul of humanity advancing through struggle and concert towards oneness, increasing its experience and maintaining a needed diversity through the varied culture and life motives of its many peoples, searching for perfection through the development of the powers of the individual and his progress towards a diviner being and life, but feeling out too though more slowly after a similar perfectibility in the life of the race. It may be disputed whether this is a true account of the human

or the national being, but if it is once admitted as a true description, then it should be clear that the only true education will be that which will be an instrument for this real working of the spirit in the mind and body of the individual and the nation. That is the principle on which we must build, that the central motive and the guiding ideal. **It must be an education that for the individual will make its one central object the growth of the soul and its powers and possibilities,** for the nation will keep first in view the preservation, strengthening and enrichment of the nation-soul and its dharma and raise both into powers of the life and ascending mind and soul of humanity. And at no time will it lose sight of man's highest object, the awakening and development of his spiritual being." (426-27)

IV. The National Value of Art

"THERE is a tendency in modern times to depreciate the value of the beautiful and overstress the value of the useful, a tendency curbed in Europe by the imperious insistence of an agelong tradition of culture and generous training of the aesthetic perceptions; but **in India, where we have been cut off by a mercenary and soulless education from all our ancient roots of culture and tradition,** it is corrected only by the stress of imagination, emotion and spiritual delicacy, submerged but not yet destroyed, in the temperament of the people. **The value attached by the ancients to music, art and poetry has become almost unintelligible to an age bent on depriving life of its meaning by turning earth into a sort of glorified antheap or beehive** and confusing the lowest, though most primary in necessity, of the means of human progress with the aim of this great evolutionary process." (433)

"**…thought is composed of two separate sides, judgment or reason and imagination,** both of which are necessary to perfect ideation. It is by science, philosophy and criticism on the one side, by art, poetry and idealism on the other that the old state of humanity has been undermined and is now collapsing, and the foundations have been laid for the new. Of these science, philosophy and criticism have established their use to the mass of humanity by ministering to the luxury, comfort and convenience which all men desire and arming them with justification in the confused struggle of passions, interests, cravings and aspirations which are now working with solvent and corrosive effect throughout the world. The value of the other side, more subtle and profound, has been clouded to the mass of men by the less visible and sensational character of its workings." (436-37)

1. The Activity of Human Thought and the Place of Art

"**THE ACTIVITY of human thought divides itself broadly into two groups of functions, those of the right hand, contemplation, creation, imagination, the centres that see the truth, and those of the left hand, criticism, reasoning, discrimination, inquiry, the centres that judge the truth when it is seen.** In education the latter are fostered by scientific and manual training, but **the only quality of the right hand that this education fosters is observation. For this reason a purely scientific education tends to make thought keen and clear-sighted within certain limits, but narrow, hard and cold.** Even in his own sphere the man without any training of the right hand can only progress in a settled groove; he cannot broaden the base of human culture or enlarge the bounds of science. **Tennyson describes him as an eye well practised in Nature, a spirit bounded and poor, and the description is just.** But a cultivated eye without a cultivated spirit makes by no means the highest type of man. It is precisely the cultivation of the spirit that is the object of what is well called a liberal education, and the pursuits best calculated to cultivate the growth of the spirit are language, literature, the Arts, music, painting, sculpture or the study of these, philosophy, religion, history, the study and understanding of man through his works and of Nature and man through the interpretative as well as through the analytic faculties. These are the pursuits which belong to the intellectual activities of the right hand, and while the importance of most of these will be acknowledged, there is a tendency to ignore Art and poetry as mere refinements, luxuries of the rich and leisurely rather than things that are necessary to the mass of men or useful to life. This is largely due to the misuse of these

great instruments by the luxurious few who held the world and its good things in their hands in the intermediate period of human progress. But **the aesthetic faculties entering into the enjoyment of the world and the satisfaction of the vital instincts, the love of the beautiful in men and women, in food, in things, in articles of use and articles of pleasure, have done more than anything else to raise man from the beast, to refine and purge his passions, to ennoble his emotions and to lead him up through the heart and the imagination to the state of the intellectual man.** That which has helped man upward, must be preserved in order that he may not sink below the level he has attained. For **man intellectually developed, mighty in scientific knowledge and the mastery of gross and subtle nature, using the elements as his servants and the world as his footstool, but undeveloped in heart and spirit, becomes only an inferior kind of Asura using the powers of a demigod to satisfy the nature of an animal.** According to dim traditions and memories of the old world, of such a nature was the civilisation of old Atlantis, submerged beneath the Ocean when its greatness and its wickedness became too heavy a load for the earth to bear, and our own legends of the Asuras represent a similar consciousness of a great but abortive development in humanity." (438-39)

2. The Aesthetic Value of Art

"**The first and lowest use of Art is the purely aesthetic, the second is the intellectual or educative, the third and highest the spiritual.** By speaking of the aesthetic use as the lowest, we do not wish to imply that it is not of immense value to humanity, but simply to assign to it its

comparative value in relation to the higher uses. The aesthetic is of immense importance and until it has done its work, mankind is not really fitted to make full use of Art on the higher planes of human development. Aristotle assigns a high value to tragedy because of its purifying force. He describes its effect as *katharsis*, a sacramental word of the Greek mysteries, which, in the secret discipline of the ancient Greek Tantrics, answered precisely to our *citta□uddhi*, the purification of the *citta* or mass of established ideas, feelings and actional habits in a man either by *sa□yama*, rejection, or by *bhoga*, satisfaction, or by both. Aristotle was speaking of the purification of feelings, passions and emotions in the heart through imaginative treatment in poetry but the truth the idea contains is of much wider application and constitutes the justification of the aesthetic side of art. It purifies by beauty." (439-40)

A. Purification of Conduct

"At a certain stage of human development the aesthetic sense is of infinite value in this direction. **It raises and purifies conduct by instilling a distaste for the coarse desires and passions of the savage, for the rough, uncouth and excessive in action and manner, and restraining both feeling and action by a striving after the decent, the beautiful, the fit and seemly** which received its highest expression in the manners of cultivated European society, the elaborate ceremonious life of the Confucian, the careful □*c*□*ra* and etiquette of Hinduism. At the present stage of progress this element is losing much of its once all-important value and, when overstressed, tends to hamper a higher development by the obstruction of soulless ceremony and

formalism. Its great use was to discipline the savage animal instincts of the body, the vital instincts and the lower feelings in the heart. Its disadvantage to progress is that it tends to trammel the play both of the higher feelings of the heart and the workings of originality in thought. Born originally of a seeking after beauty, it degenerates into an attachment to form, to exterior uniformity, to precedent, to dead authority. In the future development of humanity it must be given a much lower place than in the past. Its limits must be recognised and the demands of a higher truth, sincerity and freedom of thought and feeling must be given priority. Mankind is apt to bind itself by attachment to the means of its past progress forgetful of the aim. The bondage to formulas has to be outgrown, and in this again it is the sense of a higher beauty and fitness which will be most powerful to correct the lower. **The art of life must be understood in more magnificent terms and must subordinate its more formal elements to the service of the master civilisers, Love and Thought.**" (440-41)

B. The Formation of Morality

"THE WORK of purifying conduct through outward form and habitual and seemly regulation of expression, manner and action is the lowest of the many services which the artistic sense has done to humanity, and yet how wide is the field it covers and how important and indispensable have its workings been to the progress of civilisation! A still more important and indispensable activity of the sense of beauty is the powerful help it has given to the formation of morality. We do not ordinarily recognise how largely our sense of virtue is a sense of the beautiful in conduct and our sense of sin a sense of ugliness and deformity in conduct. It may easily be

recognised in the lower and more physical workings, as for instance in the shuddering recoil from cruelty, blood, torture as things intolerably hideous to sight and imagination or in the aesthetic disgust at sensual excesses and the strong sense, awakened by this disgust, of the charm of purity and the beauty of virginity. This latter feeling was extremely active in the imagination of the Greeks and other nations not noted for a high standard in conduct, and it was purely aesthetic in its roots. Pity again is largely a vital instinct in the ordinary man associated with *jugups*□, the loathing for the hideousness of its opposite, *gh*□□□, disgust at the sordidness and brutality of cruelty, hardness and selfishness as well as at the ugliness of their actions, so that a common word for cruel in the Sanskrit language is *nirgh*□□□, the man without disgust or loathing, and the word *gh*□□□ approximates in use to *k*□*p*□, the lower or vital kind of pity. But even on a higher plane the sense of virtue is very largely aesthetic and, even when it emerges from the aesthetic stage, must always call the sense of the beautiful to its support if it is to be safe from the revolt against it of one of the most deep-seated of human instincts. We can see the largeness of this element if we study the ideas of the Greeks, who never got beyond the aesthetic stage of morality. There were four gradations in Greek ethical thought, – the *euprep*□*s*, that which is seemly or outwardly decorous; the *dikaion*, that which is in accordance with *dik*□ or *nomos*, the law, custom and standard of humanity based on the sense of fitness and on the codified or uncodified mass of precedents in which that sense has been expressed in general conduct, – in other words the just or lawful; thirdly, the *agathon*, the good, based partly on the seemly and partly on the just and lawful, and reaching towards the purely beautiful; then, final and

supreme, the *kalon*, that which is purely beautiful, the supreme standard. The most remarkable part of Aristotle's moral system is that in which he classifies the parts of conduct not according to our idea of virtue and sin, *pāpa* and *puṇya*, but by a purely aesthetic standard, the excess, defect and golden, in other words correct and beautiful, mean of qualities. The Greeks' view of life was imperfect even from the standpoint of beauty, not only because the idea of beauty was not sufficiently catholic and too much attached to a fastidious purity of form and outline and restraint, but because they were deficient in love. God as beauty, Srikrishna in Brindavan, Shyamasundara, is not only Beauty, He is also Love, and without perfect love there cannot be perfect beauty, and without perfect beauty there cannot be perfect delight. The aesthetic motive in conduct limits and must be exceeded in order that humanity may rise. Therefore it was that the Greek mould had to be broken and humanity even revolted for a time against beauty. The *agathon*, the good, had to be released for a time from the bondage of the *kalon*, the aesthetic sense of beauty, just as it is now struggling to deliver itself from the bondage of the *euprepēs* and the *dikaion*, mere decorousness, mere custom, mere social law and rule. The excess of this anti-aesthetic tendency is visible in Puritanism and the baser forms of asceticism. The progress of ethics in Europe has been largely a struggle between the Greek sense of aesthetic beauty and the Christian sense of a higher good marred on the one side by formalism, on the other by an unlovely asceticism. The association of the latter with virtue has largely driven the sense of beauty to the side of vice. **The good must not be subordinated to the aesthetic sense, but it must be beautiful and delightful, or to that extent it ceases**

to be good. The object of existence is not the practice of virtue for its own sake but *ānanda*, delight, and progress consists not in rejecting beauty and delight, but in rising from the lower to the higher, the less complete to the more complete beauty and delight." (442-44)

C. The Purification of Emotions

"The third activity of the aesthetic faculty, higher than the two already described, the highest activity of the artistic sense before it rises to the plane of the intellect, is the direct purifying of the emotions. This is the *katharsis* of which Aristotle spoke. **The sense of pleasure and delight in the emotional aspects of life and action, this is the poetry of life,** just as **the regulating and beautiful arrangement of character and action is the art of life.** We have seen how the latter purifies, but the purifying force of the former is still more potent for good. Our life is largely made up of the eight *rasas**. The movements of the heart in its enjoyment of action, its own and that of others, may either be directed downwards, as is the case with the animals and animal men, to the mere satisfaction of the ten sense-organs and the vital desires which make instruments of the senses in the average sensual man, or they may work for the satisfaction of the heart itself in a predominatingly emotional enjoyment of life, or they may be directed upwards through the medium of the intellect, rational and intuitional, to attainment of delight through the seizing on the source of all delight, the Spirit, the *satyam, sundaram, ānandam* who is beyond and around, the

** In the Indian Sanskrit literature these are: शृंगार (Lovableness), हास्य (Humour), करुण (Pathos), रौद्र (Fury), वीर (Heroism), भयानक (Dreadful), वीभत्स (Horror) एवं अद्‌भुत (Wonderful).*

source and the basis of all this world-wide activity, evolution and progress. **When the heart works for itself, then it enjoys the poetry of life, the delight of emotions, the wonder, pathos, beauty, enjoyableness, lovableness, calm, serenity, clarity and also the grandeur, heroism, passion, fury, terror and horror of life, of man,** of Nature, of the phenomenal manifestation of God. This is not the highest, but it is higher than the animal, vital and externally aesthetic developments. The large part it plays in life is obvious, but in life it is hampered by the demands of the body and the vital passions. Here comes in the first mighty utility, the triumphant activity of the most energetic forms of art and poetry. They provide a field in which these pressing claims of the animal can be excluded and the emotions, working disinterestedly for the satisfaction of the heart and the imagination alone, can do the work of *katharsis*, emotional purification, of which Aristotle spoke. *Citta□uddhi*, the purification of the heart, is the appointed road by which man arrives at his higher fulfilment, and, if it can be shown that poetry and art are powerful agents towards that end, their supreme importance is established. They are that, and more than that." (444-45)

3. The Educational Value of Art

A. The Value of Art in the Education and Actual Life of a Nation

"The first question is whether the sense of the beautiful has any effect on the life of a nation. It is obvious, from what we have already written, that the manners, the social culture and the restraint in action and expression which are so large a part of national prestige and dignity and make a nation

admired like the French, loved like the Irish or respected like the higher-class English, are based essentially on the sense of form and beauty, of what is correct, symmetrical, well-adjusted, fair to the eye and pleasing to the imagination. The absence of these qualities is a source of national weakness. **The rudeness, coarseness and vulgar violence of the less cultured Englishman, the overbearing brusqueness and selfishness of the Prussian have greatly hampered those powerful nations in their dealings with foreigners, dependencies and even their own friends, allies, colonies.** We all know what a large share the manner and ordinary conduct of the average and of the vulgar Anglo-Indian has had in bringing about the revolt of the Indian, accustomed through ages to courtesy, dignity and the amenities of an equal intercourse, against the mastery of an obviously coarse and selfish community. Now the sense of form and beauty, the correct, symmetrical, well-adjusted, fair and pleasing is an artistic sense and can best be fostered in a nation by artistic culture of the perceptions and sensibilities. It is noteworthy that the two great nations who are most hampered by the defect of these qualities in action are also the least imaginative, poetic and artistic in Europe. It is the South German who contributes the art, poetry and music of Germany, the Celt and Norman who produce great poets and a few great artists in England without altering the characteristics of the dominant Saxon. Music is even more powerful in this direction than Art and by the perfect expression of harmony insensibly steeps the man in it. And it is noticeable that England has hardly produced a single musician worth the name. Plato in his Republic has dwelt with extraordinary emphasis on the importance of music in education; as is the music to which a

people is accustomed, so, he says in effect, is the character of that people. The importance of painting and sculpture is hardly less. The mind is profoundly influenced by what it sees and, if the eye is trained from the days of childhood to the contemplation and understanding of beauty, harmony and just arrangement in line and colour, the tastes, habits and character will be insensibly trained to follow a similar law of beauty, harmony and just arrangement in the life of the adult man. This was the great importance of the universal proficiency in the arts and crafts or the appreciation of them which was prevalent in ancient Greece, in certain European ages, in Japan and in the better days of our own history. Art galleries cannot be brought into every home, but, **if all the appointments of our life and furniture of our homes are things of taste and beauty, it is inevitable that the habits, thoughts and feelings of the people should be raised, ennobled, harmonised, made more sweet and dignified.**

A similar result is produced on the emotions by the study of beautiful or noble art. We have spoken of the purification of the heart, the *citta□uddhi*, which Aristotle assigned as the essential office of poetry, and have pointed out that it is done in poetry by the detached and disinterested enjoyment of the eight *rasas* or forms of emotional aestheticism which make up life, unalloyed by the disturbance of the lower self-regarding passions. Painting and sculpture work in the same direction by different means. Art sometimes uses the same means as poetry but cannot do it to the same extent because it has not the movement of poetry; it is fixed, still, it expresses only a given moment, a given point in space and cannot move freely through time and region. But it is precisely this stillness, this calm, this fixity which gives its separate value to **Art.**

Poetry raises the emotions and gives each its separate delight. Art stills the emotions and teaches them the delight of a restrained and limited satisfaction, – this indeed was the characteristic that the Greeks, a nation of artists far more artistic than poetic, tried to bring into their poetry. Music deepens the emotions and harmonises them with each other. Between them music, art and poetry are a perfect education for the soul; they make and keep its movements purified, self-controlled, deep and harmonious. These, therefore, are agents which cannot profitably be neglected by humanity on its onward march or degraded to the mere satisfaction of sensuous pleasure which will disintegrate rather than build the character. **They are, when properly used, great educating, edifying and civilising forces.**" (446-48)

B. Art and the Training of Intellectual Faculty

"THE VALUE of art in the training of intellectual faculty is also an important part of its utility. We have already indicated the double character of intellectual activity, divided between the imaginative, creative and sympathetic or comprehensive intellectual centres on the one side and the critical, analytic and penetrative on the other. The latter are best trained by science, criticism and observation, the former by art, poetry, music, literature and the sympathetic study of man and his creations. These make the mind quick to grasp at a glance, subtle to distinguish shades, deep to reject shallow self-sufficiency, mobile, delicate, swift, intuitive. Art assists in this training by raising images in the mind which it has to understand not by analysis, but by self-identification with other minds;

it is a powerful stimulator of sympathetic insight. Art is subtle and delicate, and it makes the mind also in its movements subtle and delicate. It is suggestive, and the intellect habituated to the appreciation of art is quick to catch suggestions, mastering not only, as the scientific mind does, that which is positive and on the surface, but that which leads to ever fresh widening and subtilising of knowledge and opens a door into the deeper secrets of inner nature where the positive instruments of science cannot take the depth or measure. This supreme intellectual value of Art has never been sufficiently recognised. Men have made language, poetry, history, philosophy agents for the training of this side of intellectuality, necessary parts of a liberal education, but **the immense educative force of music, painting and sculpture has not been duly recognised.** They have been thought to be bypaths of the human mind, beautiful and interesting, but not necessary, therefore intended for the few. Yet the universal impulse to enjoy the beauty and attractiveness of sound, to look at and live among pictures, colours, forms ought to have warned mankind of the superficiality and ignorance of such a view of these eternal and important occupations of human mind. The impulse, denied proper training and self-purification, has spent itself on the trivial, gaudy, sensuous, cheap or vulgar instead of helping man upward by its powerful aid in the evocation of what is best and highest in intellect as well as in character, emotion and the aesthetic enjoyment and regulation of life and manners. **It is difficult to appreciate the waste and detriment involved in the low and debased level of enjoyment to which the artistic impulses are condemned in the majority of mankind.**" (449-50)

4. The Spiritual Value of Art

"But beyond and above this intellectual utility of Art, there is a higher use, the noblest of all, its service to the growth of spirituality in the race. European critics have dwelt on the close connection of the highest developments of art with religion, and it is undoubtedly true that in Greece, in Italy, in India, the greatest efflorescence of a national Art has been associated with the employment of the artistic genius to illustrate or adorn the thoughts and fancies or the temples and instruments of the national religion. This was not because Art is necessarily associated with the outward forms of religion, but because it was in the religion that men's spiritual aspirations centred themselves. Spirituality is a wider thing than formal religion and it is in the service of spirituality that Art reaches its highest self-expression. **Spirituality is a single word expressive of three lines of human aspiration towards divine knowledge, divine love and joy, divine strength, and that will be the highest and most perfect Art which, while satisfying the physical requirements of the aesthetic sense, the laws of formal beauty, the emotional demand of humanity, the portrayal of life and outward reality, as the best European Art satisfies these requirements, reaches beyond them and expresses inner spiritual truth, the deeper not obvious reality of things, the joy of God in the world and its beauty and desirableness and the manifestation of divine force and energy in phenomenal creation. This is what Indian Art alone attempted thoroughly** and in the effort it often dispensed, either deliberately or from impatience, with the lower, yet not negligible perfections which the more material European demanded. Therefore Art has flowed in two

separate streams in Europe and Asia, so diverse that it is only now that the European aesthetic sense has so far trained itself as to begin to appreciate the artistic conventions, aims and traditions of Asia. Asia's future development will unite these two streams in one deep and grandiose flood of artistic self-expression perfecting the aesthetic evolution of humanity.

But if Art is to reach towards the highest, the Indian tendency must dominate. The spirit is that in which all the rest of the human being reposes, towards which it returns and the final self-revelation of which is the goal of humanity. **Man becomes God, and all human activity reaches its highest and noblest when it succeeds in bringing body, heart and mind into touch with spirit. Art can express eternal truth, it is not limited to the expression of form and appearance. So wonderfully has God made the world that a man using a simple combination of lines, an unpretentious harmony of colours, can raise this apparently insignificant medium to suggest absolute and profound truths with a perfection which language labours with difficulty to reach. What Nature is, what God is, what man is can be triumphantly revealed in stone or on canvas.**

Behind a few figures, a few trees and rocks the supreme Intelligence, the supreme Imagination, the supreme Energy lurks, acts, feels, is, and, if the artist has the spiritual vision, he can see it and suggest perfectly the great mysterious Life in its manifestations brooding in action, active in thought, energetic in stillness, creative in repose, full of a mastering intention in that which appears blind and unconscious. The great truths of religion, science, metaphysics, life, development, become concrete, emotional, universally intelligible and convincing

in the hands of the master of plastic Art, and the soul of man, in the stage when it is rising from emotion to intellect, looks, receives the suggestion and is uplifted towards a higher development, a diviner knowledge.

So it is with the divine love and joy which pulsates throughout existence and is far superior to alloyed earthly pleasure. Catholic, perfect, unmixed with repulsion, radiating through all things, the common no less than the high, the mean and shabby no less than the lofty and splendid, the terrible and the repulsive no less than the charming and attractive, it uplifts all, purifies all, turns all to love and delight and beauty. A little of this immortal nectar poured into a man's heart transfigures life and action. The whole flood of it pouring in would lift mankind to God. This too Art can seize on and suggest to the human soul, aiding it in its stormy and toilsome pilgrimage. In that pilgrimage it is the divine strength that supports. Shakti, Force, pouring through the universe supports its boundless activities, the frail and tremulous life of the rose no less than the flaming motions of sun and star. **To suggest the strength and virile unconquerable force of the divine Nature in man and in the outside world, its energy, its calm, its powerful inspiration, its august enthusiasm, its wildness, greatness, attractiveness, to breathe that into man's soul and gradually mould the finite into the image of the Infinite is another spiritual utility of Art.** This is its loftiest function, its fullest consummation, its most perfect privilege." (450-52)

5. Art in the Life of a Nation

The enormous Value of Art to human evolution is

apparent from the above analysis. "It is obvious that no nation can afford to neglect an element of such high importance to the culture of its people or the training of some of the higher intellectual, moral and aesthetic faculties in the young. The system of education which, instead of keeping artistic training apart as a privilege for a few specialists, frankly introduces it as a part of culture no less necessary than literature or science, will have taken a great step forward in the perfection of national education and the general diffusion of a broad-based human culture. **It is not necessary that every man should be an artist. It is necessary that every man should have his artistic faculty developed, his taste trained, his sense of beauty and insight into form and colour and that which is expressed in form and colour, made habitually active, correct and sensitive.** It is necessary that those who create, whether in great things or small, whether in the unusual masterpieces of art and genius or in the small common things of use that surround a man's daily life, should be habituated to produce and the nation habituated to expect the beautiful in preference to the ugly, the noble in preference to the vulgar, the fine in preference to the crude, the harmonious in preference to the gaudy. **A nation surrounded daily by the beautiful, noble, fine and harmonious becomes that which it is habituated to contemplate and realises the fullness of the expanding Spirit in itself.**" (453)

6. Indian Art

"Our impression is that the modern editions do not faithfully reproduce the old classic and that copyists of more learning and puristic taste than critical imagination or poetical

sympathy have polished away much that was best in the Bengali Ramayan. The old copies, we believe, reveal a style much more irregular in diction and metre, but more full of humanity, strength and the rough and natural touch of the soil. **In no case can our Ramayan compare with the great epic of Tulsidas, that mine of poetry, strong and beautiful thought and description and deep spiritual force and sweetness.** But it must have been greater in its original form than in its modern dress." (460-61)

* * *

"THE GREATNESS of Indian art is the greatness of all Indian thought and achievement. It lies in the recognition of the persistent within the transient, of the domination of matter by spirit, the subordination of the insistent appearances of Prakriti to the inner reality which, in a thousand ways, the Mighty Mother veils even while she suggests. **The European artist, cabined within the narrow confines of the external, is dominated in imagination by the body of things and the claims of the phenomenon.** Western painting starts from the eye or the imagination; its master word is either beauty or reality, and, according as he is the slave of his eye or the playfellow of his imagination, the painter produces a photograph or a poem. But, in painting, the European imagination seldom travels beyond an imaginative interpretation or variation of what the physical eye has seen. Imitation is the key-word of creation, according to Aristotle; Shakespeare advises the artist to hold up the mirror to Nature; and the Greek scientist and the English poet reflect accurately the mind of Europe.

But the Indian artist has been taught by his philosophy

and the spiritual discipline of his forefathers that **the imagination is only a channel and an instrument of some source of knowledge and inspiration that is greater and higher;** by meditation or by Yoga he seeks within himself that ultimate centre of knowledge where there is direct and utter vision of the thing that lies hidden in the forms of man, animal, tree, river, mountain. It is this *samyag j□□na*, this *s□k□□d dar□ana*, the utter, revealing and apocalyptic vision, that he seeks, and when he has found it, whether by patient receptivity or sudden inspiration, his whole aim is to express it utterly and revealingly in line and colour. Form is only a means of expressing the spirit, and the one thought of the artist should be how best to render the spiritual vision. He is not bound by the forms that compose the world of gross matter, though he takes them as a starting-point for his formal expression of the vision within him; if by modifying them or departing from them he can reveal that vision more completely, his freedom and his duty as an artist emancipate him from the obligation of the mere recorder and copyist. **The ancient Asiatic artists were not incapable of reproducing outward Nature with as perfect and vigorous an accuracy as the Europeans; but it was their ordinary method deliberately to suppress all that might hamper the expression of their spiritual vision.**

Reality for its own sake, one of the most dominant notes of Art in Europe, Indian artistic theory would not have recognised; for **we have always regarded the reality of the Europeans as an appearance; to us the true reality is that which is hidden; otherwise, there would be no need of the prophet, the philosopher, the poet and the artist. It is they who see with the *s□k□ma d□□i*, the inner**

vision, and not like the ordinary man with the eye only. Beauty for beauty's sake, the other great note of European Art is recognised by us, but not in the higher work of the artist. Just as in the first ideal, the tyranny of the eye is acknowledged, so in the second the tyranny of the aesthetic imagination. **The Indian seeks freedom, and the condition of freedom is the search for ultimate Truth. But in this search the imagination is an unsafe and capricious guide; it misinterprets as often as it interprets.** The claim of the eye to separate satisfaction can only be answered by the response of decorative beauty; the claim of the imagination to separate satisfaction can only receive the response of fancy playing with scene and legend, form and colour, idea and dream, for pure aesthetic delight; but **in the interpretation of things the eye and the imagination can assert no right to command, they are only subordinate instruments and must keep their place.** Whenever, therefore, the Indian artist put away from him his high spiritual aim, it was to seek decorative beauty informed by the play of the imagination. Here he held decorative beauty to be his paramount aim and declined to be bound by the seen and the familiar. If by other lines than the natural, by subtler or richer methods than those of outward Nature, our old masters could gain in decorative suggestion and beauty, they held themselves free to follow their inspiration. Here, too, they often deliberately changed and suppressed in order to get their desired effect. If they had been asked to deny themselves this artistic gain for the sake of satisfying the memory in the physical eye, they would have held the objector to be the bondslave of an unmeaning superstition.

We of today have been overpowered by the European tradition as interpreted by the English, the least artistic of civilised nations. We have therefore come to make on a picture the same demand as on a photograph, – the reproduction of the thing as the eye sees it, not even as the retrospective mind or the imagination sees it, exact resemblance to the beings or objects we know, or, if anything more, then a refinement on Nature in the direction of greater picturesqueness and prettiness and the satisfaction of the lower and more external sense of beauty. The conception that Art exists not to copy, but for the sake of a deeper truth and vision, and we must seek in it not the object but God in the object, not things but the soul of things, seems to have vanished for a while from the Indian consciousness.

Another obstacle to the appreciation of great art, to which even those Indians who are not dominated by European ideas are liable, is the exaggerated respect for the symbols and traditions which our art or literature has used at a certain stage of development. I am accustomed for instance to a particular way of representing Shiva or Kali and I refuse to have any other. But the artist has nothing to do with my prejudices. He has to represent the essential truth of Shiva or Kali, that which makes their Shivahood or Kalihood, and he is under no obligation to copy the vision of others. If he has seen another vision of Shiva or Kali, it is that vision to which he must be faithful. The curious discussion which arose recently as to the propriety or otherwise of representing the gods without beard or moustache, is an instance of this literalism which is a survival of the enslavement to form and rule characteristic of the eighteenth century. The literalist

cannot see that it is not the moustache or beard or the symbol which makes the godhead, but the divine greatness, immortal strength, beauty, youth, purity or peace within. It is that godhead which the artist must draw and paint, and in the forms he chooses he is bound only by the vision in *dhy□na*. Whether his interpretation will gain an abiding place in the thought and imagination of the race, depends on its power to awake the deeper vision in the race. All that we can demand is that it shall be a real God, a real Shiva, a real Kali, and not a freak of his imagination or an outcome of some passing *sa□ sk□ra* of his education or artistic upbringing. He must go to the fountainhead of knowledge within himself or his claim to freedom does not stand. It has already been said that the condition of freedom is the search for truth, and the artist must not allow his imagination to take the place of the higher quality.

Indian Art demands of the artist the power of communion with the soul of things, the sense of spiritual taking precedence of the sense of material beauty, and fidelity to the deeper vision within; of the lover of art it demands the power to see the spirit in things, the openness of mind to follow a developing tradition, and the sattwic passivity, discharged of prejudgments, which opens luminously to the secret intention of the picture and is patient to wait until it attains a perfect and profound divination." (464-67)

V. Conversations of the Dead, Passing Thoughts and Hathayoga

1. Conversation of the Dead – Shivaji, Jaisingh

"JAYSINGH

Neither of us has prevailed. A third force has entered into the land and taken the fruits of your work, and as for mine, it is broken; the ideal I cherished has gone down into the dust.

SHIVAJI

For the fruit I did not work and by the failure I am not amazed nor discouraged.

JAYSINGH

Neither did I work for a reward, but to uphold the ideal of the Rajput. Unflinching courage in honourable warfare, chivalry to friend and foe, a noble loyalty to the sovereign of my choice, this seemed to me the true Indian tradition, preferable even to the unity and predominance of the Hindu races. Therefore I could not accept your overtures. But I gave you the opportunity to accept my own tradition and, when faith was not kept with either of us, I saved my honour and assisted your escape.

SHIVAJI

God extended to me His protection and moved the heart of a woman to give me love and aid. Traditions change. The ideal of the Rajput has its future, but the mould had to be broken in order that what was temporary in it might pass. **Loyalty to the sovereign of my choice, that is good; but**

loyalty to the sovereign of my nation's choice, that is better. The monarch is divine by the power of God expressed within him, but he has the power because he is the incarnation of the people. God in the nation is the deity of which the monarch must be the servant and the devotee. Vithoba, Virat of the Mahrattas, – Bhavani, incarnate as India, – in that strength I conquered.

JAYSINGH

Your political ideal was great, but your standard of means was abhorrent to our morality. Ruse, treachery, pillage, assassination were never excluded from your activity.

SHIVAJI

Not for myself I fought and ruled, but for God and the Maharashtra dharma, the religion of Hindu nationality which Ramdas enunciated. I offered my head to Bhavani and She bade me keep it to scheme and plot for the greatness of the nation. I gave my kingdom to Ramdas and he bade me take it back as a gift from God and the Mahrattas. I obeyed their commands. I slew when God commanded me, plundered because it was the means He pointed out to me. Treacherous I was not, but I helped my weakness in resource and numbers by ruse and stratagem, I conquered physical force by keenness of wit and brain-power. The world has accepted ruse in war and politics, and the chivalrous openness of the Rajput is not practiced either by the European or the Asiatic nations.

JAYSINGH

I hold the dharma as supreme and even the voice of God could not persuade me to abandon it.

SHIVAJI

I gave up all to Him and did not keep even the dharma. His will was my religion; for He was my captain and I his soldier. That was my loyalty, – not to Aurangzebe, not to a code of morals, but to God who sent me.

JAYSINGH

He sends us all, but for different purposes, and according to the purpose He moulds the ideal and the character. I am not grieved that the Mogul has fallen. Had he deserved to retain sovereignty, he could not have lost it; but even when he ceased to deserve, I kept my faith, my service, my loyalty. It was not for me to dispute the will of my emperor. God who appointed him might judge him; it was not my office.

SHIVAJI

God also appoints the man who rebels and refuses to prolong unjust authority by acquiescence. He is not always on the side of power; sometimes He manifests as the deliverer.

JAYSINGH

Let Him come down Himself, then, as He promised. Then alone would rebellion be justified.

SHIVAJI

From whence will He come down who is here already in our hearts? Because I saw Him there, therefore I was strong to carry out my mission.

JAYSINGH

Where is the seal upon your work, the pledge of His authority?

SHIVAJI

I undermined an empire, and it has not been rebuilt. I created a nation, and it has not yet perished." (483-85)

2. Passing Thoughts*

*A. Religion in India**

"To venerate the Scriptures without knowing them and to obey custom in their place; to reverence all Brahmins whether they are venerable or despicable; to eat nothing cooked by a social inferior; to marry one's daughter before puberty and one's son as soon as possible after it; to keep women ignorant and domestically useful; to bathe scrupulously and go through certain fixed ablutions; to eat on the floor and not at a table; to do one's devotions twice a day without understanding them; to observe a host of meaningless minutiae in one's daily conduct; to keep the Hindu holidays, when an image is set up, worshipped and thrown away, – this in India is the minimum of religion. This is glorified as Hinduism and the Sanatana Dharma. If, in addition, a man has emotional or ecstatic piety, he is a Bhakta; if he can talk fluently about the Veda, Upanishads, Darshanas & Puranas, he is a Jnani. If he puts on a yellow robe and does nothing, he is a tyagi or sannyasin. The latter is liberated from the ordinary dharma, but only if he does nothing but beg and vegetate. All work must be according to custom and the Brahmin." (492)

*B. The European Jail**

"The European jail is a luminous commentary on the

humanitarian boasts of the Occident and its pious horror at Oriental barbarities. To mutilate, to impale, to torture, how shocking, how Oriental! And we are occasionally reminded that if we had independence, such punishments would again be our portion. England forgets that to half hang a man, draw out his entrails and burn them before his eyes was an English practice in the eighteenth century. France has forgotten the wheel and the galleys. But these things have gone out. **What of the penal system? It strikes us as a refined and efficient organisation of the methods of savages against their enemies, savages who have indeed progressed and have learned that the torture of the soul is a more terrible revenge than the torture of the body, to murder the human nature a greater satisfaction than to slay the animal frame.** Ancient nations punished their enemies by death, slavery, torture, humiliation and degradation. The jail system is an organisation of these four principles. Physical death has been reduced to a minimum; it is now only a punishment for murder and rebellion. A century or more ago every crime, almost, was punished with death in England. The principle was, Your life for my shilling, your life for my handkerchief! It is now, Your life for the life you have taken, your life for the mortal fear you put me into of the loss of my powers, emoluments and pleasures! The organisation of penal slavery is the first principle of the system. I take my enemy, put him on a dog's diet, load him with chains, set guards to beat and kick him into obedience and diligence and make him work for my profit for a period fixed by myself, careless whether his nature is brutalised or his life shortened in the process, – for he is my slave to do my will with and, if I do not kill him for taking my shilling or my handkerchief, it is because I am

civilised and merciful, not a barbarous Oriental. For the same reason, I do not inflict physical torture on him, unless he is unwilling or unable to do the amount of daily work I have fixed for him, or either deliberately or accidentally remembers that he was a human being, or else behaves like the brute I have successfully laboured to make him. Even then I torture him according to his physical capacity and take care not to maim or kill this serviceable animal. **Degradation and humiliation are as well organised as the slavery. It is not done once in a way, but driven in daily, hourly, momently, in every detail of dress, food, conduct, discipline. In every possible way I brand in upon my victim's soul that he is no longer such an one, no longer possessed of the name, rights or nature of humanity, but my slave, beast and property and the slave, beast and property of my servants. It is my object to wipe out every trace of the human in him and I stamp my foot daily on anything in him that may remind him of such human qualities as modesty, culture, self-respect, generosity, fellow-feeling.** If everything else fails, I have the exquisite rack of mental torture called solitary imprisonment to shake his reason or destroy his manhood. And if in the end I have not succeeded, if he comes out a man and not a brute or an idiot, it is not my fault but his; I have done my best. This is the European prison system and it is inflicted on all alike with machinelike efficiency. The curious thing is that it is inflicted in part even on undertrial prisoners who may be perfectly innocent." (495-97)

*C. The European Justice**

"The European Court of Justice is also a curious and instructive institution. Under a civilised disguise it is really

the mediaeval ordeal by battle; only, in place of the swords or lances of military combatants, it is decided by the tongues of pleaders and the imagination of witnesses. **Whoever can lie most consistently, plausibly and artistically, has the best chance of winning.** In one aspect it is an exhilarating gamble, a very Monte Carlo of surprising chances. But there is skill in it, too, and it satisfies the intellect as well as the sensations. It is a sort of human game of Bridge combining luck and skill, or an intellectual gladiatorial show. **The stake in big cases is a man's property or his soul.** *Vae victis!* Woe to the conquered! If it is a criminal case, the tortures of the jail are in prospect, be he innocent or be he guilty. And as he stands there, – for to add to the pleasurableness of his case the physical ache of long standing is usually added to the strain on his emotions, – he looks eagerly, not to the truth or falsehood of the evidence for or against him, but to the skill with which this counsel or the other handles the proofs or the witnesses and the impression they are making on the judge or jury. One understands, as one watches, the passion of the Roman poet's eulogy of the defence lawyer, *praesidium maestis reis*, a bulwark to the sorrowful accused. For in this strange civilised game of pitch and toss where it is impossible to be certain about guilt or innocence, one's sympathies naturally go to the sufferer who may be innocent and yet convicted. If one could eliminate this element of human pity, it would be a real intellectual pleasure to watch the queer semibarbarous battle, appraise the methods of the chief players, admire, in whatever climes, the elusiveness and fine casualness of Indian perjury or the robust manly downrightness of Saxon cross-swearing. And if one were to complain that modern civilisation eliminates from life danger and excitement, one

could well answer him, "Come into the Courts and see!" But, after all, praise must be given where it is due, and the English system must be lauded for not normally exposing the accused to the torture of savage pursuit by a prosecuting judge or the singular methods of investigation favoured by the American police." (497-98)

3. Hathayoga*

"The pure Hathayoga is the means of the fulfilment through the body. Its processes are physical, strenuous, colossal, complex, difficult. They centre in Asana, Pranayam and the purification of the body. The number of Asanas in the modern or mixed Hathayoga is limited, but even then they are numerous and painful; in the ancient or pure Hathayoga, they were innumerable and the old Hathayogins practised them all. **The Asana means simply a particular position of the body and is perfect or "conquered", in the technical language, when a man can stay in a single posture, however strained or apparently impossible, for an indefinite period without being forced by strain to remember the body.** The first object of the Asana is to conquer the body, – for the body must be conquered before it can become divine, – to be able to lay any command upon it and never be commanded by it. **The second object was to conquer physical nature, by developing the four physical siddhis, laghima, anima, garima, mahima. By perfect laghima man can rise into the air and tread the winds as his natural element; by perfect anima he can bring the nature of the subtle body into the gross body, which the fire will no longer burn, nor weapons wound, nor want of air stifle, nor the waters drown; by perfect**

garima he can develop an adamantine steadiness which the shock of the avalanche cannot overbear; by perfect mahima he can, without muscular development, outdo the feats of a Hercules. These powers in their fullness are no longer visible in men, but in some degree they belong to all adepts in Hathayoga. Their existence no one can doubt who has gone deep into Yoga at all or had any personal experience of siddhis. The third object is to develop in the body Yogic force, which is called tapah or viryam or the fire of Yoga. The fourth object is to become urddhwaretah, that is to say, to draw up the whole virile force in the body into the brain and return so much of it as is needed for the body purified and electricised.

Pranayam is the mastery of the vital force, the mobile energy which keeps the universe going. In the human body the most noticeable function of the prana or vital force is the breathing, which is in ordinary men necessary to life and motion. The Hathayogin conquers it and renders himself independent of it. But he does not confine his attention to this single vital operation. He distinguishes five major vital forces and several minor, to each of which he has given a name, and he learns to control all the numerous pranic currents in which they operate. As there are innumerable asanas, so there are a great number of different kinds of Pranayam, and a man is not a perfect Hathayogin till he has mastered them all. The conquest of the Prana confirms the perfect health, vigour and vitality gained by the Asanas; it confers the power of living as long as one pleases and it adds to the four physical siddhis, the five psychical, – prakamya or absolute keenness of the mind and senses including telepathy, clairvoyance and other faculties commonly supposed to be supernormal; vyapti

or the power of receiving other men's thoughts, powers and feelings and projecting one's own thoughts, feelings, powers or personality into others; aiswaryam or control over events, lordship, wealth and all objects of desire; vashita or the power of exacting implicit and instantaneous obedience to the spoken or written word; ishita, the perfect control over the powers of nature and over things inert or unintelligent. Some of these powers have recently been discovered in Europe as phenomena of hypnotism or will-force; but the European experiences are feeble and unscientific if compared with the achievements of the ancient Hathayogins or even with those of some of the modern. The will power developed by Pranayam is, it should be noted, psychical and not spiritual.

Besides these two great practices the Hathayogins have numerous others such as the extraordinary means by which they clean out daily all the physical impurities of the body. By these numerous and difficult physical practices they attain an extraordinary power, vitality, virility, longevity, and are also able to attain knowledge transcending the ordinary human bounds, leave the body in Samadhi and, in one word, exercise every mere power that comes by Yoga. But **the practice of unmixed Hathayoga generates a colossal egoism and the Yogin seldom exceeds it.** The modern Hathayoga is mixed with the Rajayoga and, therefore, neither so virile and potent nor so dangerous as the ancient. The modern Hathayogin often falls a prey to egoism but he knows he has to transcend it." (504-06)

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