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A STUDY OF COMPATIBILITY BETWEEN TRADITIONAL
INDIAN EDUCATIONAL THOUGHT AND
MODERN AMERICAN TRANSPERSONAL THOUGHT

By

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ABSTRACT

A STUDY OF COMPATIBILITY BETWEEN TRADITIONAL INDIAN EDUCATIONAL THOUGHT AND MODERN AMERICAN TRANSPERSONAL THOUGHT

By

Richard Trzaska

The primary focus of this study is the concept of wholeness, that is, the interrelatedness of mind, body, and spirit, in education.

In America, there exists a young school of thought labelled "transpersonal" which integrates wholeness into its view of learning. Yet, when viewed from a global perspective, this movement toward holistic thought in America is still in its infancy. In India, for example, wholeness has been maintained as an integral component of traditional educational thought for at least 4000 years.

The purpose of this study is, therefore, two-fold. First, to develop a clearer understanding of traditional Indian education, and second, to establish the degree of compatibility between traditional Indian educational thought and modern American transpersonal thought.

To fulfill the purpose of the study, three steps are taken. First, the essential natures of traditional Indian education are extricated. This is done by identifying and

selecting a sample of six traditional Indian educators and interviewing each in India. The response of the educators are then analyzed and the most prevalent or common characteristics of traditional Indian education are identified and termed as to its essential natures.

The second step is to systematically compare traditional Indian education and transpersonal thought to demonstrate that each adheres to similar concepts and are, therefore, basically compatible.

The third step is to define the essential natures of traditional Indian education and to elaborate both the transpersonal and traditional perspectives using references from each school of thought. This side by side comparison provides a framework to discuss the similarities and differences between transpersonal thought and traditional Indian thought so that the degree of compatibility between the two can be clearly identified.

As a result, a number of conclusions are made. First, those individuals interested in wholeness should become acquainted with transpersonal thought and its potential for meeting the need for a more holistic way of being and learning. Also, those already familiar with transpersonal thought should be aware that a rich storehouse of holistic experience is the heritage of traditional Indian education. The study demonstrates that there exists a high degree of

Richard Trzaska

compatibility between transpersonal thought and traditional Indian thought. This would justify a closer examination of the latter by those involved in the process.

Dedicated to
Sant Darshan Singh

ACKNOWLEDGEMENTS

I would like to acknowledge the members of my committee, Linda Patriarca, Ben Bohnhorst, and John Suehr for their guidance and patience. A special "thank you" to my committee chairperson and friend, John Lopis, for being a model of one who strives to live such high virtues as truthfulness, selfless service and love. May the "magic mountains" bring us new adventures and new closeness.

Once, a long, long time ago in a place far, far away, two young men set off to find the meaning of life. Their quest took them to the far reaches of this world and propelled them into the next. The Truth still shines, the quest continues, and the spirit of "Peachy" and "Danny" shall never die.

My parents Witold and Natalia have been a lifelong source of love and inspiration. It is only because of their hard work and sacrifices that I am able to attain the goals I have undertaken. I only hope that someday I may be as full of goodness as they are. Also, many thanks to my one and only "little" sister, Diane, who throughout life has shared many experiences with me.

Finally, my wife Marcia, who I can acknowledge only in saying that the language of love is spoken through the eyes and the heart and knows few words.

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CHAPTER I

INTRODUCTION

The primary focus of this study is the concept of wholeness, that is, the idea that mind, body, and spirit are equal in importance, as applied to education. A wider view of wholeness may help create a more complete understanding of this concept. Therefore, the following introduction gives attention first to duality and fragmentation as it may exist in our society in order to establish the need for wholeness and then offers a brief examination of its application in other fields--i.e., physics, psychology, medicine, and athletics--before addressing education.

Introduction

Since the 17th century, logic and rationality have dominated considerations of matters of body and spirit. A number of individuals have, in recent times, expressed the inherent dangers of a continued one-sided development in this direction and share their sense of urgency that a more holistic view of the world be taken.

The present establishment has grown somewhat fossilized by its current "world picture" and is locked into a view of reality that has outgrown its usefulness. It has begun to limit man's growth and has so increased its sense of specialization, separateness, materiality, and computer-like functioning that it is in real

danger of self-extinction. Its sense of wholeness and purpose has been severely fragmented.... We desperately need to find a path back to wholeness (Tiller, 1977).

...we are up against a very serious problem, because any form of higher knowledge requires specialization. We have to specialize in order to penetrate more deeply into certain separate aspects of reality. Although specialization is absolutely necessary, it can be, if carried too far, absolutely fatal. Therefore, we must discover somewhat of making the best of both worlds, of making the best of the highly specialized world and of what may be called the married world of immediate experience, in which nothing can be separated, because it is also there: we are both intellect and passion, our minds have objective knowledge of the outer world and subjective experience. We must discover methods of bringing these separate fields together, by showing the relationship between the world of objective observation and the world of immediate experience. This is, I feel, the most important problem in current education (Huxley, 1977).

Man has two natures, the worldly and otherworldly, and we shall be able to solve the problems of mankind only when we find the synthesis of both in a spiritualized way of thinking. Even then we shall certainly not be infallible. We shall still make many mistakes, but they will be human errors and hence are such as can be put right again, not sub-human errors that lead into the blind alley we now face. In a spiritualized intelligence, thinking will again be coupled with morality, without which humanity is inconceivable. Questions of mankind cannot be solved by any one-sided intelligence, but only by that eternally human element in all of us which is a synthesis of this world and the next (Steiner, 1968).

The expressed need for a movement toward synthesis is not merely a futuristic projection, but one whose beginnings are clearly evident in America today. Examination of recent publications in the behavioral and natural sciences produced literature addressing itself to the idea of wholeness.

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World renowned physicist Werner Heisenburg has commented on the holistic nature of life by saying:

The world appears as a complicated tissue of events, in which connections of different kinds alternate or overlap or combine and thereby determine the texture of the whole (1963).

Other physicists have supported Heisenburg in saying, "The greatest realization of physics and of modern science will be the recognition that the universe and the individual are a harmonious, interrelated whole" (Capra, 1978).

Humanistic psychology, which was recently accepted by the American Psychological Association as one of its newest branches, has also emphasized the crisis for a more holistic image of man. Led by such venerables as the late Abraham Maslow, Carl Rogers, Rollo May, Gordon Allport, and Arthur Combs, among others, humanistic psychology has recognized wholeness as an aspect of being.

Maslow describes an innate human drive beyond basic survival and emotional needs--a hunger for meaning, transcendence, and wholeness. "It is increasingly clear," he writes, "that a revolution is under way. A comprehensive system is developing, like a tree beginning to bear fruit on every branch at the same time." He describes individuals who transcend into the realms of whole functioning as the "advance scouts for the race" (Maslow, 1971).

With its heavy emphasis on the scientific method, the medical profession has traditionally held an orientation which views human functioning strictly in a rational manner.

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Yet recent brain research, while holding that the brain's right and left hemispheres interact all the time, has found that each also has certain functions of its own. These specialized functions were first observed in the effects of injuries confined to one side of the brain or the other.

Later, there were more sophisticated techniques to detect differences. Different pictures would be flashed simultaneously to the left and right visual fields, for example, or the left and right ears would hear different tones at the same time. Postmortem examination of brains showed subtle structural differences between the sides. Eventually, research found that brain cells producing certain chemicals were more concentrated on one side than the other.

The left and right brain hemispheres can operate independently, as two separate centers of consciousness. This was dramatically demonstrated when patients underwent "split brain" surgery for treatment of severe epilepsy. After surgery patients demonstrated that the two sides of the brain were capable of independent functioning. The left side of the brain was associated primarily with speech and logical reasoning, the right side with visual closure and intuition (Ornstein, 1972).

These findings have created an interest in human energy flow and energy fields which are associated with the right side of the brain. Recently, the Voluntary Controls of Internal States Program at the Menninger Foundation's Research Department worked with Swami Rama of Rishikesh, India, and

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with Rolling Thunder, a Native American medicine man. In each case the foundation documented the abilities of these two men to control psychological and physiological states.

We recorded Swami Rama's physiological measurements in the laboratory while he demonstrated his ability to voluntarily produce beta, alpha, theta and delta brain rhythms, to control the flow of blood in his right hand, to produce a temperature difference of about ten degrees between the right and left sides of his palm, to speed and slow his heart at will, and to stop his heart from pumping blood....We saw him perform some unusual and impressive methods of diagnosis and healing (Greenwood, 1974).

In the case of Rolling Thunder, the foundation documented a Native American healing ritual during which the medicine man successfully healed the severely infected leg wound of a patient.

Such research has helped many individuals in the medical profession to expand their views of human potential to include more than just traditional left brain functions and to see the healthy human as a harmonious combination of mind, body, and spirit.

In the world of sports, athletes are constantly looking for methods which may maximize their performance and give them a competitive edge. There is at present a growing recognition among athletes that the mind and body are dependent upon each other and that either may have an effect on the performance of the other, thus effecting the whole.

Right after an intense and exhausting football game, ex-Cincinnati Bengal Mike Reid used to spend hours at the piano producing what he felt was his best music. Golf pro Arnold Palmer believes that when his mind is calm, he can focus his attention so

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completely that his body performs with its own "internal sense of rightness."

The experiences of Mike Reid and Arnold Palmer are just two examples of a growing recognition among athletes and amateurs alike that the body and the mind do not function independently of one another. "Every change in the physiological state is accompanied by a change in the mental state--and vice versa," says Edward Greenwood, M.D., a consultant to the Menninger Foundation. To put it simply: Your mind affects the performance of your body, and your body has an effect on your mind.

Not only can your mind and emotions affect your physical performance, but it also appears that exercise may enhance your mental awareness and attitude. Physicians and psychologists are currently studying physiological evidence which indicates that vigorous aerobic exercises such as running, swimming, and racquetball, done regularly for sustained periods, may stimulate the production of certain body chemicals that can have the same effect as antidepressant drugs. It is already known that aerobic exercise increases the flow of oxygen to the brain and helps eliminate toxins for the body....Could it be possible that the path to your soul is the one you're running on? (Ford Motor Company, 1979)

Having experienced American education as a student, elementary teacher, university instructor, and presently a school district administrator, the author has grown increasingly more aware of the fragmenting nature of our educational system; i.e., one which separates an individual's physical, emotional, intellectual, and spiritual aspects. It has been his experience (also that of his students at various times) that this fragmentation generates confusion, frustration, and adversely affects learning and development.

Now there is movement in the field of education toward perceiving man as an integrated, whole being. Labeled

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"transpersonal," this view acknowledges man's mental, physical, and spiritual aspects and holds each as equally deserving attention in the total span of educational life.

University professors are now beginning to conduct research and to instruct students in the transpersonal view of learning. Scientists at the University of Virginia have researched "out of the body" experiences through working with subjects at the parapsychological studies center in the university's psychology department. During such experiences, subjects are said to be able to project their consciousness or awareness outside the physical body to other locations in both time and/or space and accurately report their experiences. Harvard University now offers a course in "Altered States of Consciousness" (Hoover, 1976), and at Iowa State University a student can enroll in University Studies 313G, otherwise known as "Your Former Lives." Its purpose, says a university brochure, is "to explore the subconscious mind through the reincarnation theory."

Meditation has already received some coverage in educational journals. Researchers have reported increases in self-control, improvements in grades and in social relationships, decreases in drug abuse, as well as increases in self-actualization as a result of regular meditation (Seeman, 1972). The Illinois House of Representatives resolved "... that all educational institutions, especially those under the State of Illinois jurisdiction, be strongly encouraged to

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study the feasibility of courses in Transcendental Meditation" (Robottom, 1972).

As these trends grow and become more well-known, educators may become interested in this theory's relationship to school learning. If so, it may have significant effects on schooling in America, since current educational efforts are aimed primarily at the rational functions associated with the left side of the brain. An entire mode of consciousness may no longer be left to chance development, but may instead be given appropriate attention.

Speaking at the 1979 National Education Association National Conference, Dr. Jean Houston, director of the Foundation for Mind Research, said that society as a whole and education in particular are "at the end of one age, but not quite ready to enter a new one." The problem, she went on to say, is that "educational institutions are not able to cope with the complexities of individuals because those institutions are governed by a crisis mentality. Administrators are too busy putting out fires to make necessary changes in our educational structure." Houston was optimistic about the future: "The darkness of our time is an indication of the vast changes and growth which are about to take place" (Houston, 1979).

In light of the information provided in the above Introduction to this study, it is possible that among the "vast changes" which are about to take place according to Dr. Houston may be those which lie in a holistic direction. If this

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is the case, then transpersonal thought may very well be called upon to provide practical guidance in approaches to wholistic learning and schooling.

Purpose of the Study

Any movement toward holistic learning in the United States is still in its infancy when viewed from a global perspective. In India, for example, the traditional form of education has maintained holism as an integral component of its approach for at least four thousand years.

It would be unrealistic to think that traditional Indian education could be successfully transplanted and adopted as an avenue to holistic education in this country. However, it is possible that traditional Indian education may serve as a resource which can be drawn upon and which can add depth to a holistically inclined and accepted American educational movement such as transpersonal.

The purpose of this study is, therefore, twofold: first, to develop a clearer understanding of traditional Indian education and second, to examine the degree of compatibility between traditional Indian and transpersonal thought. This comparison may contribute to the growth of the latter in the United States by (1) creating an interest in those who know nothing about transpersonal thought, (2) facilitating a greater understanding in those already interested, (3) providing guidelines for those who wish to develop/apply these concepts to a holistic approach in education, and (4)

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providing support and encouragement for those involved in holistic learning and teaching.

Methodology

To fulfill the purpose of the study, three steps are taken. First, the essential natures of traditional Indian education are extricated in the following manner: (1) a group of Indian educators immersed in traditional theory and practice are identified; six are selected for in-depth interviews. It is believed that this sample of six is valid and authentic as it represents selections from various locations and includes individuals from the university renowned ashrams,* and the government's Ministry of Education. (2) the six educators are then interviewed. The question which each individual addresses during the tape recorded session is, "Could you discuss the characteristics of traditional Indian education which differentiate it from other educational approaches?" (3) The responses of the six educators are analyzed. To do this, interviews are transcribed, and the most common characteristics of traditional Indian education are identified. These characteristics are then plotted on a graph. Any characteristic which appears in two-thirds or more of the responses is isolated. As a result of this procedure, five of the most prevalent or common characteristics are identified. For the purpose of this study, these five characteristics constitute the essential natures of traditional education.

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The second step is to systematically compare the compatibility between traditional Indian education and transpersonal thought. This is done by first providing brief discourses which reject the two most prevalent schools of educational thought in the United States; i.e., behaviorism and cognitive developmental theory. This may help the reader understand the distinction between what is traditionally associated with education in America in comparison to what is associated with traditional education in India. In the second part of this step, an emergent school of educational thought in this country labeled transpersonal is reviewed to demonstrate that it adheres to concepts similar to those held by traditional Indian education and, therefore, is basically compatible with it.

The third step is to define the five essential natures of traditional Indian education and to elaborate upon from both the transpersonal and traditional perspective using references from each school of thought.

Overview of the Study

The following overview of the study is provided to familiarize the reader with the organization of the chapters which follow.

Chapter II contains a thorough review of traditional Indian education conducted via literary research and personal observation in India. This is followed in Chapter III by a delineation of the process by which the essential

natures are identified. A brief review of two schools of thought which have come to be traditionally associated with education in America follows. These two schools, behaviorism and cognitive developmental theory, are reviewed in relation to the concept of the inner or spiritual aspect of Man which is central to traditional education in India. As neither behaviorism nor cognitive developmental theory is found to be basically compatible with the concept of an inner self, a third and emergent school of thought in the United States labeled transpersonal is reviewed to demonstrate its basic compatibility with traditional Indian education.

In Chapter IV the essential natures of traditional Indian education are defined and elaborated upon from both the transpersonal and traditional perspectives using references from each school of thought. This side by side comparison provides a framework to discuss the similarities and differences between transpersonal thought and traditional Indian thought so that the degree of compatibility between the two can be clearly identified.

Finally in Chapter V observations are stated, conclusions are drawn, and implications of the findings are presented for educators and for the American system of education.

Definition of Terms

Apra Vidya

According to traditional Indian education, Apra Vidya is derived from the physical, intellectual, and emotional realms and is included in the terms mind and body.

Ashram

Ashram is the physical setting in which traditional Indian education functions, usually comprised of land in a natural setting containing gardens, sports' fields, classroom areas, library, dining hall, living quarters, and meditation hall.

Guru

Guru is a title given the lead teacher of an ashram.

Incarnation

According to traditional Indian education, incarnation is the physical embodiment of a soul or spirit.

Karma

According to traditional Indian education, karma is the totality of a person's actions and thoughts in life which determine his/her fate in the next.

Love

Love is the subjective experience of unity.

Master

Master is a title given the lead teacher of an ashram.

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Meditation

According to traditional Indian and transpersonal thought, meditation is a process of focusing awareness on one thing so completely that one may lose identification with all else at the time.

Nam

Nam is knowledge of the spiritual aspect.

Out of Body

Out of body is the shift of awareness or consciousness from its usual seat in the physical body to a point outside the body.

Para Vidya

According to traditional Indian education, Para Vidya is knowledge of a spiritual nature, also referred to as spirit.

Spirit

According to traditional Indian education, spirit is that essence or soul which is common to all beings.

Unity

Unity is the state of identification with the spirit according to traditional Indian thought.

Holistic

According to traditional and transpersonal thought, holistic is the state in which mind, body, and spirit are

recognized as equal in importance and function. This blending includes Apra Vidya (mind and body) with Para Vidya (spirit).

CHAPTER II

REVIEW OF INFORMATION ON TRADITIONAL INDIAN EDUCATION

This review of information is a combination of extensive literary investigation, personal observation of traditional education's ashram schools in India, and in-depth discussions with traditional educators who were involved with these schools. This information is then organized under the following headings: (1) Philosophical Assumptions; (2) Traditional Curriculum: Synthesis of Inner and Outer Knowledge; (3) Meditation: The Tool; (4) Apra Vidya; (5) Teacher, Master, Guru; (6) Ashram Atmosphere; and (7) Traditional Education: General Comments. It is hoped that this systematic presentation of information will help the reader discern an overall view of traditional Indian education.

Philosophical Assumptions

Before discussing various aspects of traditional Indian education, it is essential that the reader have a basic understanding of the general philosophical assumptions which form the basis of this approach to education.

Traditional education had its beginning among the early Aryans, settlers in the northern portion of India, four thousand years ago. The Aryan cosmological view, as

expressed in the ancient Vedas, held that in the beginning God was One. It may be helpful to imagine this One as a boundless ocean, an ocean of all awareness, all consciousness. It is said that God chose to become many from One, and it was then that all creation came into being. Encompassed in this creation are all the various forms which comprise the physical universe, each manifestation of that which embodies the essence of the Creator. To continue with the analogy of God as an ocean, creation may be likened to droplets of water which exist in separation from the ocean yet retain their innate identity. This innate quality is soul or spirit (D. Singh, 1977).

"GOD IN HIS ONENESS
WISHED FOR THE JOY THAT HE EXPERIENCED IN CONTEMPLATING
THE LATENCIES
WITHIN HIMSELF
TO BE SHARED WITH ALL THOSE PARTS OF HIMSELF WHICH WERE
STILL LATENCIES.
THEREFORE GOD PROJECTED HIMSELF IN ANOTHER HIMSELF
IN WHICH HE WAS ABLE TO CONTEMPLATE HIMSELF."

Initially, this separation was very short. The soul incarnated once, lived out its allotted time in conscious contact with the Creator, and then left the created world at the time of death and merged directly back into the One. As time passed, it was believed that this period of

separation between the Creator and His manifest increased until it encompassed billions of years and countless embodiments. This was the result of the embodied soul's losing conscious contact with God. This loss occurred because man came to be governed by the mind, which had become identified with the illusionary physical realms rather than with the One.

This misdirection of attention created a disharmony. Material needs, concerns, and desires were given priority over those of a spiritual nature. Man continuously thought, spoke, and acted in a manner which reflected his misidentification with the physical world. Such deviations from his true spiritual nature caused prolonged confusion, suffering, and separation, due to the inexplicable law of karma. According to traditional thought, this law becomes operant when man with mind in control becomes the doer, rather than the One working through the soul. In this situation the individual becomes responsible for his behavior and its consequences. Karma is viewed as negative because it separates the soul from God for countless ages. The soul is forced to reincarnate in the cycle of birth and death to continuously sow and reap the seeds and fruits of misguided thoughts, words, and deeds. This situation continues until man again realizes his true inner self and lives in constant contact with God (K. Singh, 1965).

The said state of affairs in which man finds himself, according to this cosmology, can be traced to the dominance

of the mind. One Indian saint has commented that "the mind is a very good servant but a very bad master" (Kirpal Singh, 1955). It is only when the soul, higher self, or inner man is given the position of dominance that the human being can act in harmony with the One.

Throughout the ages theories of education have reflected the aspirations of the particular group which formulated them, traditional education's being no exception. Its ultimate aim was to first facilitate the realization of the inner self; this in turn would lead to communion with God (Bokil, 1970).

We are essentially spirit, not this little body that we are carrying or the mind that is in it. The saying is to have a sound mind and a sound body. I say you cannot have a sound mind and a sound body unless you have a sound spirit. Unless the spirit is strong, body and mind will weaken. Yet, it has been forgotten. We have become identified with the mind and body outside. This is what traditional education confronts (B. Sena, 1977).

The curriculum of traditional education is centered around aiding human beings in rising above matters which are seen as ephemeral and transitory and to ultimately achieve the final aim of education, which is the union of the soul with God. Traditional education's curriculum is termed "yoga" (Ghose, 1972).

Traditional Curriculum: Synthesis of Inner and Outer Knowledge

Yoga is a Sanskrit word which literally means "union." This union refers to the merger of the individual soul with

the One (Limaye, 1960). According to Sri Aurobindo, yoga practically applied, as in traditional education, is

...a methodological effort towards self-perfection by the expression of the potentialities latent in the being, and a union of individual with the universal and transcendent One we see partially expressed in man and in the Cosmos" (Chaube, 1967).

Yoga is what we call an attitude toward life. It is not these postures and all that, it is an attitude toward life. We here feel that our attitude toward life determines our activities and our activities determine our relationships with others.

What is yoga's attitude? It is that there is a wisdom behind the creation of this world; there is the creator, and the creator is absolutely perfect. Being so, he has made things in the same way. Look at our body, it is not we who have made it, it is not our intellect who has made it. Look at these flowers, look at the trees, look at the sunset, look at the moon rise, look at the floods, all these things; they inspire in us an ache, an awe, an admiration, and a respect. So we believe that we can experience this perfect wisdom which is behind all these activities. In our own activities, your activities, my activities, we can have that attitude (Parashar, 1977).

Yoga is to develop the soul so it may go up. It is my attention that makes a thing beautiful, nothing else. What we see is our shadow. What we really are we do not know. So spirituality is the process by which we begin to understand ourselves, our soul, and that we are not of this world (Sena, 1977).

Yoga deals with two bodies of knowledge, Para Vidya and Apra Vidya. Para Vidya means "true knowledge," that which arises from contact with one's soul or spirit. It is difficult to give hard and fast examples of Para Vidya

because its experience is highly personal. Yet a generalization may be made that during such an experience one is super-conscious and has a degree of communion with the soul or inner self. Apra Vidya on the other hand means "subsidiary knowledge." This is a transcendent type of knowledge which encompasses the physical, intellectual, and emotional realms.

For the purposes of this review, both Para and Apra Vidya will be discussed separately. Yet, it is essential to note that in practice, yoga cannot be thus divided. All inclusiveness and integration are the characteristics of the traditional theory of Indian education practically applied via yoga. Happiness lies in totality, not in fragments (Kabir, 1961).

A few misconceptions should be cleared at the outset. For example, it is a misleading notion that Para Vidya, the higher spiritual wisdom that dawns on the horizon of soul-awakening, is something that should be put in sharp opposition to Apra Vidya, the lower knowledge of the material world gained through the normal academic curriculum in arts and science. The dichotomy between Para and Apra Vidya is false. There is the false notion that traditional education is something that can be neatly isolated and quarantined, as it were, from the high roads and mainstreams of life (Joshi, 1967).

The traditional educational system is based on ethics and spirituality. Of course, along with ethics and spirituality, the arts, sciences, and other subjects are taught. So to get the best out of man, there should be a blending of studies which involves the mind with those which incorporate the soul...spirituality cannot be ignored. If it is, we become onesided, half

developed, as is the case nearly everywhere these days. When this happens we lose sight of the most important aspect of human life. Spirituality cannot be taught from books; it comes about by an inner awakening. It is a very high thing (D. Singh, 1977).

IT IS A MATTER OF
INCORPORATING
HIGHER DIMENSIONS OF
AWARENESS
INTO A TOTAL PICTURE
WITHOUT BLACKING OUT
THE LOWER LEVELS.

(Khan, 1974)

Para Vidya

Para Vidya is the solid framework of traditional education. It deals directly with the development of man's spiritual aspect or soul. Para Vidya may be viewed as a process of transformation during which an individual moves from the realm of mundane knowledge to the experience of eternal and unchanging being.

There is an element hidden in you which you have forgotten, from which you have taken away your eyes. If you turn to that then you will be able to find that the satisfaction comes from inside. It is here that the real nature of man is found. So this is our idea of what education should involve. Our education attempts to bring that real man out. That is the purpose of Aurobindo Ashram School. Education here is a process which helps people become truly human. Now you see, one thing is that the real man is the soul in us. It is something in us which considers itself a part of the whole creation; it can't think in terms of itself. It can think in terms of not only humanity, but in terms of the whole creation. We call it soul, we call it spirit, we call it something more than mind. An element in man which does not die, which is eternal. Again and again it comes out and it wants to find and create an environment in which it may become one with all. If it can't do it in this life, it will take another life to do it. Every man one day or the other has to come to this point, that is what we all must do (Parashar, 1977).

Education today is incomplete because our whole educational system has been laid down by people who are themselves incomplete. It has been planned by intellectuals. It has not been planned by saints. Education these days is planned to develop the intellect. If the system of education had been planned by saints or realized persons as it was in former times, education would not only embrace studies to develop the mind, but it would expand the consciousness of the individual scholar; it would make him aware that the mind and intellect function only because of the soul. The essence of the soul is consciousness. If we develop that consciousness, we also develop the mind. The mind cannot function properly without this consciousness, yet this is hardly understood by the majority of people, let alone the educationalists.

Man, or rather the soul in man, is of the same essence as that of God. That essence is love. Love is the opposite to selfishness. We all have that same essence within

us, but if we are not taught this, if our consciousness is not expanded to see this, then selfishness comes in. That love which unites all souls is covered with the veil of forgetfulness, that's all (D. Singh, 1977).

Explanations such as those stated above may lead to a greater intellectual understanding of Para Vidya or spirituality. Yet, its true import cannot be grasped by intellectual activity. One's own experiences of transcendence and contact with the inner self through practice is an essential requirement for comprehension (Bhatia, 1974).

A mere learning about spirituality is not spirituality, even the most catholic book on the subject cannot be a substitute for the direct practice of an inner change of consciousness by which one can perceive and realize the inner and higher self and transform the workings of the outer (Joshi, 1967).

How, then, may one truly experience and understand Para Vidya? According to traditional educators, the answer lies in discovering the soul through meditation.

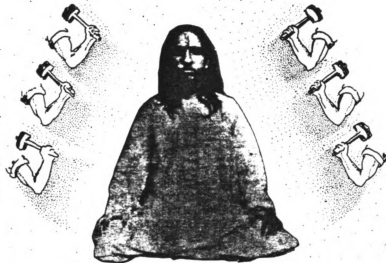
Meditation: The Tool

The direct experience which forms the basis for discovering Para Vidya or spirituality is the practice of meditation. The meaning of meditation is to concentrate upon one thing, so much so that all other things are forgotten (K. Singh, 1971). Various techniques and methods of meditation have been developed and taught by the gurus or teachers in the ashrams of India; though differing in approach, all have "mental silence" as the goal. When the

continuous process of mental activity is controlled and stopped, the student begins to experience Para Vidya.

Before dawn, while earth's shadow still is deepest, a clear-toned bell awakens the eight score boys of the school. In the darkness they merrily run to the great well with its buckets and rope, and there each has his morning bath. Then just as dawn is breaking, at another sound from the great bell the boys came out from their various dormitories with their little mats in their hands. One here and one there, in the open or under some tree, these boys sit down for meditation. For fifteen minutes these figures are almost motionless. Amongst the youngest might be one or two who are watching a bird or looking at the blossoms in the trees overhead. For they are not compelled to meditate, but only to remain quiet for this interval. It seems evident, however, that all the older boys have attained a mastery of themselves and are given up to meditation (Fleming, 1921).

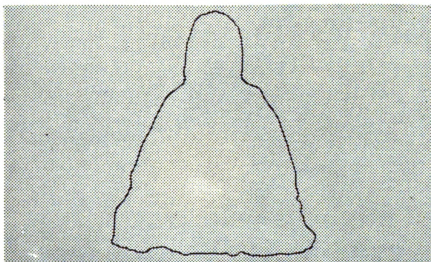
THE INITIAL STEP IN MEDITATION CONSISTS IN WITHDRAWING ONE'S ATTENTION FROM THE AMBIENT WORLD, IN ORDER TO FREE CONSCIOUSNESS FROM OUTSIDE IMPRESSIONS. SO FIRST OF ALL YOU WITHDRAW YOUR CONSCIOUSNESS FROM THE IMPRESSIONS OF YOUR SENSES BY AN ATTITUDE OF DETACHMENT AND INDIFFERENCE. IF SOMEBODY IS HAMMERING, FOR EXAMPLE, YOU DON'T ALLOW YOURSELF TO BE DRAWN INTO IT; YOU WITHDRAW FROM IT, AND THE SOUND SEEMS TO COME FROM FURTHER AND FURTHER AWAY, UNTIL IT SEEMS UNREAL, THE PHYSICAL WORLD AROUND YOU SEEMS TO BE UNREAL... AND THAT IS WHEN YOU DISCOVER THAT IT IS MAYA, IT IS AN ILLUSION.



THIS IS NOT PHILOSOPHY, IT SOMETHING THAT HAPPENS,
THAT YOU EXPERIENCE.

(Khan, 1974)

YOU REACH A STATE OF TIMELESSNESS.
THE SOUND OF THE PHYSICAL WORLD SEEMS TO
BELONG TO THE REALM OF TIME
—SOMETHING THAT IS GOING ON—



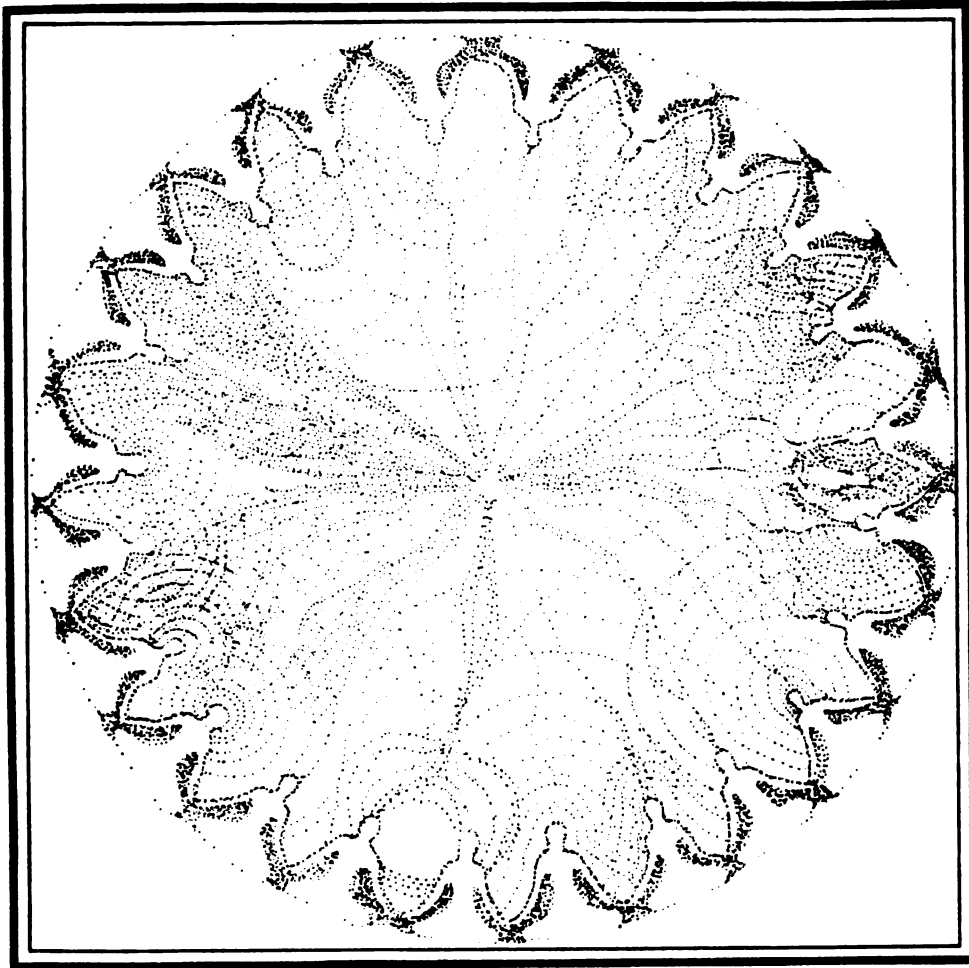
YOU ARE CONSCIOUS OF YOUR STILLNESS, WHICH IS TIMELESS,
SO THAT THAT WHICH IS GOING ON DOESN'T SEEM IMPORTANT,
BECAUSE YOU ARE LIVING IN YOUR TIMELESSNESS. THE PHYSICAL
WORLD SEEMS TO BE MOVING FURTHER AND FURTHER AWAY, SO
THAT YOU DON'T FEEL ANY MORE THAT YOU ARE THERE, THAT IS,
YOU OVERCOME THE IDEA OF BEING IN A PARTICULAR PLACE
IN SPACE.

WHAT IS HAPPENING ON THE PHYSICAL PLANE
IS IN A DIFFERENT PLACE THAN THE SPACE WHERE YOU ARE

(Khan, 1974)



(Khan, 1974)



(Khan, 1974)

**THIS SUDDEN ONRUSH
OF LUMINOUS CONSCIOUSNESS
BREAKS THROUGH THE MIST
WHICH HEMS OUR MINDS INTO PRECONCEIVED
PRISONS AND OPENS UP
AN INTENSE OSMOSIS
BETWEEN WHAT WE THOUGHT WAS OURSELVES
AND WHAT WE THOUGHT WAS THE UNIVERSE
SUDDENLY ENRICHING OUR PERSONALITY, WHICH IDENTIFIES
ITSELF WITH THE COSMOS AND INTEGRATES MORE AND MORE
OF THE COSMOS INTO ITSELF.**

**IN ORDER TO BE ABLE TO INTRODUCE SUCH A RAREFIED FORM OF
CONSCIOUSNESS INTO THE COMPLEX OF OUR PERSONALITY, WE
MUST FIRST BE ABLE TO ISOLATE CONSCIOUSNESS FROM ITS
VARIOUS IDENTIFICATIONS WHICH WEIGH IT DOWN. THIS CAN ONLY
BE DONE BY BRINGING INTO ACTION THE FORCES OF DETACH-
MENT, WHICH ENABLE ONE TO APPREHEND REALITY OBJECTIVELY,
INSTEAD OF LOSING ONESELF TO THE POINT OF
NOT BEING ABLE TO SEE THE FOREST FOR THE TREES.**

THIS IS MEDITATION

(Khan, 1974)

As with any discipline, extensive practice is necessary to attain even a minimal degree of proficiency. However, it is the author's belief that even a limited exposure to meditation would greatly enhance familiarization with this standard traditional Indian practice. A guided meditation exercise has, therefore, been provided to facilitate reader contact with this experience.

(Meditation Exercise: cassette tape, side one.)

It may be difficult for the Western reader to imagine children of a very young age learning this process of centering the attention and concentrating within themselves. How would such an exercise be presented? Let us examine the following meditation instructions given by a traditional Indian teacher to a group of primary school students in London, who had no previous exposure to meditation.

There is, my children, something beautiful in everyone. The reason we are not able to lead a beautiful life is because many things keep us worried or excited. If we get into the habit of being peaceful, we can find beauty in all things. So that is why it is said that mental silence is essential; integrate in yourself the habit of mental silence.

Listen, we are going to make an experiment, we hope to discover the beauty within us. Look at this golden ball. Concentrate on it. Close your eyes, imagine that the ball is going inside you. This golden ball is growing bigger and bigger. Expanding and expanding, it is growing bigger than London, bigger than England. All beautiful things are coming within it. All flowers, trees, hills, mountains, animals, birds, all that is beautiful has a place in it. There are two ways; first you say look the ball is

getting bigger and bigger, then ask them to concentrate and take the ball within. The power concentration is so fascinating and so captivating that the children eagerly start on it. Think that the ball is contracting, becoming small. It became as big as England, then it became so small that it could enter into you. Along with it comes all that is beautiful and it goes into you. The children opened their eyes. It seemed that they had found something worth having. One of the children exclaimed, "It really happened!" Now you have a way to collect light and beauty and bring it all back within you. This is how you create mental silence. When we get up in the morning we can concentrate on that mental silence. A few minutes in the morning, a few minutes before sleep at night, we can try it....

So, now in our education we say that the true source of knowledge, the true way of learning, is through mental silence. A silence that is wide awake, drawn toward the true consciousness and the capacity to receive what comes from it (Gandhi, 1977).

The above lesson is by no means the only approach to teaching meditation to children. Teachers in the United States use a multitude of methods and personal styles to teach the same concepts. This variety of approach also holds true for traditional educators in India, teaching the practice of meditation. Though differing in method, all see meditation as the tool through which Para Vidya is experienced. These experiences, in turn, prepare the student for growth in the area of Apra Vidya.

Apra Vidya

Apra Vidya is the aspect of traditional education which deals with mundane knowledge. The attitude taken by the ashram schools toward the natural and social sciences, arts

and humanities is one which perceives them all as "petals on one flower, notes of a single piece of music, tints of the same apocalyptic rainbow arc, or rays that feel the same central illumination" (Joshi, 1976). When presented in an ashram school, this knowledge is a constant reiteration of the Oneness behind the multiplicity, the unity behind the diversity of the created world.

Subject matter in this area is viewed as necessary in order to maintain oneself in the world. It is presented in a manner which reconciles the various branches of knowledge into a harmonious form and provides the student with a sense of unity. It also consistently synthesizes the mundane with the spiritual, because the two are considered inseparable. Students and teachers are constantly aware that they are not merely the physical body nor is the physical world a place of permanence.

The student's aim in the sciences that make for knowledge should be to discover and understand the workings of the Divine Consciousness in himself, creatures, things and forces. The student's aim in the practical sciences, whether mental or physical, should be to enter into the ways of the Divine and his processes; to know the materials and means for the work given to us so that we may use that knowledge for a conscious and faultless expression of the spirit's mastery, joy and self-fulfillment (Aurobindo, 1955a).

When, for example, natural science is studied, students do not view pond life, plants, or animals only as objects of their inquiry, but rather as younger brothers and sisters in the Father's creation. Such an angle of vision

increases student awareness that everything is part of the underlining harmony and interconnectedness which exists in nature.

Our traditional education teaches that there is a unity in all life which is ultimately based on a spiritual preconception. The West generally does not have this sense of unity. You have noticed in India that animals keep running around the streets. Birds in vast numbers settle on electric wires, and the people just don't seem bothered by it. In India we've grown up with a feeling that all life is one.. Even the more dangerous reptiles are objects of respect. In some countries there has been a tendency on the part of man to overcome all other creatures and whole species of animals have been wiped out. Voltaire once visited England and wrote back to a friend, "There is not a single wolf left in the country; the men are more ferocious." So, I think this is to some extent due to the educational philosophy there. Man sees himself as separate and in conflict with everything else. In the States, I suppose, if you see a fly, you immediately destroy it. To a large extent, the whole concept of traditional education is ultimately inseparable from the concept of a unity of all life. How would you accept that unity? By thinking of it as starting from a common source (Sena, 1977).

It is this guiding principle of spirituality and harmony which permeates every aspect of the traditional curriculum. Once while watching a group of children playing soccer at an ashram school in India, the author questioned the educator who was accompanying him regarding the role of physical education in the traditional theory. He replied that the physical body is seen as a valuable instrument which, when properly developed and maintained, enables the

individual to smoothly attend to growth in Para Vidya without worrying about ill health, etc.

The physical growth of the individual is essential to the extent that he can carry out his mental and spiritual tasks. It is not a virtue in itself. Physical education is subordinate to the needs of mental and spiritual tasks (Kaul, 1970).

He concluded by saying that in sporting contests, such as this soccer game, healthy competition can help students attain a higher level of cooperation, and that it is during these times that the spirit of true sportsmanship and humility are encouraged.

The same principle of wholeness holds true of much of the reading and language materials used in the schools. The following story selected by the author from ashram school texts has been included for reader examination.

The King Lost in the Jungle

A king who left his palace one morning for a horseback ride around the surrounding countryside, went farther afield than usual and after riding for several hours became lost in a deep and almost impenetrable jungle. Reining his horse, he looked around him and was terror-stricken as he saw a tiger coming towards him. He leapt from his horse, quickly climbed a nearby tree, and sat on one of its branches.

The tiger came to the same tree and sat on his haunches, waiting to devour the king whenever he came down. Seeing this, the king began to test the branch on which he was sitting, to make certain it was strong enough to bear his weight. But as he looked along its length he was filled with fear, for he saw that two mice, one white and one black, were gnawing away the inner end of the branch where it joined the tree.

"What can I do?" the king exclaimed, almost beside himself with terror. "I am trapped, and there is no way of escape."

He looked down at the ground to see where he would fall when the branch gave way, and whether the earth below was hard or soft. But here another terrifying sight met his gaze. Beside the tiger, there was a huge python with its jaws wide open, waiting for him to fall. The king trembled with fright because his situation was so desperate.

As he clung to the branch wondering what he might do to save himself, he suddenly saw that honey was dripping from a branch above his head. He began to lick it, and as he did the honey had an amazing effect. The king, absorbed in its sweetness, soon became completely oblivious of his danger. The tiger, the mice and the python were all forgotten as he became more and more enchanted with the taste of the marvellous honey.

In a short time, of course, the mice gnawed through the branch. It fell to the ground, and the king, with a happy smile on his lips, was killed.

The tree up which the king climbed in his search for safety symbolizes this world, the dense and dark material universe. The tiger represents death, which eats every living creature born into this world. The python is the grave.

The branch on which the king sat represents the span of our life, whether it be ten, twenty, or fifty years or more. And the two mice are day and night, which inevitably shorten the span of life. The honey symbolizes this world and its ephemeral pleasures, in which we become so completely absorbed that we forget even death.

The result of becoming absorbed in the worldly pleasures is that, like the king, we die without discovering the true purpose of our life. This is to find the Satguru, obtain from him the gift of Nam, rise to the higher Spiritual Realms, gain liberation from the wheel of births and deaths that keeps us chained to this low material world, and become one with the Supreme Creator.

"The swan of the soul takes flight, life passes, and thou has not known the indwelling God."

(Dadu)

"O man, why hast thou gone into the jungle of evil passions?"

"Saith Namdev: Seek God's protection."

(Namdev)

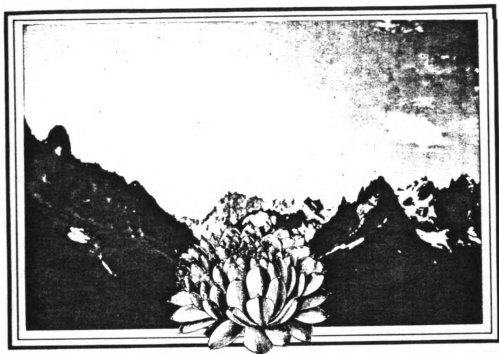
Taken from the reading curriculum of an ashram school, the above story portrays the importance traditional education gives to integrating man's inner and outer aspects into every phase of learning. Another example of this integration was observed during a music lesson. Though sung in Hindi by children and adults at Kirpal Ashram, the following songs may provide the reader with some feeling for the music which bridges the world of matter with that of spirit.

(Songs: Cassette tape, side one, cont.)

The analogy, which the author was given to portray this synthesis of spiritual and mundane knowledge in traditional education, goes as follows:

We are to be like the lotus flower (water lily), which is deeply rooted in the mud and water of the river, yet its beautiful blossom floats above it, pure and unaffected, always facing the sun. We are in the river of life, we must know it, grow in it, and be unafraid of it. A lotus does not refuse the dirty water, it does not say "I will grow instead here in the clean sand." It roots itself and floats above. We too can be in the world, yet not of it, part of the great river, but not taken under by it (D. Singh, 1977).

Although the specific methods, materials, techniques, and approaches for sharing Apra Vidya with the students varies from ashram to ashram, it has been the observation of



(Khan, 1974)

the author that a certain essence remains constant. This essence is personified in the teacher.

Teacher, Master, Guru

Teacher, Master, and Guru are all titles given to the person who instructs students at an ashram school. The word guru is a Hindi word which means "one who brings from darkness to light." And, indeed, it is the guru who illuminates the labyrinth of traditional Indian education. As complicated as this educational approach may appear to a Western observer, such as the author, it can quickly be simplified and made comprehensible to both mind and spirit by watching, listening, speaking, and being with the ashram teacher. Because it is the teacher who transforms theory into practice.

The role of teacher and his relationship with the students is given the utmost attention in traditional education. The teacher is everything to his students; the students are everything to the teacher. The relationship between the two is a dynamic and creative process (Vinoba, 1967). Speaking to this point, M. L. Parashar of Aurobindo Ashram, New Delhi, said:

One thing is certain, the teacher should be made to feel that he is not an ordinary person. A teacher's position should not depend upon the money he gets, but his position depends upon the love that he can inspire. This we can tell everybody, whether they believe in God, soul or not. So real education lies in the teacher (Parashar, 1977).

Darshan Singh of Kirpal Ashram was also clear in expressing the importance of ashram teachers and their orientation.

Teachers must be embodiment of love. They have to radiate this love to their students. In the orchard of life, the teachers are loving gardeners. They bring out basic inherent qualities, which are still dormant, these sprout forth in the form of buds. So that in the later life those buds can blossom forth into blooming flowers emitting fragrance to the humanity at large (D. Singh, 1977).

When, as Darshan Singh mentioned, ashram teachers "bring out basic inherent qualities" in their students, they are acting as facilitators in the various areas of learning.

The teacher is not an instructor or task-master, he is a helper and a guide. His business is to suggest and not to impose. He does not actually train the pupil, he only shows him how to perfect his instruments, helps him, 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 written; he only shows him where it lies and how it can be habituated to rise to the surface (Aurobindo, 1952).

Education is not imposing an idea on you, but facilitating you in the process of discovering yourself, the self that lies within you. The objective is how you can best be helped to actualize your maximum potentiality. This is all education can do. This is the main goal of education (Gandhi, 1977).

Traditional educators believe that each student has within himself unique needs and potentials, in areas of mind, body, and spirit. The role of the teacher is to assure himself to these unique needs and potentials and then

to facilitate their growth. To do this, the ashram teacher suggests actions during daily personal conversation with a student, but does not command. The suggestion is almost always embodied in the personal example of the teacher, which is considered the best method of teaching.

Education involves setting examples. There is an incident in the life of Mahatma Gandhi. A woman took her child to him and said that the child was taking too much sugar; "Kindly tell him not to take it." He said to bring him after ten days. After ten days she brought the child to Gandhi and he said, "My son, do not take sugar." The mother said that if you have only this to say, then you could have told him the same ten days ago. What did he reply? He said, "Mother, at that time I too was taking sugar; my words would have been empty. For ten days I have resisted and now the advice will have a chance...."

Too many teachers talk without practicing. This is why they are not effective. We can talk of God, we read of God, but we do not practice God. We intellectualize all these things, but unless we practice it in our own lives, there can be no headway. It is not the practice of our education that we should go about convincing others. First convince yourself, and then others will understand you better by your conduct. Set a good example; an example is better than precept. We may go on sermonizing, but it will have no effect. An ounce of practice is better than a ton of theory. Mister Kirpal always used to say, "Man reform thyself; do not reform others." We must reform ourselves (D. Singh, 1977).

The ashram teacher is a helper who extends his hand to a student and if the student takes it, guides him until he is able to find his own way. Yet, the teacher never relieves the student of the responsibility of doing for himself that which he is capable of doing himself. One of the

ashram teachers summed up this view by saying, "What you don't get by your own work, you don't really have."

At the same time, the teacher must participate in a way that risks his own deep personal involvement. He must be willing to be close to the student and to get caught up in his troubles and needs. "If you want to help raise up a man from the mud and filth, you must not hesitate to get yourself dirty." In a curious way, what the teacher has to offer is not really knowledge, but rather himself.

The personality of the teacher is the teachings in many respects. As one student said, "I do not go to my teacher only to learn literature or mathematics, but also to watch him lace his sandals."

One teacher recounted a time when he felt the need to tell a certain story but was tempted not to because it was too worldly and feared that students would lose respect for him. He decided, nevertheless, to follow his inner feelings and tell the story. The result, he said, was that the students burst out laughing. "And those who up to this point were distant from me, attached themselves to me." The ashram teacher risks simply being himself through trusting his inner self, thereby engaging a like commitment from his students. What appears operant here is what Western educators would label the identification process. Students model themselves and their aspirations upon the ashram teacher. When they feel they have succeeded in being like him, they

**SPIRITUAL GUIDANCE IS THE ART OF
MAKING A BEING BECOME WHAT HE
IS.**

**THE PUPIL SENSES BEYOND HIS PERSONALITY
THAT DIVINE MODEL WHICH HE IS,
YET OF WHICH HE IS ONLY VAGUELY AWARE,
THE TEACHER
IS SUPPOSED TO MAKE HIM SEE
WHAT HE IS
RATHER THAN TELL HIM
WHAT HE SHOULD BE.**



(Khan, 1974)

derive pleasure from the achievement and, conversely, they suffer disappointment when they have let him down.

Undesirable impulses and habits are not treated harshly. Children are scolded only for something very definite, in extreme situations. Particular care is taken not to rebuke the child for a fault which the teacher himself may commit. When a child makes a mistake, he is encouraged to speak of it openly and frankly with the teacher. He is then helped to understand the mistake with kindness and affection and to perceive it as alterable by a steady and sustained effort of will. A great care is taken to insure that unformed virtues are not rejected as faults. Children's mistakes are only the overflowing of excessive strength, greatness, and nobility which need to be refined, not discouraged (Joshi, 1967).

The teacher and student self-introspection is considered essential for the continued growth of both. The child is taught that whenever there is an inner uneasiness, he should not pass it off and try to forget it, but should attend to it and try to find out by inner observation the cause of the uneasiness so that it may be dealt with. In order for this to occur, the proper atmosphere must be present.

Ashram Atmosphere

Traditional educators consider proper atmosphere crucial to the learning process. Physical structures,

textbooks, rules, etc., are of secondary importance. Ashrams are, however, generally situated in lovely natural locations. This closeness to nature reemphasizes the relationship between man and creation. The ashram atmosphere is saturated with harmony, acceptance, and love.

People learn to grow and develop by aspiration, by surrender, by having devotion. That is our method of development. Where there is an evolving soul there must be love, surrender, and devotion. That's why human love, which tries to seek satisfaction by clutching the outer manifestations instead of real devotion, admiration, and so on, often fails. Because what human beings really seek is a soul experience of love. Therefore, there is a clash and man is not really satisfied with what is called human love. So it is important that the atmosphere, the environment of the school, be vibrating with love. Love that originates from the Divine, not just the worldly love (Josh, 1977).

Other activities which are of special value in creating a proper atmosphere are students and teachers working, eating, and performing community service together on a regular basis. Such partnership in various learning activities is regarded as essential to the ashram's holistic approach.

Traditional Education: General Comments

Having spent two months in and around ashram schools and traditional educators in India, it initially appeared that conveying the experience simply and clearly would be relatively easy. This, however, has not been the case. In retrospect, the actual experience of traditional education

was incredibly rich and profound, touching many aspects of the author's being, some he never even knew existed.

Traditional Indian education is more than schooling. It is an attitude, a way of life. Being only a temporary visitor, viewing and participating from a mind set tainted by life in the West, the author has admittedly provided a very second hand look at traditional education. In order to compensate for such a perspective, the reader is strongly urged to carefully review the Appendix containing the transcribed interviews with traditional educators. Being the original thoughts of traditional Indian educators, it may provide more of a connection with the richness and subtlety which is alive in traditional education and a deeper insight and broader understanding of the topic.

Having been provided with an indepth view of traditional Indian education, the following chapter will seek to extricate the essential natures of this approach. Also, two schools of educational thought, behaviorism and cognitive development, which are prevalent in the United States, will be briefly examined to demonstrate the distinction between what is considered traditional in this country as opposed to traditional education in India. The, transpersonal, an emergent American school of educational thought, will be reviewed to establish its basic compatibility with traditional Indian education.

CHAPTER III

METHODOLOGY

This chapter is organized into three sections. The first section delineates the process by which the essential natures of traditional Indian education are extricated. This process is then applied, and the essential natures are identified. The second section reviews behaviorism and cognitive developmental theory, two schools of thought prevalent in this country, in relation to the concept of the inner or spiritual aspect of Man which is central to traditional Indian education. This review may provide the reader with insights as to what has become traditionally associated with education in the United States as opposed to traditional in India. As neither behaviorism nor cognitive developmental theory is found to be basically compatible with traditional Indian education, a third emergent school of thought in the United States labeled transpersonal is reviewed to demonstrate such compatibility in the final section of this chapter.

Extricating Essential Natures: Traditional Indian Education

To isolate the essential natures of traditional education, four steps were undertaken.

1. The author traveled to India to visit three major ashrams in the greater Delhi area. At each of the three ashrams, inquiry was made as to with whom one might speak in order to gain a greater understanding of traditional education. In all cases, the author was introduced to educators responsible for the functioning of the ashram and also referred to other individuals who were indirectly involved with the ashram.

2. After this initial contact and discussion, six Indian educators were selected for an indepth interview. Satisfactorily meeting two conditions determined this selection: (a) the educators supported the concept of traditional education, and (b) the educators were involved with an ashram at the time of selection or within the last year. The following list identifies the six educators who met the conditions described above and who were subsequently interviewed.

<u>Name/Position</u>	<u>Ashram Association</u>
1. Dr. Vinod Sena Professor of English Delhi University	Sewan Ashram Delhi
2. M. L. Parashar Professor of Integral Yoga	Aurobindo Ashram New Delhi
3. Kireet Joshi Advisor, Minister of Education Government of India	Aurobindo Ashram Pondicherry
4. Darshan Singh Master, Kirpal Ashram	Kirpal Ashram Delhi
5. Bhadra Sena Editor Emeritus, <u>Sat Sandesh</u>	Sawan Ashram Delhi

6. Dr. Kishore Gandhi
Professor of Education
Delhi University

Auroville Ashram
Pondicherry

3. All six educators were interviewed and asked to respond to the following question: "Could you discuss the characteristics of traditional Indian education which differentiate it from other educational approaches?"

4. Upon returning from India, the taped interviews were analyzed. To do so, the responses were transcribed (see Appendix), and characteristics identified by each educator as unique to traditional Indian education were recorded on a chart. Any characteristic commonly identified by at least four of the six participants was isolated and termed an "essential nature of traditional education." As a result of this procedure, the following essential natures were extricated: (a) the acknowledgement of man's spiritual aspect, (b) the importance of love, (c) the unity of all creation, (d) the necessity of self-knowledge, and (e) the importance of meditation. For the purpose of this study, these five characteristics constitute the essential natures of traditional Indian education. Each is denoted by an asterisk in the chart on page 51.

Traditional American Theories of Education

This portion of the chapter briefly examines two educational theories which are traditional in this country in relation to the concept of the inner or spiritual aspect of

COMMONLY IDENTIFIED CHARACTERISTICS
OF TRADITIONAL INDIAN EDUCATION

Characteristics of Traditional Education	K. Gandhi	K. Joshi	M. Parashar	B. Sena	V. Sena	D. Singh
Cooperation			X			
Creative		X				
Ethics				X		X
Example Oriented		X	X	X		
Family Oriented						X
Freedom		X				
Futuristic		X				
Harmony			X	X		X
Higher Human Values					X	
*Love	X	X	X	X		X
*Meditation	X	X	X		X	X
Residential			X			
Role of Teacher		X	X			X
*Self-Knowledge	X			X	X	X
Service			X	X		X
Small Student/ Teacher Ratio			X			
*Spirit/Soul	X	X	X	X	X	X
*Unity	X	X	X	X	X	X
Wisdom	X			X		

Man and demonstrates the distinct difference between them and traditional Indians. The first of these theories is behaviorism.

Behavioristic learning theory is based on overt human behavior. It applies the methods of science to the world of education in holding that behavior is lawful, predictable, and that specific conditions determine actions. The world is viewed as interacting with the individual.

The behaviorist explains learning by tracing relationships to primary drives. Operant conditioning is a practical demonstration of the behaviorist's explanation of learning. Basically this technique systematically arranges reinforcing experiences to shape or modify behavior in the desired manner.

Behaviorism is the predominant learning theory in America today (Roberts, 1975). B. F. Skinner and behaviorism are considered by many as being virtually synonymous. Though many of his disciples abound in educational circles, he reigns supreme as the contemporary theorist of this vision. Therefore, this author reviews his works to establish behaviorism's incompatibility with the holistic model put forth by traditional Indian education.

Through examination, it is discovered that Skinner is outspoken in his dismissal of the allegedly autonomous being called the spirit. He reduces life to a soul-less

mechanism, interprets love physiologically and rules out the idea of God (Birnbaum, 1964).

Skinner begins his argument against a spiritual being by first acknowledging that there are, indeed, those who do preoccupy themselves with the inner self or a holistic image of man.

There is little doubt of the historical priority of the inner search. It was what Socrates meant by "know thyself" (Skinner, 1974).

Is there not something about a person which is more than a living body? Unless something called a self survives, how can we speak of self-knowledge or self-control? To whom is the injunction "know thyself" addressed? (Skinner, 1971)

Yoga has been described as a set of practices by which the individual prepares for the liberation of the self. Only the liberated self can assert "I do what I do because of what I am" (Skinner, 1974).

He then goes on to dismiss this preoccupation with the inner self by specifically suggesting that Eastern schools of thought, such as traditional Indian education, are, perhaps, wasting their time by dealing with an inner self.

Eastern philosophies, phenomenology... must we conclude that all those who have speculated about consciousness as a form of self-knowledge have wasted their time? Perhaps we must! (Skinner, 1974).

Skinner continues by clearly expressing his perceptions of the inner self. His view suggests that the inner self exists only to provide an explanation for actions which cannot otherwise be explained.

The function of the inner man is to provide an explanation which will not be explained in turn. Explanation stops with him. He is not a mediator between past history and current behavior, he is the center from which behavior emanates. He initiates, originates, and creates, and in doing so he remains, as he was for the Greeks, divine. We say that he is autonomous--and, so far as a science of behavior is concerned, that means miraculous... The position is, of course, vulnerable. Autonomous man serves to explain only the things we are not yet able to explain in other ways. His existence depends upon our ignorance, and he naturally loses status when we come to know more about behavior (Skinner, 1971).

Skinner, it then may be said, believes that the concept of an inner self is based on a lack of knowledge. This knowledge may be gained by considering the individual's relationship with and actions resulting from interactions with his environment (Skinner, 1971).

By directing attention to genetic and environmental antecedents, it (behaviorism) offsets an unwarranted concentration on an inner life...

The inner gatekeeper is replaced by the contingencies to which the organism has been exposed and which select the stimuli to which it reacts (Skinner, 1971).

In this country, modern times bring a deeply ingrained respect for that which can be measured. As such, the measurable qualities that each object possesses lend themselves to scientific expression. Skinner, being interested in overt behavior focuses on the physical body and its actions rather than the inner self.

In shifting from autonomous man to the observable environment, we do not have an empty organism... A great deal goes on inside the skin, and physiology will eventually tell us more about it (Skinner, 1971).

Skinner's view holds that with a continuation of scientific investigation the inner or spiritual self will be replaced by empirically verifiable information which explains behavior. Such a replacement will, in his belief, be a sign of progress.

The free inner man who is held responsible for the behavior of the external organism is only a prescientific substitute for the kinds of causes which are discovered in the course of scientific analysis (Skinner, 1965).

Is man then "abolished"? Certainly not as a species or as an individual achiever. It is autonomous inner man who is abolished...

The above discussion of behaviorism provides adequate information to conclude that behavioristic learning theory holds a dramatically different orientation than does traditional Indian thought.

Unlike behaviorism, cognitive developmental theory states that it is not always possible to gain a complete understanding of learning by restricting oneself to observations of an individual's overt actions. Instead, cognitivists seek to analyze thoughts which cannot always be measured with total scientific objectivity.

Those involved with cognitive developmental theory believe that people have a built-in desire to learn and

that the learner looks for forms, patterns, and relationships in his environment. A cognitivist, therefore, looks for information which may provide clues to the ways individuals think and perceive in various situations.

Jerone Bruner is a well-known and highly respected cognitive developmental theorists. His Process of Education (1960) is considered by many a classic statement on education. While Bruner may be a very widely read proponent of this approach to learning, Morris L. Bigge offers a comprehensive treatment of the philosophical basis of this theory and the way the cognitive developmental view is applied in the classroom.

The literary efforts of these two individuals provide insight into the cognitive theorists' attitudes toward man's transcendental or spiritual aspect, as perceived by traditional Indian education. The extent to which they address this topic is extremely limited, yet their comments represent the sum of an extensive search in the area of cognitive learning theory.

An appropriate opening comment on cognitive theory's view of the transcendent is provided by Bruner in On Knowing.

It is only fair to warn at the onset that psychology as an experimental and empirical enterprise has little to say about these matters and that Whitehead may not have been altogether wrong, though he was obscure in suggesting that, both for the exploration of the metaphysical and the poetic, the language of the poet may be the only appropriate medium (Bruner, 1965).

In expounding the philosophical orientation of the cognitive theory, Bigge (1971) clearly demarcates the theory's role in that it "makes no attempt to define a transcendental reality of objects or ideas which, in case they do exist, cannot be known as such." He continues by saying that cognitivists "build their thinking around that which can be scientifically verified."

He acknowledges that individuals may adhere to holistically-oriented philosophies in saying:

For an idealist, a substantive mind or consciousness is at once the very stuff of the universe and the root of the structural forms of this stuff. Human consciousness in its seemingly intimate and personal aspects is more or less an errant variant of the Universal Mind. The basic tenet of an idealist are that his origin is within the mind of the deity, his basic nature is a substantive mind with a free will with which the deity has endowed him, and his purpose on earth and eventual destiny are immortality (Bigge, 1971).

Yet, Bigge's belief is that "any object derives its qualities not merely from something inside itself but from the total situation; i.e., its surroundings as well as itself" (1971).

Bigge then states metaphysical neutrality as his approach to education in the United States.

In developing a philosophy appropriate and highly pertinent to public schools, positive realists do not assert either that there is or is not a supernatural, transcendental, or metaphysical existence... they emphasize that in a pluralistic nation committed to religious freedom and separation of church and state, our public schools should be made truly secular

institutions. Accordingly, they neither ridicule nor reject supernaturalism and transcendentalism; they merely set them aside as not pertinent to the educational job at hand....teachers should promote critical intellectual activity, not metaphysical formulations (Bigge, 1971).

A school's restricting its studies to secular matters means that it should not raise those scientifically unanswerable metaphysical questions about what man has been, is now, and will continue to be (Bigge, 1971).

Traditional Indian education often speaks of a movement from the inside out as a necessary component of living and learning. Bruner also addresses this idea.

The movement we see in American education today, the cultivation of individual excellence as an ideal, again moves from the inside out. It is an attempt to roll back fate through the increase of intellectual potency (Bruner, 1965).

Yet, the "inside" of which Bruner speaks is the intellect; it cannot be equated with the traditional theory's idea of "inside" which is defined as man's spiritual aspect.

The cognitive developmental view of the spiritual self differs from that of behaviorism. Skinner blatantly denies the existence of a transcendent self while the cognitivists say it is not important because it is not in the realm of intellect. As behaviorism, cognitive developmental learning theory is not, as a theory, receptive to the holistic view of traditional Indian education.

Transpersonal Education:
An Emergent View

There does exist an approach to education in this country which is gaining acceptance and, on the surface, appears to be compatible with traditional Indian education.

The transpersonal movement was initiated in the 1960s by humanistic educators who wanted to expand beyond humanistic education's primary concern with affect and interpersonal interaction. While recognizing these humanistic concerns, transpersonal educators tend to focus more on intrapersonal and transpersonal experience, the latter's being that inner set which all persons share; i.e., dreams, visions, out of body experiences, etc. (Hendricks, 1976).

Unlike behaviorism or cognitive theory, transpersonalists do not have a highly organized, clearly defined and agreed upon set of concepts and relationships, which is not unusual in the formative stages of a new view (Kahn, 1964). Currently, there is no specific person who can be identified as the leader or chief advocate of the transpersonal view. Always appearing on the fringe of what could be considered proper and scientific, transpersonal thought has had a hazardous course throughout its history. Only in recent years have highly respected psychologists, educators, neurophysiologists, physicists, and a host of other scientists begun to consider this a legitimate field.

Transpersonal thought gives a new perspective on "know thyself" by turning its attention to the whole person. It suggests a common paradigm which links mind, body, and spirit. It is obvious that the inner world of man is essential to this wholeness.

Each issue of the Journal of Transpersonal Psychology presents the following statement of purpose:

The Journal of Transpersonal Psychology is concerned with the publication of theoretical and applied research, empirical papers, articles, and studies in meta-needs, transpersonal process, values and states, unitive consciousness, peak experiences, ecstasy, mystical experience, being, essence, bliss, awe, wonder, transcendence of self, spirit, sacralization of everyday life, oneness, cosmic awareness, cosmic play, individual and species-wide synergy, the theories and practices of meditation, spiritual paths, compassion, transpersonal cooperation, transpersonal realization and actualization, and related concepts, experiences, and activities.

The publication of such a statement is a recognition of, and a commitment to, exploring man in a holistic manner, including all his inner aspects.

The underlying assumption of transpersonal thought is that physical, emotional, intellectual, and spiritual growth are interrelated. The optimal educational environment simulates and nurtures the intuitive as well as the rational, the imaginative as well as the practical, and the creative as well as the receptive functions of each individual. It focuses on the human capacity for

self-transcendence and self-realization and concerns itself with the optimum development of consciousness.

Traditionally Western psychology recognizes only three states of consciousness: waking, dreaming, and dreamless sleep. In contrast, traditional Indian educators speak of well over a hundred. Matters of subjective experience and consciousness have been investigated by transpersonalists.

Our normal waking consciousness, rational consciousness, as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness quite discarded....I wonder whether yoga may not be, after all, in all its phases, simply a methodical way of waking up deeper levels of consciousness that are habitually not used and, thereby, increasing one's vital time and energy. I have no doubt whatever that most people live, whether physically, intellectually, or spiritually, in a very restricted circle of their potential being. They make use of a very small portion of their possible consciousness, and of their soul's resources in general, much like man who, out of his whole bodily organism, should get into the habit of using and moving his little finger (James, 1963).

Each one of us is potentially Mind at Large. But insofar as we are animals, our business is at all costs to survive. To make biological survival possible, Mind at Large has to be funnelled through the reducing valve of the brain and nervous system. What comes out at the other end is a measly trickle of the kind of consciousness which will help us to stay alive on the surface of this particular planet. Certain persons, however, seem to be born with a kind of by-pass that circumvents the reducing valve. In others temporary by-passes may be acquired either spontaneously, or as the result of deliberate "spiritual exercises," or through hypnosis, or by means

of drugs. Through these permanent or temporary by-passes there flows, not indeed the perception "of everything that is happening everywhere in the universe" (for the by-pass does not abolish the reducing valve which still excludes the total content of Mind at Large), but something more than, and above all something different from, the carefully selected utilitarian material which our narrowed, individual minds regard as a complete, or at least sufficient, picture of reality (Huxley, 1965).

Transpersonalists have undertaken documentation of transcendent experiences for the purposes of further study and discussion.

I was not limited to my physical body. I could see my body sitting in the meditation position, but my consciousness could move around the room (Garfield, 1975).

These moments were felt as self-validating, self justifying. There was a characteristic disorientation in time and space, perception was richer and tended to be idiographic and non-classificatory...many dichotomies, polarities and conflicts were fused, transcended or resolved. The experience had a special flavor of wonder, of awe, of reverence, of humility and surrender before something great. Perception can be relatively ego-transcending--self forgetting (Maslow, 1970).

Going through transcendental experiences may entail in one way or another the disillusion of the normal ego, that false self competently adjusted to our alienated social reality; the emergence of the "inner," archetypal meditators of ego functioning, the ego now being a servant of the divine, no longer its betrayer (Laing, 1967).

Such statements point clearly in spiritual directions, as does traditional Indian education. Such ideas and experiences are not only being explored on an individual basis but are being integrated into actual educational programs.

One such program at Johnston College, University of Redlands, California, has the following as some of its major goals:

1. The development of a paradigm for higher education which includes the intuitive, imaginative, and spiritual capabilities of persons.
2. To explore the role of altered states of consciousness in education.
3. To develop an atmosphere that will stimulate and nurture the inward growth of the creatively visionary person.
4. To enlarge not only the awareness of reality, but to enlarge the capacity of experiencing its deeper levels.
5. To help create and to explore an extended concept of man as it is manifested in the physical, psychological, and spiritual planes.
6. To provide a forum in which the scientific-linear consciousness of the West can join the spiritual-holistic consciousness of the East (a synthesis of the two traditions) (Redman, 1974).

Such goals define education as extending beyond, yet not excluding, the traditional pursuits of American higher education. The University of Redlands approach is holistic in nature and holds a resemblance to traditional Indian education.

This initial investigation leads to the belief that transpersonal thought is, indeed, basically compatible with traditional Indian education.

Based on this initial investigation, it is evident that transpersonal thought is concerned with the inner or spiritual aspect of Man and is, therefore, basically

compatible with traditional Indian education. In Chapter IV the degree of this compatibility is examined and discussed.

CHAPTER IV

A COMPARISON BETWEEN TRANSPERSONAL THOUGHT AND TRADITIONAL INDIAN THOUGHT

In order to compare traditional Indian education and transpersonal thought and examine their degree of compatibility, the following steps are taken. First, each of the five essential natures of traditional education (self-knowledge, meditation, unity, spirit, and love) is defined and elaborated upon using extensive references from first the transpersonal and then the traditional perspective. This occurs under the headings Self-knowledge, Meditation, and Unity, Spirit and Love. Then, also under each of the above headings, the major points which both traditional and transpersonal make in the process of defining the essential natures are stated. Finally, after the major points are stated, concluding statements are made which delineate the similarities and differences between these two views. Similarities and differences are established by asking three standard questions: a) Do transpersonal and traditional define the essential nature in similar fashion? b) Is the essential nature thought of in the same depth by both transpersonal and traditional? and c) Does transpersonal thought view this particular essential nature of traditional Indian

education as essential? Following this, under the heading Discussion, the major points touched upon in each conclusion are discussed.

Self-knowledge

A definition of the transpersonal idea of self-knowledge should be prefaced by a clarification of what is generally believed to be the "normal" realm of knowing one's self. Society's current criterion of normality is the average man who observes the social conventions of the environment in which he lives--in other words, one who is a conformist (Assagioli, 1969).

Self-knowledge confined to this normal frame offers the transpersonalist little satisfaction. He views it as being static, exclusive and confining.

To be 'normal' is a splendid ideal for the unsuccessful, for all those who have not yet found an adaptation. But for people who have far more ability than the average, for whom it was never hard to gain successes and to accomplish their share of the world's work--for them restriction to the normal signifies the bed of Procrustes, unbearable boredom, infernal sterility and hopelessness. As cause they are only normal, as there are people who are neurotic because they cannot become normal (Jung, 1933).

Professor Gategno of London University has gone even further, stating that he regards the average man's level of self-realization to be prehuman. He therefore reserves the word "Man," with a capital M, only for those who have

transcended the common level or stage of self-knowledge and are in respect supernormal (Ghose, 1972). "Man lives forever on the verge, on the threshold, of 'something more' than he can currently apprehend" (Smith, 1969).

Transpersonalists speak of individuals who expand self-knowledge to a point where they are no longer "normal," but are in some respects super normal. It is the genius, the saint, the sage, the hero and the mystic whom they recognize as the vanguard of humanity, the promise of what each man may become.

This expansion beyond the realm of normal does not preclude these individuals from the social conventions of their environment, but it does allow them to experience the environment from a different point of view; one which is not obscured by traditionally set boundaries. In relating to humanity these beings in no way disdain their view of the world or their ways. But rather they seek to arouse in it the urge and the longing to know itself more deeply by transcending normality and discovering the transpersonal possibilities latent within (Smith, 1969).

Transpersonalists see this super human as the result of a holistic development of the self. Wholeness is the central theme in the transpersonal definition of self-knowledge. They say that man can move to greater self-knowledge only if he recognizes that in addition to his awareness of

the outer world he must also realize that there lies within himself the potential for an inner awareness of the self.

Yet there has been little progress in developing this inner awareness according to the transpersonal view.

Education for both young and old has for perhaps too long focused on knowledge about the material and social world outside the learner, or on trained skills where externally observable performances are available. Little systematic effort appears to be devoted to the training of self discernment and self control of the more covert processes. For example, events such as after-images, subjective color, heart beats, pains, thoughts, dreams, proprioceptive sensations, day dreams, visual illusions, etc., are not standard curriculum items in the early education of the child, even though they may constitute a substantial portion of the total range of his everyday experience (Kamiya, 1968).

When an individual transcends strict outer confines and attachments and learns to experience his own inner being, he may understand and experience the most intimate part of himself.

Self-knowledge is a science; each of us is a laboratory, our only laboratory, our nearest view of nature itself . . . If things go wrong in the world, something is wrong with me. Therefore if I am sensible, I shall put myself right first (Jung, 1958).

Campbell (1949) points out that willed introversion is a classic device of creative genius, and Jung (1958) asserts that in learning to experience his own inner being the individual may come to understand the meaning of his life. What appears to be a paradoxical assumption is that

self-knowledge leads to self-transcendence, and also involves recognition that truth, meaning, values and the wholeness of being which are commonly sought exclusively in the outside world are inherent in each of us and may be discovered when the world is experienced in a holistic fashion.

Interiorization besides giving balance and health, is the way to experiences of a transpersonal character. Turning with-in ourselves, we discover our Centre, our True Being, the most intimate part of ourselves (Assagioli, 1969).

The transpersonal definition of self-knowledge goes beyond the normal awareness of the world to an expanded or super normal view. This increased awareness is achieved as a result of a holistic development of the self, which places an equal emphasis on internal realization as well as the more common knowledge of the external world.

The Self in the traditional Indian sense is consciousness or awareness. True education or self-knowledge is defined as the end product of a process which one gradually becomes aware of awareness itself, and its interrelatedness with the body and mind. Self-knowledge is holistic in nature; it is the result of the "middle way," that is, the balance between inner spiritual development and the environment and the external world (Joshi, 1977).

Education today is incomplete because our whole educational system has been laid down by people who themselves are incomplete.

It has been planned only by intellectuals.
 It has not been planned by saints. . . .
 Those who wish for a complete education
 should develop both intellectually and
 spiritually (D. Singh, 1977).

When these inner and outer are combined
 together we have the new man or the real-
 ized man; the super man (Joshi, 1977).

Education here (ashram) is a process which
 helps people become truly human. . . .
 People here believe that they should be
 real; they believe in their inner powerhouse
 (Parashar, 1977).

The above references reiterate the necessity of fusing the inner and the outer worlds. These authors go on to say that when an individual begins to view life from a holistic angle of vision he begins to attain self realization or true self-knowledge.

In examining the major points made by each of the two schools of thought regarding the essential nature of self-knowledge, the following statement may be made. Transpersonal thought begins by defining normal being. It goes on to say that transpersonal self-knowledge lies beyond the normal state and finally, that in order to move beyond normal one must have a holistic focus, that is, one which includes the inner aspects of being as well as those which exist in the outer realms. Traditional Indian education begins by defining the self. It continues by stating that the self is awareness or consciousness, and to know the self one must focus awareness on awareness itself and also its relationship to the outer functions. It concludes by

stressing the importance of this whole way of viewing and experiencing if one is to develop true self-knowledge.

In a review of the definitions which both transpersonal and traditional provide of self-knowledge there exists some similarity. Both consider self-knowledge as being holistic in nature, a combination of Man's inner and outer aspects. The difference between the two views occurs when one questions the depth of thought each possesses of the concept. Traditional thought is much more specific in identifying the self as awareness and knowledge of the self as awareness of awareness itself and its relationship with the mind and body. Transpersonal thought is less specific in that it deals with self-knowledge as something beyond the normal that is holistic.

It appears that transpersonal thought does view self-knowledge as important but not to the point of seeing it as essential, as does traditional Indian education. This difference in the degree of importance each school of thought places on the concept of self-knowledge may be due to the previously mentioned differences in the depth of understanding each possesses. As transpersonal continues to probe the realms of self-knowledge its understanding of the concept and its relationship to other aspects of the transpersonal being may change.

The next essential nature to be compared is meditation. It is a method used by both transpersonalists and traditionalists in the quest for self-knowledge.

Meditation

Transpersonal education defines meditation as the process by which an individual may attain states that transcend conditions of sensory awareness and cognition (the common denominator of the various approaches to this process is that all cumulate in stillness of mind or internal silence) (Coleman, 1972). Transpersonalists go on to warn that this process is not something that can be permanently formulated into a rigid definition nor is it something that can be bound by a fixed mental rule. Instead, meditation is viewed as a vast evolving field with many variations. Transpersonalists have used various approaches to meditation, borrowing from the cultures of the East, such as Japan, China and India as well as traditional Western forms of meditation such as those used by European mystics or Native Americans. These approaches have been used in the original manner or at times have been modified to meet the Western users needs. In recent years modern Western forms of meditation have been developed and used. These approaches are primarily applications of Western technology to the process of meditation. Examples of this application are biofeedback machines and sensory isolation tanks.

Transpersonalists are involved with examining the process of meditation and its application to learning and living. In An Approach to Meditation, Rinpoche (1973) states that:

The only way to relate to the present situation or state of the moment is by meditation. I don't mean sitting meditation only, but relating with the situations of daily life in a meditative way by working with them, being aware of them as they come up. Every situation becomes a learning process. These situations are the books. . . We have to realize that we already have within us the potential of developing all aspects of our being before we read books.

You do not meditate in order to become different. You meditate in order to become completely you, completely normal, as you are for you! (Roshi, 1974).

Meditation induces changes in the meditator's way of experiencing. This change has been classified as an altered state of consciousness in transpersonal research (Tart, 1969). Because meditative experiences are highly subjective, transpersonalists attempt to document individual accounts of this state.

At times the experience of leaving one's own body is an occurrence during meditation sessions. Subjects describe that they experience themselves completely detached from their actual physical body, hovering above them. The meditation that I do, for example, is to note the breath going in and out. What happens is you usually sit down to meditate, and then--what I go through, what I used to go through--I don't any more--I'd start in and I'd think--or watching them from another part of the room. Another typical experience of this kind is that of losing contact with one's

body and entering various experiential realms independent of the body and physical processes. Occasionally subjects report the experience of being in the presence of or even identifying with spiritual entities or supra-human beings existing on higher planes of consciousness and energy levels. Such beings can appear in the role of guides, teachers, and protectors. Subjects report experiencing in a vivid, dramatic, and convincing way scenes or fragments of scenes that happened at another time and place in history.

'Ah, this feels good.' That's a thought. That's not part of the game, see. What you do with every thought, when it comes up-- it's like somebody who drops by for tea when you are trying to work on a manuscript. You say, 'Hello, it's great to have you. Why don't you go into the kitchen and have tea with my wife, and I'll be along later. I'm working on this manuscript.' And then you go back to the manuscript. You sit down and you think, 'Right, fine.' The next thing is 'Gee, my knee hurts.' Thought. Just another thought. You just keep coming back. It's called a primary object. You just keep coming back to the primary object. You go through 'My knee hurts.' 'Oh, I'm hungry'--that's another one. Then there's another one: 'For this I got a Ph.D?' That's a great one, you know, 'What am I doing here? After all this training here I am sitting watching my breath. I mean, I ought to be in a mental hospital.' And, 'Who sits around all day long watching their breath?' . . . That's how out of control we are. And what it does is, over the course of some days or some weeks you begin to notice your mind operating. You begin to notice how your desires keep manifesting in thoughts (Ram Dass, 1972).

Traditional Indian education defines meditation as a process during which an individual concentrates upon one thing, so much so that all other things are forgotten (K. Singh, 1971). In the ashrams various techniques and

methods of meditation have been developed and taught. Some of these focus on the use of breath control, repetition of mantras, which are words or phrases usually of Sanskrit origin, or concentration on internal manifestations of lights and sound. Though differing in approach all have mental silence as the goal. When the continuous process of mental activity is controlled and eventually stopped then, say the traditionalists, does meditation begin.

Meditation is also practically examined in traditional Indian education and is a primary theme in their views on learning.

The aim of this education is to control the mind so that the soul, which is in harmony with creation, may properly guide our every action (P. Sena, 1977).

If my mind is wandering all the time, I can't stop it, I can't concentrate; how can I get wisdom? (Parashar, 1977).

Now in our education we say that the true source of knowledge, the true way of learning, is through mental silence. . . a silence which is wide awake (Gandhi, 1977).

There are also traditional Indian accounts of the inner experiences which are the result of stilling the mind through meditation.

And there have been, even in modern times, records of many yogis who . . . sat in meditation and just left the body (V. Sena, 1977).

The astral worlds, which lie beyond the physical, are made of various subtle vibrations of light, sound and color. They (the astral world's) are infinitely beautiful, clean, pure and orderly (Yogananda, 1946).

Traditional educators speak of such meditation experiences in terms of different levels or planes of consciousness which can be identified and categorized by the competent teacher. Traditional educators describe these different levels as hundreds of states of consciousness on several major planes which in turn are subdivided.

The major points made by each of the two schools of thought regarding the essential nature of meditation can be embodied in the following statements. Transpersonal thought views meditation as a process which eliminates sensory awareness and thought. There are many ways to experience this process, some are within the capabilities of the individual, others utilize technology to aid the individual's capabilities. The goal of all approaches is to induce changes in the meditator's state of consciousness. Traditional education views meditation as a state of total concentration, which by nature excludes all other input. There are many avenues which lead to this experience. In traditional education, all these approaches center on the individual. When one attains total concentration in meditation, awareness is altered and the meditator may have many different experiences.

An examination of the transpersonal and traditional definitions of meditation uncovers that both see it as a process which shuts down mental and sensory activity as a result of total concentration or centering of the attention.

There does exist a difference in the depth which each of these two schools of thought has developed in their inquiries into meditation. Transpersonalists have dealt with this concept for only a short while. During this time they have researched the various techniques of meditation developed in other cultures and have adapted them to Western use. They have also applied technology to the process of meditation. As a result of these experiences with meditation, transpersonalists have been able to verify that there, indeed, is a change in the meditator's state of consciousness. Yet, it should be noted that because transpersonal thought has relied heavily on sources of information outside the West in its examination of meditation, it may be assumed that it lacks a strong foundation for application of this concept. Transpersonal thought again is superficial in approaching the levels of change that consciousness can undergo during the process of meditation. It merely observes that levels of change do occur, but never explores to what extent. It may also be noted that traditional Indian education lacks insight in the application of technology to the process of meditation which may at certain stages of development aid in the experience of this process. It appears that transpersonal thought appears to view meditation as an interesting area, but the author did not find evidence that transpersonalists consider this process essential to transpersonal development.

Spirit, Unity, and Love

In the transpersonal orientation, unity, spirit, and love are highly integrated within each other and express the idea of wholeness. A transpersonalist would say that these characteristics are not expressions of separation. This integration is obvious when spirit is defined as the essence which is common to all beings: unity, as the state in which this identification is made with the spirit and thus all else, and love, as the subjective experience of this unity.

In affirming the central importance of man's spirit, transpersonal education brings an evolutionary possibility into focus. The possibility is that of transcending separateness as the inevitable human condition, of finding a way to move from dependence through independence to interdependence with conscious acknowledgement of our essential unity and connectedness with all life energy. This transcendence is regarded as an essential part of education for human survival and fulfillment (Murphy, 1969).

Civilized man discarded the idea of the supernatural; he overcame the awe with which the 'primitive' viewed the unknown and, therefore, mysterious processes of body and nature; and he replaced the primitive belief in spirit by a faith in the mind and reason. Through its identification with the mind, the ego proclaimed its domination over the body. 'I think, therefore I am.' Finally, man became egoistic, objective, and detached and lost the feeling of unity with nature.

As long as the ego dominates the individual, he cannot have the oceanic or transcendental experiences that make life meaningful. Since the ego recognizes only direct cause, it cannot admit the existence of forces beyond its comprehension. Thus, not until the ego bows down to a higher power (as in prayer, for instance) can the individual have a truly religious experience. And only when the ego abdicates before the majesty of nature will a person have a mystical experience (Lowen, 1967).

In contrast to personal consciousness (ego), transpersonal or spiritual consciousness is characterized by the experience of unity, absence of all multiplicity and the complete oneness of everything (Deikman, 1966; Tart, 1972; Wilber, 1975). In this state of consciousness, the boundaries between objectives dissolve, and separate elements merge into one another. The boundary between the personal self and external world fades, and one experiences an all-encompassing unity.

These experiences (of unity) include being everything; feeling oneness with everything; blankness; absolute mental quiet, no thought, images, etc.; voidness; nothing happening. They are more basic than the individual personality (loss of knowledge of individual identity; no self or ego). In other words, the subject has passed beyond all those cognitive patterns that define him as a specific person and separate him from other people and his environment. What is left is undifferentiated awareness--the awareness of purely 'being,' through which the person is identical to everything in the universe (Groft, 1972).

We may have a hard time with words like God and Spirit, but that's what it really revolves around. This is where we find our way into the space where we are no longer

attached to the More, or to the Separate. This is what is commonly known as 'living in the spirit.' When you are living in the spirit it all looks different to you. Living in communion or harmony with your universe as man-in-nature, you see the thing that keeps you from living in the spirit all the time. The incredible thing is that the true power of the Universe you can be but cannot have. There is only one Being. And at some level equally as real as this physical plane, there is only One of us (Ram Dass, 1971).

Transpersonal thought makes a strong correlation between this experience of unity and the idea of love. This correlation may be made clearer by the example provided below.

Let me start with the word 'love' for a moment. I think there is a transformation that goes on in one's conception of the term 'love.' And I think one changes from seeing it as a verb, to seeing it as a state of being. And you move much more towards what would be called Christ-love, that is, the state of being where one 'is' love. One is like a light that emits, and one is a loving being.

Consciousness and energy . . . are an identity, and similarly with those identities is the term love. That is, that love and consciousness are one and the same thing. So that as you get into a higher state of consciousness you come closer to being in love. That doesn't mean an interpersonal love. It means being--love.

Now if you and I love or fall into love and I say, 'She really turns me on. I love her,' from this model what I see is happening is that I'm saying, 'You are a superordinate key stimulus that is eliciting an innate response mechanism. Or I could say it in a more general sense, saying that, 'You're turning me on.' And you're turning me on to

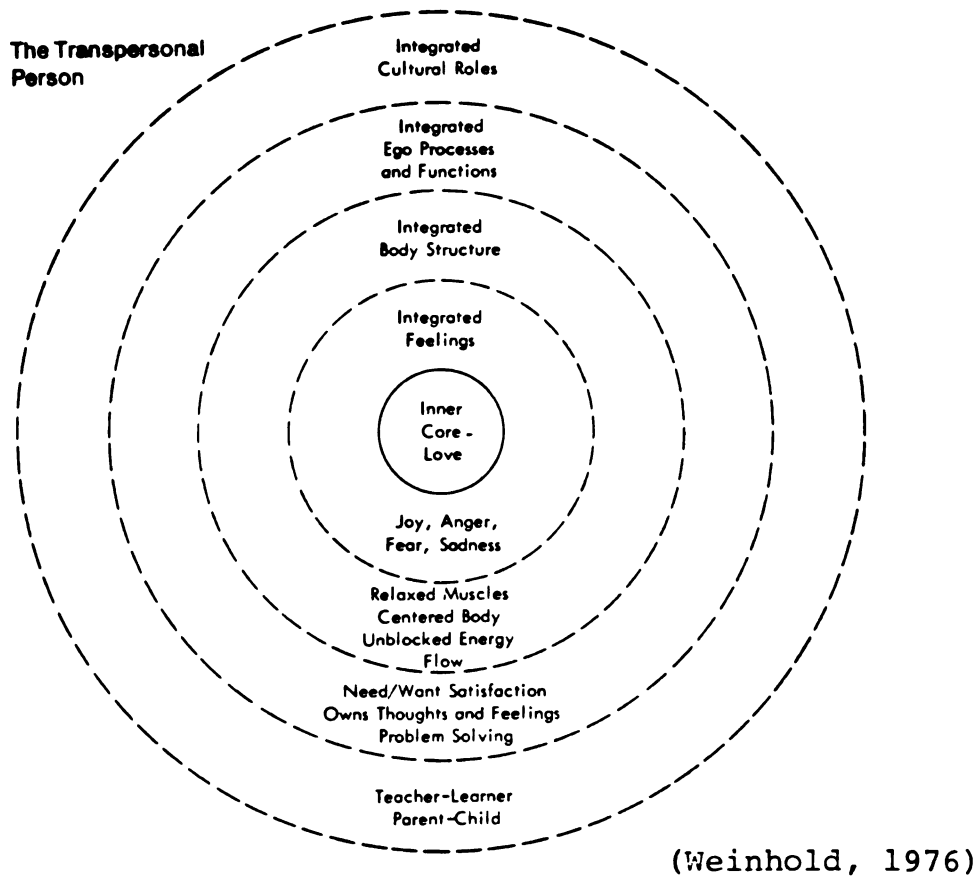
a place inside myself that is love. So I am in love with you. I am in love with my connection to the place in me that is love. So I am experiencing what it means to 'be in love.' And I'm saying I am in love with you. I am in love with my connection to the place in me that is love.

Now to keep working with this I would say that as you . . . many of you, I suspect, have had that experience of making love and getting totally into interpenetration as much as your bodies would allow and your thoughts and feelings would often allow and still feel that there was a separateness. And it is interesting that what you are loving is 'out there,' you will always experience that separateness. It is only when you begin to understand that what love means is that we are sharing a common state together. That state exists in you and it exists in me.

Now the enlightened being . . . what happens to him is that he changes the nature of his love object from a specific love object to it all, finally. You would say that an enlightened being is totally in love with the universe. It turns him on to that place in himself where he is love and consciousness (Ram Dass, 1972).

Transpersonal love is experienced as a dynamic state of consciousness rather than an emotion; it is context, not just behavior. Love is the aspect which transpersonalists say links and draws together; it is the agent of universal synthesis. The transpersonal image of man depicts love as the central aspect or "inner core" of being.

Transpersonalists view movement toward this inner core called love, which is the subjective experience of the essence of the universe, as the primary focus of the



transpersonally oriented individual. When one attains connection with this core state, true wholeness of being is experienced (Ram Dass, 1972).

Holistic in nature, traditional education also offers a highly synthesized definition of spirit, unity, and love. Traditionalists say that there is within each individual something which considers itself part of the whole. This something is defined as spirit or soul. Spirit is eternal and does not cease to exist with physical death. Unity is based on this spiritual awakening and provides the individual with a firsthand experience of the

interrelatedness of all creation. This awareness of the essential unity of everything which exists is defined as love.

Traditional Indian education stresses the need to move beyond the separation created by ego to a holistic awareness based on spirituality.

There is a fundamental difference between the ego and soul. Ego is often individuality. Soul does not have this sense of self-existence. It has always a sense of dependence upon its source . . . God (Joshi, 1977).

We must learn to move beyond the ego or little self toward the spiritual or Higher Self (D. Singh, 1976).

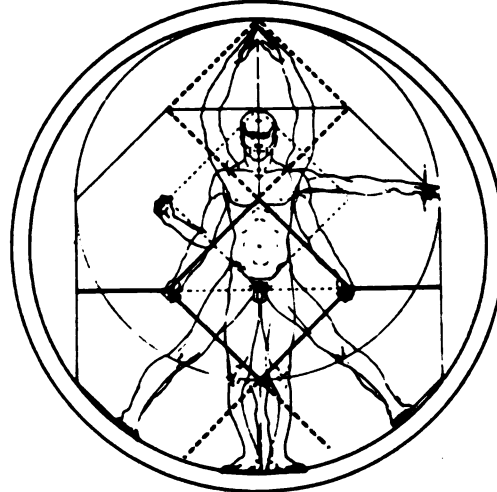
There is something in us which considers itself part of the whole creation; it cannot think in terms of itself (ego). . . . We call it soul; we call it spirit (Parashar, 1977).

Traditionalists also speak of experiencing the unity which underlies the outer coverings of human mind and the world of matter. They say it is only when one transcends all separation and when one experiences the unity which comes with holistic being that the person realizes that all is indeed One.

Our traditional education teaches us that there is an underlying unity in all life which is ultimately based on a spiritual preconception. . . . How would you accept that unity? By thinking of it as starting from a common source (Seno, 1977).

This idea has also been described in the following fashion.

NEW DIMENSIONS OF CONSCIOUSNESS



THE HORIZON OF I-NESS INVARIABLY RECEDES BEFORE THE
EVOLUTIONARY PROCESSION OF AWARENESS:

AS HUMAN CONSCIOUSNESS PASSES THE THRESHOLD OF REFLECTION, IT TURNS UPON ITSELF, LOOKING UPON THE BODY, THE MIND, AND ITS OWN INDIVIDUATION NO LONGER AS THE SUBJECT, BUT AS THE OBJECT. AS CONSCIOUSNESS AWAKENS INTO THOSE WIDER HORIZONS OF AWARENESS TOWARDS WHICH IT IS IRRETRIEVABLY ADVANCING, ONE LOOKS UPON ALL THAT ONE NATURALLY ASSUMED TO BE THE SELF WITH THE OBJECTIVITY OF ONE WHO HAS SHAKEN

OFF A NARROW SCALE OF VALUES AND ENVISIONS

WHAT ONE THOUGHT TO BE THAT ENTITY.

ONE EXPERIENCES ONESELF BEING

AN INTEGRAL PART OF THE UNFOLDMENT OF THE PLANET
AND THE INTER-GALACTIC REALITY.

THE ATTRIBUTION OF I-NESS MAKES NO SENSE WHATSOEVER.

(Khan, 1974)

Traditional educators also mention the possibility of experiencing communion or unity with the One, Higher Self, or God, by means of love. They say that love is the attribute of the spirit or soul; it is innate in the soul or spirit.

Man, or rather the soul in man, is of the same essence as that of God. That essence is love. . . . Man has within him eternal love (Gandhi, 1977).

What is this love of which all mystics have spoken so insistently? Is it like the earthly love that we know? If you study the bonds of earthly love, you will find that at some point or another a trace of self-assertion is present in every case. Parent and child, friend and friend, man and woman; each is involved in a more or less strong drive for possession. It is a love that can often rise to great heights of self sacrifice and yet it is a love that is not wholly selfless. But the "Love" of which the mystics speak is a love that must be completely purified of the self. Such love lies beyond the limits that separate us from each other. Those who cannot rise above the ego, the faculty which creates these very limits, cannot hope to attain that station which is the denial of all individuality and a realization of the oneness of all life (P. Singh, 1977).

On many occasions, the author heard Master Darshan Singh of Kirpal Ashram say that "the way back is love." This means that the experience of love provides an avenue back to wholeness. To the traditional educator, love is God or the One from which all souls have been separated. Love, therefore, is the ultimate concern.

The major points which each of the two schools of thought, transpersonal and traditional, make regarding the essential natures of spirit, unity, and love are outlined in the following statements. Transpersonal thought views spirit as the essence of all beings, unity as the identification with spirit, and love as the experience of unity. These three concepts are highly integrated within each other in transpersonal thought. Transpersonalists say

it is the ego which keeps one from acknowledging his spiritual aspect. When ego is transcended, unity with all things is experienced. Love is seen as a dynamic, subjective experience of unity, not an emotion. Love is the central aspect or inner core of the transpersonal being, which forms the basis of wholeness. Traditional Indian education holds spirit as that aspect in each being which is part of the whole. Unity is the firsthand experience of the interrelatedness of creation. Love is the whole and is the ultimate state of being. Traditional educators stress the highly synthesized nature of spirit, unity, and love and distinguish between ego and spirit.

An examination of the transpersonal and traditional definitions of spirit, unity, and love reveals that there is a great deal of similarity between the two schools of thought. Both view spirit as the essence or aspect common to all beings: unity is the identification with or experience of the spirit, and love is experience of unity or the ultimate state of being. Both see ego as an obstacle to spiritual development and acknowledge the integrated nature of spirit, unity, and love.

Each of the three essential natures is addressed by both transpersonal and traditional thought in the same depth if one bases the statement on an examination of literature. Yet, because of the author's experiences in India

he believes that the traditional educator, while outwardly addressing these concepts in a similar fashion to the transpersonalist, has in general far more actual experience with these states.

Finally, it is concluded that spirit, unity, and love are essential to transpersonal thought. As a unit, they form the central core of transpersonal being.

The above comparisons between transpersonal thought and traditional education provide a number of points for discussion.

An examination of the conclusions reached after comparing transpersonal and traditional thought on each of the five essential natures provide the following composite. Both transpersonal and traditional are in basic harmony on the definitions of each of the five essential natures. An examination of the depth to which each of these two schools of thought addresses each essential nature points out that transpersonalists generally lack the depth of understanding, information, and firsthand experience which traditional educators possess. The only area in which traditional education demonstrates a lack of insight is in the application of technology to meditation. This can be expected in a culture which has formulated meditation techniques over a four thousand year period. In assessing transpersonal thought's view of each essential nature of traditional Indian education as essential or non-essential in terms of

transpersonal application, the following is evident. Self-knowledge is an important aspect of transpersonal thought, yet it cannot be said to be essential. In transpersonal thought, no evidence suggests that meditation, while being the focus of much inquiry and interest, is as essential to the view, as meditation is to the traditional Indian view. In the case of spirit, unity, and love, transpersonalists agree with traditional Indian education. They view these three aspects as essential and formulate much of their thought using them as the core of the transpersonal image of Man.

In addition to differences noted above, there also exist differences in the type in which available information is generally delivered. For example, those proponents of transpersonal thought were much more likely to present information in an intellectually oriented fashion which attempted to conceptualize and analyze. In contrast to this approach, the traditionalist was less inclined to address anything in extensive intellectual discussions. Rather the idea would be simply stated and one would be directed to act on the information provided and experience its various aspects.

Finally, as a result of this examination of compatibility, despite their differences, there exists a high degree of compatibility between these two schools of thought. This examination has also led to a number of observations,

conclusions, and implications. These are presented for educators and American school systems in Chapter V.

CHAPTER V

OBSERVATIONS, CONCLUSIONS, AND IMPLICATIONS OF THE STUDY

The process of reviewing the essential natures of traditional Indian education and comparing it to current views of transpersonal thought, has led to a number of observations, conclusions, and implications. These are presented below under the headings Observations of the Study, Conclusions of the Study, and Implications of the Study.

Observations of the Study

As a result of this study, four observations are made:

1. There is an expressed need for holistic being and learning in America.
2. There appears to be a growing movement of concerned individuals who are working toward accomodating this need in the United States. This movement has been labelled transpersonal.
3. There exists in India a traditional education which is firmly rooted in the idea and practice of holism.
4. There is a high degree of compatibility between transpersonal thought and the essential natures of traditional Indian education.

Conclusions of the Study

As a result of this study, a number of conclusions are made. Various authors have expressed a need for a more holistic way of being, among these are Tiller, Huxley, and Steiner. Individuals in many fields, such as science, medicine, athletics, and education, have also expressed an interest in wholeness. This study has demonstrated that transpersonal thought is holistic in nature. This has also been expressed by transpersonalists such as Roberts, Hendricks, and others. Therefore, those interested in wholeness should become acquainted with transpersonal thought and its potential for meeting the need of a more holistic way of being and learning. This may be done in a number of ways. Many books dealing with transpersonal thought are available, and any of the authors referred to in this study are good choices. Some of these books have extensive resource listings which may provide further direction. There are also periodicals available, such as the Journal of Transpersonal Psychology, which is the most prominent transpersonal publication at this time. But others such as New Age and The East-West Journal are also good sources of transpersonal thought. Groups and centers also distribute less well-known publications which contain information in this area. These are often found in the previously mentioned resource sections of transpersonally oriented books.

Although familiarization through reading is a good beginning in approaching transpersonal thought, firsthand interactions with transpersonally oriented individuals and activities are better. Leading transpersonalists such as Marilyn Ferguson, Ram Dass, and others regularly lecture and hold seminars on transpersonal topics. Or, one may enroll in formal coursework or programs at institutions or centers with transpersonal offerings (e.g. University of Redwoods).

Those individuals who are already familiar with transpersonal thought and/or its applications to education should be aware that a rich storehouse of holistic experience is the heritage of traditional Indian education. As demonstrated in this study, there exists a high degree of compatibility between transpersonal thought and the essential natures of traditional education. This would justify a closer examination of the latter by those involved in the former. In order to do so, it is recommended that the individual begin by reading the extensive interviews the author conducted with traditional educators in India, which are contained in the Appendix of this study. These interviews may compose the most current and comprehensive collection of traditionally oriented Indian educational thought presently available. Being the actual words of traditional educators, the interviews provide the reader with much more of the richness of traditional thought than it may be possible to gain otherwise.

Also, it is recommended that those interested examine the writings of traditional educators. Among the best are some of those referred to in this study such as Aurobindo, Joshi, and K. Singh. Many traditionalists have written on more specific aspects of the traditional approach, i.e., physical education and meditation. Some ashrams like the Aurobindo Ashram in Pondicherry, India, will send a publication list if requested.

It is essential to move beyond reading about traditional thought if one wishes to develop a deeper understanding of this approach. All traditional educators stress that it is a matter of doing, not just thinking. Having some background information attained through reading, an individual may benefit from personal contact with traditional educators. These individuals do visit the United States and generally give talks, lectures, or conduct seminars. Announcements of such tours are generally advertised in the more highly circulated transpersonally oriented publications previously mentioned. The author's own personal experiences with various ashram teachers and masters have left a deep impression, have provided insight into, and have helped clarify many traditional concepts. The benefits of contact with traditional educators is, naturally, increased when one can interact with these individuals in the actual environment of the ashram in India. Thus, those individuals who may be able to travel to India and

visit various ashrams are encouraged to do so. For those who cannot travel to India or make contact with traditional educators who visit the United States, there may be benefit in conversing with other Americans who have had this experience.

Inquiry into traditional education along lines such as those recommended above by transpersonally oriented individuals will further the development, growth, and refinement of existing transpersonal knowledge and provide broad new avenues into the realms of synthesis, integration, and wholeness.

Implications of the Study

The above stated conclusions have implications in three areas: a) for those people involved in formal education as a profession, b) for the curriculum, and c) for the American educational system.

Teachers

For both the prospective and practicing teacher, this study points out that movement into the realms of the transpersonal means people changing, changing to positions which acknowledge and balance the aspects of mind, body, and spirit. Concepts such as self-knowledge, spirit, unity, and love, important to the understanding of transpersonal thought, involvement is understandably subtle and very

personal. In essence, people shift their focus from one which is exclusively external to one which includes internal awareness. So, it must be stressed that transpersonal thought is first a matter of personal transformation, rather than a matter of social change.

As the teacher is transformed, so is the world which he/she experiences. A person who is attuned to him/herself may have a healthier self-concept, be less defensive, have fewer ego-needs, and thus be able to more finely attune himself to others. As people become more aware of their inner states, they may begin to recognize important conditions which affect their learning and teaching abilities.

In traditional Indian education the teacher is the key to the learning process. "One thing is certain, the teacher should be made to feel that he is not an ordinary person" (Parashar, 1977). It is the teacher who embodies the idea of holism, and by his example helps students develop an integrated way of being in themselves. In transpersonal thought, the teacher is a primary concern of those who plan for a more holistic approach to education. "I think I would first of all institute a program for teachers to work on themselves. That's the first thing I would do" (Ram Dass, 1972). For learning to be holistic in nature, then, teachers must be willing to "work on themselves." That is, they must aspire to be whole people.

As previously mentioned, transpersonal learning and teaching are very subtle and personal in nature; therefore, they must be approached carefully. Proper training is essential for healthy transpersonal development. It is important to examine changes in curriculum which may facilitate the need for proper training and the development of a more holistic orientation in teachers.

Curriculum

Because of the importance of well-prepared teachers, the first area of curriculum to be examined is in the area of teacher preparation and inservice.

As previously noted, transpersonal denotes people changing--people transforming themselves into more whole human beings. The basis of this transformation lies in acknowledging and experiencing the internal or subjective self in addition to the external aspects of being. "When the inner and outer are combined, we have the new man . . . the whole man" (Joshi, 1977). This point has been expressed by transpersonal and traditional Indian educators as well as the author on many occasions throughout this study.

Presently the majority of teacher preparation activities focus on knowledge obtained from materials and experiences which exist outside the learner, for example, reading

books or listening to an instructor's lecture. Such knowledge is important, yet it may be supplemented with activities which shift the learner's awareness on awareness itself. Because the person is essential to transformation in a holistic direction, the following recommended activities, suggested as additions to teacher education programs, revolve around people.

First, meditative practices are highly recommended. One finds the various forms of meditation, from both East and West, including those which involve music or chanting and also relaxation techniques and biofeedback--the use of machines that feedback tones or visual readouts of body processes like brainwave activity, muscle activity, and skin temperature--in this area. Activities in this area may help students learn to "let go," which in traditional meditation is associated with a decline in mental activity and with the alpha state in relaxation and biofeedback. Becoming familiar with the experience of "letting go" may help a person develop an openness to experiences, especially those of a subjective nature. If a program of teacher education could accomodate only one change, the author recommends that it be a course, seminar, or workshop in this area. If other activities which enhance wholeness are available, then experiences in this area may enhance the quality of those which follow.

There are some limitations which should be mentioned in the application of activities from the area of meditative practices. In this study's review of literature, it was noted that meditation activities have long been associated with holistic learning in traditional Indian education. The West, however, does not have such a tradition. In an examination of what has come to be traditionally associated with learning in the United States, it was found in Chapter III of this study to be that which deals with the more overt processes, such as behavior. There is in this country a resistance to approaches that have mystical overtones and do not fit the scientific paradigm from which the West operates. It may, therefore, be easier to implement meditative activities if an emphasis were put on those techniques that are more easily accepted in this country. These would include biofeedback and the use of other technology for the purpose of training to "let go."

With a more technical emphasis, one would also be able to overcome another cultural difference between India and the United States--that of time. In India where the movement toward wholeness is a lifelong process for many, the time allotted for the development of any one meditation technique can be years. In the United States during the course of preparing a future teacher, the time available to introduce a person to this aspect may be merely weeks.

A technical approach may be useful because it provides instant feedback and thus hastens the learner's understanding of, and development in, meditation.

The second addition to teacher education programs should be in sports and body disciplines. Included in the former are running, skiing, swimming, tennis, sailing, rock climbing, river running, and many others. The latter includes dance, karate, hatha yoga, judo, weight lifting, Tai Chi, etc. These activities are already easily available on many campuses and could be used as transforming experiences. For transformation to occur with any of the above-listed activities, the emphasis must change from one that presently focuses on casual recreation to one which concerns itself with process. That is, students participating in an activity would need to reflect upon the process which their body and mind engage in at various phases and levels of the activity. This involvement with process would occur with the help of a facilitator. In "letting go" and involving themselves in the subjective experiences which accompany sports and body disciplines, students may discover the interrelatedness of body, mind, and spirit.

The activities in the third group are labeled encounter experiences. These include the more common approaches, such as encounter, sensitivity, and support groups, as well as recent arrivals such as hypnotic regression groups which investigate reincarnation theory; fantasy groups which may

utilize guided fantasy, imagery, or games; and dream sharing groups. Encounter experiences entail intense, personal, and collective change, and as in the preceding area of activities, it is not the medium, but the student's involvement which may result in his/her transformation. Encounter activity experiences may easily be integrated into existing teacher preparation programs if experienced facilitators are available.

Schools of education may also arrange opportunities for future teachers to participate in retreat type experiences. Ideally this type of experience would provide individuals with a natural environment devoid of everyday duties and obligations, enabling participants to focus on themselves and subjective experience.

A variation on the age-old retreat experience may be provided by using a sensory isolation tank. In this tank a person floats in salt water warmed to body temperature which does not allow any outside light or sound to enter. A mini-retreat experience such as this may be substituted in place of the traditional retreat. In either case, the key to transformation lies in solitude.

With millions of educators already in the field, beyond reach of formal training programs, the concept of wholeness and methods for its realization may be made available as part of professional growth and development workshops or inservice.

The focus of these sessions may include familiarizing educators with the theoretical basis of wholeness using examples from current brain research and other fields such as those mentioned in the introduction to this study. This may be followed with a demonstration of an experience which moves one in the direction of whole person functioning, a meditation exercise for example.

During inservice education, teachers frequently go through three stages when they are introduced to transpersonal psychology. At first, they are puzzled, put off, or simply confused. Since a transpersonal approach to education required them to look at their work in a different light, this is not surprising. The next step is accepting one or two ideas for applying a transpersonal technique in their classrooms, or introducing some transpersonal content into their lessons. This is usually dreams, some form of ESP such as classroom experiment, discussion of psychic phenomena, or a combination of relaxation and fantasy. Finally, having tried a transpersonal innovation, they are enthusiastic and eager to do more (Roberts & Clark, 1975).

Finally, there may be discussion of how wholeness, if applied to education, may make professionals better educators and students better learners (Roberts, 1975). Those interested in greater involvement may be provided with suggestions for further reading and experiences.

Not all of these recommended methods in the various areas discussed appeal to everyone. Highly structured disciplines or techniques may benefit some, while others may go through rapid change with a very simple approach. An approach that works for a while may suddenly seem

inappropriate, or a method may seem to be making no significant difference, but in retrospect a teacher may realize that something important has happened. No approach or experience can shift human fragmentation to wholeness overnight. . Like physical exercise, this transformation from part to whole is progressive in nature. Yet, as the old Eastern saying goes, "a journey of a thousand miles begins with one step."

This study also holds implications for American education in the area of school curriculum at the preschool, elementary, and secondary levels.

During the preschool and early elementary years, the curriculum may acknowledge and support the wholeness which is inherent in early childhood. At this stage of life and learning, a child's awareness may not be limited to primarily that which falls into the realms of normal external knowledge, but rather a combination of external knowledge (not limited to that considered normal) and internal or subjective knowing.

"I see white light coming out of your head and fingers" reports little Jessie. "There are bright colors around your face and body." Larry sees white light moving in and out of people's bodies. He sees red light around trees and orange light around dogs. Brynn sometimes sees specks of color float around her bedside (Pearce, 1977).

Over the past few years, child psychiatrist Gerald Jampolsky has studied many children between the ages of

three and four who have reported such experiences. Young children may not look upon these experiences as being different from other experiences, as they are all interconnected and part of their whole way of being.

As in traditional Indian education, other traditional cultures also facilitate the development of wholeness in their young children. Farley Mowat, a biologist, relates the story of how an Eskimo friend of his, the "minor shaman" Ootek, gained an uncanny knowledge and rapport with wolves. Ootek's father had been a full shaman (a spiritual leader, medicine man, and mediator for his people, who communed with the spirits and rulers of nature). When Ootek had been five years of age, his father left him with a wolf pack for 24 hours. After an initial sniffing, the adults ignored the child, but the cubs played with him the entire time. Then the father returned, walked into the pack, and retrieved his son. As a result of his experience and tutelage of his father, Ootek could interpret all wolf calls for the tribe. For instance, at one point he heard distant wolves howling, then a nearby pack answering the distant signals. Ootek announced that a caribou herd was so many hours north, heading west. The hunters of the group immediately left. They returned the next day with ample meat, having intercepted the caribou just where Ootek had indicated. On another occasion, Ootek heard distant wolves; delighted, he got up and excused

himself to prepare for a short trip. The wolves had informed him, or rather he had eavesdropped on their signals, that people were a number of hours away, heading toward Ootek's camp. Ootek knew, somehow, that these were his cousins and according to protocol, hastened to meet them. The next day he returned, happily introducing his cousins to Mowat (Mowat, 1972).

When a young child communicates an experience or requests a label for it and, if for some reason, does not get it, he may sense that the parent or teacher does not share that experience or give it sanction. The concept of the event may then remain shallow and eventually disappear. When a child reports an awareness that the parent or teacher does not grasp, the adult is usually confused or unsupportive. The adult reaction is immediately apparent to the child, and he may weigh against repeating the experience. The child's concern for social acceptance may lead to selective inattention, screening out that kind of experience, thus losing some of the whole awareness originally possessed.

If during the early years there is an over-emphasis on one aspect of learning, it may result in a loss or lack of development in other areas of knowing or being.

Shortly after one of my sons turned four, I noticed his interest in and aptitude for music, so I started him on piano studies. By age six he played Bach, Clementi, and Bartok with astonishing skill, ease and

sophistication. His hands coordinated perfectly, his sight reading was superb and he memorized almost immediately. His teacher and I could never understand how he knew classical harmony intuitively, nor how any of his skill had unfolded so rapidly.

By the time he was seven he faltered. We had started him in private school at five. He quickly became a fine reader and an all-round splendid student. And the more he became immersed in reading, to the great applause of parents and teachers, the more rapidly his music collapsed. By age eight, his coordination was gone, his superb reading ability was gone, he no longer had perfect pitch, and he no longer wrote pieces (Pearce, 1977).

The above points out the weakness of an over-emphasis on a particular aspect of learning. If the situation had been approached in a more holistic fashion, then it may have resulted in a balanced development of all areas.

It may be an asset to wholeness if preschool and early elementary activities and materials were flexible and varied enough in structure to insure children the freedom to indulge in and learn from a wide array of mind, body, and spirit experiences. Rather than recommending specific activities or materials, it may suffice to point out that the key to wholeness lies in integrating and balancing the various aspects of being. A parent or teacher may greatly enhance whole child learning by providing a variety of activities and by allowing the child to have ample opportunity for "free time," to explore and share those experiences that arise from within himself/herself. The teacher who facilitates these experiences may foster

the process of holistic development by being open, enthusiastic, loving, and whole in his/her own orientation. This last point cannot be underrated, its importance being stressed by Indian education in Ashram schools and by authors writing in this area.

The upper elementary and secondary school curriculum may be more holistic in nature if it were supplemented by experiences similar to those recommended for preservice teachers.

Specifically, it may be appropriate to introduce formal meditation, relaxation, and centering techniques in the upper elementary grades. Also, those activities included and previously discussed in the area of sports and body disciplines may be easily integrated into the higher elementary grade's curriculum and would probably be met with much student enthusiasm. The concept of solitude, as in retreat experiences, may be brought out and discussed as a positive experience. While teaching a group of fifth graders, the author introduced this concept and provided for its experience in the classroom. To exemplify, an empty refrigerator packing box placed in the most remote corner of the classroom acted as a make-shift sensory isolation tank. Students in need of solitude would enter the "Quiet Cave," as they named it, by going through a small door cut in the box. Inside were rug, pillows, and a flashlight. Once inside, a student might meditate,

relax, cry, read, or fall asleep (all of these did occur). The only rule was that the "Quiet Cave" was to be used by one person at a time who wished to be by him or herself and could do so silently.

Secondary school students may also benefit if they are introduced to meditative practices, sports, and body disciplines, retreats, and encounter experiences. At the high school level, it is suggested that students receive the theoretical background on the interconnectedness of mind, body, spirit, and holistic functioning.

In the examination of compatibility which is included in Chapter IV of this study, both transpersonal and traditional thought acknowledge the importance of people turning inward and becoming aware of themselves. The following example demonstrates how a teacher helped her secondary school creative writing class look within themselves at the dream level.

One day last spring I gave my creative writing class the assignment of bringing in the next day, dreams which they had had and which they could still remember quite well. I offered no further explanation. The assignment itself intrigued them. Even as they came into the room the next day, they were still talking about the assignments. Over the usual level of talk I heard one student ask another, "Do you have your dream for English today?"

As soon as the bell rang I gave them a work sheet which read simply:

Write about your dream:
What does the world of your dream look like?

Who was in it?
What happens?

. . . they were to write as fast as they could without worrying about literary style or mechanics. Their purpose was to get as much of their dream as possible in vivid, sharp, detailed language. . . . it proved to be the best first experience in poetry that I have ever tried (Hayes, 1975).

Holistic application need not be limited to "creative" type classes. Other areas may also benefit from a more holistic approach. In biology, for instance, it would be possible to use biofeedback machines to demonstrate the close relationship between body and mind or to examine the role that transpersonal experience may play in reducing drug abuse, thus helping the body remain healthy by substituting nondrug alternatives to alter consciousness.

Once a teacher becomes familiar with the basic concepts behind holistic being, then doors open to personal experience and creative application to life and learning.

Another aspect necessary to successful implementation of holistic activities is the ability of the teacher to evaluate them and provide the proper feedback to the student. Because experiences in this realm are personal and subjective, especially in such areas as meditative experiences, dreams, changes in perception as a result of strenuous physical activity, etc., the teacher need not judge the experience, but rather help the students process what they have experienced. Students may be encouraged

to keep journals of experiences so they may refer back to examine patterns which may be developing. Students may be encouraged to discuss their holistic experiences with others. In this type of evaluation, the teacher may facilitate discussion by asking questions or introducing new concepts. In addition to inner growth, holistic learning has the outer aspect. In the review of traditional Indian education in Chapter II, this outer aspect was referred to as Apra Vidya. In evaluating the intellectual and physical functioning of students which compose the outer aspects of holistic learning, teachers may use the standard approaches they are familiar with in evaluating student progress. Included in the outer aspects are the actual techniques which may produce the inner or subject experience discussed above. For example, if a student were learning to use biofeedback to experience the alpha state, a traditional form of evaluation may be appropriate in checking the student's progress in learning the theory behind biofeedback, the human physiological response which is monitored by the biofeedback equipment, etc. But the student's actual experience of the alpha state would need to be evaluated by helping the student examine the experience rather than in any way classifying or comparing it in any manner.

As with many innovative approaches, the introduction of holistic activities into the school curriculum at any level

has its limitations. As previously mentioned, there exists a very different cultural attitude toward concepts such as meditation, spirit, and even wholeness between proponents in this country and those in India. Because these concepts are ingrained in traditional Indian education and are also important aspects of the emergent transpersonal approach here in the United States, they would no doubt be met with resistance in the current educational climate. At present, education in the United States is conservative in nature. The emphasis in general is on acquiring basic skills, not on experimenting with new approaches. There exists a strong separation between public schools and anything that may be considered religious in nature, such as the turning inward aspect of holism. Mind and body have a place in the American school, but mention spirit with these two and one has a controversy. Given the social realities in the United States, it would be very difficult to introduce holistic change on any large scale in the American school curriculum at this time. It is, therefore, recommended that teachers interested in holistic teaching and learning begin on a personal level by working on themselves and integrating wholeness into their classroom instruction.

Education System

Having examined the curriculum and the role of teachers in whole person development, attention must also be

given to the institutions that are responsible for providing these two aspects for the American system of education at large, namely teacher training institutions.

As previously mentioned, teachers must be properly trained in the theory and practice of holistic education if mistakes like those which were made during the Humanistic experience are to be avoided. An example of such a mistake might be those instances during which inexperienced individuals worked with encounter groups or otherwise dealt with affective concerns. To avoid such occurrences, teacher education programs must highly attend to and be responsible for the individual development of future teachers.

To do so, institutions of teacher training may wish to involve students in the process of personal transformation toward wholeness on a very broad and systematic level. If this is the case, a teacher training program might be reorganized to include a "synthesis center" (Lopis, 1980). This center would provide individuals with continuous opportunities to participate in any of the previously mentioned curriculum activities. In addition to providing students with these opportunities to explore synthesis of mind, body, and spirit in an experiential manner, a center may also include a resource area which would provide books, magazines, films, and tapes which relate to wholeness, as well as a number of individuals to act as center facilitators, helping students make choices and process their thoughts,

questions, and experiences. This arrangement would be similar to the ashram experience provided by traditional Indian education.

The limitations of this approach are similar to those previously discussed which affect the implementation of holistically oriented curriculum. Also, institutions may find it difficult to employ individuals who have the necessary skills to act as facilitators of this type of learning --certainly a very different situation than the one the author experienced in India. It may be suggested that institutions therefore start at a basic level by using literature, films, and personnel which possess skills suitable for an introductory level of involvement in this area.

Overview of Limitations

Given the limitations previously mentioned in this chapter, such as the resistance in American society to mysticism, the separation of church and state, the lack of experienced instructors, etc., it is necessary to be realistic of expectations that may initially be placed on a holistically oriented school of thought like transpersonal in this country. The emphasis at this time should be holistic development at the individual level. Traditional Indian educators stress that holistic change is a matter of personal transformation, rather than social change. "What is needed is for people to reform themselves, not

others" (K. Singh, 1955). Transpersonalists also make this point. "Therefore, if I am sensible, I shall put myself right first" (Jung, 1958).

Teachers being central to whole-person learning need to begin working on self-development. As they grow and experience, they may integrate holistically oriented activities into their classroom activities. Institutions of teacher education should make holistic alternatives available if only on an introductory level.

The implications of this study may be expanded beyond education. Individuals not directly involved in education, but interested in personal growth can benefit from the information and activities provided in this study. An individual concern for whole person development may make for better people and better lives.

APPENDIX

INTERVIEW 1

Dr. Vinod Sena
Professor of English
Delhi University

I think in the last fifty years, as we have entered a technological revolution, modern society has needed more and more technicians with ever increasing periods of training. Earlier doctors used to go for three years training, then it became four and a half, five, now they have to go in for postgraduate studies and its eight years. The same in every field; the graduate engineer is not enough. He must do his masters now, and the number of such people needed by modern society is always on the increase. And the pressure in catching up with modern developments is so great that proportionally the energy left to the individual and the time for higher human values diminishes. Yet these remain central to our ashram education.

At the elementary and junior school levels in the government schools of India, the number of subjects taught in the last ten years has greatly increased. The number of text books that the children have to deal with is much too vast. Even if there is a book included on the lives of great men, it has become an insignificant part of a much larger curriculum. The emphasis has moved away from involvement with what makes men great or what makes them morally influential. It's shifted more and more to information and away from the traditional training of the mind, which involves examining oneself and one's values. I think that this will be one of the great challenges of education in the public schools here and in the West also. How do you provide students with the technology and the knowledge

that is needed to cope with modern demands, yet include certain higher values in education? By and large, I think, instead of succeeding in meeting this challenge, world education has been increasingly failing to do so.

Our traditional education teaches that there is a unity in all life which is ultimately based on a spiritual pre-conception. The West generally does not have this sense of unity. You have noticed in India that animals keep running around the streets. Birds in vast numbers settle on electric wires, and the people just don't seem bothered by it. In India, we've grown up with a feeling that all life is one. Even the more dangerous reptiles are objects of respect. In some countries there has been a tendency on the part of man to overcome all other creatures, and whole species of animals have been wiped out. Voltaire once visited England and wrote back to a friend, "There is not a single wolf left in the country; the men are more ferocious." So, I think this is to some extent due to the educational philosophy there. Man sees himself as separate and in conflict with everything else. In the States, I suppose, if you see a fly, you immediately destroy it. To a large extent, the whole concept of traditional education is ultimately inseparable from the concept of a unity of all life. How would you accept that unity? By thinking of it as starting from a common source.

Practically, we try to give each student a feeling that he or she is equally important to us; that in itself is a lesson in the unity of life. Each individual is of equal value because each individual is a spiritual entity. This recognition which is characteristic of our education, is difficult to get across to someone who does not understand it, but one may speak of it as a science.

Every nation which has focused on a problem with complete concentration has managed to make spectacular

progress in that area. Egypt believed in immortality, but only if the body was preserved. They could not think of the soul surviving separately from the body. And even though by modern standards their technology was nowhere near ours, they learned the art of preserving the body in a manner which even modern science cannot duplicate.

Likewise, some countries believed in immortality, but realized that the body was ephemeral. So the question arose, could the soul be separated from the body? In these countries, over thousands of years, different skills and different methods were developed for achieving this end. There has been a long standing tradition by which mysticism has been systematized. In such cases the disciple is told that if he can meet the conditions necessary for this science, there is also a certain end result, as is true in the case of the material sciences. This is the science of knowing your real self.

After all, in every country there is a basic belief in immortality. We see people dying around us and yet we never feel that we will die. Because there is something in us which will not perish with the body. I think this is basically that which makes us indifferent to death. Even though we see others die, we never think of it for ourselves. This question of what that self is which survives after death is in a sense the most basic question which we address in education. Educators in general cannot think of the soul as separate from the body. So the body receives much more attention; the material world receives much more attention.

At about the same time the Egyptians had mastered the art of embalming, India had the tradition of the Rishis, who through meditation, practiced the art of rising above the body consciousness to the higher planes of consciousness

which lie beyond. And there has been, even in modern times, records of many yogis who told in advance they would die, and they sat in meditation and just left the body. So attention must be given to such facts. This is the hallmark of the traditional theory here in India.

INTERVIEW 2

M. L. Parashar
Professor, Integrated Yoga and Psychology
Aurobindo Ashram, New Delhi

I do not know what is the method in your country, but so far as general education in India is concerned, quantity of education is your ticket. Education includes three things: information, instruction, and development of personality. Now, in so far as instruction and information are concerned we improve, but there are no methods for the development of personality directly. We have indirect methods. Whatever I see, whatever I do, consciously or unconsciously, it helps my personality to grow. But to do it consciously, that is not done; that also depends on the number of students and teachers. Many teachers have to talk to thirty, forty, fifty students, and correct their notebooks and all that. Then he cannot impress them with his personality. The effect of personality on a person is very important. If you think of information and instruction, television, radio and other gadgets of the modern times, they can't do it. A man carries from himself to other persons, something, call it heart, call it emotions, call it feelings, call it sentiment. How can that be transmitted?

I can read a book and find some joy in it, but if I talk to a person who's full of the sentimental expression of the book then probably I'm likely to get more from him, or more from his influence. So that is not being done. That is not being done, neither here in India, nor in other countries also. Here at the ashram the concept of education is different. What do we want to make a child? Why do we give him education? What is the purpose of

education? Now these questions have been asked. Formally we used to say, let us make him a good man. But what is meant by a good man? Now we may be a good citizen, but what is meant by a good citizen? The concept of citizen is also undergoing a change. Formally a citizen belonged to a city, then he belonged to a country, but now he belongs to the whole world. There is a lot of difference between the two. A citizen of the whole world has no time to fight with a citizen of a country and a citizen of a nation. That is the time that is coming. Unless we plan from today, the citizens of tomorrow shall be left back. We should not be able to make the progress that we have to made. This is what I feel.

Education must therefore be whole. For example, intellectual and emotional development must be developed. I can convince you. I can take a class of children and tell them, "You must speak the truth. You must observe well," I can tell them and they can be convinced, but when it comes to doing, there is a corresponding emotional development also. This emotional aspect has not been given. How do we give this? The place that children study should be such that it may enable them to express themselves. In our country, we do want them to be a good child, a good student. What is a good student for the teacher?--one who follows the rules, one who does not disturb others. The teacher looks at his own convenience not at the right development of the child.

Now this cannot be done with a large group of students. The number of students, the ratio of teacher to student should be such that it is manageable. In the ashram school it is one to ten. The students and the teachers live at the same place. So the whole day the teacher and student have to forget that they are teacher and student. They remember they are human beings. Because if you come as a teacher before a child, he will never understand. But

if you are living and sharing together, then we develop as people. So that is one thing, ashram education is not given in large numbers. Information, instruction, and the such, arts or sciences which make modern man, these can be given by media. But the development of personality, for that we need the human touch.

For that I feel that in every country, there should be school institutions like this ashram where the students and teachers live together. Things have gotten to the point where we are so obsessed by our own interests that I do not know what has happened to you, you do not know what happens to me. Here we are together the whole day and our interests are common. I think that people here are simple-minded, not ignorant, but innocent sort of people. Our education starts from here.

There exists one world unified, but it doesn't take away the variety. Unified does not mean similar. Unified means you have freedom to develop your personality; I've got freedom to develop my personality. You may become something; I may become something else, but different elements in the personality should become integrated. This is where unity begins. It's not that we should think alike. We may not even act together, but I should give you scope to express yourself, and you should give me scope to express myself. In the same way, schools should be the abodes of individuals. What we now have is an abode of classes.

Unity in diversity. That's what nature is. Behind all that you see there is one element; we call it God. A consciousness, a feeling, which is embedded in our being, which we have forgotten. It is the same ideal that moves everyone. What is that? The search for joy, the search for satisfaction, the coming out of ourselves for freedom, because freedom is the fundamental truth. Human personality is such that it wants to assert itself against nature.

Nature provides us with certain opportunities to grow. When we become more conscious, we remove those impediments in nature which stand in front of us and face new ones. So this is unity. The development of the consciousness in human beings so that they move in harmony with nature, so that they belong to one thing and that is that they are all one. Though my hands, my feet, my head, my ears, and my eyes perform different functions, they still belong to the same body. The same is true, if you take the whole world as one body. Then America has to perform a function, India has to perform another function, Germany has to perform another function. If we go deep into our own nation's dhrama, we'll find that we don't need to compete with each other; we should cooperate with each other so that all of us may be able to contribute to the single thing called humanity. This shouldn't be an age of competition, but an age of cooperation, an age of development of the inner life, of developing our understanding.

What is the greatest difficulty of man? I want to speak more than I want to hear. You want to do the same thing. Neither I hear anything, nor do you hear anything, because you are not prepared to hear me, you only want to talk to me. This is a habit of sharing. From everybody at all times, if we want, we can learn something. Learning should make us more receptive to wisdom than an aggressive sort of thing. Of course aggression also plays its part, I don't deny that, but a very little part. What man has to do is open his eyes, ears and everything, so to let the cosmic influences enter him. And that brings realization of unity.

It is a fact when you go to the forest you think one way; when you go to a town you think another way; when you go to a desert you think still another way. Something about your surroundings influences you. But we are such

that if you are in the desert you can imagine you are in the mountains and think as a mountaineer does. That is man's power, not the power of other animals, but man's power. Although his body may be in one place, he can transport himself somewhere else. In the same way, not only in space, but in time also, you can transport yourself into the future. You can transport yourself into the past. If you are open you can really understand things of the past better than those people at the university. They are distant from that place. So in my opinion, the ashram education is meant to take humanity towards this ideal of complete unity. We must be unified outside. Second thing is that at this time, consciousness of all countries is based upon fear. We think that the other person is bound to do something that will harm us. They will prepare against him. He prepares himself against them. This must give way to love. But how can that be done?

The resources of the world are limited, but our desires are unlimited. You want to possess all the world for yourself; I want to possess the world world for myself. There is trouble. But in one sense you have the whole world for yourself, if you don't want anything from it. Possessing is one thing, using is another things. If we, instead of passing this life in possessing things, pass this life by using things, then there is enough in the world for everybody. This idea of possessing must go. But why do we want to possess? We want to possess because we are not secure. We think, "What will happen tomorrow?" Therefore, we want to possess for tomorrow, provide for tomorrow, plan for tomorrow, and that fear never goes away. Yoga is what we call an attitude toward life. We here feel that our attitude toward life determines our activities and our activities determine our relationships with others.

What is yoga's attitude? It is that there is wisdom behind the creation of this world; there is the creator,

and the creator is absolutely perfect. Being so, he has made things in the same way. Look at our body; it is not we who have made it; it is not our intellect who has made it. Look at these flowers; look at the trees; look at the sunset; look at the moon rise; look at the floods. All these things. They inspire in us an ache, an awe, an admiration, and a respect. So we believe that we can experience this perfect wisdom which is behind all these activities. In our own activities, your activities, my activities, we can have that attitude. If we have that attitude when something is needed, not wanted, when something is needed it will be provided for us. There are two things, one is a need, the other is a want. Need is universal--my need to breathe, which without I cannot live. But who provides air for breathing? It is provided by nature, by providence, by the power that rules the universe. If the air is taken away, if water is taken away, which we have not done anything to create, then life is impossible. So these are called the Needs. So needs are always provided by the providence, but wants can never be satisfied. If one want is satisfied, the other want comes. If that's satisfied, then another, and one thing more. So what do we do? We can go on increasing our possessions and everybody cannot do that. We can go on increasing with envy and jealousy and all those things, or a man can be made to understand that happiness and joy doesn't depend on the possession of outside things.

There is an element hidden in you which you have forgotten, from which you have taken away your eyes. If you turn to that then you will be able to find that the satisfaction comes from inside. It resides more in giving rather than in taking. It is here that the real nature of man is found. So if you want to give, I want to give,

then everybody will take also. So this is the idea; yoga brings these things. Our life is a sacrifice and we should live it not for ourselves. While we are living, breathing comes, blood circulation goes on, for which you have to do nothing. These things are given to us, therefore let us use this body, this mind; let us use this heart, let's use them not for our individuality, but for the whole creation. You won't die; you will prosper. So, this is our idea of what education should involve. For some centuries, all Indians lived this, but we forgot it, because man has a lot of weakness in him. A time in life comes when one feels tired, wants to relax and not tread the way of hard work. He wants to become lazy and all that. So that period also comes for humanity. But I know that the world has to come to this today or tomorrow. It may come after great wars, it may come after starvation or who knows; yet it has to come. The Real Man hidden within has to come out. Our education, therefore, attempts to bring that Real Man out. That is the purpose of Aurobindo Ashram School. Education here is a process which helps people become truly human.

Now you see, one thing is that a Real Man is the soul in us. It is something in us which considers itself a part of the whole creation; it can't think in terms of itself. It can think in terms of not only humanity, but in terms of the whole creation. We call it soul; we call it spirit; we call it something more than mind. An element in man which does not die, which is eternal. Again and again it comes out and it wants to find and create an environment in which it may become one with with all. It if can't do it in this life, it will take another life to do it. Every man one day or the other has to come to this point, that is what we all must do. The true man's qualities lie in giving rather than taking, that is necessary. He can't live

without that. Man wants to be made free, he also wants to help others to be free. He wants the same freedom for others as he wants for himself. A true man enjoys the things of the world, not by becoming their slave, but by becoming their master. If he has to live in a palace today, he lives very joyfully, but tomorrow if he's made to live in a hut, on the road, there is no difference to him. He does not depend on the things of the world although he enjoys them.

What now happens is that we have lost our freedom for a mess of porridge. We have gotten nothing in return. We are much less happy today than our ancestors were some years back. I don't want to return to that stage, but what I want is that something has to be added which has the same high values as we once had. Not that if you want to have a good life you must go to a church, you must become a monk, or you must become a nun. It is always said that you can't have salvation here on Earth, you have to find it afterwards with God or with Christ or with heaven or all that. Here at the ashram we believe that this world has so much in it to give that we don't need any heaven. This world can become heaven, this world is heaven as a matter of act--only our attitude has to change. Real Man will evolve when there are such people, not great numbers, but even a few people. You know if you are living among a thousand people who know you with these high ideas, you will influence them more than they will influence you. That is one thing that will happen. That is why Jesus, who was only a carpenter, won such powers. Also Gandhi, he had such a following, not only because he wanted to make India free, but because he wished that man should bring out of himself the Real Man. He moved from Bombay to Delhi and he went by train over all these thousands of miles. There were always people crowding, all waiting to see him. Why? Our inside, our inner

self, has that call, it always wants to hear that call. It wants to respond to that call.

People here believe that they should be real; they believe in their inner powerhouse. This reality in them is more powerful than all the powers of the world. If one man can stand up against the whole world because he does not want guns, he does not want atom bombs, then that man has inner strength. It is the spirit that is to be born in people. But it can't be born unless you believe that we are immortal. Our basic difficulty is that we believe that we live for only fifty, sixty, seventy, or eighty years at the most. Here is where incompetence starts. Just as you sow the seed, water it, and the plant comes up, the same is with thought. When you have a noble thought or a bad thought, they bring their own desserts. So we believe in the immortality of man.

By concentration, by meditation, we grow in the understanding of the laws of life. We can take them into our own hands. We may live 300 years and then choose to give up life and be light. It's not that we can't die, but we'll die only at our own will. We need not know this only intellectually, we can experience it. Everybody can experience it. We say soul is immortal. Once this idea comes, then man begins to grow. All matter comes out of the soul. Why should not that quality of soul be also in the body? This idea has to grow, and proper education alone can serve this purpose.

We need not name God in education if this is not accepted, but we can say immortality; we can say, man should develop new powers. Even science is trying to find that out. We can combine the two, because the masters of both science and spirituality are following through to the same goal. One goes from the outside inward, while the other starts to come from inside outward, the results will be the same. I have always said, don't try to educate everybody

in this way at this time. If people want it, it can be done. We have to give them information but not force them.

What we have here isn't mass education. Only those people who feel that the purpose of life is this, only those come here. They feel that life is not a career. It's a life for the fulfillment of the various qualities that lie within us. You know that man is only using ten percent of his brain; ninety percent is unused. There are people who want to explore beyond. The body is necessary for the perfection of the soul. A brain must work in such a way that it may be able to express all the shades and the intentions that are hidden within it. Brain does not create anything; it only expresses what is invisible; it gives shape to that. So through yoga, by means of concentration, we may learn to feel that life is very, very beautiful. It can be charming; it can be useful, even without the luxuries of the world. The man who develops himself helps this development go to others. If a man really wants to do it he can find the method. The first thing is his conviction that this has to be done. Second, his knowledge of the ways in which it can be done. Third, to put that knowledge into those ways so it will be done. This is what, in my humble opinion, education is for.

I have been a teacher for forty years, but I have been an information teacher. I never worked under anybody. I started my own school and there I undertook experiments of how people may be taught. I found that I only made one rule, nobody should be taught unless one wants to learn, finished. Those who didn't want to learn could go out and play or tell me what you wanted to do.

Generally, we find children sitting in our class and we tell them to read; probably what happens is that they don't want to read what we want to teach. We can't teach what they want to learn. Therefore, teachers come because they

get their salaries, students come because their parents don't want to keep them at home. Nobody really wants to learn. It's all mechanical, and of course for such education the child has no place. This is my experience, that in the ashram there were about 500 students, and they loved me absolutely, and I loved them. Yet, there were things they chose not to do. Here, until two or three years back, I used to tell stories to small children. Children are very fond of stories. I would make stories up from something that they would say. I would ask them to speak a sentence, or to invent something, and I would say a story around it. So much joy they took in this that they would run to this place so that they could sit near me and catch my favor. Even now, at eighty-four, I can take some small classes, people are really learning something. But I get tired. A child up to the age of nine or ten has so much energy, he wants to learn and learn. The number of teachers for these students is large because the children have so much energy.

Another thing is certain, the teacher should be made to feel that he is not an ordinary person. A teacher's position depends upon the love that he can inspire. This we can tell everybody, whether they believe in God, soul, or not. So the real education lies in the teacher. It is not all the student. I always feel like this, that the subjects, the knowledge of subjects, is going out-of-date. Probably what I said a half a year back is already outdated today. So as far as information goes, who knows how many more things have been found out. Let that thing grow; let that thing be there. But what I feel is that the other thing, the Real Man can never be outdated.

Now, I find that in America you give lectures and write down lectures, all this and all that. Well, do that also, but something else can be added. I don't want things to just be shuffled like that. But something has to be added. Unless that is added you won't be able to do anything.

Don't think I'm talking religion. I don't believe in it. I'm talking psychology; that is a word that can be understood. You know our mind has certain laws; it works according to these laws, and all the laws are not yet found out. What we call spirituality or yoga is practical psychology by which we can learn more of ourselves.

We say that the more you understand yourself, the more you understand the world. If I am confused, if the middle of my mind is ladden with dust, how can I see my face? If my mind is wandering all the time, I can't stop it; I can't concentrate; how can I get wisdom? The first thing is that concentration should be there. When I go by bus, I enjoy what I see; it doesn't make any difference if I'm in a crowd or in a forest, because I'm within myself.

So teachers should be within themselves. His heaven is there, and he has to bring it out to distribute among the children. I think that this is not what I call impractical; it is being done here, and those teachers who want to do it anywhere, they can do it. Choice is imperative; the time has come. Truth or Abyss: we have to choose. The world is very near that time; it can only grow. You know it doesn't take a long time for the world to perish now. It's not a question of months and years--a very short time. Let us find ways of living not of dying, and education is the only way. Education everywhere, education of the whole man, not just the mind. Education shouldn't stop after getting a degree. It is a life occupation. Here there is education for adults, education for older people. Education is for the whole person, for all of life.

INTERVIEW 3

Kireet Joshi
Advisor, Minister of Education
Government of India

I'll tell you the problem of education. I do not speak at the moment of the general trends in the sense of the expansion of the facilities of education, the problems of literacy and the problems of equalization of opportunities. These are problems no doubt, but I'm deeply interested in what I would call the real process of education itself, and that is exactly where the problem lies, in that very process. Because one can expand the facilities and so on, and yet one expands the facilities on certain lines which people think is education. Yet this may really not be education at all. So, I would say that fundamentally the learning process has two aspects. First, the most essential aspect: creative comprehension which arises in our consciousness by a certain kind of an atmosphere, by a certain kind of contact and a certain kind of stimulus. Second is what you might call repetitive process in which consciousness attains some kind of maturity until an action beings to be generated efficiently and fruitfully. Now the combination of these two processes constitutes the most essential problem of education. How to combine them together and what should we do in the entire educational situation? The controversies in the field of education are actually controversies which range upon these two fundamental processes.

Now, while saying this I will go one step further, and say that there are three basic needs included in the learning process along with the facilities and organizations that

are needed to satisfy these three. These are so complex that when you create an organization that satisfies one of them, it is likely to clash with the organization that you created to satisfy the other. There are three needs and all the three require to be met in a most harmonious way. The first need is the student's own need for self-learning. The second need is the need of the teacher for his help and guidance. Now with regard to the second need, there is a complication; namely that each student has a need of the teacher's help, but different students have different degrees of help and different kinds of help from the teacher. These are the needs of a learning process. And either you can create an organization for fulfillment of self-learning, or for group learning, but when you try to see that both of them have to be fulfilled and particularly with the need of the teacher's help, which is varying in degrees and kinds, you really arrive at the crux of the problem.

One of the important characteristics of the experiment that we have done at the ashram is precisely in this direction. That is why it is so valuable. You might say I have experienced antimony in its acute form and have attempted to resolve this problem. I might say this problem seems at a certain state to be unsolvable. When people come to that stage, by and large, it may be predicted that people might think that this problem is really unsolvable. Just as in physics, we have antimonies of space and time and so on, and at certain stages it was thought that these problems were unsolvable. Similarly, I think that the same thing would hold good about the educational situation. I believe that here we are able to satisfy these needs harmoniously, in a learning process.

So I think that this is the new line on which general education needs to be established also. You see in the present educational world there is a sharp controversy which is going on between creative education and systematic

education. There are upholders of both. I personally believe that the claims of both are well lived, although I believe that fundamentally education must be a creative process. The synthesis of these two, systematic education and creative education, can be obtained only when that crucial problem, of which I spoke, is resolved. I personally believe that. I personally don't believe in controversies. I believe in trying to perceive the truth behind any proposition that is under controversy and in trying to see how the truth can be combined and synthesized with the truth, which is at the back of another proposition, which is again in the same way in the process of controversy. So my main effort has been in this direction. I have been constantly involved in working with this type of education. The experiments which have been done at the ashram are along these lines. It's a great laboratory of invention in practice.

First of all, you need teachers who understand this, who would like to have this, who are free to dedicate themselves fully to this, who have competency to achieve this, and finally teachers who have a tremendous affection and love for the pupils, who are to be part and parcel of this experiment. This is so that in the interest of the experiment the pupils are not sacrificed. All these conditions are very difficult to obtain. On the other hand, you need students who are themselves aware of the experiment, at least at a certain level of development. They themselves must be willing to participate in the experiment and be prepared to change their modes of learning as quickly as it is demanded by the necessities of the experiment. Finally, there must be parents who are prepared to give the children for this kind of sustained experiment over the years.

Now I don't think that such a situation would be easily obtained anywhere in the world. Therefore, you might say still, that if this is the demand of an experiment, it

can never be launched upon. Now the fortunate thing that has happened in the ashram is that all three conditions are fulfilled. There are many people who are prepared to give their children to this type of education. There are a number of teachers who are dedicated to this work. The experiment has therefore been undertaken.

India and America are psychologically so tuned to each other that this education is bound to have a major impact. Together these two countries will shape a new world. That Swami Vivekananda, for example of whom you must have heard, is considered one of the greatest personalities that the world has ever seen. He is the one who expounded yoga to the West. He came to America in 1893 to attend the Parliament of Religions Conference in Chicago. He made his first speech on yoga at the Parliament of Religions just for five minutes, but in those five minutes the American audience was electrified by what he said.

This is an illustration of the tuning of India and America. How could this happen? An unknown man, a young man, and as soon as he spoke, "Brothers and sisters of America," there was an immediate and spontaneous clapping which went on and on and on. Now he spoke only a very short sentence. But these words electrified and produced a tremendous response. This is what I believe to be the inner harmony that is between the mind of India or what we might say to be the spirit of India and the spirit of America. They are very well tuned together, no matter what the political and other conditions are.

Take for example the young man of the United States. He comes into contact with the teachings of India, which speaks of an inner search; his heart opens up. You don't need to preach and preach and preach, he perceives spontaneously something in it. So, I think there is a kind of secret psychological need of India for America and of America for India; therefore, the two can unit very warmly.

This I have felt in my experience with a large number of Americans I've met. I don't need much time at all in establishing warm friendship with the people of America. In fact, I really feel as if I were at home.

The greatest need of the world today is the creation of a new kind of man. This man will be a product of India and America, of East and West. There are certain technological factors which have come into play, and which are bound to play a greater and greater role in the future, such as the speed of communication, the speed of transport, and the meeting of mind with the mind, and therefore the transmission of experiences. It's not only a question of a speed of communication, but communication produces events and therefore there is a speed of events. Therefore, the human beings which are needed increasingly in the world are those who can run with the events and who can master the events and who can shape these events. This is an important phenomena which education must take into account. That is the greatest reason why education must change. Because after all, you want your students to be fit for the world twenty-five years hence. Unless students are capable of running with events with that speed, there is a risk of people being torn apart and a great unhappiness would result from it. So this is the ground of what I feel should be the premise of the innovations in education; innovations which have already had their beginnings in the ashrams of India.

Now the question is, is there a secret by which the increasing speed of events can be grasped, can be assimilated, can be controlled by human beings? If human being is fundamentally incompetent to do it, then we write it off and we can say that with the increase in technological development, mankind is going to be shattered and there is no future for mankind. In any case, if there is any future it will only be a tragic future. That is all that we can produce.

Now I'm convinced that such is not going to be the future of mankind. The reason for it is that there is in man what we can call the soul. This soul is something that can be awakened and which can be allowed to participate in our outer actions. If this is allowed, what we call events can rightly be understood in their proper perspective, and can be controlled, can be created, and so on. This is why when I came to the works of Sri Aurobindo, I felt so much at home, because he says the future of education for the world lies in the discovery of the soul of the child, not merely the creative mind, but this still is not the goal of education. The goal of education should be to enable the child to discover the soul. It may take twenty, maybe as high as fifty years, eighty years for anyone to do so, but the point is that it must be started now. It can be started now. The whole education process should be so creative that for each individual this discovery of the soul can be accelerated. All the different individuals may come to and discover the soul at different times, because for each we have provided the best possible conditions for discovery. This would be the real task of educators: to help students become more aware of the soul. This is where the ashram schools of India can really contribute a great deal, because this is the knowledge which India possesses, or at one time did possess, and it can certainly recover very quickly. America did contribute in this process by providing the technological progress of which America is so much capable of. The knowledge of material development and the knowledge of spiritual development: the two need to harmonize. And therefore, India needs America, America needs India. It is out of this that a new process of education can emerge.

So I believe that we are at a very important stage in which the knowledge that India has of the soul, can be

projected, can be released, as it were. And there is the seeking soul of America which is ready to learn this; ready to aid this learning of the soul. I believe that if that can be done then certainly we shall be able to create a new kind of man. A new kind of man who will understand the world in a different way, and therefore he will act in a different way; he will be able to assimilate the shock of events without any kind of disequilibrium and without schizophrenia.

Let us further examine this aspect of soul in the individual as it is understood in our ashram education. Negatively speaking, the soul is not body; it is not life; it is a growing individuality which has three strands of vibration by which it can be distinctly understood and known. There is a fundamental difference between the ego and the soul. One of the common mistakes that is committed is to identify soul with ego. The difference between the two is that ego is often individuality or a sense of individuality. Soul does not have this sense of self-existence. It has always a sense of dependence upon its source. It has an automatic awareness of its source. The ego does not have a consciousness of awareness of its source, the Supreme Divine, or God.

We must find out what are the processes by which the soul really grows as distinguished from the growth of the body and the growth of the mind. It is relatively easier to understand how the body grows, and how the mind grows. Yet there are also laws by which a soul grows, and if we know these laws then we can perhaps introduce these laws in the schools, to operate in an educational situation. I don't mean school, necessarily, to mean that which has walls. By school I mean the learning process. It may be anywhere and according to me it is everywhere.

So what are these laws by which the soul grows? The first law is that in an atmosphere, truth, beauty, and

goodness, the soul gets its first nourishment. Truth in the fundamental sense means the Supreme Divine. In various degrees this truth expresses itself in human beings as a search for the truth. Different people have different definitions of the truth, but what is most important is a sincere quest after whatever one thinks is the truth. This truth vibrates in the educational atmosphere, if you have a teacher who is sincerely seeking after the truth. He may not believe in the Divine, but he may be a true seeker after truth; this vibration will then enrich the soul. This similarly holds true of goodness and beauty. So, I would say the atmosphere of the school should be so designed that these three values constantly vibrate. Wherever there is a child, this atmosphere should be around him. This is the first prerequisite, as it were.

The second prerequisite is that the child should be given a great deal of freedom in expressing what he wants to learn and in finding out the means in which he would like to learn. Now this freedom is a very undefinable thing and yet a most precious thing. It is a most difficult thing to handle, and it requires all the tests of human psychology to be able to deal with human freedom usefully and fruitfully. This is extremely important if you really want to concentrate upon the education of the soul. This is what I meant by saying different individuals require different kinds of help from the teacher, and different degrees of help. A good teacher is one who gives help to the child without imposing himself on the child. So you might say the fundamental task of the teacher is to suggest but not to impose, is to inspire but not to preach. You may have a teacher who thinks that a certain thing has to be done by the child because it will be good for him. Yet the child does not understand it. Instead of imposing upon him from outside, he will create such conditions in which the child automatically begins to look for what the teacher

wants him to do. That is exactly the real task of the teacher.

Thirdly, the soul requires for its development certain qualities to be developed in the body, life, and the mind. Increasing development of these qualities in the body, life and mind, the growth of the soul is enhanced. For example, if you develop in the body the quality of flexibility, the quality of strength, of health, of beauty. If you develop these qualities, then through these qualities the soul is touched and awakened. It is not necessary for one to be athletic, or a gymnast of a very high order, but at least the body must be healthy, strong, beautiful, graceful, flexible. These are the qualities through which the soul may be awakened and nourished.

Similarly, if we can emphasize that an individual should be capable of making a choice, a deliberate choice, instead of being guided by desires, then the soul becomes stronger. Especially if this is coupled with the development of concentration in meditation and development of will power. Also, if you develop in the mind the qualities of subtlety, complexity, and wideness, and the understanding of what we may call the essential ideas, then this development itself is contributing to the development of the soul.

So independent of what one learns, it may be medicine, or engineering, or biology, or philosophy, or whatever it is, if the child does not develop or if we don't emphasize the development of subtlety, of wideness, of complexity, and so on. So this is the third aid in the development of the soul.

The fourth is a cultivation of the individual, by which I mean that the individual begins to ask, "What am I?" He begins to question this seriously, truly, and it gradually leads him to seek within himself the answer. At this time he begins to have what you may call the real

knowledge of the soul. If this knowledge is available to the child himself, because it is a need in him, he'll begin to learn about it. He'll not even have to have classes about it.

I think that something will soon happen to the world situation which will make people quite conscious of the characteristics we've just touched upon from our ashram experience. Then people will see the necessity of it. I don't think it will happen piecemeal. This is what I don't think, because as I told you the needs of certain experiments are so deeply rooted in the social conditions of man that unless in a larger scale people begin to feel, they wouldn't permit this thing at all, perhaps. So, it's got to happen on a sufficiently large scale. Until that time one can certainly speak of model schools, and here and there they may come about. I foresee these things coming about by a much larger infiltration of events, happenings, by which a larger number of people in the world become aware of the necessity of it, and then trying to find a solution.

People will learn to grow and develop by aspiration, by surrender, by having devotion. That is our method of development. Where there is an evolving soul there must be love, surrender, and devotion. That's why human love, which tries to seek satisfaction by clutching the outer manifestations instead of real devotion, admiration and so on, often fails. Because what human beings really seek is a soul experience of love. Therefore, there is a clash and man is not really satisfied with what is called human love. So it is important that the atmosphere, the environment of the school, be vibrating with love. Love that originates from the Divine, not just the worldly love.

This new kind of man will be the product of this type of education. He will first of all be comprehensive. He will synthesize knowledge on the one hand, with love on the

other. He will be action oriented with a great enthusiasm for service to humanity. When all these four are synthesized thoroughly, that would be the definition of the new man. This is what we are attempting in the ashram. It is this kind of man that is needed for a new world. The development of mastery over events of which I spoke, can come about only by a consciousness and a skill which is capable of synthesizing knowledge and love and action and service, all simultaneously. So it is this which is the goal of our education. In the soul of mankind there is all the potential of Christ, Buddha, Mohammed, etc. Man has within him, supreme knowledge, power of action, and eternal love. When these are combined together, we have the new man or the realized man: the superman.

INTERVIEW 4

Darshan Singh
Master, Kirpal Ashram
Delhi

Education here is some sort of a harmonious combination of all the things which can answer the cry of the hour or the challenge of the age as we call it. We have to meet the challenge of the age; you can't ignore it. And to meet the challenge of the age, we have to adopt some harmonious educational system.

In traditional education one of the greatest boons was that our teachers used to engraft themselves completely into us. I have known teachers who took pride if their students topped the list or got some honor in the education field. They were never affected by mercenary motives. But now neither that relationship between the teacher and the taught is there, nor are we able to get the end results.

The teacher would engraft himself in the student and the students will have all the respect and all the love for the teacher. The atmosphere was very congenial to this system. Our parents would always tell us "You should respect the teachers," and the teacher would always tell us, "You respect the parents." For instance, if I ever came and told my respected father that my teacher had gone wrong somewhere, and he had awarded me less marks just as a result of his own omission, I would never get any hearing at the house. Similarly, I couldn't go to my teacher and say because my father did not get me an exercise book or something I had not done the home task. The result was that I knew that if I started this wonderful game of shuttlecock,

I'd get into trouble both at home and in the school. So the best thing was to respect the parents in their own sphere and teachers in their own sphere.

But now this, for the most part, is gone. Now what I come across is that students think that if the teacher teaches them, teacher is not doing them any favor; the teacher is paid for it. Then you know, I've seen some of the students when their teachers come near, they'll even turn their faces. Who takes the trouble of raising the hand and saying good morning or something? Whereas traditionally when we saw a teacher at a hundred yards, we'd always run and touch his feet; that difference is there.

The thoughts on one side are always correspondingly reflected in the heart on the other side. The teachers also, they do not care for their students; they are after money making. We had no system of tuition, and if any kept tuition, they would be looked down upon. The teachers would teach us beyond the office hours without any extra remuneration. If one of us played truant, then they'll find out what is the reason, and they would just send somebody to find from our parents why we were keeping away from those extra classes, special classes.

Now you know, teachers think whatever they teach in the class, that is not going to get them sufficient money, so they probably think that if the students are a little weak in one or another area, they'll have more chances of getting tuition. Tuition these days are fabulously high-scaled. In our time even if the teacher did take tuition and gave some extra to the students, the charges were very reasonable and almost nominal. Now they are gradually becoming sky high. I understand that even in India, in colleges, if a professor teaches to somebody for one hour daily he charges as many as three hundred to four hundred Rs. (\$40-\$50) and sometimes even more.

Now you know our educational systems in a nutshell have been commercialized. It's neither a teacher-student relationship of heart nor one of the spirit. It's a relationship of economics, the basic concept of which is that everybody is selfish in this world. So this commercialization of education, this has spelled the doom of the modern youth and the profession of teaching, which was considered to be one of the two noblest professions. Because at that time they said that the profession of teacher and the profession of medical doctor, they are the most noble because the teacher and the doctor were not motivated by any selfish or mercenary purposes, but were symbols of selfless service. Now unfortunately that spirit is gone.

I tell you that the main difference so far as the education of the children is concerned in the East and the West. In the East, you know, we still have the family system and education starts there. The parents always try to become an example for their children. And, it's a very common feature in India that each one of us at a particular age in our life, we start feeling, not only feeling, practicing, because our basic concept is that an age comes when you start living for others and stop living for yourself. So at home parents try to be a symbol of love and a symbol of good conduct, but in the West, you know, what I find that there are very few lucky families which have a smooth sailing. In particular there are many children both here and in the West that are so devoid of the feeling of love. This is God's blessing of love. I found that if they are able to get even a ray of love out of somebody then they are all out for it. Although in some cases, my own experience is that those that have never experienced love for the parents, love of the teachers, the first reaction of somebody loving them will be that they just try to shrug their shoulders and try to keep themselves immune. Because

they think that love is shown to them just to dupe them, to deceive them, or to take something good out of them and then leave them in the lurch. But, if this love continues for some time and they are convinced that this is something they have not tasted before, then they jump at it and then they imbibe this godly gift with such great speed that sometimes we stand wonderstruck. So, children are taught with love, particularly those who have been neglected, who have been the victims of circumstances, who have been the victim of selfish environments and selfish people around them, if they get real love, even for a short time, then it produces tremendous results. Then they'll be stuck to you; they'll try to imbibe this feeling and then they are quite capable of molding their life in the desired pattern. Because if they get a boon which they couldn't even imagine, just see the strength with which they imbibe it. They imbibe all the zeal and passion, and then this zeal and passion gives them a lot of moral strength, a lot of their own discipline, coupled with the love they get from somebody, they are able to overcome their own weaknesses, their own vices, and they start leading a virtuous life.

I've not seen any cases so far in my life, however bad, that were not transformed by the magic, wonderful touch of real love. They had a complete metamorphosis. I have seen that in some cases, they have become better and more virtuous beings than many others. So this treatment of love, it never fails, provided this love is from our heart, provided this love is not only a show, not a camouflage, provided we do not put on any garb of hypocrisy. If it emanates from our heart, then it is bound to affect the person on whom it is bestowed. Any my own experience in life have been very hopeful. I'm sure that this love, this treatment of love, when given in the proper perspective and emanates from the heart which is full of love of God, full of

reverence of God, full of reverence for the human life, then it is bound to have its effect. The effect is one of transformation.

The basic characteristic of our education is love. Love knows to give, give and give, as our Beloved Master repeated often times. Love never knows to take. So either education can be a profession or it can be a system of love. When the teacher thinks only in terms of taking some money, he is outside the bonds of love. It's of course all right to maintain yourself. This is what our Beloved Master told us; yet he did not even expect a single penny.

In the traditional Indian system, each one of the students took a little thing for the guru, and it is still prevalent whenever you go to your teacher or to a guru, you always take something as a humble offering of your love. I mean it's customary in India; you never to go an Indian teacher or an Indian guru without an offering of flowers or fruit or something. It is said that this is to insure that the teacher or guru has his primary needs filled up. So when the students go with a little offering, that is sufficient for the guru because he doesn't have any wants. This system contains such a custom so that the guru is quite independent; his needs are fulfilled so that he can be his own man.

So love knows to give, give and give, not to take. Wherever the teacher starts in terms of tuition, there the whole purpose falls down to the earth. They would go out of the way; they'd call the students at their place, they'd hold extra classes in school. If somebody from among the students eventually teaches in the university, the teacher takes pride in it, and that is more than a reward. They are interested in the welfare of the students. Now it has become a profession for many. The very idea of a profession, as the idea of formal institutions, lacks the

personal touch. Teaching should be constituted as a special category of man; and that category of man should be those of selfless nature.

Teachers must be embodiment of love. The guru must be the embodiment of love. They have to radiate this love to their students. This love might take any form because love is quite capable of taking any subtle form. Nowadays we have this plastic that you can mold into anything. Love is much more flexible than this. You can mold it in any form you like. You can mold love into the field of education, making it sublime, something having that special tinge of Godliness and human element in it. Love is such a flexible thing; you can mold it into any shape. Love, when molded into education, becomes the teacher. This is my own interpretation of it.

Love, God, Master and teachers, they're all unlimited. They don't know any bounds. So, men of our institutions shouldn't have any limitations. They should be open to the world at large. In these schools, each child going out of them should be a messenger of goodwill, of humanism.

In the orchard of life, the teachers are loving gardeners. They bring out basic inherent qualities, which are still dormant, these sprout forth in the form of buds. So that in the later life those buds can blossom forth into blooming flowers emitting fragrance to the humanity at large. Teachers, Masters, they have one common element and that is love, and the function of both in this category of noble benefactors of humanity wherever they go. They are the messengers of goodwill and Godliness.

Education today is incomplete because our whole educational system has been laid down by people who are themselves incomplete. It has been planned by intellectuals. It has not been planned by Saints. Education these days is planned to develop the intellect. If the system of education had been planned by Saints or realized persons as it

was in former times, education would not only embrace studies to develop the mind, but it would expand the consciousness of the individual scholar; it would make him aware that the mind and intellect function only because of the soul. The essence of the soul is consciousness. If we develop that consciousness, we also develop the mind. The mind cannot function properly without this consciousness, yet it is hardly understood by the majority of people, let alone the educationalists.

The traditional education system is probably better than any other because it is based on ethics and spirituality. Of course, along with ethics and spirituality, the arts, sciences, and other subjects are taught. But since the background, the foundation, is build on ethics, the edifice which grows out of it has the basic principles of spirituality embedded in it. So the traditional system is much better. Now as we become more and more materialistic, the ape in man is getting the better of the angel in him.

Modern science and economics teach us that man is basically selfish. Do any of the scriptures teach us that we are selfish? I have never come across that in any scripture, and I have read almost all of them. The scriptures tell us that man, or rather the soul in man, is of the same essence as that of God. That essence is love. Love is the opposite to selfishness. We all have that same essence within us, but if we are not taught this, if our consciousness is not expanded to see this, then selfishness comes in. That love which unites all souls is covered with the veil of forgetfulness, that's all. Selfishness takes over only when love is forgotten.

You are a student of philosophy so you should know that there are two schools of thought: one school says that man is intrinsically good, the other says he is intrinsically bad. I belong to the first school because that is

the school propounded by the Masters. The second school is the creation of worldly people; it is the school to which businessmen, politicians and intellectuals belong. There is nothing wrong with business, or politics, or intellectual pursuits if they have their roots in ethics. So to get the best out of man, there should be a blending of studies which involves the mind with those which incorporate morality. Ethics and spirituality cannot be ignored. If they are, we become one-sided, half-developed, as is the case nearly everywhere these days. When this happens, we lose sight of the most important aspect of human life.

Spirituality cannot be taught from books; it comes about by an inner awakening. It is a very high thing. But ethics can be taught to everyone. If we learn our ethics we at least become true men. Our Beloved Master taught us the religion of man. He was the pioneer in advocating that spirituality should be taught as a science in these modern times. He said that we are all united by having been born into the brotherhood of man, with God as the Father of all. Whether we have been born in the East or West, or in one social religion or another, we should all practice the religion of man. This is the only solution to the intolerance and hatred that has overtaken man in this strife-stricken, bigoted world. If we all follow this simple religion of man, which is nothing but love and tolerance for all, strife vanishes into nothingness, bigotry hides its face, and intolerance is outlawed. We would then really see each other as brothers and sisters of the same Father; the children of God. With this new awareness, this expanded consciousness, there would be love and harmony between us all.

So that is what is needed; we are just to become aware of this basic underlying unity. This is where true education begins. So much stress is laid these days on specialization in studies. But the definition of a specialist

is one who knows more and more about less and less. We must learn to expand our consciousness, for that will automatically allow us to see our reflection in our fellow beings. We will then have only love for each other. We will see the Light of God in each other. We will radiate peace and goodwill to each other. We will become true specialists; specialists in the religion of man.

If we were all to be taught this, would there be any more selfishness, or hatred, or intolerance? If we come to the right understanding that we are all bona fide members of the same family, then there would be no room for conflict. And if we are fortunate enough to come under the protective wings of a God-realized soul, then through his grace, the dormant awareness of this unity would not only be awakened but we would come to see the light of God shining through every living creature. We would experience that unity.

Sant Kirpal Singh has taught us the religion of man, and that is the religion which should be the basis of our education. Nothing could be simpler. Adopting the religion of man would not require our changing from the social religion into which we have been born. We would become better members of that formation. We would be at the service of all. The founders of all religion have taught that.

But before we can be of real service to humanity at large, we must become perfect men, or as our Beloved Master said, integrated men. To be an integrated man, there must be harmonious blending of the spiritual, ethical, and intellectual awareness in man. This is the key to a complete education.

Whoever lives an ethical life, a life of purity and love for all living things, is at least firmly treading the path of the religion of man. Ethics must be there. It is the first stage of the spiritual journey. Living a moral

life is not the exclusive right of a Saint, a Mystic, or a Sufi. There are no laws saying that an intellectual or an artist cannot live a moral life. Are there any laws saying that businessmen or politicians cannot love and serve their fellow men without charging a fee for it? Ethical living cannot be divorced from mundane life. Ethical living transforms mundane life into a life of inner peace and contentment. It enriches and transforms mundane life; it lifts it into the first stage of the spiritual life.

How many times did our Master tell us that an ethical life is a steppingstone to spirituality? If we have that, plus some intellectual attainments, so much the better; we have started the spiritual journey. Of course, if we wish to progress on the Path, to cross into the second stage, or the third stage, or the fourth stage where the real spiritual work begins, then we must seek the help of an awakened soul who has crossed those stages and is also competent to help others cross them. That knowledge can only be imparted by a Master Saint who gives us an insight into the inner education.

But for living a contented mundane life, ethics cannot be overlooked. Ethics precede spirituality. If we live a life of sadachar, righteous living, we automatically enter adhyatmic jivan, the spiritual life. So if we learn to live the religion of man, if we practice the religion of man, we become integrated men. That is the first qualification by which we can enter the next stage, the spiritual life.

When I was recently touring the Indian Satsang Centers, we went to Kanpur. As I arrived at the hall which held a huge gathering, I was told that the subject for the Satsang would be on the unity of man. I started my talk by saying, "My dear brothers and sisters, I am addressing you in this manner by which a speaker addresses an audience, but I am addressing you all as my brothers and sisters because I

see the Light of God shining in each one of you. It is because I see the unity of man's relationship binding us all together that I address you as brothers and sisters."

This is what our Beloved Master has taught us. But to know something is one thing, and to practice it is another. So let us start with learning to live our daily lives with love for everyone with whom we come in contact, to have patience, tolerance, and goodwill. All religions have encouraged this. If we live by these simple rules, we will pass our final examination with honors. What is that examination? What is the reward? The examination is in selflessness. The reward, humility, which allows us to enter the Court of the Lord.

Anyone who progresses on the path of the religion of man passes on the Path of pure spirituality, which is the science of all sciences, which has been neglected by our professors and teachers simple because they have not had a practical experience of it. Spirituality is the science of the soul. And although it can be explained in books, it can never be acquired through any amount of reading or study. A realized soul has his own way of looking at things. He does not follow the conventional rules when he teaches. He is usually unconventional. That is why he will never be found on the staff of any university. There may be chairs for the study of comparative religions, but there are none for self-realization, the science of the soul.

But anyway, let us be content with becoming integrated men first, to follow the basic principles of the religion of man which can be practiced by anyone at any time once he has understood the precepts: love for all, service to all. This will go a long way to develop a higher consciousness and insure a fuller education. If we wish to progress further, and that burning desire for self-realization is there, God himself, will draw us to the human pole

where that living Light and Life is pouring out the real treasures of the inner knowledge. That is the way our education becomes complete, in the fullest sense.

One other thing I can tell you is that spirituality is very simple. It can be expressed in a few words. If it cannot be expressed in a few words, then it is not spirituality, it is something else. God is love. Love is purity. Purity is simplicity. So anything connected with real religion will be an expression of love, purity, and simplicity. When hearts are full, words are few. Things of the spirit have to be expressed in few words. Brevity is the woul of wit, but it is also the soul of spirituality.

Simplicity and brevity are the primary factors of spirituality. There cannot be anything complicated about spirituality. It is only those who have made it complicated. They neither understand it themselves, nor do they allow others to understand it. They are the people who make spirituality verbose. The more they explain, the more complicated it becomes. They weave labyrinth after labyrinth of theories, dogmas and methods so that the seeker gets completely lost. He becomes so entangled that he doesn't even dare ask how to get out.

A man who has had some spiritual enlightenment himself, who has been given a glimpse of the inner reality, explains the hidden mystery of life in a straightforward manner. Our Master used to say that spirituality is as easy and as logical as two and two makes four. A man of right understanding and practical knowledge will not tell you that if you add three to two and then take away one it comes to four. Or if you have two to the power of three and then divide it by two you get four. He will not give such complicated formulas. He will tell you two and two make four. It is the gift of the two great Masters that they have presented spirituality in such a simple manner.

It is now intelligible to the illiterate, to those who cannot even count up to ten. Even they understand the theory and experience the reality. It is a reality to them although they never went to any school.

The Beloved Master also offered the same reality to intellectuals. But to them, he made it intelligible by explaining it in terms of the atom, the movement of the atom, the light in the atom, the sound in the atom. This is part of a Master's beauty; he can explain anything in the most intellectual manner, and simultaneously, he can say the same thing so that a peasant can understand. Spirituality, meditation, these are not difficult you see. So those who wish for a complete education should develop both intellectually and spiritually.

INTERVIEW 5

Bhadra Sena
Editor Emeritus
Sat Sandesh

We usually have nothing, because of the godless education that we get. Emphasis is upon secular education. But they do not know that there can be no education without the spiritual aspect. Religious education lays more emphasis upon morals, ethics, upon good qualities. But these things by themselves will not withstand the test. In the case of crises, man is bound to fall and to fall miserably. When the crises come, these cannot hold us up, unless there is the support of spirituality behind them. Unless the spirit is strong, morals cannot stand.

Once I went to Bombay and the public schools. I inquired from an official what kind of schools. He said, "Secular education." "What do you mean by secular education?" I asked. "Do you teach the spirit?" He said, "No." What is the good of this education at all? You are bringing up children from their roots into an open field, subject to all sorts of influences, and distractions, radio, television, cinema, and all. These distract the mind and the mind is already so distracted that we cannot concentrate. We are wandering into the wilderness.

Education means love; it means going out and bringing the hidden treasures of man to his consciousness. But does education in general succeed in bringing them into consciousness at all? They're headed into the unconscious region more and more, and that is the greatest drawback in modern system of education.

Parents have no time to give lessons of the spirit to our children and the teachers have no time, and our government has no time in the name of democracy, in the name of secularism. We are being isolated more and more from the real self within. The more we are cut off from our inner self, the more we drift in the sea of life.

Impressions start at a very early age. Education starts in the womb of the mother. What do we get outside? We get a smattering of knowledge here and there; we get information, but we lack wisdom. Wisdom is something that transcends both information and knowledge, which are the order of the mundane.

We are essentially spirit, not this little body that we are carrying, or the mind that is in it. The saying is to have a sound mind and a sound body. I say you cannot have a sound mind and a sound body unless you have a sound spirit. Unless the spirit is strong, body and mind will weaken. Yet, it has been forgotten. We have become identified with the mind and body outside. This is what traditional education confronts. We are the keepers of the house, not the house itself. We have to leave these houses one day. The body is our first companion when we enter this world, but it must be left when we go home. Impressions that we carry with us, they go along with us after that.

It is our desires that bring us back again and again back into this life. When the body dies, if the soul is mind ridden, not free from the mind, we must come back. Here the mind is being controlled by the senses and the senses are being controlled by the sense objects, and we are wandering in a field of desires. The aim of this education is to control the mind so that the soul which is in harmony with creation may properly guide our every action.

This doesn't mean that we should not learn mundane things; we must. But we should devote time to the education

of the spirit as well. This is the real man in us. This man has been starved. All three things must go together, body, mind, and spirit.

We have advanced materially very much; we have advanced in science and technology in so many ways, but we are badly poor in the science of soul. That is the cause of all our problems. We are making peace appeals all over the world. Mr. Carter is making peace appeals, but at the same time they adopt atomic weapons for peace. Neutron and nitrogen weapons, this and that, our ends and means are not in harmony. We do wish peace, but we make so much of war. How can we make peace; peace must spring from the heart. If within our heart there is war, how can there be peace outside? Now we harbor hatred; we harbor distrust of our neighbors, of our friends, we have no harmony between the head, the tongue and the heart.

Education has not taught us to be true to ourselves. "Be true to thy ownself, then it must follow as night the day, thou can't be false to any man." This is what Shakespeare said, "Be true to thy ownself." If I am true to myself, my real inner or higher self, which is the soul, I must see my ownself in you and in everybody, because we are of the same essence. There is no such thing as distance.

The ashram schools of India teach that we should think rightly, engage in right occupation, take righteous food, so that there would be an improvement in body, mind, and spirit. These students can be an example; others will follow. If you go about preaching these things to others, they will not listen. Education involves setting examples.

There is an incident in the life of Mahatma Gandhi. A woman took her child to him and said that the child was taking too much sugar: "Kindly tell him not to take it." He said to bring him after ten days. After ten days she

brought the child to Gandhi and he said, "My son, do not take sugar." The mother said that if you have only this to say then you could have told him the same ten days ago. What did he reply? He said, "Mother, at that time I too was taking sugar; my words would have been empty. For ten days I have resisted and now the advice will have a chance." There is also the story of Rama Krishna. This one man was very fond of Rama Krishna and would do anything he asked. He was also very fond of wine. He would carry a bottle of wine in his buggy. He would drink and then enter his cottage so that he would not feel any troubles while drunk. One time Rama Krishna kept him for the longest time and he was feeling restless without wine, without a drink. Rama Krishna knew it, of course, and asked the man to go and fetch the bottle from the buggy. When he got it, Rama Krishna poured a glass for him and said, "Take it now in my presence." That was the last he took of it; he gave it up. That is how he affected him through his radiation.

We are all one at the level of man, at the level of soul and at the level of God. We are the children of one God. I say the animals, the reptiles, the plants, they are also of this family of God. They are the younger members of the family. So, in this education there is the recognition of the unity of all creation. It is the initial step. We are of course all men, we are brothers and sisters of God, we all belong to one family of God, call it one family of man, but the whole of creation are His children. I believe this so much so that I would not even pluck a flower. When Manav Kendra was being built they would dig foundations and serpents would come out. Master Kirpal prevented the workers from killing them. He said if you destroy their homes, you are killing them; provide them with other homes; we have no right to kill them. They they would put them outside beyond the boundary wall to find another home. There is a tree where the Master's house now stands at the ashram; he never allowed it to be cut;

he made a hole in the roof and allowed it to grow on. All life is one. Life is viewed the same in the plant, in the animal, the same life principle works. So when we teach the children in the school, we teach the academics stressing the unity of all creation.

Too many teachers talk without practicing. This is why they are not effective. We can talk of God, we hear of God, we read of God, but we do not practice God. We intellectualize all these things, but unless we practice it in our own lives there can be no headway. It is not the practice of our education that we should go about convincing others. First convince yourself, and then others will understand you better by your conduct. Set a good example; an example is better than precept. We may go on sermonizing, but it will have no effect. An ounce of practice is better than a ton of theory, Master Kirpal always used to say. Man reform theyselves; do not reform others. We must reform ourselves.

Spirituality is the science of the soul; it is as scientific as any other science. It has verifiable results. It is a certain science and a sure science. I do not call it just a philosophy. Baba Sawan Singh and Kirpal Singh have taught it this way in this scientific age.

The end results of our education is to serve others. You cannot serve others unless you are able to first serve yourself. First, you must know that you are a spirit, and know how to serve that spirit; give full attention to the spirit, make it sound. By serving yourself, I do not mean economic service, I do not mean wealth--find your spirit, your inner self, and serve it. Give it food and make it whole, then that spirit will guide you properly; the guidance will come from within.

Understand first the basic principles of life; who you are, what you are, what are your connections with God,

from whom do you draw your inspiration? Ethical life is a steppingstone to spirituality; it is good to be ethical. Without ethics you cannot keep speaking to ethics alone; ethics and spirituality must go side by side. You cannot divorce one from the other. The moment you divorce the two, people would take to the easy path; they would take to ethics and avoid spirituality. Spirit, you are a spirit, you are not this mind, body, or pranas. You are something different from them. The spirit in you is controlling them, when you are free from the senses. We are used to being their slave instead of their master. What is your relationship with the creation that God has created? I am as much a part of the creation as anything else. I'm not different than the creation. The whole thing begins within us first.

Yoga is to develop the soul so it may go up. It is my attention that makes a thing beautiful, nothing else. What we see is our shadow. What we really are we do not know. So spirituality is the process by which we begin to understand ourselves, our soul, and that we are not of this world.

Master power is not apart from us. When I am doing Master's work, I feel that he is here with me. Love is nothing but the attribute of the soul. Love is an outward expression of the soul. When God created us, he wanted to be many; I am one, I want to be many. He first loved us, our love is reciprocal. But we do not give love to him; only for the things that he gives us. We want to have good things, but we forget the giver. Children must learn what is love and how to love each other. Baba Sawan Singh was asked to give an address. He was very old at that time, close to eighty. He rose up with a stick in his hand and he said, "Children, love one another. I have nothing more to teach than this love." Children should learn not to hurt anything, respect and non-violence toward all creation.

This is an expression of love. What you cannot create, you have no right to destroy. That was the first lesson I got from my father.

Hence, if you are spiritually strong, you can be strong intellectually, morally, physically, and in every way. Without spiritual background, little can be gained. We try to make this beginning with school children at an earlier stage. Adults have already developed on the wrong lines; it is very difficult to guide them. So these are the basic ideas of our education.

INTERVIEW 6

Dr. Krishore Gandhi
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Please allow me to get into the conceptive framework of the similarities and dissimilarities between Sri Aurobindo's theory of education and modern educational thinking. Historically speaking, way back to 1928, Tagore visited Sri Aurobindo at Pondicherry. He was eagerly looking forward to it; he had heard so much about Sri Aurobindo. He was able to visit him while he was on his way to Japan. After the visit he wrote, "Writing is not a simple process; substantial writing is emotion reflected in tranquility." So Tagore was in mental silence for a good deal of time and after emotion reflected in tranquility, he composed a line of poetry. It ended with, "India will speak to the world."

Tagore, Swami Vivekananda, Sri Aurobindo and other thinkers, they projected the traditional theory of education. You cannot give a definite social order whether it is a social level, or political level, or economic level, without giving a theory of education. Because it is a means for proceeding further.

Inputs in education include the children, finances, and the educational curricula, and outputs include teaching, community and the structured human being. If the inputs are bad, the outputs are bound to be bad. Now, for example, the generally existing educational curricula is heavily dominated by intellectual functioning. But you see, here we have an exception. When you think of humanities, social science, natural sciences, or physical sciences in regular education, all these generally tend toward

human and social engineering. Pride doesn't go beyond the libido. It ends with libidinal pleasures. The individual is viewed as only made of matter, no soul, no spirit, nothing of the sort. If I have to isolate Sri Aurobindo and the traditional Indian theory of education and in particular, the education's characteristics, they will be based on four principles.

One is evolutionary; it is the evolutionary growth of the human individual that is the most important. The first concept naturally will be, how to produce holy, healthy, and happy individuals. It means that the child should be beautiful at the same time that it should go together. The second characteristic is that it is environmental. I think this won't call for elaboration, because you know environmental. Third, traditional theory doesn't reject science and technology, so I'll say electronics. Electronics will to a great extent help in the socialization of our spiritual consciousness. Fourth, is that it is planetary. Planetary doesn't mean some kind of conformity, but a kind of educational curricula which can lead toward planetary consciousness. It takes into consideration the variation of cultural, yet cultural variation does not in any way effect it, because a basic unity exists in all creation.

So these are some of the concepts which I have given. I don't want to go beyond that. Instead, let us focus on the imbalances in our regular educational systems to understand better the traditional theory. These imbalances can't be corrected by you and me, because of the major decision makers in control. At the same time we are not to abandon our quest for radical revision of educational goals and priorities if we are to see a new human race.

How to translate this into action? Unity of thought is very rare; unity that is, with idea and action. This is precisely what we generally lack, and that explains the fragmentation of the individual's personality. Now in our

education we say that the true source of knowledge, the true way of learning, is through mental silence. A silence that is wide awake, drawn toward the true consciousness and the capacity to receive that comes from it. Education is not imposing an idea on you, but facilitating you in the process of discovering yourself--the self that lies within you. The objective is how you can best be helped to actualize your maximum potentiality. This is all education can do. This is the main goal of education.

There is too much conceptualizing. It is not only at the conceptual level that you are to learn, this is not the right kind of education. It may be easy to become a chemist and obtain a lot of information and informative facts. But there is a great difference between wisdom and facts. Information facts are not the true education.

So what is the true education? For example, there was a lady; she was a westerner. Her explanation will help make the distinction between our system of education and the system as it exists in the world, including India. This lady was a health officer in London. She was exposed to Sri Aurobindo's teachings by a disciple who went to London and gave a lecture. She was impressed. She too was lecturing somewhere and she explained the difference between the system which is prevailing in the ashram and the system of education which is in existence in highly developed countries of the world. Her revealing answer was that we have only half a system of education, because it does nothing to develop qualities of the other half, the inner half, which we can speak of as the soul.

The very basis of education is the soul. Now I think she has made a beautiful distinction between the system of education as it exists all over the world including our country and the system of education which exists in the ashram. She draws the distinction that the basis of education is the soul. The education that is prevalent, which

is in existence in the developed countries, the element of soul is missing. Such education generally lacks sensitivity. It is not responsive towards human beings; it doesn't have a fellow feeling.

I think Forrester has said it beautifully. In Passage To India, which is a classic book, he wrote in 1924 (he came to India in 1921); he said that our public schools are training our minds, but they are not training our hearts. Without heart man is incomplete. There should be a combination of intuition and intellect and unless the integration is there, many is incomplete. Man will never be sensitive and responsive to the suffering of other individuals. I think he was right. Indians were treated poorly at the time; that explained the reasons for his agony. These people were trained in British public schools, who were here as our administrators, and they were not treating Indian students properly. All kinds of beating and callousness was there. So that precisely exemplifies the type of education in the public schools which was prevalent in England and then transplanted here.

When I left the ashram, I carried with me the idea that I would devote my time to the spreading of these new ideas to the West. The idea of a complete educational synthesis appeared to be a very fascinating subject to be put before the world. And I had taken with me a number of slides of the growing ashram at Pondicherry. A circular was sent out to many teachers; I would give a talk on ashram education. The question was raised whether I should address the young school students as well as teachers. I wanted to say no, but I said yes. Now a problem arose, in what way was I to convey such a high idea to five to ten year olds, and light in them sparks of spiritual awakening. Days passed and I couldn't make up my mind. But there is not to be any worry, I thought to myself; one must be calm and quiet. This was my prayer, that I could surrender. When you surrender, then calmness comes. That is the real

awakening of your consciousness. Two days were left, then I went to the market and passed a party shop. There I bought a big children's balloon and painted it gold. How to make a start; how to introduce the idea to the teachers and one hundred and fifty young ones who were talking, laughing, jumping and all excited? How to put the project before them so it would captivate their minds?

The head of the school wished me to speak on Aurobindo. In a flash the thought occurred to me. "Do you know what I'm going to speak about?" I began. "India!" someone said. "India is a big subject; I shall talk to you about a place there called Auroville. But before coming to that I should tell you a story. A hundred years ago, there was a boy whose father wanted to give him a pure English education and wanted him to be a government officer, so he could end up as a governor or vice president of the country. I think that you understood that it was Sri Aurobindo. When he grew up he took a change and spent his life helping making our futures brighter. There is, my children, something beautiful in everyone. The reason we are not able to lead a beautiful life is because many things keep us worried or excited. If we get into the habit of being peaceful, we can find beauty in all things. So that is why it is said that mental silence is essential; integrate in yourself the habit of mental silence.

"Now I should tell you about the girl who was born six years later in France. She, too, nourished the same ideals. Four years after the arrival of Sri Aurobindo in Pondicherry, she also came to Pondicherry; this is the Mother." All eyes were fastened. Every child became attentive. I cast a glance all around the stage. "Listen, we are going to make an experiment. We hope to discover the beauty within us. Look at this golden ball. Concentrate on it. Close your eyes; imagine that the ball is going inside you. This golden ball is growing bigger and bigger. Expanding and

expanding; it is growing bigger than London, bigger than England. All beautiful things are coming within it. All flowers, trees, hills, mountains, animals, birds, all that is beautiful has a place in it." The experiment was so fascinating that even the little ones sat motionless. Then I asked them to concentrate on the reverse process. "Think that the ball was contracting, becoming small." There are two ways; first you say look the ball is getting bigger and bigger, then ask them to concentrate and take the ball within. The power of concentration is so fascinating and so captivating that the children eagerly start on it. Think that the ball is contracting, becoming small. It became as big as England, then it became so small that it could enter into you. Along with it comes all that is beautiful and it goes into you. The children opened their eyes. It seemed that they had found something worth having. One of the children exclaimed, "It really happened!" Now you have a way to collect light and beauty and bring it all back within you. This is how you create mental silence. When we get up in the morning, we can concentrate on that mental silence. A few minutes in the morning, a few minutes before sleep at night, we can try it.

Something of the children had come into me and something of me had passed into them. There was a fusion of two identities, teacher and student, speaker and listener. So what I am driving at is that traditional education will speak to the world. Man can transcend his present diverse nature; indeed, he must transcend it if he is to survive on this planet. He must look to new ways of learning that will aid in the transformation of the whole man. Education must focus on such a transformation of man. It will lead humanity to a new integration and synthesis in planetary affairs. It will help man to explain and resolve many of life's mysteries. It will help the individual man

to top his inner wellspring of creative imagination and spiritual consciousness. Man will become more closely knit with the central realities of human and cosmic life. This integration is only possible when we start to remake ourselves. Then the world will follow. The development of self-knowledge is the first step education must take.

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