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FACULTY OF EDUCATION AND PSYCHOLOGY  
Maharaja Sayajirao University of Baroda

REPORT OF SEMINAR  
on  
Indian Philosophy of Education,  
and  
Indian Contributions to Psychology  
*held on 28th, 29th, 30th June, 1956*



*Director*

Dr. Indra Sen,  
Aurobindo Ashram, Pondicherry

*Recorders*

Dr. M. S. Patel  
Shri S. M. Divekar

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## PARTICIPANTS

- PROF. P. RAJU, University of Rajputana
- PROF. R. V. PARULEKAR, Indian Institute of Education,  
Bombay
- PROF. U. J. TRIVEDI, M. N. College, Visnagar
- DR. S. V. KALE, S. P. College, Poona
- DR. S. S. BHAVE, Faculty of Arts, Baroda
- SHRI D. M. PATEL, Faculty of Arts, Baroda
- DR. A. G. JAVDEKAR, Faculty of Arts, Baroda
- SHRI B. G. DESAI, Faculty of Arts, Baroda
- DR. A. N. JANI, Faculty of Arts, Baroda
- DR. U. P. SHAH, Oriental Institute, Baroda
- SHRI J. S. PADE, Oriental Institute, Baroda
- SHRI L. B. SHASTRI, Retired Principal, Sanskrit Maha-  
vidyalaya, Baroda
- SHRI H. C. MEHTA, Principal, Sanskrit Mahavidyalaya, Baroda
- PROF. T. K. N. MENON, Faculty of Education & Psychology,  
Baroda
- DR. S. N. MUKERJI, Faculty of Education & Psychology,  
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- SHRI L. J. BHATT, Faculty of Education & Psychology, Baroda
- SHRI D. G. APTE, Faculty of Education & Psychology, Baroda
- SHRI P. G. SARPOTDAR, Faculty of Education & Psychology,  
Baroda
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INDIAN INSTITUTE OF  
ADVANCED STUDY  
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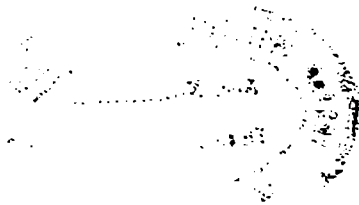
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## PREFATORY NOTE

Our admiration for the great advances made by philosophy and psychology in the west should not blind us to the substantial contributions made by India to these two important fields of knowledge down the ages. The need for an objective assessment of India's contribution to philosophy of education and psychology cannot be overemphasized. While deprecating the growing tendency amongst some people to treat with contempt Indian philosophy and psychology, we cannot help saying that there is much in it, which deserves to be tested by scientific scrutiny.

In organizing this working Seminar, we were actuated by a desire to bring together a few of the workers in these fields, who can by talk and discussion determine the exact nature of India's contribution to philosophy of education and psychology. It is a matter of gratification that the success of the Seminar exceeded our expectations as can be seen from the recommendations and conclusions embodied in this Report. The Seminar kept before itself the following aims in the course of its deliberations:

- ( 1 ) To outline a Philosophy of Education in consonance with ( a ) Indian Philosophy, ( b ) the best traditions of Indian Education, and ( c ) the progress of Educational Philosophy in the west.
- ( 2 ) To prepare an outline of the major fields in Psychology to which contributions have been made by India and to prepare a bibliography of the literature on the subject.

It is hoped that the spade-work done by this Seminar will point to the future lines of development and give a fillip to research scholars in the field, so that the best features of our ancient culture may be availed of by the present-day world.



We owe a deep debt of gratitude to Smt. Hansa Mehta, Vice-Chancellor, M. S. University of Baroda, for readily acceding to our request for holding the Seminar under the auspices of the University and for taking a keen interest in its deliberations. Being herself a keen student of philosophy, she attended the Seminar and took an active interest in the discussions. We are also thankful to the Director of the Seminar, Dr. Indra Sen and other participants for making it a success.

T. K. N. MENON

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## PROCEEDINGS

*Thursday, 28th June, 1956 (11-00 a.m.)*

### **Introduction by Prof. T. K. N. Menon.**

Extending a cordial welcome to the participants in the Seminar, Prof. Menon said, "We have a very ambitious project before us. It is two-fold: (1) To outline a truly Indian Philosophy of Education for which we shall have to find out the best traditions of our ancient land and also to think of the West; and (2) to study the problem of Indian Psychology. The Indian Universities have started courses in Psychology. India has to make a contribution to this important subject. We have an ancient culture. India suffered from the invasions of foreign rulers and yet it has preserved its glorious traditions and culture. Indian culture has survived because of its firm foundations. Let us outline the field of psychological study".

Prof. Menon in the end thanked the University of Baroda for organizing this Seminar.

Then followed the programme of introduction by each member of the Seminar. Dr. Indra Sen was in the chair. He said, "We might talk about the subjects at length. Let us give ourselves freedom of a closer understanding of the truth about the Philosophy of Education and about Psychology with respect to our own country.

"All of us carry in us a life experience. Let us give expression to our faith which we have gathered about these two subjects".

Then followed a free expression of views on the two subjects. Shri D. M. Patel, speaking about the Indian Philosophy of Education said, "The Brahmin in ancient times was regarded as one receiving and imparting learning. The matter of education depended upon the selection made by the pupils".

Shri Patel further said, "The advice of the Upanishads is also important. The teacher and the student used to feel unity in those days. There were the *ashrams*, the *purusharthas*, etc. The final goal was *moksha*. Will it be proper to have a view of education in relation to this goal of life, namely, *moksha* ?

Brahmacharya meant concentration of mind. This was another important aspect. Education was an application of this aspect to actual life in those days. Today our students are simply after degrees. What good is our university education if this is its condition" ?

Prof. R. V. Parulekar said, "The main difference between the Western and the Indian philosophical thought is due to the idea of rebirth. We in India believe that man inherits something from the past birth also. Every birth is in fact a building of higher and higher life".

He then referred to the unique examples of Shri Ramanuja and Shri Shankaracharya who had all knowledge at birth itself.

He said, "Somebody should give attention to the problem whether there is something from past birth or not, whether there is any connection between the past and the present birth of man".

Shri H. C. Mehta said, "Spiritual education is the only education according to India. "ज्ञा विद्या या विमुक्तये" was the basis of our education. Who am I? What is my nature? These were the most important questions to be solved. Kalidas has referred to this aspect of education in a number of places".

"Our Life" he continued "does not begin from this birth but is a continuation of the past births. The whole process is the development of individuality. Brahmins were selected in view of the services they rendered. Our Sanskrit books on education are very important. The moral aspect of education was not lost sight of. It is lost sight of today. The Ashramic principles are no more. Parvati learnt without joining a school. Sanskaras are very important".

Shri L. B. Shastri spoke about the educational importance of Brahmacharya. He said, "Not only Brahmins but Shudras also were taught subjects like calculation. उपनयन was meant only for studying the Vedas. All Varnas were allowed to learn. Shudras were not compelled but allowed to learn. गृहस्थाश्रम was the most important Ashrama. अर्थ and काम were not neglected. All arts and sciences were included in the curriculum. One could be a life-long Brahmacharin. Women were given education but not in the Ashramas. They were given उपनयन also though it was not compulsory.

The people in those days believed in rebirth. They believed that if there were no desires ( वासनाs ) there would be no rebirth. The soul is different from the body and the mind.

Dr. A. G. Javdekar asked whether there were different systems of education for different people or one common for all. Shri Shastri explained that all could take any course they liked. Only the three Vedas were not for all.

Dr. S. V. Kale said, "We should plan for both विद्या and अविद्या. We should ask: Will it do any good if we apply an ancient philosophy to our present conditions? The Indian child today is quite different from that in the ancient times. Again education today is quite different. The ancient education was merely religious education. The modern education is for living and citizenship. It imparts certain skills and attitudes. Is our ancient philosophy competent to give a directive to the Philosophy of Education today?" Speaking about Psychology Dr. Kale said. "Let us get all possible documents registered." We should be able to formulate a list of objectives Indian Psychology can fulfil.

Dr. M. S. Patel requested the house to think of some concrete things for the millions of Indian children. He said, "Any philosophy of education must have the following features :

1. The system of education must take note of the recent advances in psychology, biology and sociology.

2. Our philosophy of education must have aims and ideals suitable to modern times. Let us put a novel interpretation on our educational ideals. Gandhiji gave two aims: the immediate and the ultimate. We have to satisfy the needs of modern times. Education for democracy has to be given prominence. It must be possible for us to formulate the proper aims of education.
3. Organization and methods of teaching etc. have to be thought of. We have elements of truth in our ancient culture. Let us make use of them. Let our approach be scientific and not religious.

Dr. S. S. Bhavé explained what was meant by education in ancient times. He spoke on the meaning of three words: शिक्षा, विनय and अध्यापन. The word शिक्षा comes from the root 'ज्ञक्' to be able to make somebody do something. The word विनय comes from 'नी' to lead: to lead a certain person in a special way (वि- special). अध्यापन comes from 'हृ' to go with 'अधि'; meaning to 'know' or to understand something. The teacher was अध्यापक.

He further said, "Everyone has a particular make-up. Everyone is a personal unit. Today we find there is no need for what we are teaching. If there is no need, children do not learn. Let us evolve a method to create a need or desire for learning amongst our students".

Prof. P. T. Raju asked whether there is any philosophy that will be good only for India. He said, "We have to train at present useful citizens".

Dr. S. N. Mukerji said, "We want clarifications of many items. How far can we apply the ancient philosophy of education to modern times? We have to take into account the teachers and their grades. We have to think of the problem regarding students. What about the theory of punishment? What about the relation between the school and the community? The problems of administration, grants, women's education, etc. have to be thought of. Then again,

what is the purpose of our education? The Mudaliar Report says, 'Prepare a child for citizenship.'

He then requested the house to think of these problems keeping in mind our ancient as well as modern trends in Western philosophy of education.

Prof. U. J. Trivedi suggested that the mottos of different universities in India should be collected for study. Mottos like सा विद्या या विमुक्तये or सत्यं शिवं सुन्दरम् should be studied.

Shri L. J. Bhatt remarked that some believe that there is nothing like Indian psychology. We should know what the sources are. This Seminar may help us to find out all these sources.

Dr. Indra Sen summarised the discussion in the following words: "I believe the purpose of our meeting has been fulfilled. Let us now go ahead with constructive work. Firstly, a vivid picture is given to us of the fact that abundant thinking was done in India on education. Secondly, the quality of education was of a fundamental nature. Ultimate answers were given. One can write a book on the subject 'सा विद्या या विमुक्तये'. Only the setting may differ. Education should be for freedom. "How to create men who will be masters of environment?" asks Montessori. We are conscious of the bondages of life. The educationists have to answer such fundamental questions. Brahmacharya, though it appears to be simple, is in fact the whole view of life of knowledge. The idea of rebirth was discussed. We feel diffident about the problem. Why? The approach of योग has been more realistic. योग is more important than philosophy. An Italian writer has said, "The entire educational system should be a *yogic* system. Growth of the individual's consciousness is *yoga*. A child in the kindergarten also does *yogic* practice.

All life is education. Rebirth is an issue about which there is no doubt in India. Do we raise an objection to the law of gravitation? Does an individual spring up from nothing? All our growth is *yogic*. Rebirth gives a scope for further development. A single life cannot be the basis of

education. The degree of personality can be achieved only after a long time, many births. Let us remind ourselves that we are not here to revive our ancient past. We want to get at the educational truths in ancient India. The attempt should be to seek truths and to try to see them in their purity and give them a conscious form. 'Our education demands a radical change,' says President Rajendra Prasad. There is an inner conflict in us. The personality has undergone a change during the last 150 years. We want essential truth from the past. We want a resolution of personal conflict for education and culture. A suppression of the old cannot solve the problem.

We want to formulate a harmonious objective. Our discussion should be led on two aspects: ( 1 ) the view of life and existence, and ( 2 ) the view of personality. What kind of personality do we want ?

Being requested by the Chairman to express their views the following members spoke :

Dr. U. P. Shah said, "The ultimate aim of education was to liberate the soul. Character-building was very important in ancient days. We want to make our students fit for the society."

Dr. A. G. Javdekar said, " In ancient times, there was a close contact between the teacher and the student. Let us decide the value of man as man".

Prof. U. J. Trivedi requested the house to encourage research into the different admission tests used by our old universities. It would make a useful contribution."

Shri B. G. Desai said, "Let us find out whether the ancient ideas on education can be applied to modern times".

Shri S. M. Divekar requested the house to think of Gandhiji's Philosophy of Basic Education in detail. It is an attempt, he thought, to synthesise the best in the ancient system with the most useful and psychological in the modern times. It serves both the material and the spiritual needs of human life.

Shri U. J. Trivedi initiated the discussion by reading a paper on 'Scientific Treatment of Indian Psychology is Possible.' At the very outset he said that there is enough material on subjects of Education and Psychology in Sanskrit, Pali and Ardhamagadhi languages. He, however, admitted that the West in recent times has systematised both Education and Psychology. The crying need of the hour regarding the ancient Indian literature in the subjects is its proper reshuffling, organisation and orientation. He then said that in the Rgveda there are words like मनस्, आत्मन् and असु; मनस् being the seat of thought and emotion dwelling in the heart ( R. V. VIII. 89). शतपथब्राह्मण mentions मनस् to be wishing to become manifest, defined and substantial. मनस् sought after a body, practised austerity and acquired consistency. तैत्तिरीय संहिता mentions the disputations between Speech and Mind while in शतपथब्राह्मण ( 1.4.1.8 ) and ( 10.5.2.15 ) there is a प्राणसंवाद and disputation among Faculties. He also referred to relevant pre-upanishadic literature.

He then referred to the Upanishadic literature on psychology like the महाप्रेतरेय बृहदारण्यक, छांदोग्य, तैत्तिरीय, कौषीतकी, प्रश्न, मैत्रायणि and मांडूक्योपनिषद्. We are able to know the materialistic explanation of consciousness as given by the चार्वाक from जयंत's न्यायमंजरी and माधव's सर्वदर्शनसंग्रह. The Buddhist school of philosophy contains the most interesting portions of psychological thoughts. There are discussions about the theory of consciousness, Ajiva, the Skandhas, the theory of matter, the theory of sense contact, *Sila* and *Samadhi*, deeds and desires, विज्ञानवाद the सौत्रान्तिक theory of perception and inference and the doctrine of momentariness. In the Jain philosophy there are passages regarding the theory of perceptual and non-perceptual knowledge, soul, the *karma* etc.

The six Indian systems of philosophy, namely, सांख्य, योग, न्याय, वैशेषिक, पूर्वमीमांसा and उत्तरमीमांसा along with their commentaries give us abundant material on the cognitive, conative and affective aspects of consciousness. The तन्त्र, पाशुपत and



भागवत schools of philosophy too have made no small contribution to Indian psychology.

A scientific treatment of the subject of Indian psychology is possible with the help of the above-mentioned literature. The following literature may be added with advantage to the above: आत्मतत्त्वविवेक by उदयनाचार्य; भाषापरिच्छेद by विश्वनाथ; वेदान्तपरिभाषा; विषयतावाद, वृत्तिप्रभाकर; वाक्यप्रदीप; योगवासिष्ठ; काव्यप्रकाश; रसगंगाधर; साहित्यदर्पण; भरतनाटयम्; चरकसंहिता; ग्रस्थानरत्नाकर etc.

The Indian seers treated psychology in relation to ethics, aesthetics, epistemology, metaphysics and religion.

Shri H. C. Mehta remarked that the रसशास्त्र contains psychology.

Shri L. J. Bhatt asked, "Is there any methodology in Indian psychology?"

Dr. Sen said, "In psychology we want to explain the mental phenomena. The spirit of Indian mind is to be examined. What is the nature of mind? What is the answer of the Western psychologists to this question? Upanishads talk of अन्न and प्राण and मनस्. These are different in India, not so in the West. मनस् according to Indian thought is idealistic while प्राण is instinctive. Indian psychology was experimental and introspective. Objectivity needs affirmation by introspection which was very much cultivated in Indian psychology. In introspection the spirit was very much in experimental stage. Observation under control with complete fidelity to truth is experimentation.

Prof. Raju asked, "Is introspection the only method of Indian psychology?"

Dr. U.P. Shah said, "आत्मा वा अरे द्रष्टव्यः श्रोतव्यः, मन्तव्यः, निदिध्यासितव्यः.

It means introspection is not the only method.

Dr. Sen said, "गीता says स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम्."

Psychology thus mentions behaviour too. This is objective method.

Dr. Kale said, " Psychology is not philosophy of mind which seems to be the subject of Indian philosophy. It is an empirical science. "

Dr. Sen : It is discipline of knowledge. Soul is a fact of experience according to Indian psychology. Empirical is observable by sense organs according to Western psychology. योग is the only scientifically treated portion of psychology in India.

Dr. Raju : Western psychology may have arbitrarily put limitations on itself.

Prof. Parulekar : Let us fix up the frontiers of the Western and Eastern psychologies. It is too premature to lay down the aims of education. Let us put together the literatures. Aims of education are shifting and changing. सा विद्या या विमुक्तये. What is मुक्ति ? Let us explore. Let us take the best from the ancient.

*28th June, Afternoon ( 3-00 p.m. )*

Dr. S. V. Kale said, " How to decide whether a particular truth is an educational truth ? "

Dr. M. S. Patel said, " Truth is ultimate and absolute. In the West absolute values are neglected. "

Shri D. M. Patel said, " What is education ? Is it development of personality or formation of character ? "

Prof. R. V. Parulekar said, " We cannot decide the aim of education. What are the aims ? We cannot easily decide what should be the aim of education in India. "

Dr. Indra Sen said, " There is no external criterion for truth at all. We have to listen to the conscience. In a philosophy of education, a view of life and existence and a view of personality are the two problems. We have to examine these two aspects in the light of Indian philosophy of education. The Indian human personality has a spiritual basis. Body is not the whole thing. Even mind is not the whole thing. Mind is only an inner instrument. The body is the outer one. "

Regarding the view of life and existence we can say that absolute consciousness is the ultimate aim of life. If existence is one, unity of knowledge is inevitable. The object of knowledge is the unity of knowledge. The whole consists of man and the reality. Man is a part of the manifestation. Animals, plants and stones also are parts of the manifestation. There is the soul-individuality or personality and there is the ego personality. All problems can be solved when once the premises are decided. Why can we not try today a spiritual education? It is a joy. Can it not be made a part of our national system of education? Ego-personality need not be condemned. They used to condemn it formerly. Today we believe that a boy of bad character is better than a boy with no character. The secret of Indian life is its spirituality. Freedom of the spirit has to be given prominence. A spiritual individuality has always been self-reliant.

Dr. V.S.Kale asked whether this philosophy is not too much *vedantic*. He feared it could not be accepted by all.

Shri L.B.Shastri said, "Can we apply this philosophy to the material world?"

Prof. P.T.Raju said: "We must be able to answer the question about yoga, etc. What exactly is meant by education? विद्या is knowledge. What then is education?"

Dr. Indra Sen said: "India has always followed a policy of joining the home and the school. Children must have reverence for all higher things. They must have a sense of something higher in life. Our aim is not to create an individual divorced from the assertion for truth. Self-assertion is not the aim. We have always the highest before us. It may be vague but it is there."

*Friday the 29th June, 1956 (9-0 a. m.)*

Shrimati Hansa Mehta, Vice-Chancellor, attended the session.

Dr. Indra Sen expressed his happiness for having Smt. Hansa Mehta in their midst. He then said, "We had a

diversity of opinion. Indian life is a reality of truth, of power. A view of life and a view of personality are the foundations. The supreme fact is consciousness in reality—a Brahman, a universal consciousness. The principle of spirit has been regarded as a central fact. These principles must be true. Let us now pursue our inquiry into details.

Shri D. G. Apte enlightened the members in respect of Vedic and Upanishadic philosophy of education. He said that these two systems of education had been in existence in India for the last several thousand years and that there is very little that is common to the modern and the ancient systems. In the course of his talk he pointed out the following as the salient features of the ancient system: (1) Formation of character was the main aim of education.<sup>1</sup> (2) Knowledge was considered as less important than character.<sup>2</sup> (3) Salvation and renunciation were not meant for all and sundry but prosperity in this life was the aim of education which was a part of Dharma<sup>3</sup> (4) Happy family relationship was insisted upon.<sup>4</sup> (5) It was not sufficient only if one studied for himself. Teaching others was also treated as an equally important social duty.<sup>5</sup> (6) The Brahmana teacher was the repository of all knowledge.<sup>6</sup> (7) Yet he was not a self-conceited person.<sup>7</sup> (8) In all learning humility and discipline played a very important role.<sup>8</sup> (9) A teacher who charged fees was condemned by society.<sup>9</sup> (10) The teacher was

- 
- ( 1 ) सत्यं वद । धर्मं चर ।  
 ( 2 ) सावित्रीमात्रसारोऽपि वरं विप्रः सुयन्त्रितः  
 नायन्त्रितस्त्रिवेदोऽपि सर्वांशी सर्वविक्रयी ॥  
 ( 3 ) यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः ।  
 ( 4 ) मातृदेवो भव । पितृदेवो भव ।  
 ( 5 ) स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।  
 ( 6 ) विद्या ह वै ब्राह्मणमाज्जगाम गोपाय मां शेषधिष्टेहमस्मि ।  
 ( 7 ) यान्यस्माकं सुचरितानि तानि त्वयोपासयानि नो इतराणि ।  
 ( 8 ) तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
 ( 9 ) भृतकाध्यापको यश्च भृतकाध्यापितस्तथा  
 ... .. वर्ज्याः स्युर्हव्यकन्ययोः ।

the sole authority in the administration of education. (11) For money the teacher had not to depend upon grants from the king. People realised the important service he was doing and money and materials flowed to him in unending chains. (12) All this resulted in developing a well-balanced personality.

Shri L. B. Shastri mentioned a verse describing the methods of teaching a language. He described the different methods by which a new student was taught language. These are व्याकरण (Grammar), उपमान (analogy), कोश (dictionary), आप्तवाक्य ( authority ), व्यवहार ( usage ), वाक्यस्य शेष ( a part of the sentence ), विवृति ( explanation ), सिद्धपदस्य सान्निध्य ( context ).

He told the house that there was no lack of methods of teaching. शक्तिग्रहो व्याकरणोपमानके । शाप्तवाक्याद् व्यवहारतश्च ।

वाक्यस्य शेषाद् विवृते वदन्ति सान्निध्यतः सिद्धपदस्य वृद्धाः ॥

Prof. Raju asked, " What about the Gurudaxina" ?

Shri D. G. Apte said, "गुरुदक्षिणा did not mean anything specific. It was either in kind or cash, it was only a turban or even a pair of shoes. The crux of the thing was that knowledge could not be bartered for money.

Dr. M. S. Patel said, " Was there any inequality ? Did the *shudras* learn Vedas ? Why not ? "

Prof. Apte said, " चातुर्वर्ण्यं was the vogue of the day ? "

Shri Shastri mentioned the story of सत्यकाम जाबाल.

Dr. Sen said, "The form of life has to change. What was the ideal of personality of the Vedic or Upanishadic age should be our question."

Smt. Hansa Mehta asked, " What about the contents of education in the Vedic period ? "

Shri Apte said, " Both परा and अपरा विद्या were taught. Not only the Vedas but also a number of other subjects were studied." कौटिल्य's अर्थशास्त्र details all the courses of studies.

This brought the discussion to a close.

## II. Buddhistic and Jain Philosophy of Education :

Dr. U. P. Shah, who initiated the discussion said, "The general training received by the Jains and Buddhists was the same. Subjects like नीतिशास्त्र, were taught. There were the धर्माचार्येs and the कलाचार्येs. The former were the teachers of philosophy and the latter were the teachers of arts.

The Buddhist mode of life was stressed in Buddhist schools.

The student's, life was dominated by simplicity and self-control. Spiritual elevation of the individual was the aim of education.

The curriculum included the वेदs, वेदाङ्गs and उपाङ्गs, 14 vidyas, मिमांसा, न्याय, धर्म etc. मिलिन्दपन्ह refers to so many things पुराणs and इतिहास.

The Jains were concerned with monks. Still they had their cases which did not depend upon birth.

Indian culture was not necessarily ascetic.

There were the higher types of craftsmen and the lower types of craftsmen too.

The caste system was in vogue. Female education existed with some form of co-education. The Guru had his own daughters who sat for learning along with the boys. There is no sufficient data for assuming that there was co-education.

Monks were in charge of education in नालन्दा and other places.

The Brahmins ran their own colleges in अग्रहार villages.

Then followed a discussion on this topic.

Dr. M. S .Patel said, "What [was the aim of education with the Jains ?"

Dr. U. P. Shah said, " वृष्ण or desire was to be killed. The fundamental questions like 'What is sorrow?' 'What is its origin?' 'How can it be removed?' were included in the aims of education. There was simplicity in ideal and spirit. Possession of things did not necessarily mean luxury."

Smt. Hansaben Mehta asked, "What is meant by simplicity?"  
It is a relative term.

Shri D. G. Apte said, " There was no co-education in ancient days. "

Dr. Sen said that sex repression was perhaps the least in Vedic age, according to Dr. Bose. There was no segregation. Simplicity of relationship was allowed. He concluded that the emphasis shifted to character in the Buddhistic period from spiritual education in the Vedic period. The spirit of the present age is intellectual.

### III. Philosophy of Education during the British Period :

Dr. S. N. Mukerji who initiated the discussion said, " This period can roughly be spread between 1800 and 1920. He divided his discussion into two aspects: (1) The official policy or philosophy of education and (2) The non-official policy.

#### (1) The official policy :

During this period our *मेधा* was English education. The Britishers wanted English education to spread in India. The aim of education was passing examinations and ultimately seeking public services. Everything was prescribed by the central authority. The Western philosophy had nothing to do with our country. Our culture was neglected. The filtration theory was the result. Education dissociated itself from religion.

Even in 1842 the mother-tongue was the medium of instruction in Bombay. English came to be the medium of instruction later on. In fact the English people were afraid of giving education in India.

#### (2) The non-official policy :

There were feelings against the filtration theory.

Swami Dayanand Saraswati founded the *gurukuls*. A revival of Indian culture and a religious system of education was the result. Tagore developed his father's *ashrama*.

Then came the *swadeshi* movement. *Swadeshi* schools with spinning and weaving were started. Shri Sayajirao introduced compulsory primary education in Baroda State.

Then followed a discussion.

Smt. Hansa Mehta asked, "What was the system of education when the English came to India?"

Dr. S. N. Mukerji said: "The British thought that all Indian education was bad. They neglected the indigenous system in order to build up their own system".

Dr. Indra Sen asked, "What is the type of personality the British education has tried to develop?"

Prof. Menon asked, "What about the Muslim ideology?"

Prof. Parulekar said, "Monetorial system was our creation."

Dr. Sen said, "Supposing there were no British. What would we have today?"

Dr. Mukerji answered: "The British education provided oneness of mind in India. Different people from different parts of India could come together. It also developed the Indian languages. Ancient Indian things were interpreted in a new light. It also developed a scientific attitude towards things among Indians."

Prof. Parulekar summarised the aim of English education in India by giving one word, namely, "useful".

Prof. Menon said, "In the 19th century in England Spencer asked, "What knowledge is worth?"

Dr. Kale said, "Individualism."

Prof. Menon said, "Liberalism."

Dr. Sen said: "The Vedic education was education for its own sake. We have now in this period education for usefulness and enjoyment. Liberalism was crushed and utilitarianism was encouraged. The Sanskrit scholars could not keep in tune with the utilitarian times and hence our system was crushed."

#### **IV. Gandhiji's Philosophy of Education :**

Dr. M.S. Patel initiating the discussion said, "Philosophy and education have gone together. Every philosopher has placed a view of life. Gandhiji examined the condition of



Indian education and found that the spiritual impulse was lacking. He was able to give a philosophy of life and education. The ultimate aim was self-realisation. He founded the Sarvodaya Samaj for the realisation of this ideal. He was against all state-control. There was to be a co-operative community. The good of the individual also is taken into account. He wanted to remove the distinction between the have's and the havenots. He was in fact a philosophical anarchist; a practical philosopher. He had the good of mankind at heart. He believed that philosophy of life and education must go together. His philosophy of education has all the aspects, namely, psychological, biological and sociological. His philosophy is supported by modern scientific tendencies in education. He has given prominence to the human hand. The result was the birth of समग्र नई तालीम. This scheme has different levels of education such as the Pre-Basic, Basic, Post-basic and Adult.

Smt. Hansa Mehta asked, "What type of personality does Basic education try to develop?"

Shri S.M. Divekar said, "Basic education aims at creating a self-controlled, self-reliant and self-sufficient personality.

*29th June, afternoon (2-30 p. m.)*

#### **V. Philosophy of Education as outlined in the Radhakrishnan Report :**

Shri S.M. Divekar initiated his discussion by saying, "The Commission have expressed their hope that there would be a radical change in our educational philosophy and practice since we are now an independent nation.

The universities should be homes of intellectual adventure. They should not simply peep into the past but should prepare for the future too. The present is the summary of the past but a prophecy of the future. Our youths should not be mere worshippers of the past. The aim of education should be to give a coherent picture of the universe and an integrated way of life. Subjects should be parts of a connected curriculum. Knowledge of life should be given as a whole.

Education should give both knowledge and wisdom. We should not starve the spirit by giving only vocational and technical education. We want not only citizens but also individuals. We do not want scientists without conscience, technicians without taste, with a void within themselves. A clear conception of the social order for which we are preparing our youths is also essential. Societies, like men, need a clear purpose.

True freedom is inward, of mind and spirit. Development of fearlessness of mind, strength of conscience and integrity of purpose should be the goal. Without moral freedom there can be no true democracy. Character building is the aim. We want freedom from all domination except that of reason.

Democracy is the spirit of "one world". This must be fostered in our youths. Co-operation between students and teachers is therefore essential.

All development is self-development.

The contents of education should be in relation to things or nature, to society and men to the values or the world of spirit. There should thus be three broad branches of subjects: (1) Science and Technology (2) Social studies including history and (3) Humanities including languages, literature, art, ethics, philosophy and religion.

The curriculum must change with times. Vital curriculum in the ancient times may not prove vital in the 20th century. All education is expected to be liberal.

Then followed the discussion.

Dr. V. S. Kale said, "What about the administration and control of education according to the Commission?"

Shri Divekar said, "The universities should be autonomous bodies. The Government should help their work by giving them adequate grants. Regarding matters of policies also government may have their say."

Dr. Indra Sen said, "The Radhakrishnan Report is undoubtedly an ideal report so far as the philosophy of education

is concerned. It breathes the spirit of our ancient spiritual education and yet never neglects the present. It however appears that the Commission has not put enough stress on the type of the personality of the teacher. Our main difficulty is not that of having a philosophy of education but that of getting the 'men' infused with the spirit and idealism to put into practice. Where are such courageous men ? ”

This discussion then came to an end.

#### **VI. Philosophy of Education as outlined in the Report of the Secondary Education Commission:**

Shri L. J. Bhatt initiating the discussion said, “ The Commission do not want to have a new philosophy of education. Education isolated from life is one-sided. Training of character is the aim. They want a state-managed education. They have stressed the cultural aspect of education.

Education for citizenship also is important.

Dr. Indra Sen said, “ What about the personality of the teacher ? Should not our Indian teacher know why he is there to teach ?

Prof. Menon said, “ Yes, the teacher is not seen much in the Report of the Mudaliar Commission. ”

Dr. S. V. Kale said, “ Indian education has not been democratized fully. The Indian view of life is synthetical. The ideal of universal love is important for India. The sense of the eternal is the very soul of our philosophy. ”

Shri B. G. Desai said, “ Education was one unit in the past. The individual was to be a self-respecting social unit. A new philosophy of education is evolving.

The discussion came to a close.

*30th June, 1956 (10-0 a. m.)*

#### **Meetings of the Philosophy and Psychology Committees**

*Afternoon Session: (3-0 p. m.)*

The reports of the two committees were read and adopted. They are given elsewhere.

Dr. Indra Sen concluding the deliberation said, " It was a great pleasure to gather together. All our time was usefully spent. I am thankful to everybody. "

Prof. Menon thanked Dr. Indra Sen for his good guidance. He thanked all the members also on behalf of the University.

Dr. Kale thanked the University of Baroda on behalf of himself and the University of Poona for sponsoring the Seminar.

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## Report of the Sub-Committee Indian Philosophy of Education

### Preamble

Since independence, the Indian nation has felt a strong urge for self-discovery and self-re-creation. The long-suppressed things of her soul, things that have constituted her national genius have been reawakened and the conflict between what she deeply has been and what she latterly has become acutely came up. Her dissatisfaction with herself increased and she pressed for a new creation of life out of her own premises. In education this has been felt more keenly since it is education that had determined her age-old as well as recent character and cultural life and it must be again education that can give a new turn to her future. Hence many reforms in education have recently been advocated and attempted and yet the feeling persists that we do not have the right education. The question is : what would be the right education for India? But an education to be right for India must satisfy her soul, her traditional seeking in respect of education, it must give her competence in the present and also vouchsafe progress for the future. *This means that our education should represent and embody a philosophy of life which satisfies the needs and the demands of our national character, its historical direction, its present situation and future hopes and ambitions.* But what is meant by a philosophy of education and what should be the form of an Indian philosophy of education? Unless we are clear about it our reforms, though excellent otherwise, may fail to satisfy us, because they would not represent adequately our view of life.

### Basic Affirmations

I. An education basically founded on the best, the most recurrent and the widest Indian experience of life and existence, of truth and reality and of human nature and personality would be essentially Indian education; and such

a view of existence and personality would constitute the major trend of the Indian philosophy of education.

II. Now of life and existence and of truth and reality the best, the most recurrent and the widest experience of Indian history is that they represent or imply a supreme conscious fact that a high and vast consciousness is the essence of existence and the body of truth. It is the abode and home of all knowledge and perfection. Of the relation of this consciousness to the world and man the Indian experience presents a variety of thoughts and feelings and attitudes, but this much is on the whole concurrent among them that the knowledge and perfection this consciousness embodies are realisable by man.

III. Since such consciousness is the basic truth or ultimate reality then, all particular fields of existence, phenomenal and noumenal, must naturally be regarded as its facets, aspects or manifestations and all knowledge as ultimately knowledge of this conscious fact. Hence all knowledge is One or of the One—the Supreme Conscious fact of the universe.

IV. Unity of all knowledge and truth thus becomes a basic principle and it has been wonderfully observed in the pursuit of knowledge in India. Be it *Ayurveda* or dancing or grammar, the relation of the particular field to the total reality is never lost sight of. An Indian philosophy of education should therefore insist on the maintenance of a conscious sense of the unity of all life and knowledge throughout, in all the processes and details of educational activity. It should represent these as a constant premise of all educational life. Nothing must contradict and impair it. Western knowledge is becoming increasingly conscious of the difficulties created by the division of knowledge into sciences and arts and is now anxious to recover its unity. An Indian education true to its philosophy alone could make a valuable contribution on this point if it could reconstruct itself on this basis.

Integration is now tending to become more and more the highest inspiration of education. We set to ourselves integrated

personality as the ideal of education, we seek an integration of the individual and the society, the school and the home, work and play, the various subjects of study and so on. In fact, the fountain-head, the basis and the last instrumentation for the realisation of integration is the fact of the unity of all knowledge and all existence. And it is in and through it that integration is achievable in its completest form. Therefore, the unity of all knowledge and all existence should be constantly present to us for the promotion of this most dynamic motive of contemporary education.

V. This supreme consciousness, which is the natural home of all knowledge and the root of all existence, also suggests to us what the nature of knowledge must be. On this view knowledge must necessarily be consciousness or awareness and growth of knowledge must mean growth in consciousness or awareness of the Ultimate Reality, the real self. We are beset with unconsciousness or ignorance; to remove it and extend our consciousness in width, in height, in depth would be growth in knowledge. Ordinarily we recognise growth of consciousness in width only. We seek to expand our awareness horizontally as it were, more of nature and more of human life as it is lived. But there are elevations in consciousness and qualitative growth essentially vertical from one level to a higher level of experience. Similarly we can live on the surface of our consciousness or take a deeper stand. Depth-ward is again a distinct direction of growth. Education must consciously aim at a comprehensive growth in all these directions. All our instruction, study, play, work, social relations and worship should be a means to such an all-round extension or growth of consciousness. All life would be then education and the Indian way and view of life contemplates it as such.

Now the normal human consciousness is finite, it is limited by an external not-self and its knowledge, too, is governed by the law of contradiction, which essentially involves dualism. Evidently, there is a wide range of growth possible within the status of finitude itself. But if man is to rise to the knowledge of the unity of all existence and all knowledge and duly see

the inter-relationships of the varied fields of knowledge, then he has to grow out of his normal status of finitude and attain to that of the infinite. Man of that status alone can have a true perception of the unity of knowledge and be able to determine the true perspectives of the particular branches of knowledge. Further such knowledge alone, which is the knowledge of the infinite, can command complete certitude and afford a hearty satisfaction.

Thus in the pursuit of education to achieve the knowledge of the whole and all the individual has to grow out of his antithetically constituted ego-personality and become the unitary soul-personality. It is the soul's intuitive cognition which is able to comprehend the total reality in a unity of knowledge.

VI. These ideals of knowledge and education constitute the very highest tradition of Indian education and the same has more or less tended to influence the other educational traditions and practices of the country throughout its history. And it is this tradition which can give us the most enlightened guidance on the reconstruction of an Indian education in the country. This is, however, only the basic inspiration. Under its guidance, all our contemporary educational life will have to be re-thought and progressively recreated. That is, in fact, the great and the noble adventure of a true Indian education.

VII. In the philosophy of an educational system we have two things : a world view, a view of truth and reality, and a view of personality. We have stated above the best and the dominant Indian experience regarding the world view. We must now consider its view of personality. What has been the best and the dominant view of personality in India ? On this point we have almost a unanimity among Indian leaders of life and culture of all her history. Man is essentially a soul, a self-evolving spiritual fact with the mind and body as its instruments for life and action in the world. In the West the mind is now regarded as the central fact of



personality. But in India the experience of the soul, its comprehensive knowledge, its essential joy, its power, have been such a common and familiar experience that even the common tradition affirms that the inner spirit is the man and that the mind is a secondary manifestation. If the soul is the more conscious, the true self-existent fact of personality, then to activate it, to make it the ruling principle of personality should be the true aim of education. With it will come to the individual consciousness, self-existence, independence, self-reliance, originality and creativity. A mind essentially dependent upon the environment and intimately bound up with it can develop these qualities only in a limited manner. A free and a master-of-the-environment personality too can only be possible in a full and proper measure when the soul, the free spirit within, begins to guide our life.

*In an Indian education the soul has to be the central emphasis.* Other nations to which the soul is a hypothesis, a speculative idea are naturally entitled to take their best experience of personality as the aim of education. But India cannot escape a deep conflict and a sore dissatisfaction if it makes the cultivation of mind alone as the goal of educational endeavour. However, as instruments of the soul, the mind and the body must be perfected in the highest possible measure. To develop the environment-dependent mind as a self-existent fact of personality is one thing and to develop it as an instrument of the inner spirit another one.

VIII. Our education to-day is constituted on the basis of a view of personality, which makes mind, and in mind too primarily the intellect as the central fact. If we accept the soul as central fact then the whole educational life will have to be reconstructed from this standpoint. This evidently cannot be done overnight. We have moved in one direction fairly far. The question now is of giving a new orientation, of setting to ourselves a new goal which is in keeping with our historical growth and national genius. Having done that we will have to move slowly in the new direction and progressively realise new educational values.

IX. These values are essentially spiritual, of truthfulness, love, service, sincerity, duty, self-giving, oneness with others, love of truth and God and so on. The normal and predominant values of ego-personality are self-assertion, claim and demand, insistence on own rights, competitiveness, struggle, etc. The ego-personality too has its pursuit of truth and virtue, but these pursuits have to the extent they persist to be egoistic a taint of pride in them. A true love of truth and righteousness, for their own sake, is a thing of the spirit.

The Indian temperament in its deeper feeling yet enjoys the values of the spirit in Man, of service, sincerity, etc. and it regards them as higher. An education for India must evidently recognise that it must embody, encourage and inculcate these values and not those that militate against them.

X. Indian life has been weak in its social and material aspects and this has cost us dearly. When we seek to reconstruct life to-day we cannot ask for a lop-sided spiritual life, if a predominantly material and social life too is not satisfying enough. What we want is an integral life and an integral personality. We want the best growth of the material and social aspects infused and inspired by the spirit and her noble values. The material and physical and mental endowments of personality should be fully developed. The social organisation, political and economic, too should be progressively perfected and the ideals of unity, harmony and justice realived.

XI. The two reports of Radhakrishnan and Mudaliar Commissions, in our opinion, give a wonderful guidance for educational reconstruction in the country. The first one has clearly attempted a fine synthesis of the spiritual, intellectual, the social and the material values of life. It has emphasised wisdom besides knowledge and the ideal of personality set-up is that of an integrated man. All this presents a true philosophy of life of Indian education and the report has evoked a deep satisfaction all around. But the question is how to make these new values of education real to life. Even

if the Government accepted all the recommendations of the the Report, will these values become a current coin of our life ?

Here we feel that the real problem of Indian education has been missed. We are steeped in an intellectualist culture and we have built up some traditions of it too. But the deeper spirit within us feels suffocated and more so since independence. But the values of the spirit require a personal initiative and cultivation. Hence organisational rearrangement cannot bring about the change. The individuals who feel the attraction for these values for their personal life and for educational life will have to seek and realise them, and as the number of such persons increases the atmosphere of the educational institutions will change. It is an uphill and a long-range task. We have to replace one system of life by another. This system established itself in our life in course of some time and the new one too will take time to come about. Therefore, we will have to go about this task of realising an Indian education with patience. But if we acquire clarity as to the right educational values we seek and sincerely give ourselves to their cultivation in our personal lives, we may be surprised in how short a time it starts becoming a reality. This is an opportunity that belongs more or less entirely to the teacher. In re-creating him self he re-creates education round about him. It may be remembered that Gandhiji, the father of the nation, emphasised from 1920 onwards the cultivation of same values in the public worker. What the Government can do is to facilitate the process by clearly recognising the need of the new values and support individuals and institutions that seek to realise them. A general enlightenment as to these new values and a patient constructive attitude regarding them should also be assiduously cultivated. To indulge in frustration is not the way to help bring about the great change we desire.

The Mudaliar Report is a fine practical document. It has applied the principle of integration with great success to very many aspects of educational life. The integrated personality is the aim of education and the example and the measure of integration in the teacher's personality is the true educational

influence which helps the development of the child's personality. But the world view that it gives to the teacher and to the student is that of a citizen doing his civic duty in a democratic state. Indeed, our new social and political life is a great national responsibility and education must help in the due discharge of it. But is this world-view and the conception of personality such as satisfy the Indian soul? Can this ideal be achieved without the proper emphasis on the higher values noted above? Could new responsibilities be not synthesised into a view of the world and personal existence which we normally recognise as true? It would have been fine if the civic philosophy of life had been suitably synthesised into the cultural heritage whose value the report does recognise. That would have been a great reinforcement to the heritage and a strength for the growth of civic life in India.

The principles of integration too, one should expect, should have been extended further. That would have been a help to the integration of personality. It has shown the way of integration of work and play, of different subjects of study and in a degree of the school and home. But how can the school and the home be integrated if there is no integration of the religious life and the rest of it and do not democracy and God and total existence also need to be integrated?

The ideal of integrated personality is certainly handicapped if religion, the deepest and strongest trend of Indian life, is not boldly brought to be integrated to the educational and political life. We think the essential truth of the relation of man and God and the total existence should be clearly recognised as a matter for education. That will serve education as well as the development of personality. The detailed credal and ceremonial parts of the religion may be left over for private practice. Refusal to recognise this relation is to create unnecessary reservations for education.

XII. An Indian philosophy of education is a difficult subject. It has not yet been squarely faced, but the nation is ever confronted with it. This Seminar has done no more than raising the issue.

### **Recommendations**

(1) This seminar recommends that a source book should be prepared for the use of educational practice.

(2) The broad field of Indian philosophical thought in different periods should be studied.

(3) Teacher training should include the study of Indian philosophy of education.

(4) The educational philosophy of the thinkers in India should be studied.

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**Report of the Sub-Committee for Indian Psychology**  
**CONTRIBUTION OF INDIA TO PSYCHOLOGY**

**Preamble**

1. Surely psychology has been a great interest throughout the history of Indian life and culture. The ideal and the pursuit of *Atmanam Vidhi*, Know Thyself, characteristic of Indian life, could not but have yielded a rich knowledge of human personality. The numerous schools of *Yoga*, the Hatha Yoga, the Raja Yoga, the Jnana Yoga, the Karma Yoga, the Bhakti Yoga, the Tantric systems, the Jain and Buddhist disciplines and the contemporary creation of the Integral Yoga of Sri Aurobindo, all represent a view of personality and methods for its growth into a particular form of perfection. All schools of philosophy and all religious beliefs involve *yogas* of their own. Yoga has been, it appears, the Indian counterpart of Western Psychology. Psychology in fact seems to have deeply influenced Indian philosophy and religion. In as much as the truth of *Adhikarabheda*, the distinctive status of the growth of a person, was heartily appreciated and followed as determining his belief and conduct of life.

2. However, Indian psychology was not an empirical natural science, " a psychology without a soul ". It sought a complete and thorough knowledge of personality and in that it did not accept any limitations. The soul was to it a fact of experience verifiable by following a particular discipline. Further, Indian psychology did not effectuate a separation between the theoretical and practical interests, which has been characteristic of Indian knowledge as such.

3. Psychology and a view of personality are foundational to culture and education. That being so, it is indispensable to the growth of Indian life and Indian education that Indian psychology should be re-discovered, re-formulated and further pursued and enriched. Without that we can unconsciously accept other ideals of personality which may militate against our deeper instinct of life and cause national frustration in cultural growth and educational progress.

4. It is extremely unfortunate that Indian students of psychology should pass out of the Indian universities ignorant of the basic truths of human personality as appreciated by almost all the schools of Indian psychology, viz. that the soul is the central fact and that the mind is the *Bahirmukha*, outward-directed consciousness, which is in fact the *Antah-karana*, the inner instrument, as the senses are the outer instruments. The soul is the intrinsic and self-existent fact, the basis of intrinsic values. If the externally dependent mind is taken as the central fact, then the external values easily become the determining facts of life. Human culture then acquires a different turn. Obviously Indian teachers of psychology cannot afford to miss this corrective contribution of Indian psychology in their teaching of psychology. Western psychology has built up a vast body of knowledge of the human consciousness and behaviour and this possesses a great practical value, But we cannot, in India, afford to pass on with this, a view of human personality as though its reactions to the environment were the whole truth of the matter. These reactions constitute only its outer relations.

5. We, therefore, earnestly request and recommend to all the Indian universities and other institutions devoted to learning to devise ways and means for the study and research of Indian psychology. And in any case to take immediate steps to see that the students who take psychology are also given the best Indian view of personality.

6. We recognise that in the field of knowledge, nationalism should have no place. Knowledge is indeed universal and it is by knowledge and truth that life prospers. But knowledge, which is universal and infinite, has been sought and achieved by different peoples in different forms according to their approach and characteristic temperament and genius. India's attainments in knowledge and culture are quite distinguished in the history of the world. Her characteristic genius has concentrated on the human individual, his fulfilment and perfection in a very special measure.

The psychological knowledge thus gained must have had a great deal to do with the measure of success that the

Indian people have enjoyed in their long history. We feel that this knowledge as knowledge should be sought and rediscovered and enriched with the knowledge of personality acquired by other peoples. This, we think, is indispensable for the guidance and growth of our national life in the line of its best genius. This would give to national life its firm foothold in the moorings of her long cultural life and thus enable it to accept and assimilate new elements with clarity and discrimination. Without it, our national life will tend to drift and get carried off now by one influence, now by another and miss the satisfaction of sound growth. Further, we feel that this psychological knowledge, clear and sure as it is of the essentials of personality, can make a much-needed contribution to Western psychology, where in the midst of a vast knowledge of the reactions of personality, individual and social, normal and abnormal, it is keenly felt that the inner and the deepest fact or facts of personality are unknown. It is, therefore, as knowledge of personality that Indian psychology should be sought and cultivated. This knowledge, however, has had and will have in future a special significance for the Indian people.

#### **A few special recommendations**

1. That the Journal may announce books on Indian psychology, with introductory notes, from time to time.
2. That it may also publish subjects and lines of research in Indian psychology including facts and attitudes of Indian psychology as suggestions for workers.
3. That the M. S. University may institute extension lectures in these two subjects.
4. That the Faculty might create a Board for Indian Philosophy of Education and Indian Psychology to promote the growth of these two branches of learning.
5. That questionnaire studies on the values of world-view and personality now cultivated in our educational life may be undertaken.



Another line of studies can undertake to determine the form and character of the feeling of dissatisfaction felt with the current education.

Monograph studies too can be planned. For example, the educational philosophies of the different historical periods of India can be attempted. In psychology we should, at the first instance, attempt an assembling of the psychological ideas from the source books publish just the original texts with translations.

We also append a list of the sources of Indian psychology and a few of the more important recent books written on and the subject

### **The Source Books of Indian Psychology**

( With an indication of the more important psychological ideas contained in them or a general note regarding the psychological contents of the work )

1. The Vedas
2. The Upanishads
3. The Ramayana and the Mahabharata
4. The Gita
5. The Six Systems of Philosophy
6. The Buddhist and the Jain Philosophy
7. The Yogic Literature
8. Religious Literature

### **Recently written Histories of Indian Philosophy**

1. Indian Philosophy — Radhakrishnan
2. Indian Philosophy — S.N.Dasgupta
3. Indian Philosophy — J.N.Sinha
4. Indian Philosophy — Datta and Chatterjee

### **A few of the more important recent books on the subject**

1. Hindu Psychology — Swami Akhilananda

2. Hindu Psychology and Mental Health — Swami Akhilananda
3. Indian Psychology — J. N. Sinha
4. Indian Psychology — Patel
5. The Synthesis of Yoga — Sri Aurobindo
6. Raja Yoga and other writings on Yoga — Swami Vivekananda

### Recommendations

In order to evaluate the Indian contribution to psychology, it is necessary, the committee thinks, to outline the major fields of psychology as they are recognised today and to study the Indian line of thinking, if any, as it applies to each of these major fields. Psychology has now grown into a vast body of knowledge comprising as it does the following divisions :

1. *General Psychology* : a study of the most general principles of mental phenomena;
2. *Social Psychology* : a study of mind as it manifests itself in inter-personal and inter-group relations;
3. *Abnormal Psychology* : which is concerned with deviant mental phenomena ;
4. *Animal Psychology* : a discipline which confines itself to investigating animal behaviour ;
5. *Educational Psychology* : a branch of psychology which studies mind at all age-levels with a view to refinement of the methods of learning, training or teaching;
6. *Industrial Psychology* : which has to study the psychological processes involved in testing and selection of personnel, problem of work and efficiency and the best methods of developing sound relations between management and labour ;
7. *Physiological Psychology* : which is a study of the part played by nervous system in mental processes and viceversa and,
8. Lastly, *Experimental Psychology* : which studies the mental and behavioural aspects by the application of experi-

mental methods and other quantitative techniques. It is essentially a methodology of psychology and a psychology of methodology.

What are Indian contributions in the above fields ? This has to be answered in two parts :

- (a) Indian contributions in the ancient (pre-British) period.
- (b) Indian contributions in the British and the post-independence periods.

As far as ancient Indian psychology is concerned, the Committee would like to recommend that the following be prepared in near future :

- (1) A bibliography of Indian literature on psychology,
- (2) A source book of Indian psychology (*i.e.* a compendium of statements about mind and behaviour made in Indian psychology). Articles like "Mind and its Activities" and "Indian Psychological Theories" by Dr. Raju in 'Cultural Heritage of India', 2nd Ed., Vol. 3 could be used for this purpose.
- (3) The compilation of psychological references in Indian literature from Vedas to the present period as indicated in the Appendix, and
- (4) A glossary of psychological terms used in Indian literature together with their definitions. It is felt that the न्यायकौश of वामनाचार्य शब्दकीर्तक and the वाचस्पत्य would be useful towards this end. As a beginning in the threefold recommendations made above, the committee decided to list down a few statements of principles on different psychological topics, which could be regarded as a quintessence of Indian general psychology. They are supposed to represent the general measure of agreement among ancient Indian psychologists and they are arranged according to the division of topics that is followed in modern general psychology. Where no definite principles are laid down, only the general nature of contribution in that particular field and the sources through which it could be

pursued further are indicated. The principles may be summarised as follows :—

1. *The Reality of Mind*: The reality of mind is accepted by all Indian schools although the nature of mind may be a point of dispute.
2. Mind is generally regarded as an *instrument of knowledge* or experience.
3. The *methods* recognised for the study of mind are generally those of intuition, internal (introspection) and external observation and logical reasoning or discussion.
4. According to Indian psychology, man has the following four states: जाग्रत्, स्वप्न, सुषुप्ति and तुर्या.
5. The Indian psychologists have made a very profound contribution to the theory of रस (Rasa)—aesthetic experience or 'aesthetics', and this has to be explored further with the help of such works as भरतनाट्यशास्त्र and works on अलंकारशास्त्र etc.
6. Indian psychology can be credited with a searching analysis of the problems of sensation, perception, illusions, attention and concentration of mind through the theories like those of अख्याति and ख्याति, निविकल्पक and सविकल्पक प्रत्यक्ष.
7. The nature and importance of memory is very well appreciated in India's ancient psychology.
8. About mental conflicts and disorders, the study of Indian thought on these problems has to be carried on mainly through such sources as आयुर्वेददर्शन, चरकसंहिता, सुश्रुतसंहिता and तान्त्रिक literature. The process of *sublimation* is brought out in many details in Bhagwadgeeta.
9. Indian psychology has made a good contribution to the conception and understanding of personality. The above is a sketch of ancient Indian contributions in the field of general psychology. Coming to other divisions of psychology listed at the outset we have to observe as under :—

*Social Psychology* : The Committee feels that there is a wealth of details but this has to be investigated through such sources as works on नीति and धर्मशास्त्र, मनुस्मृति, रामायण, महाभारत etc.

*Abnormal Psychology* : Sex problems and sex disorders have been treated in वात्स्यायन's कामसूत्र (sexology) 'अनङ्गरङ्गरतिशास्त्र', कुट्टिनीमत and गृह्यसूत्र etc. Disorders other than these could be studied through यौगिक, तान्त्रिक and आयुर्वेदिक literature.

*Educational Psychology* : Indian psychologists of the ancient period have given thought to the problems of efficient methods of learning and study, and the problem of training of memory. How these problems are dealt with is worth investigating through न्याय, मीमांसा and व्याकरण. As regards the psychological aspect of the then prevalent economy, social life, social institutions and social hierarchy these also could be studied through मनुस्मृति, कौटिल्य's अर्थशास्त्र, epics etc. As regards the contributions in the British and post-independence periods, we have decided to give this information in a note at the end. But what are the contributions that India could make to the present-day psychology in the light of overall psychological thought in India? We earnestly request and recommend to all the Indian Universities and other institutions devoted to learning to give their best consideration to the problem of devising ways and means for the study and research of Indian psychology, with the use of modern techniques and methods. We can derive from ancient psychological thought in India certain hypothesis and theories which could be put to the test and proved or disproved in an empirical way.

We would also like to make a few special recommendations for achieving this aim. They are as follows :

1. Subjects and lines of research in Indian psychology including facts and attitudes of Indian psychology as suggestions for workers may be published.
2. Lectures in Indian psychology at the University level should be instituted.
3. Questionnaire studies on the values of world-view and personality now being cultivated in our educational life may be undertaken.

4. Another line of studies can undertake to determine the form and character of the feeling of dissatisfaction felt with the current education.
  5. Monograph studies too should be planned and conducted. The committee decided that (1) Dr. Indra Sen's suggestions to the committee entitled "Contributions of India to Psychology-General conclusions" should be appended as a separate document to this report, although some of the recommendations he has to make are already incorporated in the above report and that (2) a short historical note on the development of modern psychology in India should also be appended to this report for general information.
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## V. APPENDIX A

### Some Sources of Indian Psychology

1. Vedas
2. Upaniṣads
3. Smṛtis of Manu, Yājñavalkya and others
4. The Rāmāyaṇa and the Mahābhārata
5. The Gītā
6. The Purāṇas
7. Tantras :
  - I. Prapañcasāra
  - II. Ahirbudhnya-samhitā
  - III. Jayākhyā-samhitā
  - IV. Tantrāloka of Abhinavagupta
  - V. Merutāntra
8. Āyurveda :
  - I. Caraka-Samhitā
  - II. Suśruta-Samhitā
  - III. Kāśyapa-Samhitā
9. Kautiliya Arthaśāstra
10. Kāmasūtra of Vātsyāyana
11. Alamkāra :
  - I. Bharata Nāṭyaśāstra
  - II. Dhvanyāloka
  - III. Kāvya prakāśa
  - IV. Rasagaṅgādhara
12. Sāmkhya :
  1. Sāmkhyakārikās with the comm. of Gauḍapāda
13. Yoga :

- I. Yogasūtras of Patañjali with the Bhāṣya of Vyāsa
  - II. Haṭhayogapradīpikā
14. Nyāya-Vaiśeṣika :
- I. Nyāyasūtras of Gautama with the Bhāṣya of Vātsyāyana
  - II. Vaiśeṣikasūtras of Kaṇāda with Bhāṣya of Praśastapāda
15. Mīmāṃsā :
- I. Mīmāṃsāsūtras of Jaimini with the Bhāṣya of Śabara and Vārtikas of Kumārila
16. Vedānta :
- I. Brahmasūtras with the Bhāṣyas of Śaṅkara, Rāmānuja, Madhav, Vallabha etc.
17. Darśana ( General ) :
- I. Sarvadarśanaśaṅgraha of Mādhaba
18. Bauddha :
- I. Advayavajrasaṅgraha of Advayavajra
  - II. Tattvasaṅgraha of Śāntarakṣita
  - III. Guhyasamāja ed. by B. Bhaṭṭacāryya
  - IV. Pramāṇasamuccaya of Diṇnāga
  - V. Sādhanamālā
  - VI. Abhisamayālaṅkāra of Haribhadra
  - VII. Mādhyamika Kārikās of Nāgārjuna
  - VIII. Mādhyamikakārikāvṛtti by Candrakīrti
19. Jaina :
- I. Syādvādamañjari of Malliṣeṇa
  - II. Saptabhaṅgītaraṅgiṇī
  - III. Yogaśāstra of Hemacandra
  - VI. Yogaśataka of Haribhadrasūri
  - V. Akalaṅkagranthatraya of Akalaṅkabhaṭṭa ( Siṅghi Series )



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APPENDIX B  
Summary of Statements

by

*Dr. Umakant P. Shah*

The discussions in the Seminar have shown that there is something lacking in the modern Indian system of education. We have further felt that this something lies in our failure to recognise the spirit in man and in our overemphasis on the Intellect.

This is the real cause of the sense of frustration that is being felt all over India in the minds of those who are thinking seriously over the problem of education in India.

The position would be quite clear if we recognise that modern Indian education has failed to build up truly Indian character of our students. The essence of Indian culture being its persistent search for the spirit—the ultimate reality, the truth, an essential Indian education must have for its ideal the search after truth.

Ideals have to be enunciated in as few words as possible. Along with what has been stated in the preamble on Indian Philosophy of Education, I would suggest that we state in clear terms that the motto of Indian education should be "*Pursuit of Truth*" just as the motto of India is सत्यमेव जयते.

I deliberately suggest this "Pursuit of Truth" for being regarded as the very essence of our Philosophy of Education, for here Truth implies all the permanent human values, the Total or Super-Consciousness, the Ultimate Reality, the Spirit in man, the over all knowledge and realisation of human personality and the universe.

This motto does not disregard the body, mind or the soul and is meant to emphasise all the three.

This motto will also help us in shifting the emphasis from the intellectual domination to the realisation of true human values. It will create in us the desire to practice in life of

the ideals that we merely affirm in books or on the platform. The Indian emphasis has always been on the realisation or actual experience of the Supreme Consciousness, the Ultimate Reality, i.e. on the translation of knowledge into action rather than on mere book learning. It aimed at and achieved in some measure in all ages the full development of the Personality in Man, His Real Self.

“Pursuit of Truth” as an ideal of Indian education will lead both the teachers and the taught to the practice of truth, to the translation of knowledge into action, to activity rather than inactivity. The search after Truth is a very very dynamic thing.

All sciences, and all arts, are but the different aspects of truth, the Super-Consciousness, the Word Consciousness or the Ultimate Reality, whatever one may call it.

Only with the practice of Truth in mind, speech and action is the realisation of truth possible. Then only will be realised the Indian ideal ( मुद्रालेख ) of ‘Truth alone leads to success’ ( सत्यमेव जयते ).

The essence of Mahatma Gandhiji’s philosophy of life was his experiments of truth as he himself has shown in his title to his autobiography.

For a secular state like India, there can be no better ideal than this. It should be acceptable to all, nay, it is the universal ideal for all mankind.

It is this ideal alone that can lead to world peace and the acceptance of the principles of *Panchasila*. From truth follow all virtues, all knowledge. Truth is powerful Almighty. The Vedic Seer called it the Highest Dharma. The all embracing truth is the highest dharma सत्यान्नास्ति परे-धर्मः ). All Indian endeavour has for its basis *dharma* and truth is the supreme *dharma*.

The Buddha and Mahāvira and a host of other teachers went out in search of truth for realisation of truth.

When Satyakāma Jābāla was acknowledged as a real Brahmin, the basis of his test was truth, this truth unmixed with hypocrisy. The Mahābhārata says न तत्सत्यं यच्छलेनानुविद्धम्.

The first and foremost principle enunciated in our Vedic Convocation address is सत्यं वद<sup>1</sup>.

Truth is mind, speech and action generates all knowledge, all virtues, all power.

The Vedic seer equated truth with light and immorality and untruth with darkness and death— असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्माऽमृतं गमय ।

A research worker in any branch of knowledge—humanities or sciences is out to discover and realise facts: i.e., he is in the pursuit of truth. It is his keen desire to pursue truth that leads him to higher research.

This ideal of truth will keep all India united and bold, and will give it truly Indian Character. With the Vedic seer we have to pray—

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

I. cf. सत्येनार्कः प्रतपति सत्ये तिष्ठति मेदिनी ।

सत्यं चोक्तं परो धर्मः स्वर्गः सत्ये प्रतिष्ठितः ॥

( मार्कण्डेय पु. ४. ४३. )

Also सत्ये प्रतिष्ठितो लोको धर्मः सत्ये प्रतिष्ठितः ।

उदधिः सत्यवाक्येन मर्यादां न विलङ्घयेत् ॥

( स्कन्द पु. नागरखंड, ५१. ४३. )

राज्यं सत्ये प्रतिष्ठितम् । बराह पु. १३७/ ९९.

The ideal of integrated consciousness cannot be achieved without the practice of truth. Truth can be achieved only by the practice of truth and not by untruth. For, सत्येन लभ्यः तपसा ह्येष आत्मा । तपस is the practice of truth. The realisation of the spirit, the attainment of Eternal Bliss—

the supreme consciousness—cannot be achieved by anything other than truth—सत्येन पन्था विततो देवयानः। येना क्रमन्ति ऋषयो ह्यासकामाः यत्र तत्सत्यस्य परमं निधानम् ।

Truth is almighty, unfettered, Truth is above all. There can be no law higher than truth. Truth is supreme, truth is absolute. नान्यः पन्था विद्यतेऽयनाय ।

Truth is Brahmana, truth is God, the ultimate reality. All the names and forms are but the names and forms of truth—the Eternal Principle. All sects, all religions, accept this highest principle.

The Indian ideal of a good citizen, a gentleman is a truthful man—सज्जन=सत्+जन. Brahman, the Ultimate Reality is सत्+चित्+आनन्दमय—Truth, Consciousness, Bliss. The very nature of consciousness is truth. Truth is life, untruth, death.

The Indian ideal of a Utopian age is सत्-युग. The age of truth. Rāma's life is essentially demonstrating the highest ideal of truth. (रघुकुलीति सदा चलि आई, प्राण जाय पर वचन न जाई ।)

If we have to present any concrete ideal for the revival, reorientation and uplift of Indian culture, this would be the best and undisputable ideal, acceptable to all and with infinite possibilities. Rama has said,

नेव लोभात्त मोहाद्वा न चाज्ञानात्तमोऽन्वितः ।

सेतुं सत्यस्य भेत्स्यामि गुरोः सत्यप्रतिश्रवः ॥

—रामायण, अयोध्या. १०९. १७.

The motto, constantly kept in mind, will generate in both the teachers and the taught the necessary Indian character, nay a truly universal character which will always strive towards world peace.

## **Jaina and Buddhist Philosophy of Education**

by

*Dr. Umakant P. Shah*

I need not repeat what my friend, Shri Apte, has spoken from Brahmanical literature. Almost the same ideals were accepted by the Jains and the Buddhists and there was no Jaina or Buddhist philosophy of education as such, which can be dissociated from the Hindu system. Rituals and rules of conduct for the teacher and the taught varied according to the faith of the individual but courses of study included literature of all the three main Indian religions, Hindu (Brahmanical), Buddhist and Jaina. The object of ancient Indian education was formulation of character, building up of personality, preservation of ancient traditions and training of the new generation in the performance of social and religious duties, as shown by Dr. A. S. Altekar. The Buddhist laid emphasis on the cultivation of Śīla, the Jainas, too, did not lack in such teaching.

There was no Jaina University like the Buddhist Nālandā University and it seems that followers of different faiths could go to any university for education.

The Jaina Bhagavatīśūtra includes in the curriculum of studies subjects like the Vedas, Itihāsa, Nighaṇṭu, Vedāṅgas, the Saṅghitanta (Sāmkhya system) and so on. The Uttarādhyāyanasūtra also refers, amongst Vijjāthānas (Vidyāsthānas= subjects of studies) the four Vedas, the six Vedāṅgas, Mīmāṃsā, Nyāya, Purāṇa and Dharmasāstra.

The Buddhist Milindapaṇho giving a list of nineteen arts and sciences includes suti (śruti), sammuti (secular law), Sāmkhya, Yoga, Nyāya, Vaiśeṣika, Gāndharva (music), Chikitsā (medicine), four Vedas, Itihāsa, Purāṇas, Astronomy, Magic, Hetu-vidyā, Polity, Art of War, Poetics, etc. The Jaina Anuyogadvārasūtra etc. refer to works on popular learning (lokikasūya) including Kāmāyaṇa, Bhārata, Kodilīya (arthaśāstra of Kautilya), Kāmasāstra, Kaṇagasattari

(Sāmkhyakārikā), Vaiśeṣhika system, Kapila's system, Saṣṭi-tantra, Purāṇas, Bhāgavata, Patañjali (Mahābhāṣya) etc.

The lists of 72 arts in Jaina and Buddhist sources are also noteworthy. Such lists show how broad-based the Indian philosophy of education was.

Teachers according to the Jaina Rājaprasnīyasūtra were of three types: Kalā-āchāryas, Śilpa-āchāryas and Dharma-āchāryas teachers of arts, of crafts and of religion. Thus both the material and spiritual aspects of life and personality were recognised.

Students were required to live a simple life. The conception of simplicity is of course, relative and varies also with the times.

A complete picture of the aims and methods of education, primary, secondary and higher, is of course, not available for the different periods of Indian history, and I personally believe, from indirect evidence, that in certain cases, co-education was also not unknown. It was not totally prohibited. At the teacher's house, the teacher's daughter seems to have received education along with the resident pupils. Highly cultured ladies, poetesses and philosophers are not unknown to Indian history and we do not know of special colleges and universities for women.

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## A Note on Development of Modern Psychology in India

by

*Dr. S. V. Kale*

The object of this note is to do a little stock-taking by probing the antecedents of the growth of Indian Psychology.

Speculative psychology has been flourishing in India, in some form, for the last 2500 years or more. In the sense of speculation on the workings of the human mind, psychology is as old as Vedas and Upanishads. The modern period in Indian psychology really began with the advent of the British system of education and it falls into two broad parts :

1. Period of British Influence ( 1857-1916 ).

2. Modern or Experimental Period ( 1916 onwards )

In the former, our study of psychology was mainly geared to the British systematic psychology as expounded by thinkers like Spencer, Bain, Ward, Brown and Stout. That psychology is more a matter of experimentation than a matter of reiteration and reorganisation of text-book material does not seem to have been appreciated by educators of those times.

Certain events, however, took place at the close of this period and changed the whole situation. In 1910, Dr. M. N. Sengupta, the pioneer of experimental psychology in India, had finished his under-graduate studies at the Calcutta University. Being encouraged and pressed by Benoy Sircar, he finally decided to proceed to Harvard for a Ph. D. in psychology. At Harvard he stayed for about five years, studied under Munsterburg ( Munsterburg had just returned from Wundt's Laboratory in Germany, the first of its kind in the whole world ), and returned to India, in 1915. His return to India almost heralded a new era in psychology, because, only one year after his reappearance

rance in Calcutta, the Calcutta University then under the leadership of Sir Ashutosh Mukerji, took the momentous decision of founding the first psychological laboratory in India. And it was left to Dr. Sengupta to develop it. The year 1916 is therefore a mark of transition. Since that time, Indian psychology came to its own in our country. Bengal is full of revolutionary spirit; no wonder that Bengal also brought about revolution in the domain of Indian psychology. The Dacca University followed the lead given by Calcutta within a year. Mysore University sanctioned expenses for a similar venture in 1925. Positive information shows that, now, in at least five other Universities—Lucknow, Lahore, Patna, Baroda, Andhra, and Annamalai—we have fully manned psychology departments and active laboratories. A good many other universities, old and new, are giving careful consideration to raising the status of psychology departments in their schemes. A survey in 1932, showed that, of 17 universities and a very large number of training colleges then existing in India, about 180 institutions had provided courses in psychology in one form or another.

To come back to our story, 1925 is another very important landmark. The Indian Science Congress, for the first time in its history, recognised psychology as one of its sections, in this year. Simultaneously, the Universities of Calcutta and Dacca started the 'Indian Journal of Psychology' and the former undertook to bear all the printing responsibilities. It is interesting to note that the first Chief Editor was an Englishman Major O. W. Hill of the European Mental Hospital at Ranchi.

The Indian Psychological Association was also born in 1925. The founders said that their object was the co-ordination of psychological research, publication of a journal, organising discussions and lectures and standardising curricula of psychology in Indian universities.

In a very short period, India thus established contacts with psychologists all over the world. In 1930, the Board of Editors of the Indian Journal of Psychology sent a question-



naire to all the leading universities in the world, enquiring about the status of psychology in their curriculum. And it is to their credit that despite their total ignorance of what was going on in India most of the first rate universities in the world gave very heartening response. Soon the articles written by Indian psychologists came to be acknowledged and appreciated in psychological journals in America, England and on the continent.

The various applications of psychology to different spheres of life also received the attention they deserved. In 1930, the Charnichael Medical College created a Psychological Clinic to foster studies in the amelioration of the mentally deficient and the physically handicapped. In 1933, Prof. Banerji carried out the first research in the field of industrial psychology at the factories of the Tata Iron and Steel Works Ltd. This together with the pioneering work of standardising an intelligence test for Bengali children by Dr. G. Bose opened 'fields and pastures anew'. Very shortly, on the basis of a report prepared by the Calcutta psychologists with the collaboration of the famous English psychologist Myres, Dr. S. R. Mukerji approved that the Calcutta University should start an All India Institute of Industrial Psychology (1944). 'The Indian Psycho-analytical Society' is also a child of the same type of movement. On the other hand, social psychology seems to have attracted attention first in South India notably Bombay, through the Tata Institute of Social Sciences. By this time the war had developed into a world conflagration. Unfortunately India had been plunged in a great political turmoil, from which she recovered only as late as 1947. The reason why India has still failed to produce its Freud or its Pavlov, James and Watson is, to be sure, subjection to foreign domination for a long time. Independence is the '*sine qua non*' of the full and free growth of science and art in every country.

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**A Statement on the formulation of a new  
Philosophy of Education**

*by*

*Shri B. G. Desai*

In stating my views I will follow the method I suggested yesterday. Firstly, I will state what I feel to be some of the drawbacks of present day education and secondly, consider whether some light can be had from the Indian past in solving them.

**A. Drawbacks :**

1. Artificial acceptance of levels or stages of education whereas some aim for Secondary and University education is accepted not so probably for Primary education.
2. Over-specialisation leading
  - (a) to the missing of the spirit of the whole,
  - (b) to practical understanding, and
  - (c) to developing one-sided personality.
3. Many teachers ( imparting instruction ) for one student and hence the student remains uninfluenced by any or receives a mixture of influences giving rise to problem personality.
4. Attaching undue importance to qualifications—as academic attainments only—and not to the character of a teacher.
5. No training for social life—corporate existence,
6. Education given in two parts—partly at the school or college and partly at home—and the two parts are not harmonised.
7. Study of subjects under compulsion without choice.
8. Contradictory and inconsistent policies of the education patronising ( or helping ) authorities—higher ideals and utilitarian needs.

9. Overstandardisation of methods.
10. Artificial school administrative machinery based on the concept of 'control' rather than 'freedom.'

### **B. Light from the past:**

1. Education as one unit education—where stages are adequately co-ordinated and harmonised.
2. Building-up of small group education centres.
3. The aim of education as providing opportunities to an individual to unfold his talents and to enable and help him develop a fuller personality making him a self-respecting responsible social unit.
4. State education policy must be definite and firm, and must be consistent with the above aim.
5. No standardisation of teaching methods as the student will be one or a small group at a time—and again method for each may have to differ.
6. The administration of education should depend not on fear and outward standard of efficiency but on love and honesty.
7. The teacher in being specialised should never lose sight of the whole and should be able to relate every part consistently with the whole.
8. There should be only residential teaching centres.

### **Conclusion :**

The modern western philosophy of education is not fool-proof. The ancient philosophy of India has not developed a systematic philosophy of education. When the new of the west is co-ordinated with the best of the old we have a philosophy of education which is neither Western nor Indian—but a new philosophy of education which combines in it the good points of both—which really philosophises (spiritualises) the western philosophy of education and which systematises Indian conceptions of education.

## The Aims of Education

by

*Shri H. C. Mehta*

The aims of education as enunciated by different thinkers of the present day, namely, the development of individuality, the formation of character, preparation for life, training for democratic citizenship etc. are no doubt very important as they fulfil the immediate needs of the human being. In fact, they are too narrow. They do not satisfy the ulterior motives of the human being.

Education should, therefore, aim at lifting for higher life. The Upanishadic saying "सा विद्या या विमुक्तये" helps us to find out the ultimate aim of education. It means that the aim of education should be the freedom of soul from ignorance. The supreme experience is freedom and the word ज्ञान is employed to refer to both the goal of adventure as well as the path leading to it. This freedom leads to the growth of personality to its fullest extent. In other words, this freedom is for the full manifestation of the inner powers in the human being. The Vibhuti Yoga of the Bhagavad-gita says the same thing. Nothing is to be imported from without through education. In educating the child the importance of heredity and environment should not be overlooked.

There is a cordial harmony between God and man in Indian thought and therefore the dominant character of the Indian mind is the spiritual tendency which is at the root of all cultural thoughts in India. Thus, in my opinion, the basis of our present-day educational system should be the quest for being one with the ultimate reality.

The inculcation of the spiritual tendency and of the spirit for the pursuit of universal truths by general lectures, autonomy in the realm of teaching, paternal relation between the teacher and the taught, discipline from within as envi-

saged in the line “विद्यया याति विनयं विनयात् याति पत्रताम्”, admission of students to the schools and colleges by introducing tests like ‘शलाकापरीक्षा’ of the old days to test the fitness and competency of the students as described in the verse “शुश्रूषा श्रवणैव ग्रहणं धारणं तथा ऊहापोद्दोर्ध्वविज्ञानं तत्त्वज्ञानञ्च धीगुणा :” ( Desire to hear, hearing, grasping, retention, ratiocination, misapprehension ( वितर्क ), the comprehension of the subject in hand and the understanding of the purport are the properties of the intellect of the student ) by कामन्दक for different courses and studies, the replacing of the present-day examination system by the introduction of periodical tests supported by the day-to-day progress of the student are among the most desired features of the old system of education which should be incorporated in the present day system of education.

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## On Indian Philosophy of Education

by

*Shri D. M. Patel*

In India, education is for self-improvement. Education has an ideal. It is a process through which an individual gradually develops his abilities under the guidance of experts. Cultivation of human powers with a view to making the educand a responsible and responsive member of society as well as to enable a person to realise the best values in him is the fit goal of education.

Now from amongst the values, the self-realization, realization of a fully conscious individuality is the highest value. A fully conscious individual is one in whom there is a co-ordination of thought, word and deed, This is possible in a person whose behaviour flows from his reference to the spirit or the spiritual self in him. Where the intellect, mind the senses and the physical body are guided by the spiritual self which is the divine centre in man all his behaviour manifests perfection, equanimity, selflessness nobility, humility and such other characteristics.

Education should not only inform a man but also form him into a higher personality. Not only useful education but an education with a spiritual purpose will help the building up of the noble qualities of character in the educated. The teacher and the taught should both regard teaching and learning as a *yajna*—sacrifice—self-fulfilment through self-giving and self-discipline. An idealistic approach to educational problems deserves to be appreciated.

In ancient India, Shreyas, spiritual and Preyas were both accepted as ideals of man's pursuit. But none recognised Preyas or material prosperity as the highest. Preyas should be pursued but it should give place to Shreyas or spiritual enlightenment at a certain stage. Lower education or education for *आजीविका* education for bread for worldly adjustment is good as a means but education for *मोक्ष* for spiritual freedom is the best.

In the qualities of Sthita prajna in the 2nd Canto of the Bhagwad Gita we have a clear picture of a man who is educated in higher knowledge. If we have a society or a majority of men in society as Shitaprajnas education will have fulfilled its mission.

The idea of birth and rebirth, the idea of Karma and its kinds—namely the adoption of certain behaviour and rejection of certain others, the idea of reverence, respect for men of spiritual experience, for the elder in knowledge and cultivation of high virtues, the idea of immortality of the soul, the idea of self-development by self-surrender and self-sacrifice, the importance of truth and nonviolence in thought, word and deed, the goal of the ethical life as the realization of the higher religion and supra-personal life of the immortal self are some of the valuable ideas which a philosophy of education should consider and assimilate.

Since man and woman have different functions in life their education should also differ to that extent only. Co-education at the primary stage, separate education for boys and girls at the secondary stage and higher co-education for the elect few and properly qualified will do good.

I think that the idea of sacrifice should replace the idea either of rights or of duties in education. By this replacement the egotism in either the teacher or the student will be removed. Knowledge should bring humility and not unbending obstinate individuality. Acceptance of the ultimate aim of making man a divine being will help the removal of all the evils of lop-sided personality in educational and other life.

Education should bring about a harmony of the spirit working in man and his environment. Education should emphasise higher moral qualities of love, accord, cooperation, wider outlook etc.

I personally think that the study of the Bhagwad Gita by students will give an opportunity to them to think of the ideal of life. It is in the Gita that action, knowledge and devotion are put in their proper places and all the three

aspects of man's life need be developed in a synthetic scheme of education. For developing a right attitude both in the educator and in the educand, a co-operative and a coordinated plan of education for boys and girls between the ages of 7 and 24 or 25 should be prepared by the joint efforts of educationists at all stages of the primary, secondary and higher education. Know-how should be coordinated with know-why and the values intended to be realised in importing education.

The order in educational programme I would like to suggest is

- ( 1 ) cultivation of the respective powers, sensations and perceptions observational and appreciative;
- ( 2 ) cultivation of the mental powers of reflection and giving action, inclusive deliberation, sifting evidence, judgment, arguments etc.;
- ( 3 ) proper organisation and balancing of mental and bodily activities to bring out agreement in thought, word and deed with the aim of realizing the spiritual goal of man's life.

In a scheme of integral education the cooperation of head, heart and hand should be ensured so as to maintain a happy balance between over speculation and over mechanisation. The advantages of *yogic* discipline should also be incorporated wherever possible in a new scientific theory of education.

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## **Philosophy of Education**

*by*

*Dr. A. G. Javadekar*

In my opinion, there is no philosophy of education which does not consider the fundamental values of human life and existence in general which are worthy of gradual realization in human personality. Indian philosophy is essentially a search for values and hence has a direct bearing on education. Spiritual reality constitutes the highest value. All other values are either a means to the realization of spirit as the ultimate value or they are to be followed as immediate ends not coming into conflict with the highest end. An integral education will do justice to all values arranged in a sort of hierarchy and harmony. The physical, the vital, the mental, the moral, the aesthetic are the values other than the spiritual which are worthy of attainment. True education must give exercise to hand, heart, brain and spirit. Otherwise there is a lopsided development. Stunted personality remains unhappy and constitutes a menace to the peace and harmony of society.

Everyone cannot achieve everything. Nevertheless everyone must be made conscious of what is after all worthy of achievement, and must be put on the right track. In this sense every human being has a right to education, though it may be, according to him, capacity, which also may go on gradually increasing.

Education is the only powerful means by which such cultivation of human personality is possible as to make man a superman.

Education centred round mere secular values is unsuccessful because as the modern history has pointed out there is accretion of wealth of knowledge which has become a burden to the soul rather than helping to liberate it from fear and insecurity.

A philosophy of education, therefore, has to make a valuation of knowledges of various kinds and distribute them in such a way as not to prove harmful to the best interests of humanity as a whole. There is such a thing as a dangerous knowledge itself. There is also such a thing as knowledge proving dangerous if imparted to the wrong sort of persons.

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## Scientific Treatment of Indian Psychology

by

*Prof. U. J. Trivedi*

We all know the purpose for which we have assembled and I have no doubt that there is enough material on the subject of education and psychology written in Sanskrit, Pali and Ardha-magdhi. However, when we consider with what rapid strides and skill the thinkers in the West are systematising, and developing into different branches the subjects of education and psychology, we are inclined to pause and ask a question of ourselves whether India can claim to have some such literature. It is for us, gentlemen, to answer this question. And for this a programme is needed to be framed, which when undertaken will require extensive knowledge and keen critical judgment and skill.

I request you, friends, to bear with me when I proceed to point out some useful and relevant literature of our country pertaining to psychology. If properly reshuffled and re-organised it will provide us with data that can be satisfactorily presented to the modern world.

And so, beginning with Rig Veda we come across words such as Manas, Atman and Asu ; Manas being considered to be the seat of thought and emotion and is regarded as dwelling in the heart. ( R.V. VIII 89 ) And in the Satapatha Brahmana it is said that this mind when created wished to become manifest, more defined, more substantial : it sought after self ( a body ), it practised austerity ; it acquired consistency. Even in Sukla Yajur Veda there are portions which have a research value for our purpose. Again in the Taitt. Sam. ( ii-5-11 ) we read about the disputations between speech and mind ; whereas in the Sat. Brah. ( 1.4.1.8 ) and ( X.5.2 15 ) we read about the Prāṇa Saṁvāda and the disputations amongst Faculties. Such stray expressions in the Pre-Upanishadic literature require to be properly estimated.

The Upanishads along with their Bhashyas are also our important resources for psychological researches. The Mahā Attareya Up. contains a portion regarding the supremacy of Prāṇa and perceptive and intellective levels of experience, together with the poetico-physiological description of the self and Atmānism of Yajnavalkya ; the Chhandogya Up. some portions of personality, psychological categories ; the Taittiriya gives us the doctrine of sheaths ; the Kaushītiki Up. the doctrine of Pragnātman , the Praṣnopaniṣhd the analysis of sleep and dream consciousness and the description of the person with sixteen parts ; the Maitrāyaṇī Up. the doctrine of the mover and the doctrine of the elemental self and the Māndūkya Up. gives the four states of consciousness and four kinds of soul.

From Jayanta's Nyāyamanjarī and Mādhava's Sarvadarshan Sangraha as we are able to know about the materialistic explanation of consciousness as given by the charvākas ; but the most interesting portions of psychological thoughts occur in the Buddhistic school of philosophy. In it we come across discussions about the theory of consciousness, ājīva, the skandhas, the theory of matter, the theory of sense contact, Sila and Samādhi, deeds and desires, the SabbaliVadins, Vignana Vada and the Sautrāntika theory of perception and inference and the doctrine of momentariness. In the Jain philosophy there are passages regarding the doctrine of Nayas, the theory of perceptual and non-perceptual knowledge, souls, the karma, Asrava, and Nirjara and the rules of self-control.

Considering the six well-known systems of philosophy Sāmkhya-Yoga, Nyaya-Vaiseshika, and the Purva and Uttara Mīmamsa with their important commentaries, we have abundant materials for interpreting the cognitive, conative and affective aspects of mind or consciousness which ever we like to choose. It is this vast literature on the six systems which provides elaborate and informative discussions on psychology.

On top of this let us not lose sight of the Tantra, Pāsupata and Bhāgawata schools of philosophy. Their contributions regarding psychological matter are also valuable.

The main point of the whole issue is that a scientific treatment of the subject of Indian psychology is possible with the help of the literature mentioned above. And to enrich our ambitious programme, I venture to mention some additional useful books as well viz. आत्मतत्त्वविवेक by Udayanāchārya, भाषापरिच्छेद by Viswanātha, वेदान्तपरिभाषा by Dharmarājadhvarīndra, विषयतावाद by गदाधर, वृत्तिप्रभाकर, वाक्यप्रदीप by भर्तृहरि known as हरिकारिका, योगवासिष्ठ, आत्मपुराण, काव्यप्रकाश, रसगंगाधर, रसतरंगिणी, भरतनाट्यम्, चरकसंहिता, प्रस्थानरत्नाकर by Purushottamaji, विवरण-प्रमेयसंग्रह, विवेकचूडामणि and the Bhagawatgita.

Friends, while putting up the case, I feel more or less as if I am carrying coal to Newcastle. Nevertheless, the fact remains that in the course of our personal studies and classroom teaching for years together, you and I have felt on more occasions than one the need for separate scientific treatises on भारतीय आत्मविद्या or Indian psychology; and may I say, with what I have humbly suggested, it is possible to contemplate a general form of Indian psychology comprising the problem and scope of psychology, the methods and fields of psychology, body-mind relations, chief forms of consciousness and fundamental mental processes, sensations, instincts—samskāras, emotion, perception, imagination, conception, judgment and reasoning, knowledge and belief; the knowledge of self, affective consciousness, sentiments, conation etc. Of course, as I said before, this will require a keen critical judgment and skill on the part of the compiler.

It is true that our Indian seers and Pundits treated psychology in relation to ethics, aesthetics, epistemology, metaphysics and religion. It is also true that their one and paramount intention in creating such useful literature was to obtain human happiness and universal peace. How surprising that even up to this day the same has continued to be the ideal of our country. And here we are to reorganize and restate the problems of education and psychology to fulfil that end and may we hope to succeed as well in developing these subjects into various branches?

And so, my learned friends, I have done. I thank all for putting up with a bit of overenthusiasm on my part, but I have said what I have felt. My heart-felt thanks are also due to the Faculty of Education and Psychology of the Maharaja Sayaji Rao University under the auspices of which you and I have been able to assemble to exchange our views on problems of vital interest.

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