

The Pedagogy of The
Hindus

By B. K. SarKar.

THE PEDAGOGY OF THE HINDUS



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THE EDUCATIONAL CREED OF Prof. Benoy Kumar Sarkar

A. General

I. **Aim and Criterion** of Education twofold : the man must be (i) intellectually, a discoverer of truths and a pioneer of learning, (ii) morally, an organiser of institutions and a leader of men.

II. **Moral Training** to be imparted not through lessons culled from moral and religious text-books, but through arrangements by which the student is actually made to develop habits of self-sacrifice and devotion to the interests of others by undertaking works of philanthropy and social service.

III. To build up character and determine the aim or mission of life (i) the 'design,' plan and personal responsibility of a single guide-philosopher-friend, and (ii) the control of the whole life and career of the student are indispensable. These circumstances provide the pre-condition for true **Spiritual Education**.

IV. Educational Institutions and Movements must not be made planks in political, industrial, social or religious agitations and propogandas, but controlled and governed by the Science of Education based on the rational grounds of **Sociology**.

B. Tutorial

I. Even the most elementary course must have a **Multiplicity** of subjects with due inter-relation and co-

ordination. Upto a certain stage the training must be encyclopædic and as comprehensive as possible.

II. The mother-tongue must be the **Medium** of instruction in all subjects and through all standards. And if in India the provincial languages are really inadequate and poor the educationists must make it a point to develop and enrich them within the shortest possible time by a system of patronage and endowments on the 'protective principle.'

III. The *sentence*, not word, must be the basis of Language-training, whether in Inflectional or Analytical tongues—even in Sanskrit ; and the **Inductive Method** of proceeding from the known to the unknown, concrete to the abstract, facts and phenomena to general principles, is to be the tutorial method in all branches of learning.

IV. Two Foreign languages besides English and at least two provincial vernaculars must be made compulsory for all **Higher Culture** in India.

C. Organisational

I. **Examinations** must be daily. The day's work must be finished and tested during the day. And terms of academic life as well as the system of giving credit should be not by years or months but according to subjects or portions of subjects studied. Steady and constant discipline, both intellectual and moral, are possible only under these conditions.

II. The **Laboratory** and Environment of student-life must be the whole world of men and things. The day's routine must therefore provide opportunities for self-sacrifice, devotion, recreations, excursions, etc, as well as pure intellectual work. There should consequently be no long holidays or periodical vacations except when necessitated by pedagogic interests.

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THE PEDAGOGY OF THE HINDUS

SECTION 1.

DEMAND FOR RELIGIOUS EDUCATION IN INDIA.

For two generations the people of India have been receiving education and culture under the auspices of Universities of the English Type. And one short-coming of this system has ever been noticed by critics and supporters since its introduction. This is the absence of provision for spiritual training in the educational scheme.

The people for whose benefit the system was inaugurated soon began to perceive that reverence and faith were fast disappearing from the ranks of its alumni, and relations of love and sympathy were becoming things of the past in the community. To remove this moral anarchy and social disintegration private arrangements had to be made for imparting moral and religious instructions in students' hostels and boarding houses, and efforts were directed in some quarters towards the

foundation of temples and religious seminaries within the College Campus. By and by the authorities also felt the force of these silent protests on the part of the leading members of the society. 'Who can say,' thought they, 'that the want of moral and religious education in schools and colleges is not responsible for the dissemination of seditious doctrines and prevalence of anarchic crimes among the educated community?'

In the meanwhile the National Council of Education, Bengal, came into existence with the specific object, among other things, of providing for denominational religious instruction to its scholars, and two new Universities are going to receive official charters which will make the teaching of theology a compulsory item of their programme. These 'national' attempts and such-like private efforts in the educational field could not but influence the Government of India, and the Education Department has at last started an inquiry as to the desirability and practicability of making provision for lessons in religion and morality along with the arts and sciences. Besides, there is in contemplation a scheme for the foundation of a first-class Research Institute under the direct control of the Supreme Government to encourage the study of oriental literature, philosophy and history, and to promote original investigations generally in matters connected with the country's past and present life. So one may confidently hope that the study of religion will soon occupy a secure position in the educational enterprises of the land.

SECTION 2.

INDIA'S MISFORTUNE.

But in this connexion one is painfully reminded of the eternal misfortune of the present-day India, the evil that never ceases to shadow Modern India in any of her undertakings. Many have been the efforts for our country's good in recent times, but very few have had any natural and necessary connexion with the people's wants and requirements. It has been our permanent tragedy to fit square grooves in round holes by applying to the conditions of our collective life remedies adjusted to other national temperaments, by forcing upon our own community discoveries that perhaps effectively solved the problems of other ages and climes.

Thus, for example, if a code of laws have to be introduced in India, precedents are sought in foreign societies and even the draft and preliminaries are framed elsewhere. Is industrial regeneration wanted in India? Large factories and workshops are forthwith opened and the adoption of Free Trade principles becomes the settled policy in commercial life. Have the lower classes of Indian people to be educated? The abolition of the caste system becomes a desideratum and is regarded as almost a pre-condition, or there commences a regular and systematic purchase of magic lanterns all over the land! Have the health and physique of the Indians to be

improved? Footballs and dumb-bells crowd into the market in absurd proportions. Or again do the Indians want unity? Why, let the Hindu and Mussalman, Brahma and Christian display their feelings of brotherly love and solidarity by dining together at the same table. The fact is, be it the spread of education or political advancement, social reform or economic amelioration, it is the invariable rule in India to take steps and adopt measures without any reference to the genius and temper of her people, her past history and national tendencies.

Such abnormal phenomena are of course not accidental. They have their reason. In almost all matters the initiators and organisers of change in our national life are the rulers. It is their Professors and propagandists who are our leaders in educational and intellectual undertakings. It is the engineers and physicians, businessmen and scientists belonging to the community of our governors who are our guides, philosophers and friends in our industrial and commercial enterprises, sanitary schemes and scientific experiments. These blessings of foreign help must be received with its inevitable short-comings. So India must be prepared for what our governors can give out of their western experiences and from the results of their own national education. And those of our countrymen who have taken the cue at their hands, whose public activity and work in life have been inspired by the precepts, examples and encouragements of these well-wishers have not yet had any scope for the display of their own ability by

thinking and administering for themselves. The age of passive imitation and discipleship has not, therefore, left us, and the sense of a separate individuality has not yet developed to any considerable extent.

There is, besides, a very deep reason for this attitude of dependence. Some of our thinkers seem to have been spellbound by the idealism and transcendentalism of such eminent philosophers and prophets of the west in modern times as Carlyle, Whitman and Tolstoy. These countrymen believe that they have really grasped the essence of Hindu philosophy and social life solely on the strength of their intellectual appreciation of the transcendental and super-mundane tendencies of modern western literature. As a consequence there is very little honest attempt to understand and master the essentials of Hindu socio-religious thought and institutions, the peculiar bent of our national life and the distinctive ideals of our civilisation and culture. The ability to quote one or two extracts from the *Upanishads* and the *Gita* is considered to be a high test of scholarship in Hindu spiritual literature and the adequate qualification for handling such momentous questions. And as for the teachings of *Vedanta*, the immortality of the soul and self-realisation, one need not be too anxious. For one can have all these cheaply and perhaps more clearly in the pages of Rousseau and Browning, Emerson and Schopenhauer.

SECTION 3.

MORAL AND RELIGIOUS INSTRUCTION IN EUROPE AND AMERICA.

The sense of cultural distinctness and national individuality is so weak in our intellectual life that we cannot discuss on our own account and for our own ends the diverse favourable and unfavourable circumstances of our environment. It is well nigh impossible for us to discover the ways and means adapted to our own requirements and adjusted to the problems of our own life. Have we to provide for spiritual education? The arguments of western thinkers at once flash upon our mind's eye, and we seem to play at solving those very problems in our community which they have solved and discussed in their own. Their fears and anxieties also perpetually haunt and perplex our thoughts.

The philosophers and legislators of Europe and America have certain peculiar notions about the relation between Culture and Faith. Introduce religion into the school curriculum, and learning will have to be given the go-by. Or again if knowledge be allowed entrance into the precincts of the church, faith and religion will be things of the past. Religion is religion, and knowledge is knowledge, the two will never meet. Learning is light, faith is darkness. Learning is the

EUROPE AND AMERICA

offspring of reason and intellect ; Religion is the ward and protege of reverence and credulity. Knowledge is power and confers on man mastery over the elements of the world he lives in ; Religion is subservience to God and limits and curbs the powers and faculties of man. Learning endows man with qualifications for conquering the future, Religion ties him to the bonds of the past. Learning leads to emancipation and freedom, religion to servility and subjection. So to the statesmen and scholars of the western world the blending of the two, Knowledge and Reverence, Culture and Faith, Science and Religion, seems almost to be a contradiction in terms. The idea of introducing religion into the school life is absurd and impossible like the scheme of building a castle in the air.

There is another very serious danger the westerners have to reckon. This is the existence of innumerable denominations and the variety of religious doctrines and dogmas. If therefore religion is to occupy a place in the curriculum of studies the most difficult problem is the question of sects and sectional churches. Which doctrines, which denominations, which organisations should be recognised and encouraged in the pedagogic scheme? This is the question that tries the ability of the greatest administrators and educationists of the west ; for it is very likely that any the least injudiciousness in the tackling of the problem may lead to thousand and one sectarian conflicts and partisan discords that may endlessly trouble the society. Is it desirable that the history

of the religious dissensions, persecutions, and warfares of European history should be repeated in modern times? The consensus of opinion, therefore, seems to be not to intensify the breaches and foster the socio-political disunions and divergences by introducing the vexed question of religious education into the environment of educational life.

These fears and cares about the encouragement of superstition and ignorance as well as the fostering of mutual animosities and rivalries have attacked the minds of our leaders also. Nor is this all. It is also apparent that those very devices and administrative shifts that have been discovered in the west to solve its peculiar difficulties are likely to be introduced into our system of life. How have the westerners grappled with their problems? Their solution has been the establishment of a Theological Faculty in connexion with the Universities. In framing the constitution of this Faculty care is taken to represent all denominations and bring about a 'working' compromise between section and section by exactly defining the scope and province of its functions. It is also stipulated that the religious instruction should be given in a spirit of inquiry as free as possible from all national prejudices and sectarian biases. The same liberal and non-racial attitude that is the characteristic of the scientific bent of mind, the 'dry light' of reason, in short, that one brings to bear on all other studies, has to be introduced into the theological seminaries for the discussion and

investigation of the truths of the religious world. In this way the study of religion is made consonant with the teachings of Science, and Faith is thus brought into harmony with Culture. Moreover, arrangements are in some places made for denominational Churches, Boarding Houses and Hostels under the University, and where the sections and denominations are wide enough altogether separate schools are created to meet the needs of the varying creeds.

SECTION 4.

A CRITIQUE OF WESTERN PEDAGOGICS.

This system as described above is, of course, the outcome of, and is directly related to, the peculiar conditions of western life and thought. It certainly satisfies the wants of the community in which it has grown historically, but it is absurd to suppose that it is sufficient to meet the needs and requirements of all communities.

There is a well-defined place for religion in the western view of life. By religion the people of the west understand certain cut and dried notions and practices of man precisely differentiated from other aspects of his activity. The rites and ceremonies attending religious life, the doctrinal theories and devotional institutions connected with the worship of God, the sense of the Godhead and the Infinite, in fact, the whole of that apparatus and laboratory that constitutes in all climes and ages the paraphernalia of Religion—all these are regarded by the westerners as specialised thoughts and activities of man—quite distinct from all other notions and practices. There is, so to speak, a special division of the human brain set apart for religious thoughts, there are certain special emotions and sensibilities of the heart for realising the feelings of devotional life, and there is in man a peculiar hankering or craving

that may fitly be described as the hunger for the Infinite. Religion is thus only one of the thousand and one aspects of humanity, only one of the many departments of man's active and meditative life ; and there are functions specially relegated to this religious compartment. This conception of the water-tight compartments of human life is the key to the solution of religious problems arrived at by Europe and America.

To the ordinary westerner physical life and physical training, or intellectual life and intellectual training, are not aspects of religious life and religious training except perhaps in a metaphorical sense. Thus, for example, it can not be religious thought or activity of man to attend to the enjoyment of his physical life, *e. g.* by riding, or minister to the cravings of his intellectual self, *e. g.*, by attending to lessons in natural sciences. So also it can not be part of religion to preach a certain truth in a literary club or discuss politics in Parliament. These activities lead only to the physical development or cerebral growth or unfolding of social tendencies of man.

It is believed by the west generally that a real religious life would mean the culture of certain non-physical, non-intellectual and non-social faculties. It is necessary in the interest of religion to adopt certain doctrines and dogmas. It is desirable that man should follow certain codes or scriptures containing the fixed articles of faith or canons of religious life. It is also desirable that there should be certain fixed days and periods for religious thoughts and services. It is only when people

attend to the special services on fixed days, it is only when people study the scriptures or hear the sermons in divinity halls, that they are promoting the growth of their spiritual life and advancing the cause of religion. So that there need not be any connexion between these thoughts and activities and others that fill in the other compartments of human life. It would indeed be an intrusion and a quite uncalled-for interference if these conceptions were to be taken out of their own sphere, their own place in man's daily routine of work and recognised in the regulation of the whole of human life and the formulation of the whole duty of man. It would suffice, if Political Science, Economic Science and other sciences were requisitioned to help man in his other avocations and prescribe the duties in each walk of life. Religion is religion and should 'let' secular and social life 'alone'.

This conception of religion and religious life is responsible for the theory underlying the constitution of a Theological Faculty in connexion with European and American Universities. And there is another factor that has determined the shape and functions of this theological Faculty. It is the ideas of westerners regarding the proper ways and means for making man religious, the adequate preparation for a really religious life, in short, their conceptions governing the details of what may be called the *content* of religious education.

For what do the pedagogists of Europe and America mean by Religious Education? It is nothing more than

a few discussions and dissertations, study of certain books and several literary investigations, what, in fact, should be really described as intellectual gymnastics, processes calculated to promote and quicken the thinking powers of man and enlarge his mental horizon.

The syllabus of religious training as adopted in Theological Classes or Divinity Colleges consists of lessons in the life and work of the saints, preachers and martyrs of the religion followed by the pupils. They have to master the landmarks of their religious history, study the biography of the great men who have by their examples and precepts been the makers of their religion, discuss the doctrines and dogmas preached by each, investigate the constitutional, administrative and devotional aspects of their non-secular life, and discover the circumstances of the origin, growth, and development of the socio-religious institutions that constitute the positive and exoteric side of religion.

Of course if religious education means the study of books giving an account of the faith professed by the students, the principal function of the religious teacher and theological seminars necessarily reduces itself mainly to the *historical* investigation of the subject matter. And there is certainly a great advantage in this, for by thus fixing his eyes on perhaps the most potent factor of national life, the student begins to acquire clear and vivid notions of his national history. History becomes living, real and inspiring by getting flesh and blood, enlarges the vision of the learner and can actuate him

to perform noble deeds. The concrete details in the past religious history of the people, the facts and phenomena connected with its socio-religious life begin to powerfully influence the mind. This sort of religious training is, therefore, of the utmost importance to all schemes of 'national education' since it supplies a means by which the learner naturally and easily gets familiar with the ins and outs of the people's life and the events and traditions of his national history.

There is another aspect of this curriculum of religious studies. This introduces the student to the very heart of the people's movements, the soul of all its activities. The ideas and ideals of the nation in the different ages of its history, the thought-processes and inner life of the people, its conception about God, Nature and the Universe, the notions of its preachers and teachers about the origin and destination of mankind, the tenets and dogmas concerning the worship of gods, religious rites and ceremonies, the truths and precepts that have been the life-blood of the saints and martyrs, the points of difference between ideal and ideal, faith and faith, dogma and dogma, the influence of varying creeds upon language and literature, and the inter-connexion between faiths and all other aspects of socio-economic and socio-political life,—in short, all those opinions, sentiments, and convictions that make up the thought-history of a people and constitute the psychological basis of a growing, moving and expanding national life, all those inward currents that differentiate nation from nation and

characterise the types of civilisation and culture begin to acquire a special emphasis in the courses of instruction. *Philosophical* and sociological facts and phenomena thus impress the mind naturally and easily, and the whole history of national ideals and sentiments leaves its mark upon the everyday life of the pupil. All schemes of 'national education' therefore, need have such courses in religion, for these are of substantial help in familiarising the learner with the traditions, tendencies and the natural bent and 'genius' of his society.

Besides, this sort of religious training equips the student with mastery over the facts and phenomena of another department of philosophy. For in this way an adequate basis is prepared for the study of the *comparative sciences* of religion, mythology and sociology. Ground is thus prepared for the application of the inductive method and philosophico-historical investigation of socio-religious problems; and the discovery of the laws of religious evolution, the origin of religious sentiment, the development of the sense of the Infinite, and the principles underlying the growth of religious institutions become a matter of course, easy and natural, like the normal processes of life.

Religion studied in the manner described above is a branch of learning like Physics, Biology and Mathematics. It occupies an important place in the historical curriculum and a prominent position in the courses of philosophical instruction, ; if independently treated, may have claims as a specialised course ; and is in any case

merely a subject of study. And so adequate provision is made if on the model of Faculties and Boards of Painting, Philosophy and Literature a special Faculty of Theology is constituted under the general control of the University.

The functions of this Theological Faculty are to be exactly analogous to those of all other Boards and Faculties. It will do nothing more than prescribe the text books, point out the rational methods of study, prepare catechisms or manuals, if necessary, select the truths to be investigated, define the hours of study, and appoint the professors and preachers. The students are examined annually, biennially or periodically, as the case may be, in religious courses as in Drawing, Botany and Chemistry, &c. To provide for the accommodation of theological classes, Churches, Religious Seminaries, Divinity Halls &c. are constructed on the model of workshops, factories, laboratories, museums, libraries and reading-rooms in connexion with the other University Buildings. Diplomas and titles, certificates and testimonials have necessarily to be awarded to the successful candidates, and B. D's and D. D's supplement the list of M. A's and Ph. D's in the schedule of the University alumni.

As would be manifest from the courses in Theology these Bachelors and Doctors of Divinity learn the art of public speaking and acquire mastery over the technique of pulpit eloquence, become proficient in marshalling facts and arguments for sermons and in

discussing theological controversies, study the manners and customs of different peoples among whom they may have to live and preach, and are taught the principles of social intercourse, the methods of conversation and the ways and means of winning over the hearts of people. In fact, the life and etiquette of clubs, parties and social gatherings are the main teachings of religious classes ; for in these the students and instructors can meet on several novel platforms and discuss methods and principles of work in new fields. The intercourse between the teacher and the taught, the capacity for collective thought and activity are promoted and developed through this sort of social, public and corporate life.

But in any case the religious education that obtains in the west is mainly a branch of intellectual culture. It is only the brain that is developed and the mental faculties that are exercised, the powers of thinking out and analysing historical and philosophical problems that are invigorated and strengthened,—and at best the social aptitudes and public spirit that are fostered by submission of a pupil to this sort of training in Theology. Exactly the same faculties are exercised in the study of Shakespeare's Plays and Kalidas' Poetry, exactly the same powers are developed by the investigation of truths in Manu's *Code* and Plato's *Laws*, exactly the same aptitudes and tendencies are strengthened by the memorising of *Pilgrim's Progress* and *Hitopadesha*. The religious instruction does not, in *kind* at any rate, supply

anything to the pupil more than what passes for secular education. The difference between the so-called religious education and ordinary education is at best one of *degree* only.

The study of the constitution of the Theological Faculty as well as of the 'content of religious education' as followed generally in Europe and America brings one into direct contact with the very soul of western pedagogics, the ideals and aspirations of the educators of the west in the systems of education they have built up, their conception about man and his destiny, their fundamental philosophy of life, and their view about the position of man in the scheme of the universe.

SECTION 5.

THE PHILOSOPHY OF LIFE—FALSE AND TRUE.

The western view of Man is very narrow and limited. Man is looked upon as a pigmy being working in a circumscribed field. There is no attempt at considering him from the stand-point of his greatness and immensity. This world is the whole range of human activity, this birth is the sole opportunity for the display of his powers. He has to think and act on this little stage we call earth. There is no other world transcending the limitations of time and space, beyond this positive world, outside the boundaries of the physical and mental regions. The soul or spirit is an idle product of the brain, an illusion, at best an abstract conception, and such things as the perception of the Infinite, highest self-realisation, spiritual culture &c. have no existence in reality, they are mere metaphors of a figurative language. The sole reality is the existing conditions of life—man must act his little part under the circumstances of this world and must have his highest self-realisation in the life that he lives now.

Man thus considered is necessarily a miserable creature full of littlenesses and pettinesses. And littleness is the root of all strifes and discords. Human life then becomes a theatre of petty jealousies, the battleground of selfish impulses, and the scene of daily disunions and rivalries; inconsistency, disorderliness

want of harmony and rhythm must characterise the activities of man. Unless one can remove these evils daily life would be intensely painful and intolerable, society would degenerate into the barbarous condition of the 'state of-nature.' The greatest problem of the west, therefore, has been the removal of the disunions of social and political life, the mitigation of the evils of diversity, discord and inequality. This attempt at bringing about some amount of harmony and unity is perceptible in the western regulations regarding the dialects and centralisation of manners and etiquette, in their ideals about the unity of language, dress and customs, and the division of the people into clubs, corporations, partnerships, associations and denominations on the principle of contracts and agreements that rigidly define the articles and privileges to be respected between member and member, party and party, section and section. The destruction of divergences and varieties and the achievement and furtherance of "working" unities and compromises are at the root of all socio-economic, economico-political, socio-religious, and socio-political movements that make up the complex drama of actual life in Europe and America. The people in those countries are ever on the look out for the principles of association, the common grounds on which they can build their scheme of life and are constantly watching the movements that may possibly militate against their efforts at uniformity. The institutions as well as demonstrations of western life,—all point to this

attitude of rounding off the angularities, clipping the wings, paring off the edges with scissors and 'striking the mean' or the average in the interest of unity, uniformity and harmony. The Parliament and the school room, the restaurant as well as the church bear ample testimony to the influence of compromises, agreements, contracts and conventions.

This philosophy of human and social life is the basic foundation of the educational systems of the west, and explains the fear of disunion and sectarian animosities that leaves its stamp on the activities of the educators. But this is not the sole view of life. Man is not merely the little being that he is characterised to be. Man is not mere flesh, nor does he live by bread alone. He is surrounded by the Infinite, is situated between two boundless regions, a bridge between two infinities and is himself, in fact, a participant in the great unknown, the transcendental reality. There is in him the soul that makes him a kith and kin of intangible, invisible and eternal verities of the universe. He is thus in a real sense something above 'World, Life, Time, Death'. This round earth, 'this orb of green' cannot circumscribe him, the world of senses is not the sole theatre of his movements. That certainly is a very poor and inadequate philosophy of human life that counts only the limitations, the finite world, the senses, matter and enjoyment. To know man fully and well one must know more than his attachments and worldly affairs and must remember his God-ward impulses, his heaven-ward

thoughts and activities, his 'obstinate questionings of sense and outward things'. The transcendental, the immortal, the super-sensual and super-material constitute the greater portion of human life.

Thus considered, man has infinite possibilities, immense opportunities, incalculable resources for self-realisation. A single life is but a drop in the ocean of eternity through which the soul has to run its career, and for the highest achievements man can afford to wait instead of crowding together all his efforts and ambitions into the span of three score years and ten. The history of human soul is the real biography of man, the transcendental is the only reality. And so who can take note of the countless comings and passings of the spirit in embodied forms through æons before the highest perfection is achieved, before the divinity is realised? Man need not therefore trouble himself much about the inequalities and unevennesses of this world, the pettinesses and jealousies of this life, the disunions and varieties of society. The trivialities and divergences of the actual positive world cannot make man really petty, trivial, inconsistent and ugly, cannot introduce discord, dissensions, narrowness and inequality into his daily avocations, and cannot reduce him to the brute in the state of nature. For the higher synthesis of life, the greater wholeness, and the larger and wider harmony of human relations that is brought about by the perpetual perception of the Infinite and the constant subjection to the eternal and permanent truths of the

universe can swallow up these occasional dissensions and uglinesses, the ephemeral pettinesses and diversities. The thousand and one littlenesses and disproportions of the actual world find their proper place in the transcendental beauty and symmetry of the universe. Beauty and harmony and equality are not necessarily lost in the daily inconsistencies and incompletenesses of human life.

It is the spiritual sense that can conceive the greater entity, the higher synthesis of human life. It is the spiritual sense that can appreciate the highest self-realisation of man and discover the ways and means for the furtherance of the best interests of the soul. And with this end in view the spiritual sense of man, call it Religion if you will, introduces into the daily incidents and thoughts of life and the narrow range of temporary interests and temporal activities the idea of the Infinite, the unseen, the eternal and the super-mundane. The perception of this transcendental wholeness and entirety removes all disorders and strifes and brings in harmony and concord in human relations. And all departments of life, all thoughts and activities of the society, all the institutions of material enjoyment become hallowed and sanctified by the touch of super-sensual and super-wordly life. It is thus through the spiritual sense that man can realise the Infinite in the finite, appreciate the ideals of sacrifice and renunciation in the institutions of attachment and enjoyment and perceive the eternal verity in the incidents of life and death.

It is the spiritual sense that is the great harmoniser. It is the spirit of yearning after the Infinite, the thirst for the eternal, the transcendental that creates real symmetry and beauty in the world. And so the uncouthnesses, disproportions, imperfections of the positive world, the weaknesses of sense-enjoyments, the inequalities and roughnesses of social existence, the angularities and idiosyncrasies of life, the material forms of thought and existence are not prejudicial to the transcendental order and concord, the spiritual unity and harmony that are perceived by the religious sense. The spiritual sense can tolerate the existence of disunions and unevennesses, material enjoyments and mechanical rites and ceremonies, the thousand and one customs and usages, for it can impart to each an element of immortality, eternity and permanence. It, therefore, does not neglect as too material or lifeless anything that man does or believes. No part of human life, no thought or institution of man is therefore too low, too sensual, too mechanical for the spiritual sense.

In fact there is nothing in the human world that cannot be made religious, there is nothing done or thought by man that cannot be spiritualised. Religion *can be* where man *is*, spirituality and humanity can go hand in hand. All thoughts and passions of man can be controlled by the spiritual sense, his whole life can be the field for the play of the spiritual forces. Whatever man does with the help of his physique, whatever he does through the mental frame-work can all be elevated into religious

and spiritual activities. The result of the physical and mental activities is the formation of the state, society, church, school, industry, literature, art, &c. So the social and economic life, literary and educational life can all be manifestations of the religious or spiritual life. The study of religious books, attendance at sermons, worship of deities, &c. are not the sole aspects of spirituality. Marriage ceremonies and charities, offerings to the manes of ancestors, travels, studies, physical exercise, rites and customs, as well as prayers and adorations are so many forms through which the spiritual existence can make itself felt.

The antagonism between faith and culture, religion and learning, therefore, does not in reality exist; it is in fact the product of a philosophy of life that makes man a miserable, petty being always busy finding out 'means,' averages, compromises and common grounds. It is to be replaced by the truth that there can be no rivalry or opposition between the various manifestations of human life all of which are controlled by the spiritual sense or Religion. So that the fear of conflict between religion and science is a myth.

Thus the really religious man would make all his thoughts and activities, however humble and material they may be, noble, grand and immortal by his transcendental, super-human and super-natural sense. He can perceive the eternal truths in his natural littlenesses, the splendid freedom of the soul in the physical limitations, and the infinite realities in the material institutions and

the performances of the senses. The man who is perpetually guided by the spiritual sense, and controlled by the spirit that connects him with the Infinite does not taboo enjoyments and attachments but subdues and moderates them by the attitude of renunciation, self-denial and *vairagya*. He does not kill his aptitudes and inclinations, but restrains and harmonises them by the spirit of sacrifice. Exoteric rites and ceremonies are not contemptible to him. Forms and images are no hindrances to his perception of the Infinite. He can look through these natural imperfections of life to the eternal spirit that is unbodied and that knows no bounds. It is in this way that all the activities of his life are tinged by the idea of immortality, and pervaded by the sense of the Infinite, and in all the stages of his life the harmony between worldliness and other-worldliness, attachment and renunciation realises itself. All his thoughts and activities tend to remove the idea that the body is the real life ; and the sole mission of his life in all its stages is to cultivate self-control and obey the rules of self-sacrifice.

Hence the religious man can never think of a situation in which he is opposed by Reason, Learning and Knowledge. For be it the study of *Ayurveda*, or the advocacy of Atheism, be it the pharmaceutical investigations or chemical operations, be it philosophical dissertations or mythological researches, be it the organisation of societies and the foundation of institutes or the establishment of Pragmatism or the Atomic theory,—all

activities of the spiritually minded man must be heaven-ward, infinite-ward, god-ward, *i. e.*, controlled by the sense that the flesh is not the sole reality, and governed by the spirit of renunciation and craving for immortality and salvation. Consequently religion can never stand in the way of any activity, can never militate against any branch of learning, can never be rival to any science.

SECTION 6.

THE END, METHOD AND MEANS OF SPIRITUAL TRAINING.

The problem of spiritual education, therefore, is not the problem of prescribing a few text books or selecting certain passages from the Scriptures or imparting lessons in morality and religion to pupils in Theological classes. It is a wide and comprehensive problem as broad and deep as life itself. The educator has to count not simply certain aptitudes and tendencies and provide for the exercise of certain powers of the learners, but reckon the full man, consider the whole of his life and work, and provide for the self-realisation of a mighty and infinite being. Adequate arrangements are to be made by which the life of man in all its stages may be systematically governed and regulated by the sense of the super-human. True religious education should equip man with the power of always subordinating the sense-pleasures and material enjoyments to the highest cravings of the soul for freedom and salvation, of subduing the body by the spirit, of purging, sanctifying and moderating the natural animal instincts by the perpetual desire for self-control and self-denial, of imparting strength, vigour and life to his naturally weak faculties and limited sense-organs, and of endowing the narrow and mechanical practices and formal institutions of society with a

transcendental halo, an ideal loftiness and the splendour of an immense life. The end, therefore, of spiritual education is the attainment of wholeness, realisation of the Infinite, achievement of salvation.

But man cannot conceive the infinite and the mysterious at the outset, cannot understand the ultimate truths at the very commencement of his career, cannot appreciate the subtle philosophy of life in his initial stages. There is a limit to each and all of his powers and faculties, and this makes his perception of the world weak, feeble and incomplete. His efforts at unfolding the mystery of the universe are necessarily tentative, halting, experimental. He has to approach the goal through failures and incomplete visions. He has always to be satisfied with half-truths, partial lights and concrete realities in order that he may in some distant future get a full vision of the subtle, the mysterious, the abstract, and the whole. In spiritual as in other matters the tragedy of man is that he has to ascend step by step, to climb stage by stage, that his pathway heavenward is slow, gradual and dilatory. The infiniteward progress of the soul, the god-ward movement of man is achieved and completed through landmarks and degrees.

The student of plants cannot at once master the principles regulating the growth and development of living organisms. So also the student of chemistry does not at the very start get the laws of chemical combination governing the structure of the bodies in the physical universe. So also it is not given to the human child,

the pupil, to understand and appreciate the highest truths of the universe, to conceive and realise the Infinite in the very elementary classes—the very first stages of his educational life. He has to advance like a blind or a lame man limping and progressing bit by bit through diverse paths.

The pre-condition of spiritual progress and therefore the very foundation of religious education must be the control of the body, mastery over the senses and training of the 'physical basis' of life. The physique must be so framed and regulated and 'broken,' so to speak, as not to militate against the craving of the soul for higher flights, for infinite progress and ultimate self-realisation, but to help man in "working out the beast." The physical powers must therefore be developed not in the interest of the brute in man,—not to display the animal qualities, but in such a way as to restrain and curb the 'ape and tiger' by the god-in-man. The theory of 'harmonious development' of all faculties has therefore to be understood and interpreted in a sense consistent with the heaven-ward evolution of human instincts ; and harmony of life has to be understood not in the sense of equality of all its aspects but of order, proportion and symmetry of an organism in which the various members are arranged in relations of due subordination and interdependence. Therefore so far as the physical framework is concerned, it is to be so governed by rules of austerity, sternness and moderation that patience, endurance, peace and forbearance may come into existence as habitual or

natural virtues of life. The senses have not to be killed and crushed but require to be so trained and educated by being steadied, pacified, and moderated that the desire for the Infinite, and craving for self-denial, delight in super-sensual and transcendental phenomena and the pleasures of the soul may have favourable environments in the material and secular life of the society. In the second place, along with this education of the body by processes of self-control the mind and will have also to be trained in such a way that thoughts of others' welfare and ability to do good to mankind may be something like a 'second nature' to the pupil. And for these active virtues of life he has to submit to various disciplinary measures that may easily and habitually open up his head and heart to the miseries and griefs of the needy and arm his hands with power to be useful to the community. By undertaking various works of self-denial and social service he will be able to do away with vanity and self-love and acquire humility, the first step in spiritual life. It is only when after long and daily practice of these twofold rules of *Brahmacharyya*, the life of man has been thoroughly purged and tempered that he can arrive at a position for appreciating the deep and subtle philosophy of existence, understanding the transcendental realities of the universe, and living in perpetual presence of the eternal spirit.

Besides this natural process of *ascent* from the finite to the Infinite, through the material to the super-material,

the pedagogist in providing for real spiritual culture has to reckon the various *stages* of the individual pupil's growth and development and the varieties and differences between pupil and pupil so far as infinite-ward movement and heaven-ward progress of the soul are concerned. Every human child has his own spiritual history, his own natural and acquired instincts, and therefore has to solve problems of his spiritual existence in his own way. Diagnosis and treatment must vary with varying conditions, and therefore there can be no *uniform*, royal road to the realisation of the highest self. The highest interests of man have to be furthered along lines suited to the spiritual plane of every individual's life and thought. The educationist must also ever remember the psychological fact that the building up of an individual's character cannot be successfully accomplished by committees or councils. The ideal that the pupil is to cherish, the thoughts that are to be his life-blood, the convictions that are to mould his life's work, and the principles that should regulate his conduct cannot be imparted to him through official decrees or collective efforts. The life or soul of an image, the vital principle of a work of art, the 'design,' 'plan' and other essential elements of a drama cannot come through many hands. It is the patience, perseverance, devotion and *Sadhana* of an individual that can impart life and purpose to artistic performances and cast them into a definite and distinct mould. So also it is the life-long labour and conviction of an individual, be it

harmful or beneficial, that can impress upon a man a distinctive ideal and fix his type of character differentiating him from other men.

It would have been evident from the foregoing discussion that study of theological books is not an integral part of real spiritual education. It is also clear that no uniform codes of religious training can be formulated, no centralised rules and regulations can be prescribed in such a way as to suit the requirements of *all* learners. It is also suggested that no Board of Governors, or Faculty of Specialists, no Council of teachers or Committee of management, no administrative machinery, can make adequate provision for the needs of the spirit and the furtherance of the interests of the soul. The long and short of all is—that no official methods, no 'school'-system, can effect the work that is contemplated. Real religious training, therefore, cannot be imparted in schools and universities as generally understood.

The ordinary schools of India are modelled on the pattern of the 'Day Schools' of the west, and the new type of residential schools that is coming into vogue is an imitation of the 'Boarding Schools' of Europe and America. There are arguments both for and against each system of educational institutions in the countries of their origin. But whatever might be said about each on general grounds, one point is clear that neither of these systems is competent to offer spiritual education to its scholars. The residential system may, no doubt, add to the opportunities for social intercourse

between the teacher and the taught, but as discussed above, social life is not necessarily spiritual life. Besides, the promiscuous intermixtures and social gatherings cannot at all supply those opportunities for personal contact and the growth of a keen sense of *personal* responsibility that alone can minister to the *varying* spiritual wants of men.

SECTION 7.

THE DOMESTIC SYSTEM OF EDUCATION.

For the proper training of the spiritual sense and the growth and development of religious instincts the whole routine of the child's work must have to be entrusted to the care and responsibility of a single individual—the *Guru*. Responsibility must not be divided—the pupil must know for certain whom to look up to for guidance and advice, and the preceptor must know for certain how many disciples will live and move under him. This, of course, does not imply the extreme theory 'one teacher, one pupil.' But the principle is, that the pupil should imbibe his ideals and convictions and acquire his aim of life from the inspiration and influence of *one* individual, though certainly he may receive *intellectual* culture and training in the several branches of learning from specialists nominated by that individual.

It is this system alone that can pay due heed to the various spiritual and moral planes of life; for under these conditions alone the whole mental and physical life of the pupil may be constantly before the mind's eye of the preceptor. And this is a thing that can be very poorly done by the printed Progress-Reports issued by Recorders and Deans. Here again is that spiritual contact, that communion from soul to soul and meeting of heart to heart, that relationship of reverence and affection, that joy of

human associations which is the necessary pre-condition for the growth of personal responsibility and mutual appreciation. It is under these circumstances of life and work that the pupil's aptitudes and tendencies can be tested through habits of service, devotion and self-sacrifice, that his capacities may be developed as menial, clerk, nurse scholar, organiser, educationist, philanthropist, and what not, and that his ideals can be moulded, mission can be determined, and campaign of work fixed in a manner than which nothing can be more psychological, more rational, more scientific. Here, therefore, can be supplied those educational forces, here only can be created that environment and atmosphere which are adjusted to the inner cravings of the soul and can evoke the real spirit of self-control and renunciation.

Responsibility of one individual for the building up of men's character—this is the principle that should underlie all educational activities, especially those that profess to impart religious instruction. I venture to call the pedagogic system based on this patriarchal principle the *Domestic System of Education*, the system of training through life and work under the direct influence of a single preceptor.

Those of our countrymen, therefore, who are anxious to impart religious education to our boys and girls must either thoroughly depart from the beaten track and totally abolish the existing system, or give up altogether the idea of teaching religion. The conversion of Examining Universities into Teaching ones would

certainly change the character and type of the educational institutions, and is likely to raise the standard of intellectual culture and improve the methods of teaching and examination, but is not at all calculated to foster and develop the desire for self-sacrifice and culture of the soul. The introduction of the residential system, again, would, no doubt, develop the public spirit and social aptitudes of the scholars, but would certainly not be competent to help them or make them any the wiser so far as their ideal or mission of life is concerned.

The uncouth scheme of education that has been suggested in these pages is sure to fall flat on the enlightened community during the days of the making of new Universities, and can meet with nothing but a contemptuous smile in response. For when the whole civilised world is madly pursuing the ideals of a *Factory System* of Education and is making huge attempts at 'production on a large scale' in the field of education as in industry and commerce, it is but natural that the ideal of cottage-education and the household system of training would be brushed aside as primitive, inefficient and unsuited to the requirements of a complex civilisation. For to all modern minds the questions that naturally arise are : 'Granted that under such a system the adequate atmosphere for rearing up good, honest, manly and God-fearing people is provided for: But how much of intellectual culture can be imparted thereby? How many pupils can be treated in this way? Can the whole community's wants be

supplied through such home-institutions? How far are the preceptors' homes calculated to minister to the commercial and industrial needs of the country? Is not this system likely to jeopardise the economic interests of the nation and drag it behind in the struggle for existence? Will not this domestic system, again, be the cause of interminable differences, disunions and varieties? Who will fix the standards of education and who will equalise them? What will be the test for the qualifications acquired under the *Guru*? How will the society judge of the merits of the *Brahmacháris* as they pass into the householder's stage?"

SECTION 8.

THE EDUCATIONAL INSTITUTIONS AND MESSAGE OF ANCIENT INDIA.

Of course it is idle to look for answers to these queries in the annals of Classical Pedagogics. Mediæval and Modern Europe also are not competent to discuss these problems and investigate these questions. The young civilisation of America would simply clap on the back of this system in a patronising air as the product of a simple arcadian society. There is only one country in the world which ever tried to solve this vexed question and solved it satisfactorily. It is India. The pedagogic system that was discovered in India had no need to harmonise the conflict between faith and culture, did not consider the study of theology to be an essential factor in religious education and did not feel the necessity for the constitution of Faculties, Boards and Committees, the formulation of rules and regulations, and the appointment of Hostel-Superintendents to promote the spiritual interests of the pupils.

One may naturally ask—why has that peculiar gift of India been decadent, if not extinct? What has led to the practical abolition of the particular discovery, that national contribution of India? Was that system inadequate to supply the needs of the Indians? Could it not meet the requirements of the Indians according to their

national traditions ? Had not, under that system, new branches of learning, new arts and sciences, new topics of philosophy been studied and investigated with changes in the culture and civilisation of the people ? Did it not make ample provision for change and modification in treatment, courses of study and methods of inquiry according to differences in language, physical surroundings, and aptitudes of pupils ? Was that system essentially monastic and ascetic, and did it kill all secular and social instincts of the learners ? Did the *Brahmacharis* come back from the preceptors' homes merely as monks, missionaries and *sanyasis* ? Could they not satisfy the diverse material wants of man ? Did they not know how to provide for the 'necessaries, comforts and decencies' of life ? Was the education absolutely non-political ? Did not the students learn how to help in the administration of the state ? Were not social and political sciences, plant life and dissection of animals, physical phenomena and chemical manipulations among the courses of instruction ?

How otherwise could there have been so many socio-religious transformations and revolutions in India ? How otherwise could so many races of men be mixed up and assimilated in the general Indian community ? How else could such a vast society be built up obeying the same *Sastras* and following the some codes of morality and religion ? How else could the masses of this huge continent learn the arts of civilisation, acquire the principles of morality and social etiquette, and adopt the manners and customs,

religious rites and ceremonies, mythology and literary ideals of an enlightened people ? How else could a new spirit be imparted to the lower strata of the society at every epoch, and a new ideal be propagated so as to be the prolific mother of new languages and literatures, new mythologies and demonologies ? How otherwise can we account for the rise of the numerous *Puranas*, *Samhitas* and *Tantras* adapted to the needs of the people in different ages and provinces ? How else can we account for the remarkable progress of the nation in architecture, sculpture, medicine, dyeing, weaving, shipping, navigation, military tactics and implements and all such aspects of socio-economic and economico-political life as have to depend on the help of physical and natural sciences ? How otherwise could the people of Bengal and Madras, Maharashtra and the Punjab consider themselves to be kith and kin, members of the same socio-religious organism even in spite of differences in language, manners, etiquette, ceremonies and costumes, at a time when there were no railways and steam presses to shorten time and space ?

These facts lie on the surface and tell their own tale. There is, besides, Logic to prove that the system of education that obtained in India was exceedingly capable of re-adjustment, modification, expansion and development according to the exigencies of clime and time. And there is History to bear testimony to the fact that the educators of India built up a pedagogic system which could move, grow and progress, incorporate,

assimilate and influence. It was because of this marvellous *elasticity*, this extraordinary power of adaptation and growth that the domestic schools of the ancient Indian villages could anticipate the position of Berlin, Oxford and modern American universities as the schools of the whole civilised world of the time, that the villages of India could long remain the intellectual capitals of the globe. It was because of the many-sided development the pupils received under the system that the arts, industries and commerce of the people of India not only supplied the wants of the community at home but were the principal sources of revenue to the national exchequers by supplying foreign peoples with Indian articles of comfort and luxury. The graduates trained up under the domestic system were competent enough to found and administer states, undertake industrial and commercial enterprises ; they were builders of empires and organisers of business concerns. It was because of this all-round and manly culture that the people of India could organise vast schemes of colonisation and conquest, and not content with being simply confined within the limits of India, could build up a Greater India beyond the seas and spread culture, religion and humanity among the subject races. It was because of their mastery over the principles of Psychology and Sociology that the leaders of the community never neglected the superstitions, the mechanical rites and ceremonies, the diverse practices and usages and the various religious customs and mythological

Letter from Mahamahopadhyaya Pandit Aditi
Bhattacharyya, M. A., Late Professor of Sanskrit
Literature, Muir College, Fellow, Allahabad
University:

"I write this in my appreciation of your effort to facilitate and popularise the study of Sanskrit. Your method of teaching Sanskrit without the learner's going through a first course in grammar merits trial.

"The old method has done its part so long and will remain inevitable in the case of higher and thorough study. A quicker method of acquiring language, living or dead, to be discovered and introduced, humanity will bless him whose inventive genius can succeed to achieve the object which every well-wisher of learning has at heart.

"At the very outset the attempt looks somewhat revolutionary. But in other fields it is such revolutionary departures from the old track that has hastened the advance of arts and sciences."

Principal BRAJENDRA NATH SEAL, M. A., Ph.D.

"Professor Benoy Kumar Sarkar's scheme of educational works is based on sound and advanced ideas of Educational Science, and as such, is well calculated to impart a valuable stimulus to the diffusion of culture in the country. Professor Sarkar's notes on Mediaeval and Modern History, Economics, and on Politics, show wide knowledge of subject matter, and are evidently the outcome of a mind trained in habits of clear, patient and accurate thinking. His brochure on the Study of Language may serve as a useful supplement of present-day ideas on the subject, and he has given practical illustrations of some of these in his Lessons on English and Sanskrit, which, so far as they go, especially the latter, are an improvement on existing Guides and Hand books.

Professor Sarkar's programme is certainly an ambitious one, but he is fully qualified to carry it out: and there can be no doubt that it will be found to be a healthy and a stimulating force in the Indian educational world of to-day, especially in view of the correction and expansion it must receive in the practice and experience."

THE PAGOGY OF THE HINDUS

BENOY KUMAR SARKAR, M. A.

lurer, Bengal National College, Calcutta, Author of *The Science of Education and Inductive Method of Teaching Series* in Bengali and *The Aids to General Culture Series* and *The Science of History* in English, &c., &c.

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notions obtaining in the country, but rather promoted the growth and development of a varied mythology, a varied eschatology, and a varied religious system according to the varied geographical and historical conditions of the people. It was under the influence of this system of education, again, that the ideal Hindu King "protected himself, but not through fear ; followed the dictates of religion, but not through remorse ; realised revenues, but not through greed, and enjoyed happiness but not through attachment." And it was because of this man-making pedagogic ideal that India has never been deprived of men and women who may be ranked among the greatest specimens of humanity. That system certainly can not be dismissed as inexpansive, inert and unfit to survive that could produce *Rishis* from *Vasistha* and *Viswamitra* to *Ramprasad* and *Ramkrishna*, scholars from *Panini* and *Chanakya* to *Chandra Kanta Tarkalankar*,—a race of eminent women from *Maitreyi* to *Ahalya Bai* and *Rani Bhavani* and monarchs from *Chandragupta* to *Sivaji*, and has continuously kept up the genial stream of national culture and civilisation through diverse forms and agencies by giving rise to hosts of thinkers and actors capable of solving different problems in different ages.

SECTION 9.

THE MISSION OF NEW INDIA

And India is still maintaining her peculiar race-consciousness and continuing the tradition of her particular national spirit in order to be able to educate modern mankind according to those pedagogic ideals. Even in those countries of the enlightened world where Primary Education has been made compulsory and free so that the limits of literacy and population can coincide, the statesmen and educators require to be guided by Hindu educational principles in the best interests of their national culture and character. In fact it will be the mission of Modern India to keep intact the spirit and genius of her civilisation and influence by her message and philosophy of life the Agricultural Colleges of America and the Polytechnic Institutes of Germany.

The Hindu system is certainly not yet extinct but is passing through what may be called a state of paralysis and hypnotic swoon for want of appreciation. That has to be revived and re-established in India. There is, of course, no doubt that modern civilisation has developed one or two characteristic products, but these are not altogether foreign to the spirit of Indian civilisation. In fact the system that has been able to assimilate and incorporate so many things through so diverse epochs will not hesitate

to accept these factors of modern life and 'utilise' these novel conditions in the way best suited to itself.

We are in sight of new industries and commercial methods, we have been witnessing the influence of Railways and Steam Engines, Printing Press and Electricity, we are being habituated to ideas of self-government and national unity. But these new conditions of life would not certainly overpower the spirit of India, India is not to surrender herself to the aggressive force of these engines of civilisation, the Hindu is not to lose his identity and individuality under their influence and will not deprive humanity of an important contributor to its culture by being a mere echo of the westerner. On the other hand, the Hindu will accept the Printing Press and Railways and assimilate the ideals they imply—not, however, to add to the miseries of life by contributing to the inequality, rivalry and struggle for existence, but to be able to speedily Indianise the whole civilisation of modern man and to quickly flood the nations of the world with idealism, spirituality and mysticism. The Hindu will, under the stimulus of foreign intercourse, develop more intensely the industrial and commercial aspects of his civilisation, will pay greater and greater attention to the cultivation of the physical and technical sciences—not, however, to be a slave of the material enjoyments of life, not to be overpowered by the flesh and the world, but to discover novel methods of self-sacrifice and philanthropy, to devise fresh means for the display of self-less activity. The Hindu will love his

fatherland in the sense that the European and American love theirs, will maintain the separateness and independence of his national culture—not, however, to encourage jealousy, hatred and strife, but to justify the varieties and types of human ideals and to display the infiniteness of God's manifestations. The Hindu will adopt the scientific methods of administration, not, however to be westernised, not to frame all social rules and regulations on the model of Europe and America, but by applying catch-words of western science to demonstrate to the world that *love, reverence and renunciation may be successfully combined with science, self-government and democracy.*

We will demonstrate that Equality is not an apology for hiding real inequalities and self-aggrandisements, and that Inequality is not necessarily a hindrance to real equality, love and fellow-feeling. It will be our mission to prove to mankind that it is possible for an individual to give up all worldly cares and anxieties and live a life of contentment and solitude after one of real absorption in the secular interests of the world, that it is possible for man to maintain his faith and reverence even while undertaking scientific investigations, and that it is possible for a man, who has been in the householder's stage a political leader or a social dictator or an organiser of economic concerns, to adopt the retired life of a *Muni* in old age and wait for passing away by practising *Yoga*.

It is for the propagation of this message that

the Hindu is still alive. The mission of the west to India will be fulfilled when that message will have been heard by the larger world, and mankind has been Hinduised. For it is then only that a new culture, a new life and a new civilisation will be born which will share in the best products of both the Eastern and Western ideals of existence. We can, therefore, never too often repeat that modernisation of India does not mean the bringing about of a second-rate or third-rate Europe, or America, a thorough westernisation, but the display of her own spiritual strength, her own mystic spirit in the new atmosphere, the establishment of the supremacy of her own transcendental ideals of life under the new conditions of science and democracy.

The desire has issued forth from the heart of mankind—Instruments and Agencies will not be wanting.