

### **Select Passages from Aurobindo Ghosh's *A System of National Education***

1. "There can be no doubt that the Educational System of Europe is a great advance on the many methods of antiquity, but its defects are also palpable. It is based on an insufficient knowledge of human psychology and it is only safeguarded in Europe from disastrous results by the refusal of the ordinary student to subject himself to the processes it involves, his habit of studying only so much as he must to avoid punishment or to pass an immediate test, his resort to active habits and vigorous physical exercise. In India the disastrous effects of the system on body, mind and character are only too apparent."

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

3. "It is God's arrangement that they should belong to a particular nation, age, society, that they should be children of the past, possessors of the present, creators of the future. The past is our foundation, the present our material, the future our aim and summit. Each must have its due and natural place in a National System of Education."

4. "You can impose a certain discipline on children, dress them into a certain mould, lash them into a desired path, but unless you can get their hearts and natures on your side, the conformity to this becomes a hypocritical and heartless, often a cowardly compliance. This is what is done in Europe, and it leads to that remarkable phenomenon known as the sowing of

wild oats as soon as the yoke of discipline at School and at home is removed, and to the social hypocrisy which is so large a feature of European life.”

5. “The old Indian System of the Guru commanding by his knowledge and sanctity, the implicit obedience, perfect admiration, reverent emulation of the student, was a far superior method of moral discipline. It is impossible to restore that ancient system; but it is not impossible to substitute the wise friend, guide and helper for the hired Instructor or the benevolent Policeman which is all that the European System usually makes of the pedagogue.”

6. “The thirst of knowledge, the self-devotion, the purity, the renunciation of the Brahmin, the courage, ardour, honour, nobility, chivalry, patriotism of the Kshatriya, the beneficence, skill, industry, generous enterprise and large open-handedness of the Vaisya, the self-effacement and loving service of the Sudra, these are the qualities of the Aryan. They constitute the moral temper we desire in our young men, in the whole Nation.”

7. “It is this spirit of Hinduism pervading our Schools which far more than the teaching of Indian Subjects, the use of Indian methods or formal instruction in Hindu Beliefs and Hindu Scriptures should be the essence of Nationalism in our Schools distinguishing them from all others.”

8. “Almost every child has an imagination, an instinct for words, a dramatic faculty, a wealth of idea and fancy. These should be interested in the literature and history of the Nation. Instead of stupid and dry spelling and reading books, looked on as a dreary and ungrateful task, he should be introduced by rapidly progressive stages to the most interesting parts of his own literature and the life around him and behind him, and they should be put before him, in such a way as to attract and appeal to the qualities of which I have spoken.”

9. “Every child is a lover of interesting narrative, a hero-worshipper and a patriot. Appeal to these qualities in him and through him, let him master without knowing it the living and

human parts of his Nation's history. Every child is an inquirer, an investigator, analyser, a merciless anatomist. Appeal to those qualities in him and let him acquire without knowing it the right temper and the necessary fundamental knowledge of the Scientist. Every child has an insatiable intellectual curiosity and turn for metaphysical enquiry. Use it to draw him on slowly to an understanding of the world and himself. Every child has the gift of imitation and a touch of imaginative power. Use it to give him the ground work of the faculty of the artist.”

## Minute by the Hon'ble T. B. Macaulay, dated the 2nd February 1835.

[1] As it seems to be the opinion of some of the gentlemen who compose the Committee of Public Instruction that the course which they have hitherto pursued was strictly prescribed by the British Parliament in 1813 and as, if that opinion be correct, a legislative act will be necessary to warrant a change, I have thought it right to refrain from taking any part in the preparation of the adverse statements which are now before us, and to reserve what I had to say on the subject till it should come before me as a Member of the Council of India.

[2] It does not appear to me that the Act of Parliament can by any art of contraction be made to bear the meaning which has been assigned to it. It contains nothing about the particular languages or sciences which are to be studied. A sum is set apart "for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories." It is argued, or rather taken for granted, that by literature the Parliament can have meant only Arabic and Sanscrit literature; that they never would have given the honourable appellation of "a learned native" to a native who was familiar with the poetry of Milton, the metaphysics of Locke, and the physics of Newton; but that they meant to designate by that name only such persons as might have studied in the sacred books of the Hindoos all the uses of cusa-grass, and all the mysteries of absorption into the Deity. This does not appear to be a very satisfactory interpretation. To take a parallel case: Suppose that the Pacha of Egypt, a country once superior in knowledge to the nations of Europe, but now sunk far below them, were to appropriate a sum for the purpose "of reviving and promoting literature, and encouraging learned natives of Egypt," would any body infer that he meant the youth of his Pachalik to give years to the study of hieroglyphics, to search into all the doctrines disguised under the fable of Osiris, and to ascertain with all possible accuracy the ritual with which cats and onions were anciently adored? Would he be justly charged with inconsistency if, instead of employing his young subjects in deciphering obelisks, he were to order them to be instructed in the English and French languages, and in all the sciences to which those languages are the chief keys?

[3] The words on which the supporters of the old system rely do not bear them out, and other words follow which seem to be quite decisive on the other side. This lakh of rupees is set apart not only for "reviving literature in India," the phrase on which their whole interpretation is founded, but also "for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories"-- words which are alone sufficient to authorize all the changes for which I contend.

[4] If the Council agree in my construction no legislative act will be necessary. If they differ from me, I will propose a short act rescinding that I clause of the Charter of 1813 from which the difficulty arises.

[5] The argument which I have been considering affects only the form of proceeding. But the admirers of the oriental system of education have used another argument, which, if we admit it to be valid, is decisive against all change. They conceive that the public faith is pledged to the present system, and that to alter the appropriation of any of the funds which have hitherto been spent in encouraging the study of Arabic and Sanscrit would be downright spoliation. It is not easy to understand by what process of reasoning they can have arrived at this conclusion. The grants which are made from the public purse for the encouragement of literature differ in no respect from the grants which are made from the same purse for other objects of real or supposed utility. We found a sanitarium on a spot which we suppose to be healthy. Do we thereby pledge ourselves to keep a sanitarium there if the result should not answer our expectations? We commence the erection of a pier. Is it a violation of the public faith to stop the works, if we afterwards see reason to believe that the building will be useless? The rights of property are undoubtedly sacred. But nothing endangers those rights so much as the practice, now unhappily too common, of attributing them to things to which they do not belong. Those who would impart to abuses the sanctity of property are in truth imparting to the institution of property the unpopularity and the fragility of abuses. If the Government has given to any person a formal assurance-- nay, if the Government has excited in any person's mind a reasonable expectation-- that he shall receive a certain income as a teacher or a learner of Sanscrit or Arabic, I would respect that person's pecuniary interests. I would rather err on the side of liberality to individuals than suffer the public faith to be called in question. But to talk of a Government pledging itself to teach certain languages and certain sciences, though those languages may become useless, though those sciences may be exploded, seems to me quite unmeaning. There is not a single word in any public instrument from which it can be inferred that the Indian Government ever intended to give any pledge on this subject, or ever considered the destination of these funds as unalterably fixed. But, had it been otherwise, I should have denied the competence of our predecessors to bind us by any pledge on such a subject. Suppose that a Government had in the last century enacted in the most solemn manner that all its subjects should, to the end of time, be inoculated for the small-pox, would that Government be bound to persist in the practice after Jenner's discovery? These promises of which nobody claims the performance, and from which nobody can grant a release, these vested rights which vest in nobody, this property without proprietors, this robbery which makes nobody poorer, may be comprehended by persons of higher faculties than mine. I consider this plea merely as a set form of words, regularly used both in England and in India, in defence of every abuse for which no other plea can be set up.

[6] I hold this lakh of rupees to be quite at the disposal of the Governor-General in Council for the purpose of promoting learning in India in any way which may be thought most advisable. I hold his Lordship to be quite as free to direct that it shall no longer be employed in encouraging Arabic and Sanscrit, as he is to direct that the reward for killing tigers in Mysore shall be diminished, or that no more public money shall be expended on the chaunting at the cathedral.

[7] We now come to the gist of the matter. We have a fund to be employed as Government shall direct for the intellectual improvement of the people of this country. The simple question is, what is the most useful way of employing it?

[8] All parties seem to be agreed on one point, that the dialects commonly spoken among the natives of this part of India contain neither literary nor scientific information, and are moreover so poor and rude that, until they are enriched from some other quarter, it will not be easy to translate any valuable work into them. It seems to be admitted on all sides, that the intellectual improvement of those classes of the people who have the means of pursuing higher studies can at present be affected only by means of some language not vernacular amongst them.

[9] What then shall that language be? One-half of the committee maintain that it should be the English. The other half strongly recommend the Arabic and Sanscrit. The whole question seems to me to be-- which language is the best worth knowing?

[10] I have no knowledge of either Sanscrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanscrit works. I have conversed, both here and at home, with men distinguished by their proficiency in the Eastern tongues. I am quite ready to take the oriental learning at the valuation of the orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is indeed fully admitted by those members of the committee who support the oriental plan of education.

[11] It will hardly be disputed, I suppose, that the department of literature in which the Eastern writers stand highest is poetry. And I certainly never met with any orientalist who ventured to maintain that the Arabic and Sanscrit poetry could be compared to that of the great European nations. But when we pass from works of imagination to works in which facts are recorded and general principles investigated, the superiority of the Europeans becomes absolutely immeasurable. It is, I believe, no exaggeration to say that all the historical information which has been collected from all the books written in the Sanscrit language is less valuable than what may be found in the most paltry abridgments used at preparatory schools in England. In every branch of physical or moral philosophy, the relative position of the two nations is nearly the same.

[12] How then stands the case? We have to educate a people who cannot at present be educated by means of their mother-tongue. We must teach them some foreign language. The claims of our own language it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the West. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us, --with models of every species of eloquence, --with historical composition, which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equaled-- with just and lively representations of human life and human nature, --with the most profound speculations on metaphysics, morals, government, jurisprudence, trade, --with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort, or to expand the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations. It may safely be said that the literature now extant in that language is of greater value than all the literature which three hundred years ago was extant in all the languages of the world together. Nor is this all. In India, English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seats of Government. It is likely to become the language of commerce throughout the seas of the East. It is the language of two great European communities which are rising, the one in the south of Africa, the other in Australia, --communities which are every year becoming more important and more closely connected with our Indian empire. Whether we look at the intrinsic value of our literature, or at the particular situation of this country, we shall see the strongest reason to think that, of all foreign tongues, the English tongue is that which would be the most useful to our native subjects.

[13] The question now before us is simply whether, when it is in our power to teach this language, we shall teach languages in which, by universal confession, there are no books on any subject which deserve to be compared to our own, whether, when we can teach European science, we shall teach systems which, by universal confession, wherever they differ from those of Europe differ for the worse, and whether, when we can patronize sound philosophy and true history, we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier, astronomy which would move laughter in girls at an English boarding school, history abounding with kings thirty feet high and reigns thirty thousand years long, and geography made of seas of treacle and seas of butter.

[14] We are not without experience to guide us. History furnishes several analogous cases, and they all teach the same lesson. There are, in modern times, to go no further, two memorable instances of a great impulse given to the mind of a whole society, of prejudices overthrown, of knowledge diffused, of taste purified, of arts and sciences planted in countries which had recently been ignorant and barbarous.

[15] The first instance to which I refer is the great revival of letters among the Western nations at the close of the fifteenth and the beginning of the sixteenth century. At that time almost everything that was worth reading was contained in the writings of the ancient Greeks and Romans. Had our ancestors acted as the Committee of Public Instruction has hitherto noted, had they neglected the language of Thucydides and Plato, and the language of Cicero and Tacitus, had they confined their attention to the old dialects of our own island, had they printed nothing and taught nothing at the universities but chronicles in Anglo-Saxon and romances in Norman French, --would England ever have been what she now is? What the Greek and Latin were to the contemporaries of More and Ascham, our tongue is to the people of India. The literature of England is now more valuable than that of classical antiquity. I doubt whether the Sanscrit literature be as valuable as that of our Saxon and Norman progenitors. In some departments-- in history for example-- I am certain that it is much less so.

[16] Another instance may be said to be still before our eyes. Within the last hundred and twenty years, a nation which had previously been in a state as barbarous as that in which our ancestors were before the Crusades has gradually emerged from the ignorance in which it was sunk, and has taken its place among civilized communities. I speak of Russia. There is now in that country a large educated class abounding with persons fit to serve the State in the highest functions, and in nowise inferior to the most accomplished men who adorn the best circles of Paris and London. There is reason to hope that this vast empire which, in the time of our grandfathers, was probably behind the Punjab, may in the time of our grandchildren, be pressing close on France and Britain in the career of improvement. And how was this change effected? Not by flattering national prejudices; not by feeding the mind of the young Muscovite with the old women's stories which his rude fathers had believed; not by filling his head with lying legends about St. Nicholas; not by encouraging him to study the great question, whether the world was or not created on the 13th of September; not by calling him "a learned native" when he had mastered all these points of knowledge; but by teaching him those foreign languages in which the greatest mass of information had been laid up, and thus putting all that information within his reach. The languages of western Europe civilised Russia. I cannot doubt that they will do for the Hindoo what they have done for the Tartar.

[17] And what are the arguments against that course which seems to be alike recommended by theory and by experience? It is said that we ought to secure the co-operation of the native public, and that we can do this only by teaching Sanscrit and Arabic.

[18] I can by no means admit that, when a nation of high intellectual attainments undertakes to superintend the education of a nation comparatively ignorant, the learners are absolutely to prescribe the course which is to be taken by the teachers. It is not necessary however to say anything on this subject. For it is



proved by unanswerable evidence, that we are not at present securing the co-operation of the natives. It would be bad enough to consult their intellectual taste at the expense of their intellectual health. But we are consulting neither. We are withholding from them the learning which is palatable to them. We are forcing on them the mock learning which they nauseate.

[19] This is proved by the fact that we are forced to pay our Arabic and Sanscrit students while those who learn English are willing to pay us. All the declamations in the world about the love and reverence of the natives for their sacred dialects will never, in the mind of any impartial person, outweigh this undisputed fact, that we cannot find in all our vast empire a single student who will let us teach him those dialects, unless we will pay him.

[20] I have now before me the accounts of the Mudrassa for one month, the month of December, 1833. The Arabic students appear to have been seventy-seven in number. All receive stipends from the public. The whole amount paid to them is above 500 rupees a month. On the other side of the account stands the following item:

Deduct amount realized from the out-students of English for the months of May, June, and July last-- 103 rupees.

[21] I have been told that it is merely from want of local experience that I am surprised at these phenomena, and that it is not the fashion for students in India to study at their own charges. This only confirms me in my opinions. Nothing is more certain than that it never can in any part of the world be necessary to pay men for doing what they think pleasant or profitable. India is no exception to this rule. The people of India do not require to be paid for eating rice when they are hungry, or for wearing woollen cloth in the cold season. To come nearer to the case before us: --The children who learn their letters and a little elementary arithmetic from the village schoolmaster are not paid by him. He is paid for teaching them. Why then is it necessary to pay people to learn Sanscrit and Arabic? Evidently because it is universally felt that the Sanscrit and Arabic are languages the knowledge of which does not compensate for the trouble of acquiring them. On all such subjects the state of the market is the detective test.

[22] Other evidence is not wanting, if other evidence were required. A petition was presented last year to the committee by several ex-students of the Sanscrit College. The petitioners stated that they had studied in the college ten or twelve years, that they had made themselves acquainted with Hindoo literature and science, that they had received certificates of proficiency. And what is the fruit of all this? "Notwithstanding such testimonials," they say, "we have but little prospect of bettering our condition without the kind assistance of your honourable committee, the indifference with which we are generally looked upon by our countrymen leaving no hope of encouragement and assistance from them." They

therefore beg that they may be recommended to the Governor-General for places under the Government-- not places of high dignity or emolument, but such as may just enable them to exist. "We want means," they say, "for a decent living, and for our progressive improvement, which, however, we cannot obtain without the assistance of Government, by whom we have been educated and maintained from childhood." They conclude by representing very pathetically that they are sure that it was never the intention of Government, after behaving so liberally to them during their education, to abandon them to destitution and neglect.

[23] I have been used to see petitions to Government for compensation. All those petitions, even the most unreasonable of them, proceeded on the supposition that some loss had been sustained, that some wrong had been inflicted. These are surely the first petitioners who ever demanded compensation for having been educated gratis, for having been supported by the public during twelve years, and then sent forth into the world well furnished with literature and science. They represent their education as an injury which gives them a claim on the Government for redress, as an injury for which the stipends paid to them during the infliction were a very inadequate compensation. And I doubt not that they are in the right. They have wasted the best years of life in learning what procures for them neither bread nor respect. Surely we might with advantage have saved the cost of making these persons useless and miserable. Surely, men may be brought up to be burdens to the public and objects of contempt to their neighbours at a somewhat smaller charge to the State. But such is our policy. We do not even stand neuter in the contest between truth and falsehood. We are not content to leave the natives to the influence of their own hereditary prejudices. To the natural difficulties which obstruct the progress of sound science in the East, we add great difficulties of our own making. Bounties and premiums, such as ought not to be given even for the propagation of truth, we lavish on false texts and false philosophy.

[24] By acting thus we create the very evil which we fear. We are making that opposition which we do not find. What we spend on the Arabic and Sanscrit Colleges is not merely a dead loss to the cause of truth. It is bounty-money paid to raise up champions of error. It goes to form a nest not merely of helpless placehunters but of bigots prompted alike by passion and by interest to raise a cry against every useful scheme of education. If there should be any opposition among the natives to the change which I recommend, that opposition will be the effect of our own system. It will be headed by persons supported by our stipends and trained in our colleges. The longer we persevere in our present course, the more formidable will that opposition be. It will be every year reinforced by recruits whom we are paying. From the native society, left to itself, we have no difficulties to apprehend. All the murmuring will come from that oriental interest which we have, by artificial means, called into being and nursed into strength.

[25] There is yet another fact which is alone sufficient to prove that the feeling of the native public, when left to itself, is not such as the supporters of the

old system represent it to be. The committee have thought fit to lay out above a lakh of rupees in printing Arabic and Sanscrit books. Those books find no purchasers. It is very rarely that a single copy is disposed of. Twenty-three thousand volumes, most of them folios and quartos, fill the libraries or rather the lumber-rooms of this body. The committee contrive to get rid of some portion of their vast stock of oriental literature by giving books away. But they cannot give so fast as they print. About twenty thousand rupees a year are spent in adding fresh masses of waste paper to a hoard which, one should think, is already sufficiently ample. During the last three years about sixty thousand rupees have been expended in this manner. The sale of Arabic and Sanscrit books during those three years has not yielded quite one thousand rupees. In the meantime, the School Book Society is selling seven or eight thousand English volumes every year, and not only pays the expenses of printing but realizes a profit of twenty per cent. on its outlay.

[30] The fact that the Hindoo law is to be learned chiefly from Sanscrit books, and the Mahometan law from Arabic books, has been much insisted on, but seems not to bear at all on the question. We are commanded by Parliament to ascertain and digest the laws of India. The assistance of a Law Commission has been given to us for that purpose. As soon as the Code is promulgated the Shasters and the Hedaya will be useless to a moonsiff or a Sudder Ameen. I hope and trust that, before the boys who are now entering at the Mudrassa and the Sanscrit College have completed their studies, this great work will be finished. It would be manifestly absurd to educate the rising generation with a view to a state of things which we mean to alter before they reach manhood.

[31] But there is yet another argument which seems even more untenable. It is said that the Sanscrit and the Arabic are the languages in which the sacred books of a hundred millions of people are written, and that they are on that account entitled to peculiar encouragement. Assuredly it is the duty of the British Government in India to be not only tolerant but neutral on all religious questions. But to encourage the study of a literature, admitted to be of small intrinsic value, only because that literature inculcated the most serious errors on the most important subjects, is a course hardly reconcilable with reason, with morality, or even with that very neutrality which ought, as we all agree, to be sacredly preserved. It is confined that a language is barren of useful knowledge. We are to teach it because it is fruitful of monstrous superstitions. We are to teach false history, false astronomy, false medicine, because we find them in company with a false religion. We abstain, and I trust shall always abstain, from giving any public encouragement to those who are engaged in the work of converting the natives to Christianity. And while we act thus, can we reasonably or decently bribe men, out of the revenues of the State, to waste their youth in learning how they are to purify themselves after touching an ass or what texts of the Vedas they are to repeat to expiate the crime of killing a goat?

[32] It is taken for granted by the advocates of oriental learning that no native of this country can possibly attain more than a mere smattering of English. They do not attempt to prove this. But they perpetually insinuate it. They designate the education which their opponents recommend as a mere spelling-book education. They assume it as undeniable that the question is between a profound knowledge of Hindoo and Arabian literature and science on the one side, and superficial knowledge of the rudiments of English on the other. This is not merely an assumption, but an assumption contrary to all reason and experience. We know that foreigners of all nations do learn our language sufficiently to have access to all the most abstruse knowledge which it contains sufficiently to relish even the more delicate graces of our most idiomatic writers. There are in this very town natives who are quite competent to discuss political or scientific questions with fluency and precision in the English language. I have heard the very question on which I am now writing discussed by native gentlemen with a liberality and an intelligence which would do credit to any member of the Committee of Public Instruction. Indeed it is unusual to find, even in the literary circles of the Continent, any foreigner who can express himself in English with so much facility and correctness as we find in many Hindoos. Nobody, I suppose, will contend that English is so difficult to a Hindoo as Greek to an Englishman. Yet an intelligent English youth, in a much smaller number of years than our unfortunate pupils pass at the Sanscrit College, becomes able to read, to enjoy, and even to imitate not unhappily the compositions of the best Greek authors. Less than half the time which enables an English youth to read Herodotus and Sophocles ought to enable a Hindoo to read Hume and Milton.

[33] To sum up what I have said. I think it clear that we are not fettered by the Act of Parliament of 1813, that we are not fettered by any pledge expressed or implied, that we are free to employ our funds as we choose, that we ought to employ them in teaching what is best worth knowing, that English is better worth knowing than Sanscrit or Arabic, that the natives are desirous to be taught English, and are not desirous to be taught Sanscrit or Arabic, that neither as the languages of law nor as the languages of religion have the Sanscrit and Arabic any peculiar claim to our encouragement, that it is possible to make natives of this country thoroughly good English scholars, and that to this end our efforts ought to be directed.

[34] In one point I fully agree with the gentlemen to whose general views I am opposed. I feel with them that it is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, --a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.

[35] I would strictly respect all existing interests. I would deal even generously with all individuals who have had fair reason to expect a pecuniary provision. But I would strike at the root of the bad system which has hitherto been fostered by us. I would at once stop the printing of Arabic and Sanscrit books. I would abolish the Mudrassa and the Sanscrit College at Calcutta. Benares is the great seat of Brahminical learning; Delhi of Arabic learning. If we retain the Sanscrit College at Bonares and the Mahometan College at Delhi we do enough and much more than enough in my opinion, for the Eastern languages. If the Benares and Delhi Colleges should be retained, I would at least recommend that no stipends shall be given to any students who may hereafter repair thither, but that the people shall be left to make their own choice between the rival systems of education without being bribed by us to learn what they have no desire to know. The funds which would thus be placed at our disposal would enable us to give larger encouragement to the Hindoo College at Calcutta, and establish in the principal cities throughout the Presidencies of Fort William and Agra schools in which the English language might be well and thoroughly taught.

[36] If the decision of His Lordship in Council should be such as I anticipate, I shall enter on the performance of my duties with the greatest zeal and alacrity. If, on the other hand, it be the opinion of the Government that the present system ought to remain unchanged, I beg that I may be permitted to retire from the chair of the Committee. I feel that I could not be of the smallest use there. I feel also that I should be lending my countenance to what I firmly believe to be a mere delusion. I believe that the present system tends not to accelerate the progress of truth but to delay the natural death of expiring errors. I conceive that we have at present no right to the respectable name of a Board of Public Instruction. We are a Board for wasting the public money, for printing books which are of less value than the paper on which they are printed was while it was blank-- for giving artificial encouragement to absurd history, absurd metaphysics, absurd physics, absurd theology-- for raising up a breed of scholars who find their scholarship an incumbrance and blemish, who live on the public while they are receiving their education, and whose education is so utterly useless to them that, when they have received it, they must either starve or live on the public all the rest of their lives. Entertaining these opinions, I am naturally desirous to decline all share in the responsibility of a body which, unless it alters its whole mode of proceedings, I must consider, not merely as useless, but as positively noxious.

T[homas] B[abington] MACAULAY

2nd February 1835.

I give my entire concurrence to the sentiments expressed in this Minute.

W[illiam] C[avendish] BENTINCK.



## AUTHOR'S PREFACE

### TO THE ORIGINAL EDITION

THIS BOOK WAS WRITTEN entirely in prison, except for the postscript and certain minor changes, from June, 1934, to February, 1935. The primary object in writing these pages was to occupy myself with a definite task, so necessary in the long solitudes of jail life, as well as to review past events in India with which I had been connected\* to enable myself to think clearly about them. I began the task in a mood of self-questioning\* and, to a large extent, this persisted throughout, I was not writing deliberately for an audience, but, if I thought of an audience, it was one of my own countrymen and countrywomen. For foreign readers I would probably have written differently, or with a different emphasis, stressing certain aspects which have been slurred over in the narrative and passing over lightly certain other aspects which I have treated at some length. Many of these latter aspects may not interest the non-Indian reader, and he may consider them unimportant or too obvious for discussion or debate; but I felt that in the India of today they had a certain importance. A number of references to our internal politics and personalities may also be of little interest to the outsider.

The reader will, I hope, remember that the book was written during a particularly distressful period of my existence. It bears obvious traces of this. If the writing had been done under more normal conditions, it would have been different and perhaps occasionally more restrained. Yet I have decided to leave it as it is, for it may have some interest for others in so far as it represents what I felt at the time of writing.

My attempt was to trace, as far as I could, my own mental development, and not to write a survey of recent Indian history. The fact that this account resembles superficially such a survey is apt to mislead the reader and lead him to attach a wider importance to it than it deserves\*. I must warn him, therefore, that this account is wholly one-sided and, inevitably, egotistical; many important happenings have been completely ignored and many important persons, who shaped events, have hardly been mentioned. In a real survey of past events this would have been inexcusable, but a personal account can claim this indulgence. Those who want to make a proper study of our recent past will have to go to other sources. It may be, however, that this and other

xiii

personal narratives will help them to fill the gaps and to provide a background for the study of hard fact.

I have discussed frankly some of my colleagues with whom I have been privileged to work for many years and for whom I have the greatest regard and affection; I have also criticized groups and individuals, sometimes perhaps rather severely. That criticism does not

take away from my respect for many of them. But I have felt that those who meddle in public affairs must be frank with each other and with the public they claim to serve. A superficial courtesy and an avoidance of embarrassing and sometimes distressing questions do not help in bringing about a true understanding of each other or of the problems that face us. Real co-operation must be based on an appreciation of differences as well as common points, and a facing of facts, however inconvenient they might be. I trust, however, that nothing that I have written bears a trace of malice or ill will against any individual.

I have purposely avoided discussing the issues in India today, except vaguely and indirectly. I was not in a position to go into them with any thoroughness in prison, or even to decide in my own mind what should be done. Even after my release I did not think it worth while to add anything on this subject. It did not seem to fit in with what I had already written. And so this "autobiographical narrative

I \* remain

a sketchy, personal, and incomplete account of the past, verging on the present, but cautiously avoiding contact with it\*

JAWAHARLAL NEHRU

Badenweiler,

January 2, 1936.

## DESCENT FROM KASHMIR

"It is a hard and nice subject for a man to write of himself: it grates his own heart to say anything of disparagement, and the reader's ears to hear anything of praise for him." ABRAHAM COWLEY.

AN ONLY SON of prosperous parents is apt to be spoiled, especially so in India. And, when that son happens to have been an only child for the first eleven years of his existence, there is little hope for him to escape this spoiling. My two sisters are very much younger than I am, and between each pair of us there is a long stretch of years. And so I grew up and spent my early years as a somewhat lonely child with no companions of my age. I did not even have the companionship of children at school, for I was not sent to any kindergarten or primary school. Governesses or private tutors were supposed to be in charge of my education.

Our house itself was far from being a lonely place, for it sheltered a large family of cousins and near relations, after the manner of Hindu families. But all my cousins were much older than I was and were students at the high school or the university and considered me far too



young for their work or their play. And so in the midst of that big family I felt rather lonely and was left a great deal to my own fancies and solitary games.

We were Kashmiris. Over two hundred years ago, early in the eighteenth century, our ancestor came down from that mountain valley to seek fame and fortune in the rich plains below. Those were the days of the decline of the Moghal Empire. Raj Kaul was the name of that ancestor of ours, and he had gained eminence as a Sanskrit and Persian scholar. He attracted the notice of the Emperor and, probably at his instance, the family migrated to Delhi, the imperial capital, about the year 1716. A jagir with a house situated on the banks of a canal had been granted to Raj Kaul, and, from the fact of this residence, "Nehru" (from nahar, a canal) came to be attached to his name. Kaul had been the family name; in later years, this dropped out and we became simply Nehrus.

The family experienced many vicissitudes of fortune during the unsettled times that followed, and the jagir dwindled and vanished away. My great-grandfather became the first vakil of the "Sarkar Company" at the shadow court of the Emperor of Delhi. My grandfather was

16

Kotwal of Delhi for some time before the great Revolt of 1857. He died at the early age of thirty-four in 1861.

The Revolt of 1857 put an end to our family's connection with Delhi, and all our old family papers and documents were destroyed in the course of it. The family, having lost nearly all it possessed, joined the numerous fugitives who were leaving the old imperial city and went to Agra. My father was not born then, but my two uncles were already young men and possessed some knowledge of English. This knowledge saved the younger of the two uncles, as well as some other members of the family, from a sudden and ignominious end. He was journeying from Delhi with some members of the family, among whom was his young sister, a little girl who was very fair, as some Kashmiri children are. Some English soldiers met them on the way, and they suspected this little aunt of mine to be an English girl and accused my uncle of kidnaping her. From an accusation to summary justice and punishment was usually a matter of minutes in those days, and my uncle and others of the family might well have found themselves hanging on the nearest tree. Fortunately for them, my uncle's knowledge of English delayed matters a little, and then someone who knew him passed that way and rescued him and the others.

For some years the family lived in Agra, and it was in Agra on the sixth of May, 1861, that my father was born.<sup>1</sup> But he was a posthumous child as my grandfather had died three months earlier. In a little painting that we have of my grandfather, he wears the Moghal

court dress with a curved sword in his hand, and might well be taken for a Moghal nobleman, although his features are distinctly Kashmiri. The burden of the family then fell on my two uncles, who were very much older than my father. The elder uncle entered the judicial department of the British Government and, being appointed to various places, was partly cut off from the rest of the family. The younger uncle entered the service of an Indian State. Later he settled down as a practicing lawyer in Agra. My father lived with him and grew up under his sheltering care. The two were greatly attached to each other, and their relation was a strange mixture of the brotherly and the paternal and filial. My father, being the last comer, was of course my grandmother's favorite son, and she was an old lady with a tremendous will of her own who was not accustomed to be ignored. It is now nearly half a century since her death, but she is still remembered among old Kashmiri ladies as a most dominating old woman and quite a terror if her will was flouted.

1 An interesting coincidence: The poet, Rabindranath Tagore, was also born on this very day, month, and year.

17

My uncle attached himself to the newly established High Court, and, when this court moved to Allahabad from Agra, the family moved with it. Since then Allahabad has been our home, and it was there, many years later, that I was born. My uncle gradually developed an extensive practice and became one of the leaders of the High Court Bar. Meanwhile my father was going through school and college in Cawnpore and Allahabad. His early education was confined entirely to Persian and Arabic, and he only began learning English in his early teens. But at that age he was considered to be a good Persian scholar, and knew some Arabic also, and because of this knowledge was treated with respect by much older people. But in spite of this early precocity his school and college career was chiefly notable for his numerous pranks and escapades. He was very far from being a model pupil and took more interest in games and novel adventures than in study. He was looked upon as one of the leaders of the rowdy element in the college. He was attracted to Western dress and other Western ways at a time when it was uncommon for Indians to take to them except in big cities like Calcutta and Bombay. Though he was a little wild in his behavior, his English professors were fond of him and often got him out of a scrape. They liked his spirit, and he was intelligent, and with an occasional spurt he managed to do fairly well even in class. He got through his various university examinations without any special distinction, and then he appeared for his final, the BA. He had not taken the trouble to work much for it, and he was greatly dissatisfied with the way he had done the first paper. Not expecting to pass the

examination, as he thought he had spoiled the first paper, he decided to boycott the rest of the examination, and he spent his time instead at the Taj Mahal. (The university examinations were held then at Agra.) Subsequently his professor sent for him and was very angry with him, for he said that he (my father) had done the first paper fairly well and he had been a fool for not appearing for the other papers. Anyhow this ended my father's university career. He was never graduated.

He was keen on getting on in life and establishing himself in a profession. Naturally he looked to the law as that was the only profession then, in India, which offered any opening for talent and prizes for the successful. He also had his brother's example before him. He appeared for the High Court vakils' examination and not only passed it but

18  
topped the list and got a gold medal for it. He had found the subject after his own heart, or, rather, he was intent on success in the profession of his choice.

He started practice in the district courts of Cawnpore and, being eager to succeed, worked hard at it and soon got on well. But his love for games and other amusements and diversions continued and still took up part of his time. In particular, he was keen on wrestling. Cawnpore was famous for public wrestling matches in those days.

After serving his apprenticeship for three years at Cawnpore, father moved to Allahabad to work in the High Court. Not long after this his brother, Pandit Nand Lai, suddenly died. That was a terrible blow for my father; it was a personal loss of a dearly loved brother who had almost been a father to him, and the removal of the head and principal earning member of the family. Henceforward the burden of carrying on a large family mainly fell on his young shoulders.

He plunged into his work, bent on success, and for many months cut himself off from everything else. Nearly all of my uncle's briefs came to him, and, as he happened to do well in them, the professional success that he so ardently desired soon came his way and brought him both additional work and money. At an early age he had established himself as a successful lawyer, and he paid the price for this by becoming more and more a slave to his jealous mistress the law. He had no time for any other activity, public or private, and even his vacations and holidays were devoted to his legal practice. The National Congress

2 was just then attracting the attention of the Englishknowing middle classes, and he visited some of its early sessions and gave it a theoretical allegiance. But in those days he took no great interest in its work. He was too busy with his profession. Besides, he felt unsure of his ground in politics and public affairs; he had paid no

great attention to these subjects till then and knew little about them. He had no wish to join any movement or organization where he would have to play second fiddle. The aggressive spirit of his childhood and early youth had been outwardly curbed, but it had taken a new form, a new will to power. Directed to his profession, it brought success and increased his pride and self-reliance. He loved a fight, a struggle against odds, and yet, curiously, in those days he avoided the political field. It is true that there was little of fight then in the politics of the National Congress. However, the ground was unfamiliar, and his mind was full of the hard work that his profession involved. He had taken firm grip of the ladder of success, and rung by rung he mounted higher, not by anyone's favor, as he felt, not by any service of another, but by his own will and intellect. He was, of course, a nationalist in a vague sense of the word, but he admired Englishmen and their ways. He had a feeling that his own countrymen had fallen low and almost deserved what they had got. And there was just a trace of contempt in his mind for the politicians who talked and talked without doing anything, though he had no idea at all as to what else they could do. Also there was the thought, born in the pride of his own success, that many certainly not all of those who took to politics had been failures in life. An ever-increasing income brought many changes in our ways of living, for an increasing income meant increasing expenditure. The idea of hoarding money seemed to my father a slight on his own capacity to earn whenever he liked and as much as he desired. Full of the spirit of play and fond of good living in every way, he found no difficulty in spending what he earned. And gradually our ways became more and more Westernized. Such was our home in the early days of my childhood.<sup>3</sup>

#### IV

#### CHILDHOOD

MY CHILDHOOD WAS thus a sheltered and uneventful one. I listened to the grown-up talk of my cousins without always understanding all of it. Often this talk related to the overbearing character and insulting manners of the English people, as well as Eurasians, toward Indians, and how it was the duty of every Indian to stand up to this and not to tolerate it. Instances of conflicts between the rulers and the ruled were common and were fully discussed. It was a notorious fact that whenever an Englishman killed an Indian he was acquitted by a jury of his own countrymen. In railway trains compartments were reserved for Europeans, and, however crowded the train might be and they

I was born in Allahabad on November 14, 1889, or, according to the Samvat calendar, Margshirsh Badi 7, 1946.

20

used to be terribly crowded no Indian was allowed to travel in them, even though they were empty. Even an unreserved compartment would be taken possession of by an Englishman, and he would not allow any Indian to enter it. Benches and chairs were also reserved for Europeans in public parks and other places. I was filled with resentment against the alien rulers of my country who misbehaved in this manner; and, whenever an Indian hit back, I was glad. Not infrequently one of my cousins or one of their friends became personally involved in these individual encounters, and then of course we all got very excited over it. One of the cousins was the strong man of the family, and he loved to pick a quarrel with an Englishman, or more frequently with Eurasians, who, perhaps to show off their oneness with the ruling race, were often even more offensive than the English official or merchant. Such quarrels took place especially during railway journeys.

Much as I began to resent the presence and behavior of the alien rulers, I had no feeling whatever, so far as I can remember, against individual Englishmen. I had had English governesses, and occasionally I saw English friends of my father's visiting him. In my heart I rather admired the English.

In the evenings usually many friends came to visit father, and he would relax after the tension of the day, and the house would resound with his tremendous laughter. His laugh became famous in Allahabad. Sometimes I would peep at him and his friends from behind a curtain trying to make out what these great big people said to each other. If I was caught in the act, I would be dragged out and, rather frightened, made to sit for a while on father's knee. Once I saw him drinking claret or some other red wine. Whisky I knew. I had often seen him and his friends drink it. But the new red stuff filled me with horror, and I rushed to my mother to tell her that father was drinking blood.

I admired father tremendously. He seemed to me the embodiment of strength and courage and cleverness, far above all the other men I saw, and I treasured the hope that when I grew up I would be rather like him. But much as I admired him and loved him I feared him also. I had seen him lose his temper at servants and others; he seemed to me terrible then, and I shivered with fright, mixed sometimes with resentment, at the treatment of a servant. His temper was indeed an awful thing, and even in after years I do not think I ever came across anything to match it in its own line. But, fortunately, he had a strong sense of humor also and an iron will, and he could control himself as

21

a rule. As he grew older this power of control grew, and it was very rare for him to indulge in anything like his old temper.

One of my earliest recollections is of this temper, for I was the victim of it. I must have been about five or six then. I noticed one day two fountain pens on his office table, and I looked at them with greed. I argued with myself that father could not require both at the same time, and so I helped myself to one of them. Later I found that a mighty search was being made for the lost pen, and I grew frightened at what I had done, but I did not confess. The pen was discovered and my guilt proclaimed to the world. Father was very angry, and he gave me a tremendous thrashing. Almost blind with pain and mortification at my disgrace, I rushed to mother, and for several days various creams and ointments were applied to my aching and quivering little body.

I do not remember bearing any ill will toward my father because of this punishment. I think I must have felt that it was a just punishment, though perhaps overdone. But, though my admiration and affection for him remained as strong as ever, fear formed a part of them. Not so with my mother. I had no fear of her, for I knew that she would condone everything I did, and, because of her excessive and indiscriminating love for me, I tried to dominate over her a little. I saw much more of her than I did of father, and she seemed nearer to me, so I would confide in her when I would not dream of doing so to father. She was petite and short of stature, and soon I was almost as tall as she was and felt more of an equal with her. I admired her beauty and loved her amazingly small and beautiful hands and feet. She belonged to a fresher stock from Kashmir, and her people had only left the homeland two generations back.

Another of my early confidants was a munshi of my father's, Munshi Mubarak Ali. He came from a well-to-do family of Badaun. The Revolt of 1857 had ruined the family, and the English troops had partly exterminated it. This affliction had made him gentle and for bearing with everybody, especially with children, and for me he was a sure haven of refuge whenever I was unhappy or in trouble. With his fine gray beard he seemed to my young eyes very ancient and full of old-time lore, and I used to snuggle up to him and listen, wideeyed, by the hour to his innumerable stories old tales from the Arabian Nights or other sources, or accounts of the happenings in 1857 and 1858. It was many years later, when I was grown up, that "Mun-

22

shiji" died, and the memory of him still remains with me as a dear and precious possession.

There were other stones also that I listened to, stories from the old Hindu mythology, from the epics, the Ramayana and the Mahabharata,

that my mother and aunt used to tell us. My aunt, the widow of Pandit Nand Lai, was learned in the old Indian books and had an inexhaustible supply of these tales, and my knowledge of Indian mythology and folklore became quite considerable.

Of religion I had very hazy notions. It seemed to be a woman's affair, Father and my older cousins treated the question humorously and refused to take it seriously. The women of the family indulged in various ceremonies and pujas from time to time, and I rather enjoyed them, though I tried to imitate to some extent the casual attitude of the grown-up men of the family. Sometimes I accompanied my mother or aunt to the Ganges for a dip, sometimes we visited temples in Allahabad itself or in Benares or elsewhere, or went to see a sanyasi reputed to be very holy. But all this left little impression on my mind. Then there were the great festival days the Holi, when all over the city there was a spirit of revelry and we could squirt water at each other; the Divali, the festival of light, when all the houses were lit up with thousands of dim lights in earthen cups; the Janmashtami, to celebrate the birth in prison of Krishna at the midnight hour (but it was very difficult for us to keep awake till then); the Dasehra and Ram Lila, when tableaux and processions re-enacted the old story of Ramachandra and his conquest of Lanka, and vast crowds assembled to see them. All the children also went to see the Moharram processions with their silken alums and their sorrowful celebration of the tragic story of Hasan and Husain in distant Arabia, And on the two Id days Munshiji would dress up in his best attire and go to the big mosque for prayers, and I would go to his house and consume sweet vermicelli and other dainties. And then there were the smaller festivals, of which there are many in the Hindu calendar.

Among us and the other Kashmiris there were also some special celebrations which were not observed by most of the other Hindus. Chief of these was the Naoroz, the New Year's Day according to the Samvat calendar. This was always a special day for us when all of us wore new clothes, and the young people of the house got small sums of money as presents.

But more than all these festivals I was interested in one annual event in which I played the central part the celebration of the anniversary

of my birth. This was a day of great excitement for me. Early in the morning I was weighed in a huge balance against some bagfuls of wheat and other articles which were then distributed to the poor; and then I arrayed myself in new clothes and received presents, and later in the day there was a party. I felt the hero of the occasion. My chief grievance was that my birthday came so rarely. Indeed, I tried to start an agitation for more frequent birthdays. I did not realize

then that a time would come when birthdays would become unpleasant reminders of advancing age.

Sometimes the whole family journeyed to a distant town to attend a marriage, either of a cousin of mine or of some more distant relation or friend. Those were exciting journeys for us children, for all rules were relaxed during these marriage festivities, and we had the free run of the place. Numerous families usually lived crowded together in the shadi-J^hana, the marriage house, where the party stayed, and there were many boys and girls and children. On these occasions I could not complain of loneliness, and we had our heart's fill of play and mischief, with an occasional scolding from our elders.

Indian marriages, both among the rich and the poor, have had their full share of condemnation as wasteful and extravagant display. They deserve all this. Even apart from the waste, it is most painful to see the vulgar display which has no artistic or aesthetic value of any kind. (Needless to say there are exceptions.) For all this the really guilty people are the middle classes. The poor are also extravagant, even at the cost of burdensome debts, but it is the height of absurdity to say, as some people do, that their poverty is due to their social customs.

It is often forgotten that the life of the poor is terribly dull and monotonous, and an occasional marriage celebration, bringing with it some feasting and singing, comes to them as an oasis in a desert of soulless toil, a refuge from domesticity and the prosaic business of life. Who would be cruel enough to deny this consolation to them, who have such few occasions for laughter? Stop waste by all means, lessen the extravagance (big and foolish words to use for the little show that the poor put up in their poverty!), but do not make their life more drab and cheerless than it is.

So also for the middle' classes. Waste and extravagance apart, these marriages are big social reunions where distant relations and old friends meet after long intervals. India is a big country, and it is not easy for friends to meet, and for many to meet together at the same time is still more difficult. Hence the popularity of the marriage cele-

24  
brations. The only rival to them, and it has already excelled them in many ways even as a social reunion, is the political gathering, the various conferences, or the Congress!

Kashmiris have had one advantage over many others in India, especially in the north. They have never had any purdah, or seclusion of women, among themselves. Finding this custom prevailing in the Indian plains, when they came down, they adopted it, but only partly and in so far as their relations with others and non-Kashmiris were concerned. That was considered then in northern India, where most of the Kashmiris stayed, an inevitable sign of social status. But among



themselves they stuck to the free social life of men and women, and every Kashmiri had the free entree into any Kashmiri house. In Kashmiri feasts and ceremonies men and women met together and sat together, though often the women would sit in one bunch. Boys and girls used to meet on a more or less equal footing. They did not, of course, have the freedom of the modern West.

So passed my early years. Sometimes, as was inevitable in a large family, there were family squabbles. When these happened to assume unusual proportions, they reached my 'father's ears, and he was angry and seemed to think that all such happenings were due to the folly of women. I did not understand what exactly had happened, but I saw that something was very wrong as people seemed to speak in a peculiarly disagreeable way or to avoid one another. I felt very unhappy. Father's intervention, when it took place, shook us all up.

One little incident of those early days stands out in my memory.

I must have been about seven or eight then. I used to go out every day for a ride accompanied by a sawar from a cavalry unit then stationed in Allahabad. One evening I had a fall and my pony a pretty animal, part Arab returned home without me. Father was giving a tennis party. There was great consternation, and all the members of the party, headed by father, formed a procession in all kinds of vehicles and set out in search of me. They met me on the way, and I was treated as if I had performed some heroic deed!

V

## THEOSOPHY

WHEN I WAS ten years old, we changed over to a new and much bigger house which my father named "Anand Bhawan." This house had a big garden and a swimming pool, and I was full of excitement at the fresh discoveries I was continually making. Additional buildings were put up, and there was a great deal of digging and construction, and I loved to watch the laborers at work.

There was a large swimming pool in the house, and soon I learned to swim and felt completely at home in and under the water. During the long and hot summer days I would go for a dip at all odd hours, many times a day. In the evening many friends of my father's came to the pool. It was a novelty, and the electric light that had been installed there and in the house was an innovation for Allahabad in those days. I enjoyed myself hugely during these bathing parties, and an unfailing joy was to frighten, by pushing or pulling, those who did not know how to swim. I remember, particularly, Dr. Tej Bahadur Sapru, who was then a junior at the Allahabad Bar. He knew no swimming and had no intention of learning it. He would sit on the first step in fifteen inches of water, refusing absolutely to go forward even to the second step, and shouting loudly if anyone tried to move him.

My father himself was no swimmer, but he could just manage to go the length of the pool with set teeth and violent and exhausting effort. The Boer War was then going on; this interested me, and all my sympathies were with the Boers. I began to read the newspapers for news of the fighting.

A domestic event, however, just then absorbed my attention. This was the birth of a little sister. I had long nourished a secret grievance at not having any brothers or sisters when everybody else seemed to have them, and the prospect of having at last a baby brother or sister all to myself was exhilarating. Father was then in Europe. I remember waiting anxiously in the veranda for the event. One of the doctors came and told me of it and added, presumably as a joke, that I must be glad that it was not a boy, who would have taken a share in my patrimony. I felt bitter and angry at the thought that anyone should imagine that I could harbor such a vile notion.

Father's visit to Europe led to an internal storm in the Kashmiri Brahman community in India. He refused to perform any prayashchit

26

or purification ceremony on his return. Some years previously another Kashmiri Brahman had gone to England to be called to the Bar.

On his return the orthodox members of the community had refused to have anything to do with him, and he was outcast, although he performed the prayashchit ceremony. This had resulted in the splitting up of the community into two more or less equal halves. Many Kashmiri young men went subsequently to Europe for their studies and on their return joined the reformist section, but only after a formal ceremony of purification. This ceremony itself was a bit of a farce, and there was little of religion in it. It merely signified an outward conformity and a submission to the group will. Having done so, each person indulged in all manner of heterodox activities and mixed and fed with non-Brahmans and non-Hindus.

Father went a step further and refused to go through any ceremony or to submit in any way, even outwardly and formally, to a so-called purification. A great deal of heat was generated, chiefly because of father's aggressive and rather disdainful attitude, and ultimately a considerable number of Kashmiris joined father, thus forming a third group. Within a few years these groups gradually merged into one another as ideas changed and the old restrictions fell. Large numbers of Kashmiri young men and girls have visited Europe or America for their studies, and no question has arisen of their performing any ceremonies on their return. Food restrictions have almost entirely gone, except in the case of a handful of orthodox people, chiefly old ladies, and interdining with non-Kashmiris, Moslems, and non-Indians is common. Purdah has disappeared among Kashmiris even as regards other

communities. The last push to this was given by the political upheaval of 1930. Inter-marriage with other communities is still not popular, although (increasingly) instances occur. Both my sisters have married non-Kashmiris, and a young member of our family has recently married a Hungarian girl. The objection to inter-marriage with others is not based on religion; it is largely racial. There is a desire among many Kashmiris to preserve our group identity and our distinctive Aryan features, and a fear that we shall lose these in the sea of Indian and non-Indian humanity. We are small in numbers in this vast country.

When I was about eleven, a new resident tutor, Ferdinand T. Brooks, came and took charge of me. He was partly Irish (on his father's side), and his mother had been a Frenchwoman or a Belgian. He was a keen theosophist who had been recommended to my father

27

by Mrs. Annie Besant. For nearly three years he was with me, and in many ways he influenced me greatly. The only other tutor I had at the time was a dear old Pandit who was supposed to teach me Hindu and Sanskrit. After many years' effort the Pandit managed to teach me extraordinarily little, so little that I can only measure my pitiful knowledge of Sanskrit with the Latin I learned subsequently at Harrow. The fault no doubt was mine. I am not good at languages, and grammar has had no attraction for me whatever.

F. T. Brooks developed in me a taste for reading, and I read a great many English books, though rather aimlessly. I was well up in children's and boys' literature; the Lewis Carroll books were great favorites, and *The Jungle Book* and *Kim*. I was fascinated by Gustave Doré's illustrations to *Don Quixote*, and Fridtjof Nansen's *Farthest North* opened out a new realm of adventure to me. I remember reading many of the novels of Scott, Dickens, and Thackeray, H. G. Wells's romances, Mark Twain, and the Sherlock Holmes stories. I was thrilled by the *Prisoner of Zenda*, and Jerome K. Jerome's *Three Men in a Boat* was for me the last word in humor. Another book stands out still in my memory; it was Du Maurier's *Trilby*; also *Perer Ibbetson*. I also developed a liking for poetry, a liking which has to some extent endured and survived the many other changes to which I have been subject.

Brooks also initiated me into the mysteries of science. We rigged up a little laboratory, and there I used to spend long and interesting hours working out experiments in elementary physics and chemistry. Apart from my studies, F. T. Brooks brought a new influence to bear upon me which affected me powerfully for a while. This was theosophy. He used to have weekly meetings of theosophists in his rooms, and I attended them and gradually imbibed theosophical phrase

ology and ideas. There were metaphysical arguments, and discussions about reincarnation and the astral and other supernatural bodies, and auras, and the doctrine of karma, and references not only to big books by Madame Blavatsky and other theosophists but to the Hindu scriptures, the Buddhist Dhammapada, Pythagoras, Apollonius Tyanaeus, and various philosophers and mystics. I did not understand much that was said, but it all sounded very mysterious and fascinating, and I felt that here was the key to the secrets of the universe.- For the first time I began to think, consciously and deliberately, of religion and other worlds. The Hindu religion especially went up in my estimation; not the ritual or ceremonial part, but its great books, the Upanishads

28

and the Bhagavad Gita. I did not understand them, of course, but they seemed very wonderful. I dreamed of astral bodies and imagined myself flying vast distances. This dream of flying high up in the air (without any appliance) has indeed been a frequent one throughout my life; and sometimes it has been vivid and realistic and the country side seemed to lie underneath me in a vast panorama. I do not know how the modern interpreters of dreams, Freud and others, would interpret this dream.

Mrs. Annie Besant visited Allahabad in those days and delivered several addresses on theosophical subjects. I was deeply moved by her oratory and returned from her speeches dazed and as in a dream. I decided to join the Theosophical Society, although I was only thirteen then. When I went to ask father's permission, he laughingly gave it; he did not seem to attach importance to the subject either way. I was a little hurt by his lack of feeling. Great as he was in many ways in my eyes, I felt that he was lacking in spirituality. As a matter of fact he was an old theosophist, having joined the Society in its early days when Madame Blavatsky was in India. Curiosity probably led him to it more than religion, and he soon dropped out of it; but some of his friends, who had joined with him, persevered and rose high in the spiritual hierarchy of the Society.

So I became a member of the Theosophical Society at thirteen, and Mrs. Besant herself performed the ceremony of initiation, which consisted of good advice and instruction in some mysterious signs, probably a relic of freemasonry. I was thrilled. I attended the Theosophical Convention at Benares and saw old Colonel Olcott with his fine beard. Soon after F. T. Brooks left me I lost touch with theosophy, and in a remarkably short time (partly because I went to school in England) theosophy left my life completely. But I have no doubt that those years with F. T. Brooks left a deep impress upon me, and I feel that I owe a debt to him and to theosophy. But I am afraid that theosophists have since then gone down in my estimation. Instead of the

chosen ones they seem to be very ordinary folk, liking security better than risk, a soft job more than the martyr's lot. But for Mrs. Besant I always had the warmest admiration.

The next important event that I remember affecting me was the Russo-Japanese War. Japanese victories stirred up my enthusiasm, and I waited eagerly for the papers for fresh news daily. I invested in a large number of books on Japan and tried to read some of them. I felt

29

rather lost in Japanese history, but I liked the knightly tales of old Japan and the pleasant prose of Lafcadio Hearn.

Nationalistic ideas filled my mind. I mused of Indian freedom and Asiatic freedom from the thralldom of Europe. I dreamed of brave deeds, of how, sword in hand, I would fight for India and help in freeing her.

I was fourteen. Changes were taking place in our house. My older cousins, having become professional men, were leaving the common home and setting up their own households separately. Fresh thoughts and vague fancies were floating in my mind, and I began to take a little more interest in the opposite sex. I still preferred the company of boys and thought it a little beneath my dignity to mix with groups of girls. But sometimes at Kashmiri parties, where pretty girls were not lacking, or elsewhere, a glance or a touch would thrill me.

In May 1905, when I was fifteen, we set sail for England. Father and mother, my baby sister and I, we all went together.

## COMMUNALISM RAMPANT

MY ILLNESS IN the autumn of 1923, after my return from Nabha Prison, when I had a bout with the typhus germ, was a novel experience for me. I was unused to illness or lying in bed with fever or physical weakness. I was a little proud of my health, and I objected to the general valetudinarian attitude that was fairly common in India. My youth and good constitution pulled me through, but, after the crisis was over, I lay long in bed in an enfeebled condition, slowly working my way to health. And during this period I felt a strange detachment from my surroundings and my day-to-day work, and I viewed all this from a distance, apart. I felt as if I had extricated myself from the trees and could see the wood as a whole; my mind seemed clearer and more peaceful than it had previously been. I suppose this experience, or something like it, is common enough to those who have passed through severe illness. But for me it was in the nature of a spiritual experience I use the word not in a narrow religious sense and it influenced me considerably. I felt lifted out of the emotional atmos

phere of our politics and could view the objectives and the springs that had moved me to action more clearly. With this clarification came further questioning for which I had no satisfactory answer. But more and more I moved away from the religious outlook on life and politics. I cannot write much about that experience of mine; it was a feeling I cannot easily express. It was eleven years ago, and only a faded impression of it remains in the mind now. But I remember well that it had a lasting effect on me and on my way of thinking, and for the next two years or more I went about my work with something of that air of detachment.

Partly, no doubt, this was due to developments which were wholly outside my control and with which I did not fit in. I have referred already to some of the political changes. Far more important was the progressive deterioration of Hindu-Moslem relations, in North India especially. In the bigger cities a number of riots took place, brutal and callous in the extreme. The atmosphere of distrust and anger bred new causes of dispute which most of us had never heard of before. Previously a fruitful source of discord had been the question of cow sacrifice, especially on the Bacr-id day. There was also tension when Hindu and Moslem festivals clashed.

112

But now a fresh cause of friction arose, something that was ever present, ever recurring. This was the question of music before mosques. Objection was taken by the Moslems to music or any noise which interfered with their prayers in their mosques. In every city there are many mosques, and five times every day they have prayers, and there is no lack of noises and processions (including marriage and funeral processions). So the chances of friction were always present. In particular, objection was taken to processions and noises at the time of the sunset prayer in the mosques. As it happens, this is just the time when evening worship takes place in the Hindu temples, and gongs are sounded and the temple bells ring. Arti, this is called, and artinamaz disputes now assumed major proportions.

It seems amazing that a question which could be settled with mutual consideration for each other's feelings and a little adjustment should give rise to great bitterness and rioting. But religious passions have little to do with reason or consideration or adjustments, and they are easy to fan when a third party in control can play off one group against another.

One is apt to exaggerate the significance of these riots in a few northern cities. Most of the towns and cities and the whole of rural India carried on peacefully, little affected by these happenings, but the newspapers naturally gave great prominence to every petty communal disturbance.<sup>1</sup>

It is perfectly true, however, that communal tension and bitterness increased in the city masses. This was pushed on by the communal leaders at the top, and it was reflected in the stiffening-up of the political communal demands. Because of the communal tension, Moslem political reactionaries, who had taken a back seat during all these years of nonco-operation, emerged into prominence, helped in the process by the British Government. From day to day new and more far-reaching communal demands appeared on their behalf, striking at the very root of national unity and Indian freedom. On the Hindu side also political reactionaries were among the principal communal leaders, and, in the name of guarding Hindu interests, they played definitely into the hands of the Government. They did not succeed, and indeed they could not, however much they tried by their methods, in gaining any of the points on which they laid stress; they succeeded only in raising the communal temper of the country. The Congress was in a quandary. Sensitive to and representative ^The term "communalism" in Indian usage connotes the opposition of religious groups within the state on political and other matters. Ed.

"3

of national feeling as it was, these communal passions were bound to affect it. Many a Congressman was a commtmalist under his national cloak. But the Congress leadership stood firm and, on the whole, refused to side with either communal party, or rather with any communal group, for now the Sikhs and other smaller minorities were also loudly voicing their particular demands. Inevitably this led to denunciation from both the extremes.

Long ago, right at the commencement of nonco-operation or even earlier, Gandhiji had laid down his formula for solving the communal problem. According to him, it could only be solved by good will and the generosity of the majority group, and so he was prepared to agree to everything that the Moslems might demand. He wanted to win them over, not to bargain with them. With foresight and a true sense of values he grasped at the reality that was worth while; but others, who thought they knew the market price of everything and were ignorant of the true value of anything, stuck to the methods of the market place. They saw the cost of purchase with painful clearness, but they had no appreciation of the worth of the article they might have bought.

It is easy to criticize and blame others, and the temptation is almost irresistible to find some excuse for the failure of one's plans. Was not the failure due to the deliberate thwarting of others, rather than to an error in one's own way of thinking or acting? We cast the blame on the Government and the communalists; the latter blame the Congress. Of course, there was thwarting of us, deliberate and persistent

thwarting, by the Government and their allies. Of course, British governments in the past and the present have based their policy on creating divisions in our ranks. Divide and rule has always been the way of empires, and the measure of their success in this policy has been also the measure of their superiority over those whom they thus exploit. We cannot complain of this, or, at any rate, we ought not to be surprised at it. To ignore it and not to provide against it is in itself a mistake in one's thought.

How are we to provide against it? Not, surely, by bargaining and haggling and generally adopting the tactics of the market place, for whatever offer we make, however high our bid might be, there is always a third party which can bid higher and, what is more, give substance to its words. If there is no common national or social outlook, there will not be common action against the common adversary. If we think in terms of the existing political and economic structure

114

and merely wish to tamper with it here and there, to reform it, to "Indianize" it, then all real inducement for joint action is lacking. The object then becomes one of sharing in the spoils, and the third and controlling party inevitably plays the dominant role and hands out its gifts to the prize boys of its choice. Only by thinking in terms of a different political framework and even more so a different social framework can we build up a stable foundation for joint action.

The whole area underlying the demand for independence was this: to make people realize that we were struggling for an entirely different political structure and not just an Indianized edition (with British control behind the scenes) of the present order, which Dominion status signifies. Political independence meant, of course, political freedom only, and did not include any social change or economic freedom for the masses. But it did signify the removal of the financial and economic chains which bind us to the City of London, and this would have made it easier for us to change the social structure. So I thought then. I would add now that I do not think it is likely that real political freedom will come to us by itself. When it comes, it will bring a large measure of social freedom also.

But almost all our leaders continued to think within the narrow steel frame of the existing political, and of course the social, structure. They faced every problem communal or constitutional with this background, and, inevitably, they played into the hands of the British Government, which controlled completely that structure. They could not do otherwise, for their whole outlook was essentially reformist and not revolutionary, in spite of occasional experiments with direct action. But the time had gone by when any political or economic or communal problem in India could be satisfactorily solved by reformist



methods. Revolutionary outlook and planning and revolutionary solutions were demanded by the situation. But there was no one among the leaders to offer these.

The want of clear ideals and objectives in our struggle for freedom undoubtedly helped the spread of communalism. The masses saw no clear connection between their day-to-day sufferings and the fight for Swaraj. They fought well enough at times by instinct, but that was a feeble weapon which could be easily blunted or even turned aside for other purposes. There was no reason behind it, and in periods of reaction it was not difficult for the communalists to play upon this feeling and exploit it in the name of religion. It is nevertheless extraordinary how the bourgeois classes, both among the Hindus and the Moslems, succeeded, in the sacred name of religion, in getting a measure of mass sympathy and support for programs and demands which had absolutely nothing to do with the masses, or even the lower middle class. Every one of the communal demands put forward by any communal group is, in the final analysis, a demand for jobs, and these jobs could only go to a handful of the upper middle class. There is also, of course, the demand for special and additional seats in the legislatures, as symbolizing political power, but this too is looked upon chiefly as the power to exercise patronage. These narrow political demands, benefiting at the most a small number of the upper middle classes, and often creating barriers in the way of national unity and progress, were cleverly made to appear the demands of the masses of that particular religious group. Religious passion was hitched on to them in order to hide their barrenness.

In this way political reactionaries came back to the political field in the guise of communal leaders, and the real explanation of the various steps they took was not so much their communal bias as their desire to obstruct political advance. We could only expect opposition from them politically, but still it was a peculiarly distressing feature of an unsavory situation to find to what lengths they would go in this respect. Moslem communal leaders said the most amazing things and seemed to care not at all for Indian nationalism or Indian freedom; Hindu communal leaders, though always speaking apparently in the name of nationalism, had little to do with it in practice and, incapable of any real action, sought to humble themselves before the Government, and did that too in vain. Both agreed in condemning socialistic and suchlike "subversive" movements; there was a touching unanimity in regard to any proposal affecting vested interests. Moslem communal leaders said and did many things harmful to political and economic freedom, but as a group and individually they conducted themselves before the Government and the public with some dignity. That could hardly be said of the Hindu communal leaders.

The Delhi Unity Conference of 1924 was hardly over when a Hindu-Moslem riot broke out in Allahabad. It was not a big riot, as such riots go, in so far as casualties were concerned; but it was painful to have these troubles in one's home town. I rushed back with others from Delhi to find that the actual rioting was over; but the aftermath, in the shape of bad blood and court cases, lasted a long time. I forget why the riot had begun. That year, or perhaps later, there was also some trouble over the Ram Lila celebrations at Allaha-  
116

bad. Probably because of restrictions about music before mosques, these celebrations, involving huge processions as they did, were abandoned as a protest. For about eight years now the Ram Lila has not been held in Allahabad, and the greatest festival of the year for hundreds of thousands in the Allahabad district has almost become a painful memory. How well I remember my visits to it when I was a child! How excited we used to get! And the vast crowds that came to see it from all over the district and even from other towns. It was a Hindu festival, but it was an open-air affair, and Moslems also swelled the crowds, and there was joy and lightheartedness every where. Trade flourished. Many years afterward, when, as a grown-up, I visited it, I was not excited, and the procession and the tableaux rather bored me. My standards of art and amusement had gone up. But even then, I saw how the great crowds appreciated and enjoyed the show. It was carnival time for them. And now, for eight or nine years, the children of Allahabad, not to mention the grown-ups, have had no chance of seeing this show and having a bright day of joyful excitement in the dull routine of their lives. And all because of trivial disputes and conflicts! Surely religion and the spirit of religion have much to answer for. What kill-joys they have been!

**NextBack**

You are here:

**FAMOUS SPEECHES > The 'Quit India' Speeches**

## The "Quit India" Speeches

**(08-08-1942)**

{Gandhiji addressed the A.I.C.C. at Bombay on 8-8-42 outlining his plan of action, in Hindustani, as follows;}

Before you discuss the resolution, let me place before you one or two things, I want you to understand two things very clearly and to consider them from the same point of view from which I am placing them before you. I ask you to consider it from my point of view, because if you approve of it, you will be enjoined to carry out all I say. It will be a great responsibility. There are people who ask me whether I am the same man that I was in 1920, or whether there has been any change in me. You are right in asking that question. Let me, however, hasten to assure that I am the same Gandhi as I was in 1920. I have not changed in any fundamental respect. I attach the same importance to nonviolence that I did then. If at all, my emphasis on it has grown stronger. There is no real contradiction between the present resolution and my previous writings and utterances.

Occasions like the present do not occur in everybody's and but rarely in anybody's life. I want you to know and feel that there is nothing but purest Ahimsa in all that I am saying and doing today. The draft resolution of the Working Committee is based on Ahimsa, the contemplated struggle similarly has its roots in Ahimsa. If, therefore,

there is any among you who has lost faith in Ahimsa or is wearied of it, let him not vote for this resolution.

Let me explain my position clearly. God has vouchsafed to me a priceless gift in the weapon of Ahimsa. I and my Ahimsa are on our trail today. If in the present crisis, when the earth is being scorched by the flames of Hims<sup>2</sup> and crying for deliverance, I failed to make use of the God given talent, God will not forgive me and I shall be judged unwrongly of the great gift. I must act now. I may not hesitate and merely look on, when Russia and China are threatened. Ours is not a drive for power, but purely a nonviolent fight for India's independence. In a violent struggle, a successful general has been often known to effect a military coup and to set up a dictatorship. But under the Congress scheme of things, essentially nonviolent as it is, there can be no room for dictatorship. A non-violent soldier of freedom will covet nothing for himself, he fights only for the freedom of his country. The Congress is unconcerned as to who will rule, when freedom is attained. The power, when it comes, will belong to the people of India, and it will be for them to decide to whom it placed in the entrusted. May be that the reins will be placed in the hands of the Parsis, for instance-as I would love to see happen-or they may be handed to some others whose names are not heard in the Congress today. It will not be for you then to object saying, "This community is microscopic. That party did not play its due part in the freedom's struggle; why should it have all the power?" Ever since its inception the Congress has kept itself meticulously free of the communal taint. It has thought always in terms of the whole nation and has acted accordingly... I know how imperfect our Ahimsa is and how far away we are still from the ideal, but in Ahimsa there is no final failure or defeat. I have faith, therefore, that if, in spite of our shortcomings, the big thing does happen, it will be because God wanted to help us by crowning with success our silent, unremitting Sadhana<sup>1</sup> for the last twenty-two years.

I believe that in the history of the world, there has not been a more genuinely

democratic struggle for freedom than ours. I read Carlyle's French Revolution while I was in prison, and Pandit Jawaharlal has told me something about the Russian revolution. But it is my conviction that inasmuch as these struggles were fought with the weapon of violence they failed to realize the democratic ideal. In the democracy which I have envisaged, a democracy established by nonviolence, there will be equal freedom for all. Everybody will be his own master. It is to join a struggle for such democracy that I invite you today. Once you realize this you will forget the differences between the Hindus and Muslims, and think of yourselves as Indians only, engaged in the common struggle for independence. Then, there is the question of your attitude towards the British. I have noticed that there is hatred towards the British among the people. The people say they are disgusted with their behaviour. The people make no distinction between British imperialism and the British people. To them, the two are one. This hatred would even make them welcome the Japanese. It is most dangerous. It means that they will exchange one slavery for another. We must get rid of this feeling. Our quarrel is not with the British people, we fight their imperialism. The proposal for the withdrawal of British power did not come out of anger. It came to enable India to play its due part at the present critical juncture. It is not a happy position for a big country like India to be merely helping with money and material obtained willy-nilly from her while the United Nations are conducting the war. We cannot evoke the true spirit of sacrifice and valour, so long as we are not free. I know the British Government will not be able to withhold freedom from us, when we have made enough self-sacrifice. We must, therefore, purge ourselves of hatred. Speaking for myself, I can say that I have never felt any hatred. As a matter of fact, I feel myself to be a greater friend of the British now than ever before. One reason is that they are today in distress. My very friendship, therefore, demands that I should try to save them from their mistakes. As I view the situation, they are on the brink of an abyss. It, therefore, becomes my duty to warn them of their danger even though it

may, for the time being, anger them to the point of cutting off the friendly hand that is stretched out to help them. People may laugh, nevertheless that is my claim. At a time when I may have to launch the biggest struggle of my life, I may not harbour hatred against anybody.

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## II

[Gandhiji's address before the A.I.C.C. at Bombay on 8-8-'42 delivered in Hindustani:] I congratulate you on the resolution that you have just passed. I also congratulate the three comrades on the courage they have shown in pressing their amendments to a division, even though they knew that there was an overwhelming majority in favour of the resolution, and I congratulate the thirteen friends who voted against the resolution. In doing so, they had nothing to be ashamed of. For the last twenty years we have tried to learn not to lose courage even when we are in a hopeless minority and are laughed at. We have learned to hold on to our beliefs in the confidence that we are in the right. It behoves us to cultivate this courage of conviction, for it ennobles man and raises his moral stature. I was, therefore, glad to see that these friends had imbibed the principle which I have tried to follow for the last fifty years and more. Having congratulated them on their courage, let me say that what they asked this Committee to accept through their amendments was not the correct representation of the situation. These friends ought to have pondered over the appeal made to them by the Maulana to withdraw their amendments; they should have carefully followed the explanations given by Jawaharlal. Had they done so, it would have been clear to them that the right which they now want the Congress to concede has already been conceded by the Congress. Time was when every Mussalman claimed the whole of India as his motherland. During the years that the Ali brothers were with me, the assumption underlying all their talks and discussions was that India belonged as much to the Mussalmans as

to the Hindus. I can testify to the fact that this was their innermost conviction and nor a mask; I lived with them for years. I spent days and nights in their company. And I make bold to say that their utterances were the honest expression of their beliefs. I know there are some who say that I take things too readily at their face value, that I am gullible. I do not think I am such a simpleton, nor am I so gullible as these friends take me to be. But their criticism does not hurt me. I should prefer to be considered gullible rather than deceitful.

What these Communist friends proposed through their amendments is nothing new. It has been repeated from thousands of platforms. Thousands of Mussalmans have told me, that if Hindu-Muslim question was to be solved satisfactorily, it must be done in my lifetime. I should feel flattered at this; but how can I agree to proposal which does not appeal to my reason? Hindu-Muslim unity is not a new thing. Millions of Hindus and Mussalmans have sought after it. I consciously strove for its achievement from my boyhood. While at school, I made it a point to cultivate the friendship of Muslims and Parsi co-students. I believed even at that tender age that the Hindus in India, if they wished to live in peace and amity with the other communities, should assiduously cultivate the virtue of neighbourliness. It did not matter, I felt, if I made no special effort to cultivate the friendship with Hindus, but I must make friends with at least a few Mussalmans. It was as counsel for a Mussalmans merchant that I went to South Africa. I made friends with other Mussalmans there, even with the opponents of my client, and gained a reputation for integrity and good faith. I had among my friends and co-workers Muslims as well as Parsis. I captured their hearts and when I left finally for India, I left them sad and shedding tears of grief at the separation.

In India too I continued my efforts and left no stone unturned to achieve that unity. It was my life-long aspiration for it that made me offer my fullest co-operation to the Mussalmans in the Khilafat movement. Muslims throughout the country accepted me as their true friend.

How then is it that I have now come to be regarded as so evil and detestable? Had I any axe to grind in supporting the Khilafat movement? True, I did in my heart of hearts cherish a hope that it might enable me to save the cow. I am a worshipper of the cow. I believe the cow and myself to be the creation of the same God, and I am prepared to sacrifice my life in order to save the cow. But, whatever my philosophy of life and my ultimate hopes, I joined the movement in no spirit of bargain. I co-operated in the struggle for the Khilafat solely in order to discharge my obligation to my neighbour who, I saw, was in distress. The Ali brothers, had they been alive today, would have testified to the truth of this assertion. And so would many others bear me out in that it was not a bargain on my part for saving the cow. The cow like the Khilafat. Stood on her own merits. As an honest man, a true neighbour and a faithful friend, it was incumbent on me to stand by the Mussalmans in the hour of their trial.

In those days, I shocked the Hindus by dining time they have now got used to it. Maulana Bari told me, however, that through he would not allow me dine with him, lest some day he should be accused of a sinister motive. And so, whenever I had occasion to stay with him, he called a Brahmana cook and made social arrangements for separate cooking. Firangi Mahal, his residence, was an old-styled structure with limited accommodation; yet he cheerfully bore all hardships and carried out his resolve from which I could not dislodge him. It was the spirit of courtesy, dignity and nobility that inspired us in those days. They respected one another's religious feelings, and considered it a privilege to do so. Not a trace of suspicion lurked in anybody's heart. Where has all that dignity, that nobility of spirit, disappeared now? I should ask all Mussalmans, including Quaid-I-Azam Jinnah, to recall those glorious days and to find out what has brought us to the present impasse. Quaid-i-Azam Jinnah himself was at one time a Congressman. If today the Congress has incurred his wrath, it is because the canker of suspicion has entered his heart. May God bless him with long life, but when I am gone, he will realize and



admit that I had no designs on Mussalmans and that I had never betrayed their interests. Where is the escape for me, if I injure their cause or betray their interests? My life is entirely at their disposal. They are free to put an end to it, whenever they wish to do so. Assaults have been made on my life in the past, but God has spared me till now, and the assailants have repented for their action. But if someone were to shoot me in the belief that he was getting rid of a rascal, he would kill not the real Gandhi, but the one that appeared to him a rascal. To those who have been indulging in a campaign of abuse and vilification I would say, "Islam enjoins you not to revile even an enemy. The Prophet treated even enemies with kindness and tried to win them over by his fairness and generosity. Are you followers of that Islam or of any other? If you are followers of the true Islam, does it behave you to distrust the words of one who makes a public declaration of his faith? You may take it from me that one day you will regret the fact that you distrusted and killed one who was a true and devoted friend of yours." It cuts me to the quick to see that the more I appeal and the more the Maulana importunes, the more intense does the campaign of vilification grow. To me, these abuses are like bullets. They can kill me, even as a bullet can put an end to my life. You may kill me. That will not hurt me. But what of those who indulge in abusing? They bring discredit to Islam. For the fair name of Islam, I appeal to you to resist this unceasing campaign of abuse and vilification. Maulana Saheb is being made a target for the filthiest abuse. Why? Because he refuses to exert on me the pressure of his friendship. He realizes that it is a misuse of friendship to seek up to compel a friend to accept as truth what he knows is an untruth.

To the Quaid-Azam I would say: Whatever is true and valid in the claim for Pakistan is already in your hands. What is wrong and untenable is in nobody's gift, so that it can be made over to you. Even if someone were to succeed in imposing an untruth on others, he would not be able to enjoy for long the fruits of such a coercion. God

dislikes pride and keeps away from it. God would not tolerate a forcible imposition of an untruth.

The Quaid-Azam says that he is compelled to say bitter things but that he cannot help giving expression to his thoughts and his feelings. Similarly I would say : "I consider myself a friend of Mussalmans. Why should I then not give expression to the things nearest to my heart, even at the cost of displeasing them? How can I conceal my innermost thoughts from them? I should congratulate the Quaid-i-Azam on his frankness in giving expression to his thoughts and feelings, even if they sound bitter to his hearers. But even so why should the Mussalmans sitting here be reviled, if they do not see eye to eye with him? If millions of Mussalmans are with you can you not afford to ignore the handful of Mussalmans who may appear to you to be misguided? Why should one with the following of several millions be afraid of a majority community, or of the minority being swamped by the majority? How did the Prophet work among the Arabs and the Mussalmans? How did he propagate Islam? Did he say he would propagate Islam only when he commanded a majority? I appeal to you for the sake of Islam to ponder over what I say. There is neither fair play nor justice in saying that the Congress must accept a thing, even if it does not believe in it and even if it goes counter to principles it holds dear. Rajaji said:"I do not believe in Pakistan. But Mussalmans ask for it, Mr. Jinnah asks for it, and it has become an obsession with them. Why not then say, "yes" to them just now? The same Mr. Jinnah will later on realize the disadvantages of Pakistan and will forgo the demand." I said : "It is not fair to accept as true a thing which I hold to be untrue, and ask others to do say in the belief that the demand will not be pressed when the time comes for settling in finally. If I hold the demand to be just, I should concede it this very day. I should not agree to it merely in order to placate Jinnah Saheb. Many friends have come and asked me to agree to it for the time being to placate Mr. Jinnah, disarm his suspicious and to see how he reacts to it. But I cannot be party to a course of action with a false promise. At any rate, it is not my

method.”

The Congress has no sanction but the moral one for enforcing its decisions. It believes that true democracy can only be the outcome of non-violence. The structure of a world federation can be raised only on a foundation of non-violence, and violence will have to be totally abjured from world affairs. If this is true, the solution of Hindu-Muslim question, too, cannot be achieved by a resort to violence. If the Hindus tyrannize over the Mussalmans, with what face will they talk of a world federation? It is for the same reason that I do not believe in the possibility of establishing world peace through violence as the English and American statesmen propose to do. The Congress has agreed to submitting all the differences to an impartial international tribunal and to abide by its decisions. If even this fairest of proposals is unacceptable, the only course that remains open is that of the sword, of violence. How can I persuade myself to agree to an impossibility? To demand the vivisection of a living organism is to ask for its very life. It is a call to war. The Congress cannot be party to such a fratricidal war. Those Hindus who, like Dr. Moonje and Shri Savarkar, believe in the doctrine of the sword may seek to keep the Mussalmans under Hindu domination. I do not represent that section. I represent the Congress. You want to kill the Congress which is the goose that lays golden eggs. If you distrust the Congress, you may rest assured that there is to be perpetual war between the Hindus and the Mussalmans, and the country will be doomed to continue warfare and bloodshed. If such warfare is to be our lot, I shall not live to witness it. It is for that reason that I say to Jinnah Saheb, “You may take it from me that whatever in your demand for Pakistan accords with considerations of justice and equity is lying in your pocket; whatever in the demand is contrary to justice and equity you can take only by the sword and in no other manner.” There is much in my heart that I would like to pour out before this assembly. One thing which was uppermost in my heart I have already dealt with. You may take it

from me that it is with me a matter of life and death. If we Hindus and Mussalmans mean to achieve a heart unity, without the slightest mental reservation on the part of either, we must first unite in the effort to be free from the shackles of this empire. If Pakistan after all is to be a portion of India, what objection can there be for Mussalmans against joining this struggle for India's freedom? The Hindus and Mussalmans must, therefore, unite in the first instance on the issue of fighting for freedom. Jinnah Saheb thinks the war will last long. I do not agree with him. If the war goes on for six months more, how shall we be able to save China? I, therefore, want freedom immediately, this very night, before dawn, if it can be had. Freedom cannot now wait for the realization of communal unity. If that unity is not achieved, sacrifices necessary for it will have to be much greater than would have otherwise sufficed. But the Congress must win freedom or be wiped out in the effort. And forget not that the freedom which the Congress is struggling to achieve will not be for the Congressmen alone but for all the forty cores of the Indian people. Congressmen must for ever remain humble servants of the people. The Quaid-i-Azam has said that the Muslim League is prepared to take over the rule from the Britishers if they are prepared to hand it over to the Muslim League, for the British took over the empire from the hands of the Muslims. This, however, will be Muslim Raj. The offer made by Maulana Saheb and by me does not imply establishment of Muslim Raj or Muslim domination. The Congress does not believe in the domination of any group or any community. It believes in democracy which includes in its orbit Muslims, Hindus, Christians, Parsis, Jews-every one of the communities inhabiting this vast country. If Muslim Raj is inevitable, then let it be; but how can we give it the stamp of our assent? How can we agree to the domination of one community over the others? Millions of Mussalmans in this country come from Hindu stock. How can their homeland be any other than India? My eldest son embraced Islam some years back. What would his homeland be-Porbandar or the Punjab? I ask the Mussalmans: "If

India is not your homeland, what other country do you belong to? In what separate homeland would you put my son who embraced Islam?" His mother wrote him a letter after his conversion, asking him if he had on embracing Islam given up drinking which Islam forbids to its follower. To those who gloated over the conversion, she wrote to say: "I do not mind his becoming a Mussalmans, so much as his drinking. Will you, as pious Mussalmans, tolerate his drinking even after his conversion? He has reduced himself to the state of a rake by drinking. If you are going to make a man of him again, his conversion will have been turned to good account. You will, therefore, please see that he as a Mussalman abjures wine and woman. If that change does not come about, his conversion goes in vain and our non-co-operation with him will have to continue."

India is without doubt the homeland of all the Mussalmans inhabiting this country. Every Mussalman should therefore co-operate in the fight for India's freedom. The Congress does not belong to any one class or community; it belongs to the whole nation. It is open to Mussalmans to take possession of the Congress. They can, if they like, swamp the Congress by their numbers, and can steer it along the course which appeals to them. The Congress is fighting not on behalf of the Hindu but on behalf of the whole nation, including the minorities. It would hurt me to hear of a single instance of a Mussalman being killed by a Congressman. In the coming revolution, Congressmen will sacrifice their lives in order to protect the Mussalman against a Hindu's attack and vice versa. It is a part of their creed, and is one of the essentials of non-violence. You will be excepted on occasions like these not to lose your heads. Every Congressman, whether a Hindu or a Mussalman, owes this duty to the organization to which will render a service to Islam. Mutual trust is essential for success in the final nation-wide struggle that is to come. I have said that much greater sacrifice will have to be made this time in the wake of our struggle because of the opposition from the Muslim League and from Englishmen. You have seen the secret circular issued by Sir Frederick Puckle. It is a

suicidal course that he has taken. It contains an open incitement to organizations which crop up like mushrooms to combine to fight the Congress. We have thus to deal with an empire whose ways are crooked. Ours is a straight path which we can tread even with our eyes closed. That is the beauty of Satyagraha. In Satyagraha, there is no place for fraud or falsehood, or any kind of untruth. Fraud and untruth today are stalking the world. I cannot be a helpless witness to such a situation. I have traveled all over India as perhaps nobody in the present age has. The voiceless millions of the land saw in me their friend and representative, and I identified myself with them to an extent it was possible for a human being to do. I saw trust in their eyes, which I now want to turn to good account in fighting this empire upheld on untruth and violence. However gigantic the preparations that the empire has made, we must get out of its clutches. How can I remain silent at this supreme hour and hide my light under the bushel? Shall I ask the Japanese to tarry awhile? If today I sit quite and inactive, God will take me to task for not using up the treasure He had given me, in the midst of the conflagration that is enveloping the whole world. Had the condition been different, I should have asked you to wait yet awhile. But the situation now has become intolerable, and the Congress has no other course left for it. Nevertheless, the actual struggle does not commence this moment. You have only placed all your powers in my hands. I will now wait upon the Viceroy and plead with him for the acceptance of the Congress demand. That process is likely to take two or three weeks. What would you do in the meanwhile? What is the programme, for the interval, in which all can participate? As you know, the spinning wheel is the first thing that occurs to me. I made the same answer to the Maulana. He would have none of it, though he understood its import later. The fourteen fold constructive programme is, of course, there for you to carry out. What more should you do? I will tell you. Every one of you should, from this moment onwards, consider yourself a free man or woman, and acts as if you are free and are no longer under the heel

of this imperialism.

It is not a make-believe that I am suggesting to you. It is the very essence of freedom. The bond of the slave is snapped the moment he consider himself to be a free being. He will plainly tell the master: "I was your bond slave till this moment, but I am a slave no longer. You may kill me if you like, but if you keep me alive, I wish to tell you that if you release me from the bondage, of your own accord, I will ask for nothing more from you. You used to feed and cloth me, though I could have provided food and clothing for myself by my labour. I hitherto depended on you instead of on God, for food and raiment. But God has now inspired me with an urge for freedom and I am to day a free man, and will no longer depend on you." You may take it from me that I am not going to strike a bargain with the Viceroy for ministries and the like. I am not going to be satisfied with anything short of complete freedom. May be, he will propose the abolition of salt tax, the drink evil, etc. But I will say, "Nothing less than freedom." Here is a mantra, a short one, that I give you. You may imprint it on your hearts and let every breath of yours give expression to it. The mantra is : 'Do or Die'. We shall either free India or die in the attempt; we shall not live to see the perpetuation of our slavery. Every true Congressman or woman will join the struggle with an inflexible determination not to remain alive to see the country in bondage and slavery. Let that be your pledge. Keep jails out of your consideration. If the Government keep me free, I will not put on the Government the strain of maintaining a large number of prisoners at a time, when it is in trouble. Let every man and woman live every moment of his or her life hereafter in the consciousness that he or she eats or lives for achieving freedom and will die, if need be, to attain that goal. Take a pledge, with God and your own conscience as witness, that you will no longer rest till freedom is achieved and will be prepared to lay down your lives in the attempt to achieve it. He who loses his life will gain it; he who will seek to save it shall lose it. Freedom is not for the coward or the faint-hearted.

A word to the journalists. I congratulate you on the support you have hitherto given to the national demand. I know the restrictions and handicaps under which you have to labour. But I would now ask you to snap the chains that bind you. It should be the proud privilege of the newspapers to lead and set an example in laying down one's life for freedom. You have the pen which the Government can't suppress. I know you have large properties in the form of printing presses, etc., and you would be afraid lest the Government should attach them. I do not ask you to invite an attachment of the printing-press voluntarily. For myself, I would not suppress my pen, even if the press was to be attached. As you know my press was attached in the past and returned later on. But I do not ask from you that final sacrifice. I suggest a middle way. You should now wind up your standing committee, and you may declare that you will give up the pen only when India has won her freedom. You may tell Sir Frederick Puckle that he can't expect from you a command performance, that his press notes are full of untruth, and that you will refuse to publish them. You will openly declare that you are wholeheartedly with the Congress. If you do this, you will have changed the atmosphere before the fight actually begins. From the Princes I ask with all respect due to them a very small thing. I am a well-wisher of the Princes. I was born in a State. My grandfather refused to salute with his right hand any Prince other than his own. But he did not say to the Prince, as I felt he ought to have said, that even his own master could not compel him, his minister, to act against his conscience. I have eaten the Prince's salt and I would not be false to it. As a faithful servant, it is my duty to warn the Princes that if they will act while I am still alive, the Princes may come to occupy an honourable place in free India. In Jawaharlal's scheme of free India, no privileges or the privileged classes have a place. Jawaharlal considers all property to be State-owned. He wants planned economy. He wants to reconstruct India according to plan. He likes to fly; I do not. I have kept a place for the Princes and the Zamindars<sup>1</sup> in India that I



envisage. I would ask the Princes in all humility to enjoy through renunciation. The Princes may renounce ownership over their properties and become their trustees in the true sense of the term. I visualize God in the assemblage of people. The Princes may say to their people : "You are the owners and masters of the State and we are your servants." I would ask the Princes to become servants of the people and render to them an account of their own services. The empire too bestows power on the Princes, but they should prefer to derive power from their own people; and if they want to indulge in some innocent pleasures, they may seek to do so as servants of the people. I do not want the Princes to live as paupers. But I would ask them : "Do you want to remain slaves for all time? Why should you, instead of paying homage to a foreign power, not accept the sovereignty of your own people?" You may write to the Political Department : "The people are now awake. How are we to withstand an avalanche before which even the Large empire are crumbling? We, therefore, shall belong to the people from today onwards. We shall sink or swim with them." Believe me, there is nothing unconstitutional in the course I am suggesting. There are, so far as I know, no treaties enabling the empire to coerce the Princes. The people of the States will also declare that though they are the Princes' subjects, they are part of the Indian nation and that they will accept the leadership of the Princes, if the latter cast their lot with the people, the latter will meet death bravely and unflinchingly, but will not go back on their word. Nothing, however, should be done secretly. This is an open rebellion. In this struggle secrecy is a sin. A free man would not engage in a secret movement. It is likely that when you gain freedom you will have a C.I.D. of your own, in spite of my advice to the contrary. But in the present struggle, we have to work openly and to receive bullets on our chest, without taking to heels. I have a word to say to Government servants also. They may not, if they like, resign their posts yet. The late Justice Ranade did not resign his post, but he openly declared that he belonged to the Congress. He said to the Government that though

he was a judge, he was a Congressman and would openly attend the sessions of the Congress, but that at the same time he would not let his political views warp his impartiality on the bench. He held Social Reform Conference in the very Pandal1 of the Congress. I would ask all the Government servants to follow in the footsteps of Ranade and to declare their allegiance to the Congress as an answer to the secret circular issued by Sir Frederick Puckle. This is all that I ask of you just now. I will now write to the Viceroy. You will be able to read the correspondence not just now but when I publish it with the Viceroy's consent. But you are free to aver that you support the demand to be put forth in my letter. A judge came to me and said : "We get secret circulars from high quarters. What are we to do?" I replied, "If I were in your place, I would ignore the circulars. You may openly say to the Government : 'I have received your secret circular. I am, however, with the Congress. Though I serve the Government for my livelihood, I am not going to obey these secret circulars or to employ underhand methods,'" Soldiers too are covered by the present programme. I do not ask them just now to resign their posts and to leave the army. The soldiers come to me, Jawaharlal and the Maulana and say : "We are wholly with you. We are tired of the Governmental tyranny." To these soldiers I would say : You may say to the Government, "Our hearts are with the Congress. We are not going to leave our posts. We will serve you so long as we receive your salaries. We will obey your just orders, but will refuse to fire on our own people." To those who lack the courage to do this much I have nothing to say. They will go their own way. But if you can do this much, you may take it from me that the whole atmosphere will be electrified. Let the Government then shower bombs, if they like. But no power on earth will then be able to keep you in bondage any longer. If the students want to join the struggle only to go back to their studies after a while, I would not invite them to it. For the present, however, till the time that I frame a programme for the struggle, I would ask the students to say to their

professors : "We belong to the Congress. Do you belong to the Congress, or to the Government? If you belong to the Congress, you need not vacate your posts. You will remain at your posts but teach us and lead us unto freedom." In all fights for freedom, the world over, the students have made very large contributions. If in the interval that is left to us before the actual fight begins, you do even the little I have suggested to you, you will have changed the atmosphere and will have prepared the ground for the next step. There is much I should like to say. But my heart is heavy. I have already taken up much of your time. I have yet to say a few words in English also. I thank you for the patience and attention with which you have listened to me even at this late hour. It is just what true soldiers would do. For the last twenty-two years, I have controlled my speech and pen and have stored up my energy. He is a true Brahmachari<sup>1</sup> who does not fritter away his energy. He will, therefore, always control his speech. That has been my conscious effort all these years. But today the occasion has come when I had to unburden my heart before you. I have done so, even though it meant putting a strain on your patience; and I do not regret having done it. I have given you my message and through you I have delivered it to the whole of India.

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### III

[ The following is the concluding portion of Gandhiji's speech before the A.I.C.C. at Bombay on 8-8-'42 which was delivered in English:]

I have taken such an inordinately long time over pouring out, what was agitating my soul, to those whom I had just now the privilege of serving. I have been called their leader or, in the military language, their commander. But I do not look at my position in that light. I have no weapon but love to wield my authority over any one. I do sport a stick which you can break into bits without the slightest exertion. It is simply my staff with the help of which I walk. Such a cripple is not elated, when he

has been called upon to bear the greatest burden. You can share that burden only when I appear before you not as your commander but as a humble servant. And he who serves best is the chief among equals. Therefore, I was bound to share with you such thoughts as were welling up in my breast and tell you, in as summary a manner as I can, what I expect you to do as the first step. Let me tell you at the outset that the real struggle does not commence today. I have yet to go through much ceremonial as I always do. The burden, I confess, would be almost unbearable. I have to continue to reason in those circles with whom I have lost my credit and who have no trust left in me. I know that in the course of the last few weeks I have forfeited my credit with a large number of friends, so much so, that they have begun to doubt not only my wisdom but even my honesty. Now I hold my wisdom is not such a treasure which I cannot afford to lose; but my honesty is a precious treasure to me and I can ill-afford to lose it. I seem however to have lost it for the time being.

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### **Friend of the Empire**

Such occasions arise in the life of the man who is a pure seeker after truth and who would seek to serve the humanity and his country to the best of his lights without fear or hypocrisy. For the last fifty years I have known no other way. I have been a humble servant of humanity and have rendered on more than one occasion such services as I could to the Empire, and here let me say without fear of challenge that throughout my career never have I asked for any personal favour. I have enjoyed the privilege of friendship as I enjoy it today with Lord Linlithgow. It is a friendship which has outgrown official relationship. Whether Lord Linlithgow will bear me out, I do not know, but there is a personal bond between him and myself. He once introduced me to his daughter. His son-in law, the A.D.C. was drawn towards me. he fell in love with Mahadev more than with me and Lady Anna and he came to me.

She is an obedient and favourite daughter. I take interest in their welfare. I take the liberty to give out these personal and sacred tit-bits only to give you an earnest of the personal bond will never interfere with the stubborn struggle on which, if it falls to my lot, I may have to launch against Lord Linlithgow, as the representative of the Empire. I will have to resist the might of that Empire with the might of the dumb millions with no limit but of nonviolence as policy confined to this struggle. It is a terrible job to have to offer resistance to a Viceroy with whom I enjoy such relations. He has more than once trusted my word, often about my people. I would love to repeat that experiment, as it stands to his credit. I mention this with great pride and pleasure. I mention it as an earnest of my desire to be true to the Empire when that Empire forfeited my trust and the Englishman who was its Viceroy came to know it.

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### **Charlie Andrews**

Then there is the sacred memory of Charlie Andrews which wells up within me. At this moment the spirit of Andrews hovers about me. For me he sums up the brightest traditions of English culture. I enjoyed closer relations with him than with most Indians. I enjoyed his confidence. There were no secrets between us. We exchanged our hearts every day. Whatever was in his heart, he would blurt out without the slightest hesitation or reservation. It is true he was a friend of Gurudev<sup>1</sup> but he looked upon Gurudev with awe. He had that peculiar humility. But with me he became the closest friend. Years ago he came to me with a note of introduction from Gokhale. Pearson and he were the first-rank specimens of Englishmen. I know that his spirit is listening to me. Then I have got a warm letter of congratulations from the Metropolitan of Calcutta. I hold him to be a man of God. Today he is opposed to me.

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### **Voice of Conscience**

With all this background, I want to declare to the world, although I may have

forfeited the regard of many friends in the West and I must bow my head low; but even for their friendship or love I must not suppress the voice of conscience – promoting of my inner basic nature today. There is something within me impelling me to cry out my agony. I have known humanity. I have studied something of psychology. Such a man knows exactly what it is. I do not mind how you describe it. That voice within tells me, "You have to stand against the whole world although you may have to stand alone. You have to stare in the face the whole world although the world may look at you with bloodshot eyes. Do not fear. Trust the little voice residing within your heart." It says : "Forsake friends, wife and all; but testify to that for which you have lived and for which you have to die. I want to live my full span of life. And for me I put my span of life at 120 years. By that time India will be free, the world will be free.

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### **Real Freedom**

Let me tell you that I do not regard England or for that matter America as free countries. They are free after their own fashion, free to hold in bondage coloured races of the earth. Are England and America fighting for the liberty of these races today? If not, do not ask me to wait until after the war. You shall not limit my concept of freedom. The English and American teachers, their history, their magnificent poetry have not said that you shall not broaden the interpretation of freedom. And according to my interpretation of that freedom I am constrained to say they are strangers to that freedom which their teachers and poets have described. If they will know the real freedom they should come to India. They have to come not with pride or arrogances but in the spite of real earnest seekers of truth. It is a fundamental truth which India has been experimenting with for 22 years.

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### **Congress and Non-violence**

Unconsciously from its very foundations long ago the Congress has been building on

non-violence known as constitutional methods. Dadabhai and Pherozeshah who had held the Congress India in the palm of their hands became rebels. They were lovers of the Congress. They were its masters. But above all they were real servants. They never countenanced murder, secrecy and the like. I confess there are many black sheep amongst us Congressmen. But I trust the whole of India today to launch upon a non-violent struggle. I trust because of my nature to rely upon the innate goodness of human nature which perceives the truth and prevails during the crisis as if by instinct. But even if I am deceived in this I shall not swerve. I shall not flinch. From its very inception the Congress based its policy on peaceful methods, included Swaraj and the subsequent generations added non-violence. When Dadabhai entered the British Parliament, Salisbury dubbed him as a black man; but the English people defeated Salisbury and Dadabhai went to the Parliament by their vote. India was delirious with joy. These things however India has outgrown.

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### **I will go Ahead**

It is, however, with all these things as the background that I want Englishmen, Europeans and all the United Nations to examine in their hearts what crime had India committed in demanding Independence. I ask, is it right for you to distrust such an organization with all its background, tradition and record of over half a century and misrepresent its endeavours before all the world by every means at your command? Is it right that by hook or by crook, aided by the foreign press, aided by the President of the U.S.A., or even by the Generalissimo of China who has yet to win his laurels, you should present India's struggle in shocking caricature? I have met the Generalissimo. I have known him through Madame Shek who was my interpreter; and though he seemed inscrutable to me, not so Madame Shek; and he allowed me to read his mind through her. There is a chorus of disapproval and righteous protest all over the world against us. They say we are erring, the move is inopportune. I had great regard for British diplomacy which has enabled them to

hold the Empire so long. Now it stinks in my nostrils, and others have studied that diplomacy and are putting it into practice. They may succeed in getting, through these methods, world opinion on their side for a time; but India will speak against that world opinion. She will raise her voice against all the organized propaganda. I will speak against it. Even if all the United Nations opposed me, even if the whole of India forsakes me, I will say, "You are wrong. India will wrench with non-violence her liberty from unwilling hands." I will go ahead not for India's sake alone, but for the sake of the world. Even if my eyes close before there is freedom, non-violence will not end. They will be dealing a mortal blow to China and to Russia if they oppose the freedom of non-violent India which is pleading with bended knees for the fulfillment of debt along overdue. Does a creditor ever go to debtor like that? And even when, India is met with such angry opposition, she says, "We won't hit below the belt, we have learnt sufficient gentlemanliness. We are pledged to non-violence." I have been the author of non-embarrassment policy of the Congress and yet today you find me talking this strong language. I say it is consistent with our honour. If a man holds me by the neck and wants to drawn me, may I not struggle to free myself directly? There is no inconsistency in our position today.

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### **Appeal to United nations**

There are representatives of the foreign press assembled here today. Through them I wish to say to the world that the United Powers who somehow or other say that they have need for India, have the opportunity now to declare India free and prove their bona fides. If they miss it, they will be missing the opportunity of their lifetime, and history will record that they did not discharge their obligations to India in time, and lost the battle. I want the blessings of the whole world so that I may succeed with them. I do not want the United Powers to go beyond their obvious limitations. I do not want them to accept non-violence and disarm today. There is a fundamental difference between fascism and this imperialism which I am fighting. Do the British



get from India which they hold in bondage. Think what difference it would make if India was to participate as a free ally. That freedom, if it is to come, must come today. It will have no taste left in it today you who have the power to help cannot exercise it. If you can exercise it, under the glow of freedom what seems impossible, today, will become possible tomorrow. If India feels that freedom, she will command that freedom for China. The road for running to Russia's help will be open. The Englishmen did not die in Malaya or on Burma soil. What shall enable us to retrieve the situation? Where shall I go, and where shall I take the forty crores of India? How is this vast mass of humanity to be aglow in the cause of world deliverance, unless and until it has touched and felt freedom. Today they have no touch of life left. It has been crushed out of them. Its lustre is to be put into their eyes, freedom has to come not tomorrow, but today.

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### **Do or Die**

I have pledged the Congress and the Congress will do or die.

*My Nonviolence (1960), pp. 183-205*

## Address from Rammohan Roy, December 11, 1823

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*Address, dated 11th December 1823, from Raja Rammohan Roy.*

Sir,

I beg leave to send you the accompanying address and shall feel obliged if you will have the goodness to lay it before the Right Hon'ble the Governor-General in Council.

I have, etc.,  
RAMMOHUN ROY

CALCUTTA  
The 11th December 1823

To His Excellency the Right Hon'ble William Pitt, Lord Amherst

My Lord,

Humbly reluctant as the natives of India are to obtrude upon the notice of Government the sentiments they entertain on any public measure there are circumstances when silence would be carrying this respectful feeling to culpable excess. The present Rulers of India, coming from a distance of many thousand miles to govern a people whose language, literature, manners, customs, and ideas are almost entirely new and strange to them, cannot easily become so intimately acquainted with their real circumstances, as the natives of the country are themselves. We should therefore be guilty of a gross dereliction of duty to ourselves, and afford our Rulers just ground of complaint at our apathy, did we omit on occasions of importance like the present to supply them with such accurate information as might enable them to devise and adopt measures calculated to be beneficial to the country, and thus second by our local knowledge and experience their declared benevolent intentions for its improvement.

The establishment of a new Sanscrit School in Calcutta evinces the laudable desire of Government to improve the Natives of India by Education,-a blessing for which they must ever be grateful; and every well wisher of the human race must be desirous that the efforts made to promote it should be guided by the most enlightened principles, so that the stream of intelligence may flow into the most useful channels.

When this Seminary of learning was proposed, we understood that the Government in England had ordered a considerable sum of money to be annually devoted to the instruction of its Indian Subjects. We were filled with sanguine hopes that this sum would

be laid out in employing European Gentlemen of talents and education to instruct the natives of India in Mathematics, Natural Philosophy, Chemistry, Anatomy and other useful Sciences, which the Nations of Europe have carried to a degree of perfection that has raised them above the inhabitants of other parts of the world.

While we looked forward with pleasing hope to the dawn of knowledge thus promised to the rising generation, our hearts were filled with mingled feelings of delight and gratitude; we already offered up thanks to Providence for inspiring the most generous and enlightened of the Nations of the West with the glorious ambitions of planting in Asia the Arts and Sciences of modern Europe.

We now find that the Government are establishing a Sangsrit school under Hindoo Pundits to impart such knowledge as is already current in India. This Seminary (similar in character to those which existed in Europe before the time of Lord Bacon) can only be expected to load the minds of youth with grammatical niceties and metaphysical distinctions of little or no practicable use to the possessors or to society. The pupils will there acquire what was known two thousand years ago, with the addition of vain and empty subtilties [*sic*] since produced by speculative men, such as is already commonly taught in all parts of India.

The Sangsrit language, so difficult that almost a life time is necessary for its perfect acquisition, is well known to have been for ages a lamentable check on the diffusion of knowledge; and the learning concealed under this almost impervious veil is far from sufficient to reward the labour of acquiring it. But if it were thought necessary to perpetuate this language for the sake of the portion of the valuable information it contains, this might be much more easily accomplished by other means than the establishment of a new Sangsrit College; for there have been always and are now numerous professors of Sangsrit in the different parts of the country, engaged in teaching this language as well as the other branches of literature which are to be the object of the new Seminary. Therefore their more diligent cultivation, if desirable, would be effectually promoted by holding out premiums and granting certain allowances to those most eminent Professors, who have already undertaken on their own account to teach them, and would by such rewards be stimulated to still greater exertions.

From these considerations, as the sum set apart for the instruction of the Natives of India was intended by the Government in England, for the improvement of its Indian subjects, I beg leave to state, with due deference to your Lordship's exalted situation, that if the plan now adopted be followed, it will completely defeat the object proposed; since no improvement can be expected from inducing young men to consume a dozen of years of the most valuable period of their lives in acquiring the niceties of the Byakurun or Sangsrit Grammar. For instance, in learning to discuss such points as the following: *Khad* signifying to eat, *khaduti*, he or she or it eats. Query, whether does the word *khaduti*, taken as a whole, convey the meaning *he*, *she*, or *it eats*, or are separate parts of this meaning conveyed by distinct portions of the word? As if in the English language it were asked, how much meaning is there in the *eat*, how much in the *s*? and is the whole

meaning of the word conveyed by those two portions of it distinctly, or by them taken jointly?

Neither can much improvement arise from such speculations as the following, which are the themes suggested by the Vedant:-In what manner is the soul absorbed into the deity? What relation does it bear to the divine essence? Nor will youths be fitted to be better members of society by the Vedantic doctrines, which teach them to believe that all visible things have no real existence; that as father, brother, etc., have no actual entirety, they consequently deserve no real affection, and therefore the sooner we escape from them and leave the world the better. Again, no essential benefit can be derived by the student of the Meemangsa from knowing what it is that makes the killer of a goat sinless on pronouncing certain passages of the Veds, and what is the real nature and operative influence of passages of the Ved, etc.

Again the student of the Nyaya Shastra cannot be said to have improved his mind after he has learned from it into how many ideal classes the objects in the Universe are divided, and what speculative relation the soul bears to the body, the body to the soul, the eye to the ear, etc.

In order to enable your Lordship to appreciate the utility of encouraging such imaginary learning as above characterised, I beg your Lordship will be pleased to compare the state of science and literature in Europe before the time of Lord Bacon, with the progress of knowledge made since he wrote.

If it had been intended to keep the British nation in ignorance of real knowledge the Baconian philosophy would not have been allowed to displace the system of the schoolmen, which was the best calculated to perpetuate ignorance. In the same manner the Sangscrit system of education would be the best calculated to keep this country in darkness, if such had been the policy of the British Legislature. But as the improvement of the native population is the object of the Government, it will consequently promote a more liberal and enlightened system of instruction, embracing mathematics, natural philosophy, chemistry and anatomy, with other useful sciences which may be accomplished with the sum proposed by employing a few gentlemen of talents and learning educated in Europe, and providing a college furnished with the necessary books, instruments and other apparatus.

In representing this subject to your Lordship I conceive myself discharging a solemn duty which I owe to my countrymen and also to that enlightened Sovereign and Legislature which have extended their benevolent cares to this distant land actuated by a desire to improve its inhabitants and I therefore humbly trust you will excuse the liberty I have taken in thus expressing my sentiments to your Lordship.

I have, etc.,



RAMMOHUN ROY

CALCUTTA;  
The 11th December 1823

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From: Bureau of Education. *Selections from Educational Records, Part I (1781-1839)*.  
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**FAMOUS SPEECHES** > **Speech at the Round Table Conference**

## Speech At The Round Table Conference

**(30-11-1931)**

It will be after all and at best a paper solution. But immediately you withdraw that wedge, the domestic ties, the domestic affection, the knowledge of common birth – do you suppose that all these will count for nothing? Were Hindus and Mussalmans and Sikhs always at war with one another when there was no British rule, when there was no English face seen there? We have chapter and verse given to us by Hindu historians and by Mussalman historians to say that we were living in comparative peace even then. And Hindus and Mussalmans in the villages are not even today quarrelling. In those days they were not known to quarrel at all. The late Maulana Muhammad Ali often used to tell me, and he was himself a bit of an historian. He said : ‘If God’ – ‘Allah’ as he called out – gives me life, I propose to write the history of Mussalman rule in India; and then I will show , through that documents that British people have preserved, that was not so vile as he has been painted by the British historian; that the Mogul rule was not so bad as it has been shown to us in British history; and so on. And so have Hindu historians written. This quarrel is not old; this quarrel is coeval with this acute shame. I dare to say, it is coeval with the British Advent, and immediately this relationship, the unfortunate, artificial, unnatural relationship between Great Britain and India is transformed into a natural relationship, when it becomes, if it dose become, a

voluntary partnership to be given up, to be dissolved at the will of either party, when it becomes that you will find that Hindus, Mussalmans, Sikhs, Europeans, Anglo-Indians, Christians, Untouchable, will all live together as one man. I do not intend to say much tonight about the Princes, but I should be wronging them and should be wronging the Congress if I did not register my claim, not with the Round Table Conference but with the Princes. It is open to the Princes to give their terms on which they will join the Federation. I have appealed to them to make the path easy for those who inhabit the other part of India, and therefore, I can only make these suggestions for their favourable consideration, for their earnest consideration. I think that if they accepted, no matter what they are, but some fundamental rights as the common property of all India, and if they accepted that position and allowed those rights to be tested by the Court, which will be again of their own creation, and if they introduced elements – only elements – of representation on behalf of their subject, I think that they would have gone a long way to conciliate their subjects. They would have gone a long way to show to the world and to show to the whole of India that they are also fired with a democratic spirit, that they do not want to remain undiluted autocrats, but that they want to become constitutional monarch even as King George of Great Britain is.

An Autonomous Frontier Province : Let India get what she is entitled to and what she can really take, but whatever she gets, and whenever she gets it, let the Frontier Province get complete autonomy today. That Frontier will then be a standing demonstration to the whole of India, and therefore, the whole vote of the Congress will be given in favour of the Frontier Province getting provincial Autonomy tomorrow. Prime Minister, If you can possibly get your Cabinet to endorse the proposition that from tomorrow the Frontier Province becomes a full-fledged autonomous province, I shall then have a proper footing amongst the Frontier tribes and convince them to my assistance when those over the border cast an evil eye on India.

Thanks: Last of all, my last is pleasant task for me. This is perhaps the last time that I shall be sitting with you at negotiations. It is not that I want that. I want to sit at the same table with you in your closets and to negotiate and to plead with you and to go down on bended knees before I take the final lead and final plunge. But whether I have the good fortune to continue to tender my co-operation or not does not depend upon me. It largely depends upon you. It depends upon so many circumstances over which neither you nor we may have any control whatsoever. Then, let me perform this pleasant task of giving my thanks to all from Their Majesties down to the poorest men in the East End where I have taken up my habitation.

In that settlement, which represent the poor people of the East End of London, I have become one of them. They have accepted me as a member, and as a favoured member of their family. It will be one of the richest treasures that I shall carry with me. Here, too, I have found nothing but courtesy and nothing but a genuine affection from all with whom I have come in touch. I have come in touch with so many Englishmen. It has been a priceless privilege to me, They have listened to what must have often appeared to them to be unpleasant, although it was true. Although I have often been obliged to say these things to them they have never shown the slightest impatience or irritation. It is impossible for me to forget these things. No matter what befalls me, no matter what the fortunes may be of this Round Table Conference, one thing I shall certainly carry with me, that is, that from high to low I have found nothing but the utmost courtesy and that utmost affection. I consider that it was well worth my paying this visit to England in order to find this human affection.

It has enhanced it has deepened my irrepressible faith in human nature that although English men and English women have been fed upon lies that I see so often disfiguring your Press, that although in Lancashire, the Lancashire people had perhaps some reason for becoming irritated against me, I found no irritation and no



resentment even in the operatives. The operatives, men and women, hugged me. They treated me as one of their own. I shall never forget that. I am carrying with me thousands upon thousands of English friendship. I do not know them but I read that affection in their eyes as early in the morning I walk through your streets. All this hospitality, all this kindness will never be effaced from my memory, no matter what befalls my unhappy land. I thank you for your forbearance. (Concluded)

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# A SYSTEM OF NATIONAL EDUCATION

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AUROBINDO GHOSE

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A SYSTEM OF NATIONAL EDUCATION.





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BY  
AUROBINDO GHOSE

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*First Published 1921.*

## CONTENTS.

### *Publishers Note.—*

The Human Mind ....	1
The Powers of the Mind ....	9
The Moral Nature ....	16
Simultaneous and Successive Teaching ....	27
The Training of the Mind ....	36
Sense Improvement by Practice ....	48
The Training of the Mental Faculties ....	53
The Training of the Logical Faculty ....	63

## CONTENTS.

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## PUBLISHERS NOTE.

The Publishers have much pleasure in presenting this volume which is but a compilation of a series of articles from the pen of Sriyut Aurobindo Ghose contributed several years ago. In view of the fact that much interest and enthusiasm are evinced at the present moment in National Education the Publishers trust that the main theme enunciated by India's greatest yogi in this book will be of immense use in guiding the army of nation-builders in their re-modelling of the Education of the youth of the country.





# **A System of National Education**

## **I. THE HUMAN MIND**

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

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

This can only be done by studying the instruments of knowledge and finding a system of teaching which shall be natural, easy and effective. It is only by strengthening and sharpening these instruments to their utmost capacity that they can be made effective for the increased work which modern conditions require. The muscles of the mind must be thoroughly trained by simple and easy means; then, and not till then, great feats of intellectual strength can be required of them.

The first principle of true teaching is that nothing can be taught. The teacher is not an Instructor or Taskmaster, he is a helper and a guide. His business is to suggest and not to impose. He does not actually train the pupil's mind, he only shows him how to perfect



his instruments of knowledge and helps and encourages him in the process. He does not impart knowledge to him, he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within; he only shows him where it lies and how it can be habituated to rise to the surface. The distinction that reserves this principle for the teaching of adolescent and adult minds and denies its application to the child is a conservative and unintelligent doctrine. Child or man, boy or girl, there is only one sound principle of good teaching. Difference of age only serves to diminish or increase the amount of help and guidance necessary, it does not change its nature.

The second principle is that the mind has to be consulted in its own

growth. The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition. It is he himself who must be induced to expand in accordance with his own nature. There can be no greater error than for the parent to arrange beforehand that his son shall develop particular qualities, capacities, ideas, virtues, or be prepared for a pre-arranged career. To force the nature, to abandon its own *dharma* is to do it permanent harm, mutilate its growth and deface its perfection. It is a selfish tyranny over a human soul and a wound to the Nation, which loses the benefit of the best that a man could have given it and is forced to accept instead something imperfect and artificial, second rate, perfunctory and common. Every one has in him

something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. The task is to find it, develop it and use it. The chief aim of Education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.

The third principle of Education is to work from the near to the far, from that which is to that which shall be. The basis of a man's nature is almost, always, in addition to his soul's past, his heredity, his surroundings, his nationality, his country, the soil from which he draws sustenance, the air which he breathes, the sights, sounds, habits to which he is accustomed. They mould him not the less powerfully because insensibly, from that then we must begin. We must not

take up the nature by the roots from the Earth in which it must grow or surround the mind with images and ideas of a life which is alien to that in which it must physically move. If anything has to be brought in from outside, it must be offered, not forced on the mind. A free and natural growth is the condition of genuine development. There are souls which naturally revolt from their surroundings and seem to belong to another age and clime. Let them be free to follow their bent; but the majority languish, become empty, become artificial, if artificially moulded into an alien form. It is God's arrangement that they should belong to a particular nation, age, society, that they should be children of the past, possessors of the present, creators of the future. The past is our founda-

tion, the present our material, the future our aim and summit. Each must have its due and natural place in a National System of Education.



## CHAPTER II

### THE POWERS OF THE MIND

The instrument of the Educationist is the mind or *antahkaraṇa*, which consists of four layers. The reservoir of past mental impressions, the *chitta* or storehouse of memory, which must be distinguished from the specific act of memory, is the foundation on which all the other layers stand. All experience lies within us as passive or potential memory ; active memory selects and takes what it requires from that storehouse. But the active memory is like a man searching among a great mass of locked-up material ; sometime he cannot find what he wants ; often in his rapid search he stumbles across many things for which he has no immediate need ; often too

he blunders and thinks he has found the real thing when it is something else irrelevant if not valueless, on which he has laid his hand. The passive memory or *chitta* needs no training, it is automatic and naturally sufficient to its task ; there is not the slightest object of knowledge coming within its field which is not secured, placed and faultlessly preserved in that admirable receptacle. It is the active memory, a higher but less perfectly developed function, which is in need of improvement.

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

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



the perfect expression of the knowledge which the whole *antahkarna* possesses.

The third layer is the intellect or *buddhi*, which is the real instrument of thought and that which orders and disposes of the knowledge acquired by the other parts of the machine. For the purpose of the Educationist this is infinitely the most important of the three I have named. The intellect is an organ composed of several groups of functions, divisible into two important classes, the functions and faculties of the right hand, the functions and the faculties of the left hand. The faculties of the right hand are comprehensive, creative and synthetic; the faculties of the left hand critical and analytic. To the right hand belongs judgment, imagination, memory, observation; to the left hand compari-

son and reasoning. The critical faculties distinguish, compare, classify, generalise, deduce, infer, conclude; they are the component parts of the logical reason. The right hand faculties comprehend, command, judge in their own right, grasp; hold and manipulate. The right hand mind is the master of the knowledge, the left hand its servant. The left hand touches only the body of knowledge, the right hand penetrates its soul. The left hand limits itself to ascertained truth, the right hand grasps that which is still elusive or unascertained. Both are essential to the completeness of the human reason. These important functions of the machine have all to be raised to their highest and finest working-power, if the Education of the child is not to be imperfect and one-sided.

There is a fourth layer of faculty which, not as yet entirely developed in man, is attaining gradually a wider development and more perfect evolution. The powers peculiar to this highest stratum of knowledge are chiefly known to us from the phenomena of genius—sovereign discernment, intuitive perception of truth, plenary inspiration of speech, direct vision of knowledge to an extent often amounting to revelation, making a man a prophet of truth. The powers are rare in their higher development, though many possess them imperfectly or by flashes. They are still greatly distrusted by the critical reason of mankind because of the admixture of error, caprice and a biassed imagination which obstructs and distorts their perfect workings. Yet it is clear that humanity could not have

advanced to its present stage if it had not been for the help of these faculties, and it is a question with which Educationists have not yet grappled, what is to be done with this mighty and baffling element, the element of genius in the pupil. The mere instructor does his best to discourage and stifle genius, the more liberal teacher welcomes it. Faculties so important to humanity cannot be left out of our consideration. It is foolish to neglect them. Their imperfect development must be perfected, the admixture of error, caprice and biassed fancifulness must be carefully and wisely removed. But the teacher cannot do it ; he would eradicate the good corn as well as the tares if he interfered. Here, as in all educational operations, he can only put the growing soul into the way of its own perfection.

### CHAPTER III

#### THE MORAL NATURE

In the economy of man the mental nature rests upon the moral, and the education of the intellect divorced from the perfection of the moral and emotional nature is injurious to human progress. Yet, while it is easy to arrange some kind of curriculum or syllabus which will do well enough for the training of the mind, it has not yet been found possible to provide under modern conditions a suitable moral training for the School and College. The attempt to make boys moral and religious by the teaching of moral and religious text-books is a vanity and a delusion, precisely because the heart is not the mind and to instruct the mind does not necessarily improve the heart. It would be an



error to say that it has no effect. It throws certain seeds of thought into the *antahkārana* and, if these thoughts become habitual, they influence the conduct. But the danger of moral text-books is that they make the thinking of high things mechanical and artificial, and whatever is mechanical and artificial, is inoperative for good.

There are three things which are of the utmost importance in dealing with a man's moral nature, the emotions, the *samskāras* or formed habits and associations, and the *swabhava* or nature. The only way for him to train himself morally is to habituate himself to the right emotions, the noblest associations, the best mental, emotional and physical habits and the following out in right action of the fundamental impulses of his essential

nature. You can impose a certain discipline on children, dress them into a certain mould, lash them into a desired path, but unless you can get their hearts and natures on your side, the conformity to this becomes a hypocritical and heartless, often a cowardly compliance. This is what is done in Europe, and it leads to that remarkable phenomenon known as the sowing of wild oats as soon as the yoke of discipline at School and at home is removed, and to the social hypocrisy which is so large a feature of European life. Only what the man admires and accepts, becomes part of himself; the rest is a mask. He conforms to the discipline of society as he conformed to the moral routine of home and school, but considers himself at liberty to guide his real life, inner and private, according to

his own likings and passions. On the other hand, to neglect moral and religious Education altogether is to corrupt the race. The notorious moral corruption in our young men previous to the saving touch of the Swadeshi Movement, was the direct result of the purely mental instruction given to them under the English System of Education. The adoption of the English System under an Indian disguise in Institutions like the Central Hindu College is likely to lead to the European result. That it is better than nothing, is all that can be said for it.

As in the education of the mind, so in the education of the heart, the best way is to put the child into the right road to his own perfection and encourage him to follow it, watching, suggesting, helping, but not interfering.



The one excellent element in the English Boarding School is that the master at his best stands there as a moral guide and example, leaving the boys largely to influence and help each other in following the path silently shown to them. But the method practised is crude and marred by the excess of outer discipline, for which the pupils have no respect except that of fear, and the exiguity of the inner assistance. The little good that is done is outweighed by much evil. The old Indian System of the *Guru* commanding by his knowledge and sanctity, the implicit obedience, perfect admiration, reverent emulation of the student, was a far superior method of moral discipline. It is impossible to restore that ancient system ; but it is not impossible to substitute the wise friend,

guide and helper for the hired Instructor or the benevolent Policeman which is all that the European System usually makes of the pedagogue.

The first rule of Moral Training is to suggest and invite, not command or impose. The best method of suggestion is by personal example, daily converse and the books read from day to day. These books should contain, for the younger student, the lofty examples of the past given, not as moral lessons, but as things of supreme human interest, and, for the elder student, the great thoughts of great souls, the passages of literature which set fire to the highest emotions and prompt the highest ideals and aspirations, the records of history and biography which exemplify the living of those great thoughts, noble emotions and aspiring ideals. This is a

kind of good company, *satsanga*, which can seldom fail to have effect so long as sententious sermonising is avoided, and becomes of the highest effect if the personal life of the teacher is itself moulded by the great things he places before his pupils. It cannot, however, have full force unless the young life is given an opportunity, within its limited sphere, of embodying in action the moral impulses which rise within it. The thirst of knowledge, the self-devotion, the purity, the renunciation of the Brahmin, the courage, ardour, honour, nobility, chivalry, patriotism of the Kshatriya,—the beneficence, skill, industry, generous enterprise and large openhandedness of the Vaisya,—the self-effacement and loving service of the Sudra,—these are the qualities of the Aryan. They constitute

the moral temper we desire in our young men, in the whole Nation. But how can we get them if we do not give opportunities to the young to train themselves in the Aryan tradition, to form by the practice and familiarity of childhood and boyhood the stuff of which their adult lives must be made?

Every boy should, therefore, be given practical opportunity as well as intellectual encouragement to develop all that is best in the nature. If he has bad qualities, bad habits, bad *samskaras* whether of mind or body, he should not be treated harshly as a delinquent, but encouraged to get rid of them by the Rajayogic Method of *Sanyama*, rejection and substitution. He should be encouraged to think of them, not as sins or offences, but as symptoms of a curable disease alterable by a steady and sustained effort

of the will, falsehood being rejected whenever it rises into the mind and replaced by truth, fear by courage, selfishness by sacrifice and renunciation, malice by love. Great care will have to be taken that unformed virtues are not rejected as faults. The wildness and recklessness of many young natures are only the overflowings of an excessive strength, greatness and nobility. They should be purified, not discouraged.

I have spoken of morality; it is necessary to speak a word of religious teaching. There is a strange idea prevalent that by merely teaching the dogmas of religion children can be made pious and moral. This is an European error, and its practice leads, either to mechanical acceptance of a creed having no effect on the inner and little on the outer life, or it crea-



tes the fanatic, the pietist, the ritualist or the unctuous hypocrite. Religion has to be lived, not learned as a creed. The singular compromise made in the so-called National Education of Bengal making the teaching of religious beliefs compulsory, but forbidding the practice of *anushtana* or religious exercise, is a sample of the ignorant confusion which distracts men's mind on this subject. The prohibition is a sop to secularism declared or concealed. No religious teaching is of any value unless it is lived, and the use of various kinds of *sadhana*, spiritual self-training and exercise, is the only effective preparation for religious living. The ritual of prayer homage, ceremony is craved for by many minds as an essential preparation and, if not made an end in itself, is a great help to spiritual progress ; if it is withheld, some other

form of meditation, devotion or religious duty must be put in its place. Otherwise, Religious Teaching is of little use and would almost be better ungiven.

But whether distinct teaching in any form of religion is imparted or not, the essence of religion, to live for God, for humanity, for country, for others and for oneself in these, must be made the ideal in every School which calls itself National. It is this spirit of Hinduism pervading our Schools which—far more than the teaching of Indian Subjects, the use of Indian methods or formal instruction in Hindu Beliefs and Hindu Scriptures—should be the essence of Nationalism in our Schools distinguishing them from all others.

## CHAPTER IV

### SIMULTANEOUS AND SUCCESSIVE TEACHING

A very remarkable feature of modern training which has been subjected in India to a reduction *ad absurdum* is the practice of teaching by snippets. A subject is taught a little at a time, in conjunction with a host of others, with the result that what might be well learnt in a single year is badly learned in seven and the boy goes out ill-equipped, served with imperfect parcels of knowledge, master of none of the great departments of human knowledge. The system of Education adopted by the National Council, an amphibious and twy-natured creation, attempts to heighten this practice of teaching by snippets at the bottom and the middle and suddenly change it to a grandiose



specialism at the top. This is to base the Triangle on its apex and hope that it will stand.

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

Education we need not bind ourselves either by the ancient or the modern system, but select only the most perfect and rapid means of mastering knowledge.

In defence of modern system it is alleged that the attention of children is easily tired and cannot be subjected to the strain of long application to a single subject. The frequent changes of subject gives rest to the mind. The question naturally arises: are the children of modern times then so different from the ancients, and, if so, have we not made them so by discouraging prolonged concentration? A very young child cannot, indeed apply himself; but a very young child is unfit for School teaching of any kind. A child of seven or eight, and that is the earliest permissible age for the commencement of any regular kind of

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

The first attention of the teacher must be given to the medium and the instruments, and, until these are perfected, to multiply subjects of regular

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

The mother-tongue is the proper medium of Education and therefore the first energies of the child should

be directed to the thorough mastering of the medium. Almost every child has an imagination, an instinct for words, a dramatic faculty, a wealth of idea and fancy. These should be interested in the literature and history of the Nation. Instead of stupid and dry spelling and reading books, looked on as a dreary and ungrateful task, he should be introduced by rapidly progressive stages to the most interesting parts of his own literature and the life around him and behind him, and they should be put before him, in such a way as to attract and appeal to the qualities of which I have spoken. All other study at this period should be devoted to the perfection of the mental functions and the moral character. A foundation should be laid at this time for the study of history, science, philosophy, art, but not in an



obtrusive and formal manner. Every child is a lover of interesting narrative, a hero-worshipper and a patriot. Appeal to these qualities in him and through him, let him master without knowing it the living and human parts of his Nation's history. Every child is an inquirer, an investigator, analyser, a merciless anatomist. Appeal to those qualities in him and let him acquire without knowing it the right temper and the necessary fundamental knowledge of the Scientist. Every child has an insatiable intellectual curiosity and turn for metaphysical enquiry. Use it to draw him on slowly to an understanding of the world and himself. Every child has the gift of imitation and a touch of imaginative power. Use it to give him the ground work of the faculty of the artist.

It is by allowing Nature to work

that we get the benefit of the gifts she has bestowed on us. Humanity in its education of children has chosen to thwart and hamper the rapidity of its onward march. Happily, saner ideas are now beginning to prevail. But the way has not yet been found. The past hangs about our necks with all its prejudices and errors and will not leave us ; it enters into our most radical attempts to return to the guidance of the all-wise Mother. We must have the courage to take up clearer knowledge and apply it fearlessly in the interests of posterity. Teaching by snippets must be relegated to the lumber-room of dead sorrows. The first work is to interest the child in life, work and knowledge, to develop his instruments of knowledge with the utmost thoroughness, to give him mastery of the medium he must use.

Afterwards, the rapidity with which he will learn, will be found that, where now he learns a few things badly, then he will learn many things thoroughly well.



## CHAPTER V

### THE TRAINING OF THE MIND

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

The senses depend for their accuracy and sensitiveness on the unobstructed activity of the nerves which are the channels of their information and the passive acceptance of the mind which is the recipient. In themselves the organs do their work perfectly. The eye gives the right form, the ear the correct sound, the palate the right taste, the skin the right touch, the nose the right smell. This can easily be understood if we study the action of the eye as a crucial example. A correct image is reproduced automatically on the retina, if there is any error in appreciating it, it is not the fault of the organ, but of something else.

The fault may be with the nerve currents. The nerves are nothing but channels, they have no power in themselves to alter the information

given by the organs. But a channel may be obstructed and the obstruction may interfere either with the fullness or the accuracy of the information, not as it reaches the organ where it is necessarily and automatically perfect, but as it reaches the mind. The only exception is in case of a physical defect in the organ as an instrument. That is not a matter for the educationist, but for the physician.

If the obstruction is such as to stop the information reaching the mind at all, the result is an insufficient sensitiveness of the senses. The defects of sight, hearing, smell, touch, taste, anæsthesia in its various degrees, are curable when not the effect of physical injury or defect in the organ itself. The obstructions can be removed and the sensitiveness remedied by the purification of the

nerve system. The remedy is a simple one which is now becoming more and more popular in Europe for different reasons and objects, the regulation of the breathing. This process inevitably restores the perfect and unobstructed activity of the channels and, if well and thoroughly done, leads to a high activity of the senses. The process is called in Yogic discipline, *nadi-suddhi*, or nerve-purification.

The obstruction in the channel may be such as not absolutely to stop in however small a degree, but to distort the information. A familiar instance of this is the effect of fear or alarm on the sense action. The startled horse takes the sack on the road for a dangerous living thing, the startled man takes a rope for a snake, a waving curtain for a ghostly form. All distortions due to actions in the

nervous system can be traced to some kind of emotional disturbance acting in the nerve channels. The only remedy for them is the habit of calm, the habitual steadiness of the nerves. This also can be brought about by *nadi-suddhi* or nerve-purification, which quiets the system, gives a deliberate calmness to all the internal processes and prepares the purification of the mind.

If the nerve channels are quiet and clear, the only possible disturbance of the information is from or through the mind. Now the *manas* or sixth sense is in itself a channel like the nerves, a channel for communication: with the *buddhi* or brainforce disturbance may happen either from above or from below. The information outside is first photographed on the end organ, then reproduced at the



other end of the nerve system in the *chitta* or passive memory. All the images of sight, sound, smell, touch and taste are deposited there and the *manas* reports them to the *buddhi*. The *manas* is both a sense organ and a channel. As a sense organ it is as automatically perfect as the others, as a channel it is subject to disturbance resulting either in obstruction or distortion.

As a sense organ the mind receives direct thought impressions from outside and from within. These impressions are in themselves perfectly correct, but in their report to the intellect at all or may reach it so distorted as to make a false or partially false impression. The disturbance may effect the impression which attains the information of eye, ear, nose, skin or palate, but it is very

slightly powerful here, in its effect on the direct impressions of the mind, it is extremely powerful and the chief source of error. The mind takes direct impressions primarily of thought, but also of form, sound, indeed of all the things for which it usually prefers to depend on the sense organs. The full development of this sensitiveness of the mind is called in our Yogic discipline *Sushmadrishiti* or subtle reception of images. Telepathy, clairvoyance, claudience, presentment, thought-reading, character-reading and many other modern discoveries are very ancient powers of the mind which have been left undeveloped, and they all belong to the *manas*. The development of the sixth sense has never formed part of human training. In a future age it will undoubtedly take a place in the necessary preliminary

training of the human instrument. Meanwhile there is no reason why the mind should not be trained to give a correct report to the intellect so that our thought may start with absolutely correct if not with full impressions.

The first obstacle, the nervous emotional, we may suppose to be removed by the purification of the nervous system. The second obstacle is that of the emotions themselves warping the impressions as it comes. Love may do this, hatred may do this, any emotion or desire according to its power and intensity may distort the impression as it travels. This difficulty can only be removed by the discipline of the emotions, the purifying of the moral training and its consideration may be postponed for the moment. The next difficulty is the interference of



previous associations formed or ingrained in the *chitta* or passive memory. We have a habitual way of looking at things and the conservative inertia in our nature disposes us to give every new experience the shape and semblance of those to which we are accustomed. It is only more developed minds which can receive first impressions without an unconscious bias against the novelty of novel experience. For instance, if we get a true impression of what is happening and we habitually act on such impressions true or false if it differs from what we are accustomed to expect, the old association meets it in the *chitta* and sends a changed report to the intellect in which either the new impression is overlaid and concealed by the old or mingled with it. To go farther into this subject

would be to involve ourselves too deeply into the details of psychology. This typical instance will suffice. To get rid of this obstacle is impossible without *chittasuddhi* or purification of the mental moral habits formed in the *chitta*. This is a preliminary process of Yoga and was effected in our ancient system by various means, but would be considered out of place in a modern system of education.

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

It consists in bringing about passivity of the restless flood of thought sensations rising of its own momentum from the passive memory independent of our will and control. This passivity liberatest he intellect from the siege of old associations and false impressions. It gives it power to select only what is wanted from the storehouse of the passive memory, automatically brings about the habit of getting right impressions and enables the intellect to dictate so the *chitta* what *samskara* or associations shall be formed or rejected. This is the real office of the intellect to discriminate, choose, select, arrange. But so long as there is not *chitta-suddhi*, instead of doing this office perfectly, it itself remains imperfect and corrupt and adds to the confusion in the mind channel by false judgment, false imagination, false memory, false

observation, false comparison, contrast and analogy, false education, induction and inference. The purification of the *chitta* is essential for the liberation, purification and perfect action of the intellect.

## CHAPTER VI

### SENSE-IMPROVEMENT BY PRACTICE

Another cause of the inefficiency of the senses as gatherers of Knowledge, is insufficient use. We do not observe sufficiently or with sufficient attention and closeness and a sight, sound, smell, even touch or taste knocks in vain at the door for admission. This *tamasic* inertia of the receiving instruments is no doubt due to the inattention of the *buddhi* and therefore its consideration may seem to come properly under the training of the functions of the intellect, but it is more convenient, though less psychologically correct, to notice it here. The student ought to be accustomed to catch the sights, sounds etc, around him, distinguish them, mark their nature, properties and



sources and fix them in the *chitta* so that they may be always ready to respond when called for by the memory.

It is a fact which has been proved by minute experiments that the faculty of observation is very imperfectly developed in men, merely from want of care in the use of the sense and the memory. Give twelve men the task of recording from memory something they all saw two hours ago and the accounts will all vary from each other and from the actual occurrence. To get rid of this imperfection will go a long way towards the removal of error. It can be done by training the senses to do their work perfectly which they will do readily enough if they know the *buddhi* requires it of them, and giving sufficient attention to put the facts in

their right place and order in memory.

Attention is a factor in knowledge, the importance of which has been always recognised. Attention is the first condition of right memory and of accuracy. To attend to what he is doing, is the first element of discipline required of the student, and, as I have suggested, this can easily be secured if the object of attention is made interesting. This attention to a single thing is called concentration. One truth is however, sometimes overlooked ; that concentration on several things at a time is often indispensable. When people talk of concentration, they imply centring the mind on one thing at a time ; but it is quite possible to develop the power of double concentration, triple concentration, multiple concentration. When a given incident is happening, it may be made up of

several simultaneous happenings or a set of simultaneous circumstances, a sight, a sound, a touch or several sights, sounds, touches occurring at the same moment or in the same short space of time. The tendency of the kind is to fasten on one and mark others vaguely, many not at all or, if compelled to attend to all, to be distracted and mark none perfectly. Yet this can be remedied and the attention equally distributed over a set of circumstances in such a way as to observe and remember each perfectly. It is merely a matter of *abhyasa* or steady natural practice.

It is also very desirable that the hand should be capable of coming to the help of the eye in dealing with the multitudinous objects of its activity so as to ensure accuracy. This is of a use so obvious and imperatively



needed, that it need not be dwelt on at length. The practice of imitation by the hand of the thing seen is of use both of detecting the lapses and inaccuracies of the mind in noticing the objects of sense and in registering accurately what has been seen. Imitation by the hand ensures accuracy of observation. This is one of the first uses of drawing and it is sufficient in itself to make the teaching of this subject a necessary part of the training of the organs.

## CHAPTER VII

### THE TRAINING OF THE MENTAL FACULTIES

The first qualities of the mind that have to be developed are those which can be grouped under observation. We notice some things, ignore others. Even of what we notice, we observe very little. A general perception of an object is what we all usually carry away from a cursory half-attentive glance. A closer attention fixes its place, from nature as distinct from its surroundings. Full concentration of the faculty of observation gives us all the knowledge that the three chief senses can gather about the object, or if we touch or taste, we may gather all that the five senses can tell of its nature and properties. Those who make use of the six senses, the Poet, the Painter,

the Yogin, can also gather much that is hidden from the ordinary observer. The Scientist by investigation ascertains other facts open to a minuter observation. These are the components of the faculty of observation, and it is obvious that its basis is attention, which may be only close, or close and minute. We may gather much even from a passing glance at an object, if we have the habit of concentrating the attention and the habit of *Satwic* receptivity. The first the teacher has to do is to accustom the pupil to concentrate attention.

We may take the instance of a flower. Instead of looking casually at it and getting a casual impression of scent, form and colour, he should be encouraged to know the flower—to fix in his mind the exact shade, the

peculiar glow, the precise intensity of the scent, the beauty of curve and design in the form. His touch should assure itself of the texture and its peculiarities. Next, the flower should be taken to pieces and its structure examined with the same carefulness of observation. All these should be done not as a task, but as an object of interest by skilfully arranged questions suited to the learner which will draw him on to observe and investigate one thing after the other until he has almost unconsciously mastered the whole.

Memory and judgment are the next qualities that will be called upon, and they should be encouraged in the same unconscious way. The student should not be made to repeat the same lesson over again in order to remember it. That is a mechanical burden-

some and unintelligent way of training the memory. A similar but different flower should be put in the hands and he should be encouraged to note it with the same care, but with the avowed object of noting the similarities and differences. By this practice daily repeated the memory will naturally be trained. Not only so, but the mental centres of comparison and contrast will be developed. The learner will begin to observe as a habit the similarities of things and their differences. The teacher should take every care to encourage the perfect growth of this faculty and habit. At the same time, the laws of species and genus will begin to dawn on the mind and by a skilful following and leading of the young developing mind, the scientific habit, the scientific attitude and the fundamental



facts of scientific knowledge may in a very short time be made part of its permanent equipment. The observation and comparison of flowers, leaves, plants, trees will lay the foundations of botanical knowledge without loading the mind with names and that dry, set acquisition of informations which is the beginning of cramming and detested by the healthy human mind when it is fresh from nature and unspoiled by natural habits. In the same way by the observation of the stars, astronomy, by the observation of earth, stones, etc., geology by the observation of insects and animals, etymology and zoology may be founded. A little later chemistry may be started by interesting observation of experiments without any formal teaching or heaping on the mind of formulas and book knowledge. There is no scientific object the

perfect and natural mastery of which cannot be prepared in early childhood by this training of the faculties to observe, compare, remember and judge various classes of objects. It can be done easily and attended with a supreme and absorbing interest in the mind of the student. Once the taste is created, the boy can be trusted to follow it up with all the enthusiasm of youth in his leisure hours. This will prevent the necessity at a later age of teaching him everything in class.

The judgment will naturally be trained along with the other faculties. At every step the boy will have to decide what is the right idea, measurement, appreciation of colour, sound, scent, etc., and what is wrong. Often the judgments and distinctions made will have to be exceedingly subtle,

and delicate. At first many errors will be made, but the learner should be taught to trust his judgment without being attached to its results. It will be found that the judgment will soon begin to respond to the calls made on it, clear itself of all errors and begin to judge correctly and minutely. The best way is to accustom the boy to compare his judgments with those of others. When he is wrong, it should at first be pointed out to him how far he was right and why he went wrong; afterwards he should be encouraged to note these things for himself. Every time he is right, his attention should be prominently and encouragingly called to it so that he may get confidence.

While engaged in comparing and contrasting, another centre is certain to develop, the centre of analogy.



The learner will inevitably draw analogies and argue from like to like. He should be encouraged to use his faculty while noticing its limitations and errors. In this way he will be trained to form the habit of correct analogy which is an indispensable and in the acquisition of knowledge.

The one faculty we have omitted, apart from the faculty of direct reasoning, is Imagination. This is a most important and indispensable instrument. It may be divided into three functions, the forming of mental images, the power of creating thoughts images and imitations or new combinations of existing thoughts and images, the appreciation of the soul in things, beauty, charm, greatness, hidden suggestiveness, the emotion and spiritual life that prevades the world. This is in every way, as important as

the training of the faculties which observe and compare outward things. But I shall deal with it in a subsequent chapter.

The mental faculties should first be exercised on things, afterwards on words and ideas. Our dealings with language are much too perfunctory and the absence of a fine sense for words impoverishes the intellect and limits the fineness and truth of its operations. The mind should be accustomed first to notice the word thoroughly, its form, sound and sense ; then to compare the form with other similar forms in the points of similarity and difference, thus forming the foundation of the grammatical sense ; then to distinguish between the fine shades of sense of similar words and the formation and rhythm of different sentences ; thus the formation of the

liberty and the syntactical faculties. All this should be done informally drawing on the curiosity and interest, avoiding set-teaching and memorising of rules. The true knowledge takes its base on things, *arthas*, and only when it has mastered the thing, proceeds to formalize its information.

## CHAPTER VIII

### THE TRAINING OF THE LOGICAL FACULTY

The training of the logical reason but necessarily follows the training of the faculties which collect the material on which the logical reason must work. Not only so but the mind must have some development of the faculty of dealing before it can deal successfully with ideas. The question is, once this preliminary work is done, what is the best way of teaching the boy to think correctly from premises. For the logical reason cannot proceed without premises. It either infers from facts to a conclusion to a fresh one, or from one fact to another. It either induces, deduces or simply infers. I see the Sun rise day after day, I conclude or induce that it rises to a law daily

after a varying interval of darkness. I have already ascertained that wherever there is smoke, there is fire. I have induced that general rule from an observation of facts. I deduce that in a particular case of smoke, there is a fire behind. I infer that a man must have let it from the improbability of any other cause under the particular circumstances. I cannot deduce it because fire is not always created by human kindling ; it may be volcanic or caused by a stroke of lightening or the sparks from some kind of friction in the neighbourhood.

There are three elements necessary to correct reasoning: first, the correctness of the facts or conclusions I start from, secondly, the completeness as well as the accuracy of the data I start from, thirdly, the elimination of other possible or impossible conclu-



sions from the same facts. The fallibility of the logical reason is due partly to avoidable negligence and looseness in securing these conditions, partly to the difficulty of getting all the facts correct, still more to the difficulty of getting all the facts complete, most of all, to the extreme difficulty of eliminating all possible conclusions except the one which happens to be right. No fact is supposed to be more perfectly established than the universality of the Law of Gravitation as an imperative rule, yet a single new fact inconsistent with it would upset this supposed universality. And such facts exist. Nevertheless by care and keenness the fallibility may be reduced to its minimum.

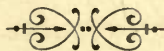
The usual practice is to train the logical reason by teaching the Science of Logic. This is an instance of the

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

The first step is to make the young mind interest itself in drawing inferences from the facts, tracing cause and effect. It should then be led on to notice its successes and its failures and the reason of the success and of the failure; the incorrectness of the fact started from, the haste in drawing conclusions from insufficient facts, the



carelessness in accepting a conclusion which is improbable, little supported by the data or open to doubt, the indolence or prejudice which does wish to consider other possible explanations or conclusions. In this way the mind can be trained to reason as correctly as the fallibility of the human logic will allow, minimising the change of error. The study of formal logic should be postponed to a later period when it can easily be mastered in a very brief period, since it will be only the systematising of the art perfectly well-known to the student.







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