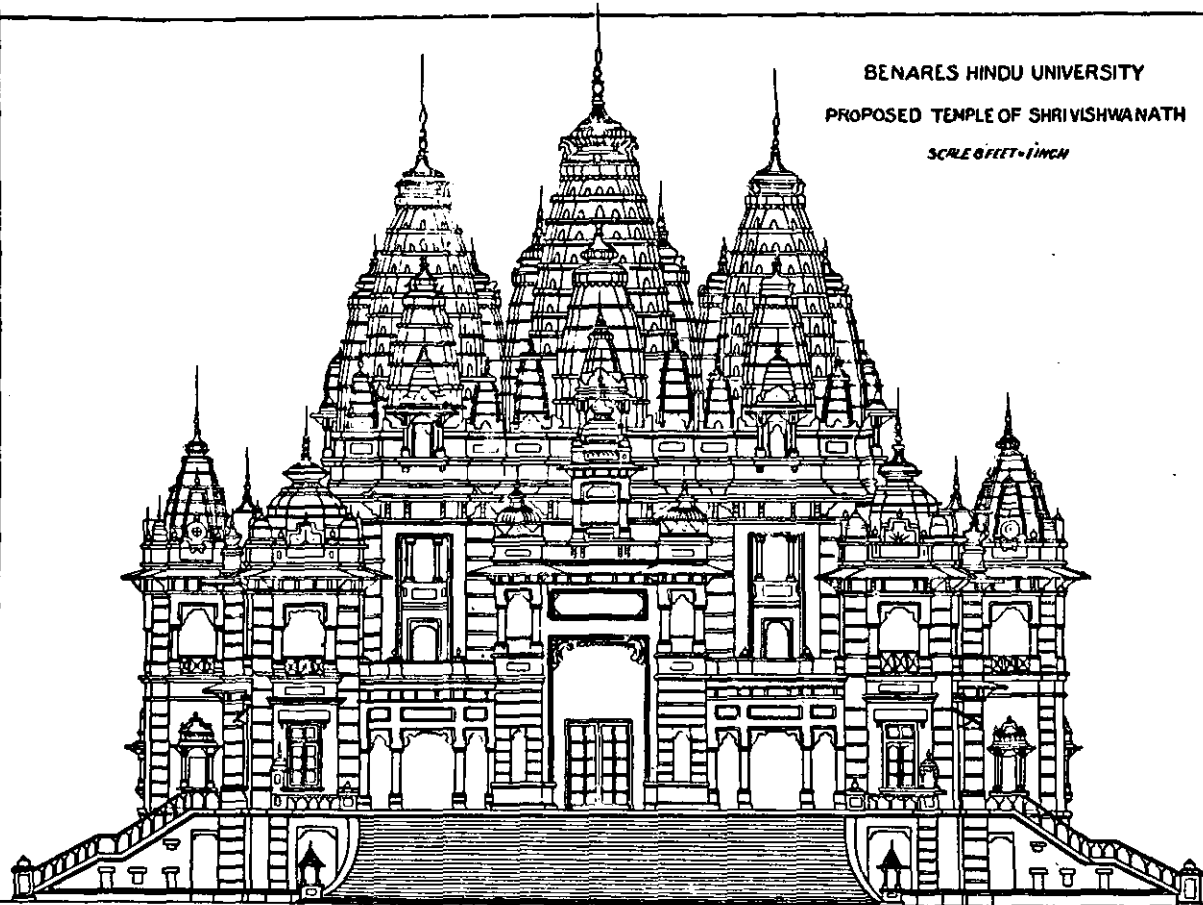


BENARES HINDU UNIVERSITY.

BENARES HINDU UNIVERSITY
PROPOSED TEMPLE OF SHRIVISHWANATH

SCALE 6 FEET = 1 INCH



FRONT ELEVATION

TEMPLE PLAN

BENARES HINDU UNIVERSITY

1905 TO 1935



Edited by

V. A. SUNDARAM

Member of the Court and Council

Benares Hindu University

Published in 1936

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**“उत्थातव्यं जागृतव्यं योक्तव्यं भूतिकर्मसु ।
भविष्यतीत्येव मनः कृत्वा सततमव्यथैः ॥” वेदव्यासः ।**

**“Awake, arise and engage yourselves unceasingly and
dauntlessly in works leading to prosperity, with the firm
faith that success shall crown your endeavour.”**

—Vedavyasa

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FOREWORD

As Chancellor of the Benares Hindu University, and as one who has been closely associated with it from the time the scheme was first mooted, I have been asked to contribute a foreword to this book. I do so with great pleasure.

The editor has rendered a service to the University by compiling this record of its birth and its truly remarkable and rapid development to a national institution, embracing wide fields of study, and some notable pronouncements by scholars and patrons on its work.

To few men is it given to conceive great and noble things for the benefit of their fellowmen; to fewer still is given the good fortune to see their noble conceptions nobly realised by their own efforts. Of Pandit Madan Mohan Malaviya, the revered founder of this University, it can be truly said that he not only had the vision of dedicating a new temple to Saraswati in the ancient and sacred city of Benares, but also the tenacity of purpose to achieve its material realisation, and within his own life-time to see it become the great seat of learning that it is today.

To this veteran statesman and his unflagging zeal and indefatigable energy in a very

FOREWORD

especial measure, as also to those honoured names of an earlier generation, who, when the University was in its infancy, nurtured it with work and money, India owes a deep debt of gratitude.

The object of the Hindu University is to create a synthesis of the East and the West; to assimilate the scientific knowledge and methods of Europe with the ancient wisdom and culture of the Hindus; to create, in fact, a new and inclusive civilization, which, while preserving the best in the Hindu tradition, welcomes the new knowledge which gives to Europe its material strength. How far the University has been able to achieve this noble object in this comparatively short period of twenty years may be seen from the pages of this book.

It has been rightly said that learning cannot be partitioned by artificial walls. Although designated "The Benares Hindu University," it is a catholic institution. With its freeships, stipends and general scholarships of merit, the University is open to persons of all classes, castes and creeds, and of both sexes; and secular branches of Samskrit learning are also taught without restriction of caste or creed.

The marked success already attained in

Benares Hindu University.

I appeal to every Indian Prince and peasant to contribute his or her quota to the building up of this National Temple of learning. I hope they will respond generously to this appeal, and help the University to continue its vigorous growth so that it may soon rank among the best Universities of the world and become in an ever-increasing measure an object of pride to the Motherland and in a special degree to the great Community whose honored name it bears.

Madan Mohan Malaviya

Kashi.

17th Jan. 1936.

PREFACE

Out in the fair fields of Nalagram facing the golden sunrise and the holy Ganga stands a modest marble stone with the following inscription :—

BENARES HINDU UNIVERSITY

This Foundation Stone was laid

By H. E. The Right Honorable Charles
Baron Hardinge of Penshurst,

P. C., G. C. B., G. M. S. I., G. C. M. G.,
G. M. I. E., G. C. V. O., I. S. O.,

Viceroy & Governor-General of India.
February 4, 1916.

In a cavity under that marble stone is a large copper plate with another inscription which reads as follows :—

"The Universal Spirit beheld the Ancient Law of Righteous Living oppressed and cast into disorder by the rush of Time, and the Family of the Children of Manu, dwelling on

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this Earth, disorganized and unsettled, when five thousand years of the age of Kali had passed over the land of Bharata-varsha.

“Then Blessed Mercy arose in the Supreme Mind and Auspicious Will, from which emanate great glories, to plant anew the seed of renovation of that Ancient Law and Organization on the holy soil of Kashi, on the banks of the sacred stream of Ganga.

“And the Creator and Benefactor of the World, the Universal Soul moving in all, brought together His Children of the East and of the West, and induced their minds to that unanimity which meaneth good and right understanding, and directed them to raise this Home of Universal Learning in the Capital Town of the Lord of the Universe.

“The prime instrument of the Divine Will in this work was the Malaviya Brahmana, Madana Mohana, lover of his motherland. Unto him the Lord gave the gift of speech, and awakened India with his voice, and induced the leaders and the rulers of the people unto this end.

“And other instruments also the Supreme fashioned for His purpose—the high-minded and valiant Ganga Simha, Ruler of Bikaner; the noble Rameshwara Simha, lord of the lands of

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Darbhangha, the President of the Assembly of Workers and bringer to it of honour; the wise counsellor, Sundar Lal, learned in the law, the storer of the treasures and the keeper of the secrets; and sages like Guru Dasa and Rasa Vihari and Aditya Rama, and also the lady Vasanti of the silver tongue, Elders of the land full of tenderness for the younger generation, and other Bhagawad Dasas of the Lord served in many ways.

“And so in the time when George V, son of Edward VII, and grandson of the great Queen Victoria was Overlord of the land of Bharata, the Supreme Spirit moved the Rulers of Mewar, Kashi, Kashmir, Mysore, Alwar, Kotah, Jaipur, Indore, Jodhpur, Kapurthala, Nabha, Gwalior, and many other good-hearted men, of noble and gentle birth and of high and low degree, to help in the work of preserving the vital Seed of all Religions, for future great growth and development anew, and for the enactment of the Dramas of ever new Civilizations which infinitesimally express His boundless Glories. And He inspired the Emperor George’s excellent, great-souled and courageous Viceregent in India, Lord Hardinge, a true Elder of the people, and dear to their hearts, to lay the Foundation of this Home of all Learning.

“At an auspicious moment, near noon, on

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Friday, the 1st day of the light-half of Magha, in the Vikrama Year 1972, this Foundation is laid by the hand of the good-hearted Viceroy of the King; may this Institution prosper, therefore, and grow and increase while the Sun Moon and Stars shine and circle in the heavens.

“May Sarasvati incarnate in the Shruti, Heart of Wisdom, ever bloom and shine with worship from her human children; may they ever assiduously imbibe the vital milk of knowledge flowing from her sweet breasts of Science and Philosophy; may all minds turn to acts of good alone; and may all hearts be filled with Love of the Supreme.”

While laying the foundation stone of the University Lord Hardinge, speaking before a constellation of Governors, a galaxy of Ruling Princes and the flower of India's intellect, said: “This foundation stone will mark a definite step in the advance towards an ideal (of a residential and teaching University) that has stirred to its very depth the imagination of India.....I trust the Benares Hindu University may be a place of many-sided activities, prepared to equip young men for the various walks of life that go to the constitution of modern society; able to lead their countrymen in the path of progress; skilled to achieve new conquests in the realms of science, art, industry and social well-being, and armed

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with the knowledge as well as the character so essential for the development of the abundant natural resources of India. Let it be our prayer that this stone may contain within it the germs of all that is good and beautiful and wise for the enrichment of the educational system of India, the enlightenment and happiness of her people, and the glory of God."

Eleven years after another great Viceroy Lord Irwin visited the University and addressing a huge gathering said: "The hopes expressed by Lord Hardinge have not been belied. Those who have directed the growth of this University have laid their plans wisely and pursued them well. In the choice of their site and the character of their buildings they have striven to create the real academic atmosphere, impalpable but always powerful to influence the minds of those who are brought within its range. They have afforded opportunities for the study of a wide variety of subjects, intellectual and practical, theological and scientific, adequate to give a young man the mental equipment he needs to face the manifold problems of life.....This finely conceived and finely executed plan is, therefore, very bright with promise. It can well claim to be an All India University."

The progress achieved by the University during the short period of twenty years has

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been truly marvellous. When Pandit Malaviya published his scheme, he appealed for a crore of rupees to carry it out. Thanks to the generosity of the Ruling Princes and the public of India, this sum was soon subscribed. Panditji issued an appeal for a second crore in 1926. Of this sum also half the amount has already been collected. This 151 lakhs is probably the largest sum that has been collected in India for any national institution. The work of the construction of academic and residential buildings and the equipment of the Colleges and laboratories and workshops has also been carried out with remarkable rapidity. A magnificent site of 1,300 acres was acquired at the outset at the cost of six lakhs of rupees. A beautiful lay out plan was prepared. Twenty one miles of roads were laid out and over twenty thousand trees were planted. A new University town has been built up. Over two hundred buildings and Colléges with towers and turrets reminiscent of temples adorn the University grounds. There are eight Colleges and a splendid library. There are seven spacious hostels which provide accommodation for over two thousand students who live on the grounds of the University. There are extensive playgrounds for cricket, hockey, football, tennis and wrestling, and a large hall for physical culture. There is a dairy for the supply of milk to the residents of the University town. The University provides its own supply of water and

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electric light. There are over seven miles of electric line and over five miles of pump line in the University grounds and over six thousand five hundred electric points installed throughout the various colleges, hostels, laboratories, workshops and residences. The University town presents a charming appearance and reminds one of the glories of Naland and Taxila, and of our other ancient *Gurukulas* where ten thousand students used to be taught and lodged, and supplied with food and raimant.

The progress of the University on the academic side has been quite gratifying. The objects of the University were thus formulated :

(i) to promote the study of the Hindu Shastras and of Samskrit literature generally as a means of preserving and popularising for the benefit of the Hindus in particular and of the world at large in general, the best thought and culture of the Hindus, and all that was good and great in the ancient civilization of India ;

(ii) to promote learning and research generally in Arts and Science in all branches ;

(iii) to advance and diffuse such scientific, technical and professional knowledge, combined with the necessary practical training, as is best calculated to help in promoting indigenous

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industries and in developing the material resources of the country; and

(iv) to promote the building up of character in youth by making religion and ethics an integral part of education.

To achieve these objects the University has so far established a College of Theology, a College of Oriental Learning, a College of Arts, a College of Science, both pure and applied, with large laboratories of Physics, Chemistry, Botany, Zoology, and Geology, a Teachers' Training College, an Engineering College for imparting instruction and training for degrees in Mechanical and Electrical Engineering, the departments of Mining and Metallurgy, and of Industrial Chemistry, a Law College, an Ayurvedic College and an Institute of Agricultural research. A hospital has been attached to the College of Medicine and provides accommodation for a hundred patients. A Dissection hall, a Pharmacy and a Botanical Garden are also attached to this College. A Women's College has been established which provides instruction separately for women up to the B. A. degree through women teachers, and up to the M. A. degree in the general Arts College. The Science laboratories of the University are very well equipped both for teaching and research and much valuable work has been done in several of its branches.

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The work of the University is divided into thirty three departments.

The University has established its reputation as an All India institution. Its degrees, particularly in Applied Science and Technology and in technical and professional subjects, are eagerly sought. The youths of the motherland flock to the University in large numbers from all provinces of India and from the Indian States. The total number of students in the University is over 3,500 and that of teachers over 200. Over a thousand students of the University, who have taken a Degree of the University (or obtained a Diploma) in Electrical and Mechanical Engineering, or Mining or Metallurgy, have found employment in cities and towns, in mines, in cotton and sugar mills, in factories and workshops all over the country and in the Indian States. The graduates of the University in other departments compete well with the graduates of other Universities in their respective spheres of work.

The University has a denominational name. Under the Act of Incorporation it has to make special provision for imparting instruction in Hindu religion. Such instruction is compulsory in the case of Hindu students, and special arrangements are made for the religious instruction of Jain and Sikh students. Membership of the Court which is the supreme

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governing body of the University, is confined to Hindus. These are features of the University which constitute its special claim upon the members of the Hindu community. But these features apart, the Hindu University is a catholic institution. Subject to the Regulations, it is open to persons of both sexes and of all classes, castes and creeds; so are its freeships, stipends, and general scholarships of merit. There are Mussalman, Christian and Parsi students also on its rolls and they live in the same hostels with Hindu students. So also do students of the so called depressed classes, who are exempt from the payment of all tuition fees. Religious instruction is not compulsory in the case of non-Hindu students. Excepting teachers of Religion, professors are selected without any distinction of race and creed.

The University is pre-eminently an All India institution. His Excellency the Viceroy is the Lord Rector of the University. H. H. the Maharaja of Mysore was the first Chancellor, H. H. the Maharaja Gaekwad, the second Chancellor, and H. H. the Maharaja of Bikaner the present Chancellor. H. H. the late Maharaja Scindia was the first Pro-Chancellor, H. H. the Maharaja of Jodhpur and H. H. the Maharaja of Benares are the present Pro-Chancellors. The late Sir Sunder Lal was the first Vice-Chancellor of the University, Sir Sivaswamy Iyer was the second, and Pandit

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Madan Mohan Malaviya has been the Vice-Chancellor for the last seventeen years. Mahamahopadhyaya Pandit Aditya Ram Bhattacharya was the first Pro-Vice-Chancellor, Rai Bahadur G. N. Chakravarti the second, Prof. Anand Shanker Bapubhai Dhruva the third and Raja Jwala Prasad is the present Pro-Vice-Chancellor. The late Sir Ganga Ram of Lahore was the Honorary Chief Engineer of the University from the time of its inception until 1927. He was succeeded as Chief Engineer by Babu (now Raja) Jwala Prasad. During the earlier years the buildings of the University were constructed under the supervision of Babu Jwala Prasad, in later years under the supervision of Pandit Lachman Das, who served the University for ten years as Honorary Executive Engineer. Besides the Princes named above, their Highnesses the Maharaja of Patiala, the Maharao of Kotah, the Maharaja of Alwar, the Maharaja of Datia and the Maharaja of Kapurthala are patrons of the University appointed under the Statutes. Other patrons of the University are H. H. the Maharana of Udaipur, their Highnesses the Maharajas of Kashmir, Jaipur, Gwalior, Travancore, Cochin, Kishengarh, Indore, Nabha, Tehri-Garhwal, Kolhapur, Maharaj Rana of Dholpur, the Nawab of Rampur and the Maharajadhiraj of Darbhanga. Their Excellencies the Governors of the various Provinces of India are also Ex-officio Patrons of the

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University. His Excellency the Governor of the United Provinces of Agra and Oudh is the Visitor of the University. The University draws its members of the Court, the Council, the Senate, and the Faculties and its Professors and its alumni from all parts of India.

The total recurring income of the University is about 12 lakhs a year. The Government of India contributes annually 3 lakhs towards it. Several Indian States also support the University by handsome annual donations. Of the sum of 151 lakhs collected, 130 lakhs has been contributed by the Princes and people of India and 21 lakhs by the Government of India.

It is hoped that the history of the Benares Hindu University will soon be written. In preparing it the material collected in this volume will be found to be useful. It is a chronological record of the birth and growth of the University. The object has been to put together in one volume the writings and utterances of some of the principal personages who lent moral or material support to the University in its infancy, or who have contributed to the growth of its prestige as an All India institution of high academic aims and ideals. The photographs which have been put in this volume will give the reader an idea of the beautiful plan of the University and of its

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academic and residential buildings.

The first prospectus of the proposed Hindu University, the revised prospectus explaining why the Hindu University of Benares was wanted and what it aimed at, the formation of the Hindu University Society, the launching of the great educational enterprise in the summer of 1911, the triumphant tour of the Darbhanga-Malaviya deputation to raise funds, the noble response from the Princes and the people, the Viceroy's sympathy and active support, the debates in the Imperial Legislative Council over the Hindu University Bill, the passing of the Hindu University Act in 1915, the visit of Lord Hardinge to Benares in the spring of the following year to lay the foundation stone of the University, the visit of His Royal Highness the Prince of Wales to open the new buildings in 1921, the Convocation addresses by the first three Chancellors, Pro-Chancellors and Vice-Chancellors, messages from distinguished savants of our motherland, a record of the progress made by the University, and the appeal of the father of the University for further funds are all to be found in this volume.

It is my earnest hope and prayer that this survey of the achievements of the Benares Hindu University will deepen public interest in its future progress, and that every lover of

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education who peruses this volume will respond liberally to the appeal of the venerable Vice-Chancellor to help the Benares Hindu University to continue its vigorous growth, so that it may soon rank among the great Universities of the world and be in an ever-increasing measure a source of inspiration to the youth of the Motherland.

Krishnashtami,
1968. }
Benares Hindu University. }

V. A. SUNDARAM



Ayurvedic College and Sir Sundarlal Hospital

The First Prospectus of 1904

FOREWORD

The main features of the scheme of a Hindu University which is sketched out in the following pages were first made public at a meeting, held early in 1904, at the "Mint House" at Benares, and presided over by His Highness the Maharaja of Benares. The greater portion of the prospectus had then been reduced to writing, and after many months of discussion and deliberation it was sent to press in July last. Copies of it were circulated in October, 1905, among a number of leading Hindu gentlemen of different provinces and the scheme was warmly approved by them. It was then discussed at a select meeting held at the Town Hall at Benares on the 31st December 1905, at which a number of distinguished educationists and representatives of the Hindu Community of almost every province of India were present, and a Provisional Committee was appointed to give final shape to the prospectus and to promote the scheme. Lastly, it was laid before the Sanatana Dharma Mahasabha (Congress of the Hindu religion) held at Allahabad, from 20th to 29th January, 1906, under the presidency of Paramahansa Parivrajakacharya Jagadguru Shankaracharya of Govardhan Math,

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and the following resolutions were passed by representatives of the Hindu community who attended the Mahasabha from all Provinces of India and among whom were a large number of eminent Sadhus and Shastris :—

“1. That a Hindu University be established at Benares under the name of the Bharatiya Vishvavidyalaya—

(a) To train teachers of religion for the preservation and promotion of Sanatana Dharma which is inculcated by the Srutis, Smritis and Puranas, and which recognizes *varna* and *asrama* ;

(b) To promote the study of the Sanskrit language and literature ; and

(c) To advance and diffuse scientific and technical knowledge through the medium of Sanskrit and the Indian vernaculars.

II. That the University comprise—

(a) A Vaidic College where the Vedas, Vedangas, Smritis, Darsanas, Itihasas and Puranas shall be taught ; (an astronomical and meteorological observatory to be attached to the Jyotish section of this College) ;

(b) An Ayurvedic (Medical) College with laboratories and botanical gardens, a first class hospital and a veterinary department ;

THE FIRST PROSPECTUS OF 1904

(c) A College of Sthapatya Veda or Artha Sastra, having three distinct departments, *Viz.* a Department of Physics, theoretical and applied, with laboratories for experiments and researches, and workshops for the training of mechanical and electrical engineers;

(d) A Department of Chemistry, with laboratories for experiments and researches, and workshops for teaching the manufacture of chemical products;

(e) A Technological Department for teaching the manufacture, by means of machinery, of the principal articles of personal and household use; Geology, Mining and Metallurgy to be also taught in this department;

(f) An Agricultural College where instruction shall be imparted both in the theory and practice of agriculture in the light of the latest developments of agricultural science;

(g) A College of the Gandharva Veda and other fine arts; and

(h) A Linguistic College, where students shall be taught English, German and such other foreign languages as it may be found necessary to teach in order to enrich the Indian literature with the results of the latest achievements in all important sciences and arts.

III. (a) That the Vaidic College and all

BENARÈS HINDU UNIVERSITY

religious work of the University be under the control of Hindus who accept and follow the principles of the Sanatan Dharma as laid down in the Srutis, Smritis and Puranas ;

(b) That admission to this College be regulated in accordance with the rules of the *Varnasrama dharma* ;

(c) That all other Colleges be open to students of all creeds and classes ; and the secular branches of Sanskrit learning be also taught without restriction of caste or creed.

IV (a) That a Committee consisting of the following gentlemen (vide list A), be appointed with power to add to their number, to take all necessary steps to give effect to the scheme of the University, as indicated in the preceding resolutions, with the Hon'ble Pandit Madan Mohan Malaviya as its Secretary ;

(b) *Resolved* also that the members of the Provisional Committee which was formed at the meeting held at the Town Hall at Benares on the 31st December, 1905, to promote the scheme of a Hindu University be requested to become members of this Committee.

V (a) That all subscriptions and donations for the Vishvavidalaya be remitted to the Hon'ble Munshi Madho Lal at Benares, and be deposited in the Bank of Bengal, Benares,

THE FIRST PROSPECTUS OF 1904

unless the Committee named above should otherwise direct ;

(b) That no part of the subscriptions or donations paid for the Vishvavidyalaya be spent until the Committee of the Vishvavidyalaya has been registered as a society under Act XXI of 1860 (an Act for the Registration of Literary, Scientific, and Charitable Societies), and its articles of association settled ; all the necessary preliminary expenses to be met, till then, out of the general fund of the Sanatana Dharama Mahasabha.”

The Committee so formed has begun its work. It is proposed to have the foundations of the University laid as soon as a sum of Rs. 30 lakhs has been raised, or an annual income of one lakh a year secured.

Endowments and subscriptions will be assigned to special purposes or departments of the University, or appropriated to its general funds, as may be desired by the donors.

MADAN MOHAN MALAVIYA

Secretary.

Allahbad
12th March, 1906.

A PROPOSED HINDU UNIVERSITY

Part 1.

THE NEED FOR IT

The present condition of the future prospects of the Hindu community throughout India are a subject for serious reflection by all thoughtful Hindus. Some idea of the material condition of the Hindus may be formed by a comparison of their average income with that of a prosperous nation like the English. The average daily income of the people of India, consisting chiefly of Hindus, (only about a sixth of the population being Mahomedans) is about one anna per head, that is about 1/20th of the daily income per head in England. Even this low average is tending to decline as may be seen by comparing it with the average fifty years ago, when it was about two annas.. The condition of the Hindus as regards education may also be gauged by comparative statistics which show that 94.1 per cent. of the population of India, as a whole, is illiterate. In some provinces, such as the United Provinces, the percentage of illiterates rises as high as 97. In Great Britain, the percentage is 4.7 and in Germany 0.11. The



Pandit Madan Mohan Malaviya
Vice-Chancellor

THE FIRST PROSPECTUS OF 1904

bare bones, the sunken eyes, the ill-clad persons and the squalid homes of the agricultural and labouring classes, who form the bulk of the Hindu community in all parts of India are a far more eloquent index to the condition of that community than any statistics can be. Millions die of famine every decade and hundreds of thousands die of plague every year. It is well-known that Hindus fall victims to plague much more easily than the people of other communities. The physique and features of Hindus are rapidly deteriorating. Every decennial census discloses diminishing vitality, decreasing longevity and declining power of procreation among the Hindus. The upper classes are languishing, or dying out, for want of careers; the lower classes are suffering from excessive competition. The Hindu tenantry, who are the mainstay of the country, are, in most provinces, forced by keen competition for cultivable land, to pay rack-rents, and consequently live on starvation rates of sustenance. The proprietary body are, in many parts of the country, subject to chronic indebtedness. Such of them as are well-to-do, are, in many cases, torn by factions, impoverished by litigation or debased by sensuality.

There is a disposition in many quarters to ascribe this state of things mostly to the

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action or inaction of the Government under which we live. Although the system of government and laws to which a people are subject is an undoubtedly important factor in determining their prosperity, it is not the only influence, nor always the most powerful influence, which shapes their destiny. Although the warmest supporters of our Government have to admit its many short-comings, its severest critics cannot deny that it is effectively discharging the most important of the duties of a Government, *viz.*, maintenance of peace and protection of the lives and property of the people; that it has conferred upon us many other benefits of a civilized Government; and that we can under its aegis acquire knowledge and wealth. The enterprising Bhatias and Parsis of Bombay and the Marwaris of Calcutta are instances of Indian communities flourishing under British rule. Other communities can, it would seem, flourish equally or even surpassingly. What is it then, it may be asked, that has reduced Hindus, as a body, to their present condition? They live in a country which abounds in natural wealth. Their land is as fertile as any in the world, and grows the best grains and the daintiest fruits. The forests of their country are rich in fuel and timber. The mines of their country are rich in valuable ores and minerals. Their peasantry are industrious, sober and thrifty; their artisans are apt and skilful; their

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labourers are patient and hardworking; their upper classes include large numbers of highly intelligent men who can compete on equal terms, with the most gifted races, and can be trained to the highest functions which citizens of civilized countries may be called upon to perform. In the past, they have produced great men and achieved great things. Hindu Society was formerly a lofty and noble structure. It is now a shapeless heap. Whatever other causes may have contributed to bring about this state of things, all thoughtful and well-informed men will probably agree that one of the most important causes is the relaxation among the Hindus of the power which, according to the Hindu scriptures, sustains society, *viz.*, the power of religion, as the very name *dharma* signifies.

Hindus have for thousands of years been pre-eminent for the predominance they gave to religion over all other concerns. Professor Max Muller, than whom there is no greater modern authority on the history of ancient India, bears witness to this fact in the following memorable words:—

“As far back as we can trace the history of thought in India, from the time of King Harsha and the Buddhist pilgrims, back to the descriptions found in the *Mahabharat*, the testimonies of the Greek invaders, the minute

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accounts of the Buddhists in their *Tripitaka*, and in the end, of the Upanishads themselves and the hymns of the Veda, we are met everywhere by the same picture, a society in which spiritual interests predominate and throw all material interests into the shade—a world of thinkers, a nation of philosophers”.

The society of which this noble picture has been drawn has now unhappily undergone a sad change. Religion is now mainly the pursuit of a few persons here and there. Barring a few exceptions, men who are endowed with intellectual gifts are mostly absorbed in the cares of office or professional business, and scarcely ever think of religion. Those who are possessed of wealth and power are, in too many instances, so engrossed in their temporal concerns that they have little thought of the spiritual interests of their dependants or neighbours, or even their own. The rest of the Hindu society consists of ignorant agriculturists, petty traders, ill-trained artisans, half-starved labourers, all forming a mass of abject humanity, oppressed by poverty and decimated by disease. Excepting a few earnest souls here and there, every Hindu is pursuing his own aims regardless of the effect of his actions on the society to which he belongs. Mutual trust and mutual co-operation, which are the soul of corporate life, have all but disappeared. There are not

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many capable leaders, and among such as there are, there is not much unanimity and combined action. In short, Hindu Society is utterly disorganized and disintegrated.

This deplorable condition cannot be remedied without a wide diffusion of knowledge, and the restoration of religion to its rightful place. The ancient religion of India teaches each man to regard himself as a unit of a great whole, and to live and work for the good of that whole. As no man can live and work for the good of the whole to which he belongs without living and working in harmony with his fellow men, the ancient religion has prescribed duties and imposed restrictions which, if properly understood and duly observed, make for peace and good-will among men, and lead to harmonious co-operation by them for the good of the society of which they are members, and of the world they live in.

Some people are apt to think that the ancient religion of India leads men to disregard all worldly concerns and to become mystics and quietists. It is true that Hindus never were mammon-worshippers, at any rate, they were not so in their most prosperous days. They pursued far higher aims, and achieved success in those pursuits of which any nation may be proud. But the great founders of the Hindu society recognized wealth as a legitimate

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object of human pursuit. Indeed, it has been ranked as one of the four great aims of human life, *viz.*, *dharma* (duty), *artha* (wealth), *Kama* (enjoyment of lawful pleasures), *moksha* (final beatitude). There was an *artha-sastra* as well as a *dharma sastra* and an *adhyatma sastra* (*moksha-dharma*). An individual who sought only one or two of the great aims was regarded as lacking in the balance of character.

The ancient religion takes cognizance of all human concerns, whether of the present or future life. The whole fabric of Hindu civilization is the product of Hindu religion. The remnants of the records of that civilization, preserved in the existing Sanskrit literature, contain a complete scheme of society providing for the physical, intellectual, moral and spiritual welfare of individuals, and for their organization into prosperous communities. Protection of life and preservation of health were the first care of the ancient religion. Medical science, *ayurveda*, was considered an important part of the scriptures, it being classed as an *upa-veda*. The *Ayurveda* of India is now recognized as the forgotten parent of the medical science, of Europe; and although little or no advance has been made in it during the last seven or eight centuries, ayurvedic practitioners who have decent knowledge of *Charaka*, *Susruta* and other Hindu medical works are thriving in a Europeanized city like

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Calcutta in the midst of the practitioners of the European system of medicine which has, for a long time, been making rapid advances in consequence of the life-long labours of a host of scientific men in Europe and America, and under the patronage of all the Governments in those continents. The rules of personal and domestic hygiene and regulations and restrictions regarding food and drink, enjoined by Hindu laws and custom, and religiously, though not in all cases very intelligently, observed by faithful Hindus down to the present day, are borne out by the most modern developments of western science.

The means provided, and the methods prescribed, by the sages of India for the discipline and culture of the mind and for the acquisition of knowledge are highly rational. Language, which is the first and most important means of mental development and culture and the most indispensable medium of communication between man and man, was cultivated, purified and systematised with an amount of labour and skill that has not been bestowed upon it anywhere else in the world. The Sanskrit language is acknowledged to stand pre-eminent among the languages of the world. It has been found capable of expressing the highest thoughts conceived by mankind in the most elegant and majestic forms. It has been elaborated with such a

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keen sense of the laws of harmony and rhythm that it stands unrivalled as a means of recording, conveying and remembering knowledge and thought. Its study, as remarked by Sir Monier Williams "involves a mental discipline not to be surpassed." No other country has, it is well known, produced a system of grammar and philology at all approaching the marvellous product of the genius and labours and the long succession of linguistic philosophers of whom Panini and Patanjali are the most famous representatives. Methods of arriving at truth and rejecting error and illusion, and of thus storing up true knowledge, which are laid down in the systems founded by the line of philosophers which culminated in Gautama and Kanada, are as sound and effective as any invented by human ingenuity. The scheme for the cultivation of the power of thought and intuition unfolded in the *Yoga Sutra* of Patanjali, has not been approached, if attempted, by any other nation in the ancient or modern history of the world. It is true that the aim of all recognized systems of Hindu philosophy is the acquisition of spiritual knowledge and the emancipation of the soul; but their methods are no less conducive to the promotion of temporal knowledge. A mind habituated to those methods eases to be credulous, and is not easily satisfied with anything short of a *siddhanta*—well-established truth. It is *siddhantas* which form the basis of every true science and every sound

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institution. The Rishis who founded the Hindu society were ardent votaries of truth, and they reared their civilization on the solid foundation of well-ascertained truths.

The morality inculcated by the sages of India comprehends all the virtues which are necessary for the unmolested existence and harmonious co-operation of mankind. It requires even lower animals to be protected from injury. Abstinence from all injury (*ahinsa*) is reckoned among the highest virtues and is enjoined upon all members of the society. One who resolves to prepare himself for leading higher life has to begin with a vow of *ahinsa* (Manu VI, 39). Truth is recognized as the highest duty or religion (सत्यान्नास्ति परो धर्मः) *Srutis*, *smritis*, *itihisas* and *puranas* are full of injunctions and exhortations declaring allegiance to truth under all conditions and at all hazards as the foremost duty of man. The first lesson taught to a boy under the old system of teaching begins with "*Sattyam vada dharmam chara*" (speak the truth, do thy duty). Traditions of men like Harischandra, Yudhisthira, and Dasarath who sacrificed their fortunes, affections and their very lives at the altar of truth, are cherished with the greatest reverence and treasured with the utmost care in the ancient literature of India. Another predominant injunction of the Hindu scriptures is one which is so urgently needed

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at present for producing real benefactors of society, *viz.*, unselfish action. No teaching is more emphatic in the vast body of Hindu sacred literature than the effacement of self. It is the burden of the "Lord's Lay",-the Bhagavadgita-which is justly regarded as the essence of Hindu scriptures. It sheds lustre on the Hindus of old inasmuch as it indicates that they had reached that stage of true civilization where men are actuated by the motive of universal rather than personal good. Animals will care and act for no one but themselves, their mates, and their offspring, up to a certain age. Individualism is the prevailing feature of societies of men before they reach a high state of civilization. It is people who have lived for thousands of years in the midst of a high state of civilization that are capable of acting from the motive of the good of all beings. Beneficent activity in aid of social prosperity (लोकसंग्रह) is enjoined even on those who have realised the transitory nature of all temporal concerns and are free from all desires. Rectitude of conduct is taught to be a far more valuable possession than wealth (वृत्तं यत्नेन संरक्षेद्विद्विषमायाति याति च). A pure life is assigned a far higher place than a knowledge of all the Vedas (सावित्रीमात्रसारोऽपि वरं विप्रः सुयज्ञितः । नायन्नितस्त्रिवेदोऽपि). Forgiveness (क्षमा), fortitude (धृति), control of sense (दम) and of the mind (शम), compassion (अनुकंपा), philanthropy (परोपकार), in short, all virtues which elevate

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human character, support human society and promote harmony among men, are inculcated by means of solemn injunctions, touching anecdotes and eloquent discourses. Hindu philosophy co-operates with Hindu poetry in the task of leading man into the path of righteousness, inasmuch as it teaches him that every creature around him is his own self in another guise, and that he rises in the scale of being by doing good to those with whom he comes in contact and degrades himself by injuring his fellow creatures. Thus a belief in the two great laws of transmigration and *karma* is an incentive to virtue.

The methods of spiritual culture prescribed in the sacred literature of India have produced sages, saints and seers whose greatness stands unique in the history of the world.

No intelligent and thoughtful student of the older and more important works of the Sanskrit literature can fail to perceive that the aim of the founders of the Hindu society was to create powerful, enlightened, prosperous and well-organized communities of men. Their very prayers* place their aim in this direction beyond doubt.

*May the Brahmans in our kingdom be resplendent with piety and knowledge. May the Kshatriyas be brave, skilled in arms, terrible to foemen, and capable of facing

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It will be readily conceded that the first condition of a powerful community is its numerical strength; and it is well known that, at present, the necessity of securing this condition is seriously exercising the minds of the leaders of the French and American republics. In the case of Hindus, this condition is assured by the religious duty imposed upon every citizen of begetting legitimate sons, the only exemption from this duty being in favour of Naishthika Brahmacharis, who may elect to consecrate their lives to the pursuit of knowledge and take a vow of life-long celibacy.

As numerical strength is not in itself sufficient to make a community powerful, marriage laws and rules were formed as to secure purity of race, and, thus produce men of superior physical, intellectual and moral qualities.

The development and fructification of these qualities was provided for by prescribing that men of twice-born classes should, in their

formidable odds. May the cows of the sacrificer be good milkers; his oxen, powerful in draft; his horses, fleet; his wife, the mistress of a thriving household; his son a conquering warrior and a youth who will adorn an assembly. May rain fall as copiously as we desire. May our crops ripen with abundant grain. May we have, and maintain, prosperity. (Shukla Yajurveda, Vajasaneyi Sanhita, XXII-22).

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boyhood, be initiated by a competent preceptor and undergo a long course of study and discipline (ब्रह्मचर्य) under conditions of rigid abstinence and purity, after which they should marry and rear up families, and may acquire wealth and indulge in legitimate enjoyments, and should be engaged in acts of beneficence, and thus ripen with the experience of the world. The duties of a house-holder were required to come to an end when the family was grown up and signs of old age were visible. Then came the stage of retirement into solitude, where, free from the cares of toils and domestic and civic life, the mind enjoyed undisturbed repose and tranquillity and was in moods favourable for the discovery of great truths and conception of elevated and elevating thoughts. Last of all came the stage in which all thoughts concerning this world were come to an end and the mind was to be devoted solely to the highest concern of humanity (परमपुरुषार्थ) *viz.*, purification, elevation and enlightenment of the soul until it is fit to dwell eternally in the presence of the Supreme Soul or to become one with that Soul (ब्रह्मभूष).

The interests of social prosperity were provided for by assigning different functions of human society to different classes, whose duty and interest it was to perform these functions efficiently and hand down their knowledge, talents, skill and aptitude to their descen-

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dants. The advancement and preservation of knowledge, the regulation of society by laws and socio-religious institutions, and the promotion of civilization by educational, literary and scientific work were committed to the care of a class who were taught to regard knowledge and virtue as their most valuable possession and to despise wealth and power from their very childhood, and were trained to lead a life of rigorous self-denial and fearless independence. The protection of society was entrusted to a class who were known to be endowed with martial qualities and administrative capacity. The production, distribution and custody of wealth were in the hands of a class who excelled in intelligence, industry, thrift and aptitude for business. While Kshattriyas and Vaisyas were trained for the special functions of their respective classes, they were required to receive the same *sankaras* and the same high standard of education in the Vedas and other branches of learning as Brahmans. Labour and service were the lot, as in all countries and ages, of the mass of people of humble birth and inconspicuous mental powers. The functions thus assigned to each class as its *jati-dharmas* and were specialised by different families as their *kula-dharmas* and were faithfully and efficiently performed for the well-being of the whole society, which was thus served by the classes and families composing it, as an organism is served by its constituent organs.

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The organization (*varna-vibhaga*) was in accordance with the great laws, now known as the laws of DIVISION OF LABOUR and HEREDITARY TRANSMISSION OF APTITUDES AND TALENTS, and, working in conjunction with the wise institution of *asrama-vibhaga*, it produced results which made India one of the wealthiest and most civilized countries of the world for thousands of years. Herodotus declared Indians to be the greatest nation of his time, not excepting Thracians, the most advanced people of Greece in that age. The enormous wealth of India excited the cupidity of foreigners from the days of Alexander down to modern times. Her manufactures were the admiration of the world. Her merchandise found markets in the remotest countries of Asia and Europe. Her warriors were famous for their valour, chivalry, and heroism, even down to the degenerated times treated of in Tod's *Annals of Rajasthan*. Sanskrit literature is full of vivid descriptions of prosperous communities, and powerful kingdoms, of opulent cities and thriving marts, of splendid palaces, mansions, gardens and theatres, of flourishing trades, handicrafts, arts and learning. That these descriptions are not mere poetical fiction is proved by the testimony of foreigners like Magasthenes and Hiouen Tsang who visited India and recorded their experiences; and no thoughtful student of sociology who has a knowledge of the conditions existing in

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ancient India can have any difficulty in believing in these descriptions when he contemplates what can be accomplished by an intelligent race inhabiting a fertile country full of mineral resources, and living under institutions framed and controlled by wise and unselfish men. Sanskrit scholars of Europe are now convinced that religion, philosophy, mathematics, astronomy, medicine, poetry, drama, architecture, music, and in short all departments of learning, arts and handicrafts were originated and cultivated by Hindus for themselves with scarcely any extraneous help.

The lamentable condition into which Hindus have now fallen is, in a great measure, due to their divorce from the ancient religion and literature of India. There is no organisation among them to train teachers who should impart instruction to the people in the great lessons of truth, purity, rectitude, self-control and unselfish devotion to duty which are so impressively and so copiously taught in their ancient literature. Hindu princes, nobles, gentry, and—barring exceptions here and there—even Brahmans receive no systematic Hindu education or spiritual ministrations. This state of things is in marked contrast with that prevailing in the prosperous countries of Europe and America where religion, as a rule, forms a necessary part of education; where large congregations assemble in well-appointed

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churches every week to hear sermons preached by well-educated clergymen discharging their duties under the control of a well-established church-government: where the aristocracy, the gentry, and other rich people go through a course of instruction in the ancient literatures of Greece and Rome, which gives them the training, culture and refinement so necessary to men who occupy eminent positions and control important affairs. While the classical languages of Greece and Rome form a necessary and important element of a respectable education in Europe and America very few of the most highly educated Hindus are proficient in the sacred and classical language of their country, and fewer still have explored the priceless treasures still contained in that language.

It is well known to students of European history that the culture, refinement, arts and sciences of modern Europe are largely the result of the great movement known as the Renaissance, which consisted chiefly of the revival of the ancient learning of Greece and Rome, and which, originating in Italy, the old home of Roman civilization, gradually extended to France, Spain, Germany, Great Britain and other countries of Europe.

A great revival of Hindu learning must precede any real advancement of the Hindus.

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No scheme for their elevation can be regarded as sound which ignores the principle of historical continuity and the achievements of their great ancestors. No modern Hindu language or literature can thrive which is not fed from the fountain-head of Sanskrit literature.

Those who are conversant with this literature are convinced that it is full of the elements of moral greatness and material prosperity. Even European scholars of Sanskrit compare what they know of that literature* favourably with the Latin and Greek literatures† from which the modern literatures and civilization of Europe are chiefly derived.

*That there is much in the Sanskrit literature of which they have little knowledge is admitted by so high an authority as Professor Max Muller, who, with his characteristic candour, says: "In fact, there is still plenty of work left for those who come after us, for with all that has been achieved, we are on the threshold of a truly historical study of Indian philosophy and literature. Here, also, we are still like children playing on the sea-shore and finding now a pebble or a shell, whilst the great ocean of that ancient literature lies before us undiscovered and unexplored." (Six Systems of Hindu Philosophy, first Ed. pp. 383).

†This comparison has been instituted, among others, by Sir Monier Williams in the preface of his Sanskrit English Dictionary, where he says: "No one person indeed, with limited powers of mind and body, can hope to master more than one or two departments of so vast a range, in which scarcely a subject can be named with the single exception of

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English education can, in the nature of things, be availed of by only a very inconsiderable portion of the Hindu community. Of the total population of India only 6.8 males out of every 1,000 are literate in English, and these figures include Europeans and Eurasians. English education in India has produced a number of men many of whom are ornaments of the professions and services to which they belong, and others are efficiently and honourably discharging the duties which they are called upon to perform. But the positions in which a knowledge of English is required can provide careers for only a very small fraction of the Indian population, and the education of men for these careers is a serious tax on the energy and resources of the community; for education through the medium of a foreign language necessarily costs far more time and expense, and puts much greater strain on the

historiography, not furnishing a greater number of treatises than any other language of the ancient world. In some subjects, too, especially in poetical descriptions of nature and domestic affections, Indian works do not suffer by comparison with the best specimens of Greece and Rome, while in the wisdom, depth and shrewdness of their moral apothegms they are unrivalled. More than this the learned Hindus had probably made great advances in astronomy, algebra, arithmetic, botany and medicine, not to mention their admitted superiority in grammar, long before any of these sciences were cultivated by the most ancient nations of Europe... "The East is, we must candidly own, the first source of all our light."

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mind and body, than education through one's vernacular. Of those who have spent as many as fifteen or twenty years of their early life in receiving English education, a very small portion can effectively use the English language as a means of communication, and fewer still can use it as an instrument of thought. India, which was once pre-eminent as a land of thinkers, is not now producing much in the way of original thought. A foreign language can scarcely be so favourable to original thought as one's own mother tongue. A foreign language may be a very useful accomplishment to those who have the means and parts necessary for acquiring it; but it cannot serve as the vehicle of original thought and medium of instruction for a whole community. English education will continue to be sought by aspirants to Government service and by those who wish to join the professions for which it is a necessary passport. It should also be sought as a means of acquiring and popularizing the sciences, arts and manufacturing processes which have sprung up in Europe and America during the last seventy or eighty years owing to the introduction of steam and electricity as motive powers and of chemistry as an important economic agent. But the bulk of the Indian population must be educated through the medium of Indian vernaculars, and these must, as has been observed before, be nursed by their mother, Sanskrit.

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There was a time when India could claim to be the largest contributor, at least in the Aryan portion of the human race, not only to religion and philosophy, but to sciences, arts, manufactures and all else that makes up civilization. European scholars and investigators now acknowledge that India is the birth-place of arithmetic, algebra, geometry, astronomy and medicine, and own their indebtedness to our ancestors for the discovery of another most important factor of civilization, viz., the use of metals. But, for the last eight or nine hundred years, Indian civilization has not only been making no progress, but has been steadily declining; Mathematics has made no progress in India since the age of Bhaskaracharya, and medicine has advanced little since the days of Vagbhatta. Each generation sees the decline or disappearance of some branch of Indian learning which was once cultivated with assiduity, or some art or trade which was once in a flourishing condition. Even the most cherished possession of our race, viz., the knowledge of the Vedas, is now at a low ebb. In fact, Vedic studies are being pursued with greater zeal in Europe than in India. Within the memory of living men, Hindu mathematicians, physicians, logicians and musicians have died without leaving successors approaching their eminence. The art of making steel from the ore, which was extensively practised in many parts of India, is said by the present

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generation of Indian blacksmiths to have come down to the time of their fathers, but to be a well-nigh forgotten art now. The manufacture of the exquisite cotton fabrics known as *Shabnam* and *ab-i-rawan* has only been recently lost.

As this process of retrogression has been going on for about a thousand years, some idea of the ground lost by the Indian civilization can be formed from the losses which it has suffered in recent times. In spite of all her losses, India was not much behind other countries in material civilization up to the first quarter of the nineteenth century, when she still exported fine cloths and other products of skilled workmanship to European and other countries. But the advances made in Europe and America during the last three quarters of a century in physics and chemistry and in their application to the production of wealth, and more especially, the introduction of steam and electricity as aids to manufacturing industries and as means of locomotion, have thrown India far behind the countries in which experimental sciences are studied and made subservient to social prosperity.

India cannot regain her prosperity until the study and application of the modern sciences becomes, so to speak, naturalised in the country. Science cannot become a national possession so

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long as it has to be studied through the medium of a foreign language. A wide diffusion of science in India as a means of rescuing the people from the abject poverty into which they have fallen is not possible until science, both theoretical and practical, can be learnt by Indians in their own country and in their own vernaculars.

The patriotic endeavours which are being made to send students to foreign countries for technical education are most praiseworthy. But they can only serve, as they are, no doubt, meant to serve as a small beginning. Technical education cannot be expected to make any real progress until there is, at least, one well-appointed polytechnic institution in the country capable of giving efficient instruction in the principles and practice of the technical arts which help the production of the principal necessities of life of the Indian population.

But mere industrial advancement cannot restore India to the position which she once occupied among the civilized countries of the world. And even industrial prosperity cannot be attained in any large measure without mutual confidence and loyal co-operation amongst all concerned, and these can only prevail and endure amongst those who are fair in all their dealings, strict in the observance of good faith and steadfast in their loyalty to

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truth. Such men cannot be found in sufficiently large numbers to keep a society in an organised, efficient and healthy condition, when the society to which they belong is not under the abiding influence of a great religion acting as a living force.

The foregoing considerations point to the need for bringing the Hindu community under a system of education which will qualify its members for the pursuit of the great aims of life (*trivarga*) as laid down in the scriptures, *viz.,*

- (1) Discharge of religious duties (*dharma*);
- (2) Attainment of material prosperity (*artha*), and
- (3) Enjoyment of lawful pleasures (*kama*).

The fourth great aim, salvation (*moksha*) must be pursued by each individual by his own efforts under the guidance of his spiritual preceptor and in accordance with the methods of his own particular creed or denomination.

Part II.

THE PROVISIONAL SCHEME.

A Hindu University.

It is proposed to make the beginning of such a system of education as has been indicated above by founding a University (a) for the promotion of Sanskrit learning as a means of preserving and popularising, for the benefit of the Hindus and the world at large, all that was good and great in the ancient civilization of India, especially the high standard of morality, and those teachings which led to the formation of the solid types of character which were content with plain living and high thinking and delighted in beneficence and generosity, and of enriching the modern vernaculars with the results achieved by modern science and learning, and (b) for providing scientific and technical instruction of a superior order as a means of developing the vast resources of the country and of supplying prosperous careers for its people.

The study of Sanskrit is, at present, chiefly confined to Brahmans, and even within that class its range is not wide and it is not pursued with any definite aim. Brahman boys here and there take it up partly from a sense of

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religious duty but mainly from the force of immemorial custom, and such of them as have a sufficiently keen intellect to acquire a proficiency in some branch of Sanskrit literature become its votaries, rather from its inherent fascination, than from motives of worldly benefit; for, the scanty remuneration of a Pandit is far from being commensurate with the time and mental exertion which his studies cost, or with the order of intellect which they demand. Ordinary Pandits have no conception of the possibilities of the Sanskrit literature as a source of worldly prosperity. They are not aware of the value of the Sanskrit language as a means of invigorating the intellect for occupations which call for superior intelligence, and of the Sanskrit literature as a source of the teaching and models required for the formation of great characters, who alone can achieve great things. One of the principal aims of the University will be to extend the sphere of Sanskrit learning to all classes who are capable of benefiting by it, and to utilise it as a means of nourishing and training the minds and elevating the characters of the alumni and of thus preparing them for the great tasks and high positions which they will find awaiting the worthy, in the various departments of social activity. Sanskrit will thus become, as it was in olden times, the language of the elite of all classes in all parts of India.

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It is proposed to arrange for giving efficient instruction in all branches of Sanskrit literature, of recognized value, and more especially to promote the study of the Vedas, Vedangas, Upavedas, Kalpa Sutras, Dharma Sastra, Itihasas, Puranas and other works containing the principles on which Hindu polity is based. This scheme of studies is practically identical with that originally proposed for the Sanskrit Department of the Queen's College at Benares by Mr. Jonathan Duncan,* the large-hearted British administrator to whom this country is indebted for the establishment of that highly useful institution. But the study of the Vedas, and other works intimately connected with the Hindu Religion, was afterwards abolished in consequence of the scruple that it was not right for a Christian Government to encourage studies calculated to promote a non-Christian religion.

There being no other institution for the encouragement of Vedic studies, these have come to be grievously neglected in this country. Some European scholars have for the last fifty or sixty years been devoting much attention to Vedic studies; but they are deprived of the facilities available in India, and candidly admit that a large number of Vedic texts remain uninterpreted. Moreover, they chiefly pursue their studies for philological and historical purposes, and their labours cannot

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be of much benefit to India so long as Indians remain apathetic to this important department of Sanskrit literature.

It is proposed to encourage the study of the Samhitas, Brahmans, and Upanishads, the Srauta, Grihya and Dharma Sutras and the codes of Manu and Yajnavalkya, the Ramayana, Mahabharat, Srimadbhagavat and others Purana with special reference to their bearing on the evolution and constitution of the Hindu society. Such a study will lead to the right understanding and intelligent working of Hindu institutions, and will ensure the supply of a race of religious teachers qualified by their learning and character to instruct the people in the high moral precepts and spiritual truths which are treasured up in the sacred books of the Hindus, and which are calculated to raise them to a higher level of living and acting than at present prevails.

Of the *Vedangas*, *Vyakarana* is the only one which is taught and learnt with some zeal. *Jyotisha* is learnt here and there; but a competent knowledge of it is now somewhat rare. *Chhandahsastra* is also learnt by some, but the *Vedic* prosody has come to be almost entirely forgotten. *Siksha*, *Kalpa* and *Nirukta* are known to very few. It is proposed to make the teaching of *Vyakarana* more practical, and to revive the study of the other *Vedangas* and

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especially *Jyotisha*. It is proposed to establish an observatory for the study of the phenomena of astronomy and meteorology, and to make endeavours to bring the Sanskrit literature on these subjects up-to-date.

Arrangements will be made for founding a chair for each *Darsana*, and special steps will be taken to resuscitate the study of the *Purva Mimansa* and *Sankhya* which have come to be more or less neglected. A knowledge of *Pada*, *vakya*, and *pramana* will be required of all who wish to qualify for higher studies in Sanskrit literature and to become teachers of religion.

Of the *Upavedas*, particular attention will be bestowed on the *Ayurveda*. It will be brought up-to-date by the incorporation of the results achieved by other nations in anatomy, physiology, surgery and other departments of the medical science. The ultimate aim of this department will be to provide the whole country with *Vaidyas* well qualified both as physicians and surgeons. Botanical gardens will be maintained for the culture of herbs and roots for medicinal use, and vegetables and plants for economic uses and for the study of fibers, dyes and tans. There will be laboratories for teaching the preparation of *rasas*, *tailas*, *asavas* and other medicines and for carrying on original investigation and experiments. Eminent graduates and licenciates in European medicine

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and surgery will be employed to give instructions and training to the students of *Ayurveda* and to help the *Vaidyas* in preparing works in Sanskrit and Indian vernaculars, on anatomy, physiology, surgery, hygiene and other sciences auxiliary to the *Ayurveda*.

One of the most important functions of the institution will be to build up anew the *Sthapatya Veda* or *artha sastra* which, as a written science, has been so completely effaced from the Indian literature that its very name has ceased to be familiar. The task to be performed in this direction will be most difficult and most expensive. Physics and chemistry, both theoretical and applied, will be taught. There will be large classes for teaching the arts of spinning, weaving, dyeing, calico-printing, glass-making and other useful arts. There will be workshops for turning our skilled mechanics such as carpenters and blacksmiths. There will be well-equipped physical and chemical laboratories for practical instruction and for original research. Mechanical, electrical and mining engineers will be educated and trained for developing the resources of the country. Civil engineering will also be taught. The manufacture and use of machinery will be taught with special care.

As India is an agricultural country, a knowledge of agricultural chemistry and of the

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scientific methods of agriculture adopted in the advanced countries of the West, whereby the soil is made to yield more abundant and richer harvests than are obtained in our country, should be promoted and diffused widely among the people. It is a matter for congratulation that the Government of India has now recognised the importance of promoting a knowledge of agricultural science and research in India. But it seems that in view of the great importance to the country of such knowledge and of the benefits to be immediately derived from it, the proposed University, which will be the people's University should make it an important part of its duty to help in diffusing such knowledge among the people and in making it a national possession. With this end in view, an Agricultural College will also be established, where the highest instruction will be given through the medium of the vernacular, both in the theory and practice of agriculture in the light of the latest developments of agricultural science.

While the interests of religion (*dharma*) and social prosperity (*artha*) will be provided for by supplying sound instruction in the foregoing subjects, the third aim of life, *viz.*, the enjoyment of lawful pleasure (*kama*) will not be neglected. The founders of Indian civilization, while prescribing and insisting on the most austere morals, were never averse to

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aesthetic culture. With a clear perception of the nature of true civilization, our ancestors cultivated and cherished the graceful arts of music, poetry, drama, painting, sculpture and architecture which afford refined enjoyment to the superior natures. Some of these arts having been partially, and others totally, lost in the vicissitudes through which the Indian civilization has passed, steps will be taken to revive these arts so that they may once more form the graces of Hindu homes.

The University will comprise—

1. A VAIDIK COLLEGE where the *Vedas, Vedangas, Smritis, Itihasas, and Puranas* and other departments of Sanskrit literature will be taught. An astronomical and meteorological observatory will be attached to the Jyotisha section of the Vedangas, and will form a part of this College.

N. B.—This College and all religious work of the University will be under the control of those who accept and follow the principles of Sanatandharama as laid down in the Sruti, Smriti, and Puranas. Teachers of religion will be trained and examined here. Admission to this College will be regulated in accordance with the rules of the Varnasramadharm. All other Colleges will be open to students of all creeds and classes. The secular branches of

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Sanskrit learning will be taught without restriction of caste or creed.

2. AN AYURVEDIC COLLEGE, with its laboratories and botanical gardens. This College will have a first class hospital and a veterinary department with its cattle, farms and studs for improving the breeds of cattle and horses.

3. A COLLEGE OF STHAPATYA VEDA OR ARTHA SASTRA, having, three distinct departments which will be located in separate buildings, *Viz.*,

(a) A Department of Physics. theoretical and applied, with laboratories for experiments and researches, and workshops for the training of mechanical and electrical engineers.

(b) A Department of Chemistry with its laboratories for experiments and researches and workshops for teaching the manufacture of acids, dyes, paints, varnishes cements, and other chemical products.

(c) A Technological Department for teaching the manufacture, by means of machinery, of the principal articles of personal and house-hold use for which India is now dependent on foreign countries. Mining and

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Metallurgy will form two important sections of his department.

4. An Agricultural College where instruction will be imparted both in theory and practice of agriculture in the light of the latest developments of agricultural science.

5. A COLLEGE OF THE GANDHARVA VEDA and other fine arts. The work of this college will be—

(a) To recover the world of beauty and sublimity which was reared in *ragas* by the aesthetic minds of ancient India, and to bring it within the reach of the cultured classes;

(b) To restore the dramatic art to its pristine purity and to make it a popular means of moral education;

(c) To encourage painting and sculpture by providing competent instructors for those arts;

(d) To preserve purity of design in the production of art wares, to arrest the spirit of a slavish imitation of foreign models, and to encourage the various decorative arts.

6. A LINGUISTIC COLLEGE where students will be taught English, and such other

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foreign languages as it may be found necessary to teach, in order to enrich the Indian literature with all important sciences and arts. Languages will be taught in the most approved and expeditious methods extant, and up to such a degree of proficiency that a learner of a language shall be able to speak and write it with accuracy and ease, and to read its literature with facility. Teachers of the other colleges, and Pandits outside the colleges, who are not too old, will be induced to seek instruction in this college so that they may become competent to help in the task of enriching the Indian literature with the result of modern sciences and learning.

Besides these colleges and their adjuncts there will be residential quarters for teachers and pupils. Earnest endeavours will be made to revive the great ancient institution of *brahmacharya*. Promising students will be attracted from all parts of the country and admitted to the *asrama of brahmacharis* directly after their *upanayana*. Men of light and leading in all parts of the country will be invited to send their sons and other relations to the *Asrama*.

There will be a large school in connection with the *asrama* where the students will receive education preliminary to their admission to the colleges where they will be trained for the

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discharge of higher functions and control of ordinary functions, in the social economy. It will be the duty of the resident teachers to mould the characters of the students on the great models which are delineated in the Sanskrit literature. The students will be required to carry out in their daily life, and intercourse with one another, those great lessons of *satya* (truth), *daya* (compassion), *tapas* (physical endurance and mental discipline), *soucha* (purity of body, mind and dealings), *titiksha* (forbearance), *sama* (control of passion), *dama* (control of the senses), *ahinsa* (abstinence from causing injury), *brahmcharyas* (continence), *tyaga* (self-sacrifice), *dhriti* (fortitude), *kshama* (forgiveness), *arjava* (straightforwardness), *vinaya* (propriety of conduct and behaviour), *silā* (good conduct and disposition), *nirmamatva* (unselfishness), *nirahankara* (humility), *pourusha* (enterprise), *utsaha* (aspiration), *dhairya* (firmness), *viryā* (courage), *audarya* (generosity) *maitri* (friendliness to all beings) and other virtues which they will learn at first hand from our sacred literature.

The courses of study will be so fixed that a student of average intelligence, taught on the modern methods, may, in twelve years, (a) acquire, without excessive strain on his powers, a proficiency in the Sanskrit language and literature which will make him a *dharmajaya*, or firmly grounded in the principles of

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religion and morality, and will be able to understand, with facility, those branches of Sanskrit learning which can be read without the help of a specialist, and (b) be skilled in some art of producing wealth, and versed in the principles upon which it is based. The students of the *brahmacharyasrama* who have maintained an unblemished character, and completed their courses of study, and who are, on examination, found to have attained the prescribed standard of proficiency, will be awarded the *pada* (degree) of *Snataka* (graduate). Those who, after becoming *Snatakas*, pursue their studies in or out of the University, and achieve distinction in some branch of science or learning, by producing some work of merit, or by some useful discovery or invention, will be awarded the title of *Acharya*. Those who will come to the University after the age of 14 or 15 to receive technical education, will, when they have completed their course of studies and passed the prescribed tests, receive diplomas as *Adhikaris* (licentiates in their respective professions. While in the University, they will also receive religious and moral education in vernacular if they do not know Sanskrit.

The instruction and training in the direct production of wealth which the students will receive in the technical colleges will, it is hoped, place them above want, and they will begin to

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produce wealth before they have completed their term at the University, and it may be possible to give them stipends out of their own earning during their apprenticeship. They will be established in life as employers of labour, organizers in industries, managers of landed estates and business houses, scientific and literary men, engineers, professors, religious teachers, conductors of researches in literary fields, and investigators into the phenomena and laws of nature. Being able to earn wealth by honourable means they will be above temptation to unworthy conduct, and being inspired by high principles imbibed from Sanskrit learning, they will be men of unswerving rectitude and incorruptible integrity. Their *brahmacharya* will give them physical and mental robustness which will enable them to bear the strain of intellectual work, whether professional or civic. Their culture will command respect. Their character will inspire confidence. The guarantee of their word will attract capital for great industrial enterprises. Their direction and control will ensure success to religious, educational, mercantile, industrial and philanthropic undertakings. They will establish schools and colleges in different parts of the country, which will diffuse education similar to that given at the University and will be affiliated to it. They will establish harmony and co-operation where there is discord and strife.

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Instruction will be imparted in Sanskrit to all who desire it. It will be insisted on in the case of those who wish to qualify themselves to be teachers of religion, and of those who wish to obtain the highest degree in medicine. In the case of others, only such a knowledge of Sanskrit will be required as will enable them to easily understand simple religious texts and to acquire a mastery over the vernacular. For the rest, instruction will be imparted wholly through the medium of the Indian vernacular which is most widely understood in the country, *viz.*, Hindi. It is hoped that Indian students who are willing to learn Japanese in order to attend lectures at the Tokyo University will not regard it a hardship if they are required to pick up a sufficient knowledge of Hindi in order to receive instruction at the proposed University. Even at present, a considerable number of students come to Benares from Madras, which is the only part of India where Hindi is not understood by most people. They come to learn Sanskrit, and as a rule, they acquire a knowledge of Hindi in a short time. As the resources of our community are at present limited, it seems wise to concentrate all energies and resources to build up one great institution at a central place, where the knowledge of the various arts and sciences, needed to promote prosperity among the people, should be made available to as large a number of the youth of the country as

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possible. When this institution has been well established and fully equipped, it will be time to consider the desirability of establishing branches of the University at one or more centres in each presidency or province.

It may be asked why not employ English as the medium of instruction, at least in the beginning, as it will be easier for the professors, not only for such of them as will be foreigners, but also for those who may come from Bengal or Madras, to teach through it. The reason is that, as the object is to make the benefits of the lectures available to the largest possible number of the youth of the country, that language should be the medium of instruction which the majority of them will be familiar with, or will find it easy to acquire. It is felt that the time which Indian students have to spend in acquiring that degree of familiarity with a difficult language like the English which is necessary to enable them to follow lectures in that language, would suffice to enable them to acquire a fair practical knowledge of the subject of their study if it is pursued through the medium of the vernacular. Another reason is that if lectures are not required to be delivered in the vernacular from the beginning, the preparation of text-books in Indian vernaculars will be delayed, which will lead practically to a continued use of English as the means of instruction.

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One of the first steps to be taken by the University will be to have treatises on various sciences and arts written in Sanskrit and modern Indian languages by specialists who, while possessed of expert knowledge in their respective subjects, will also have a thorough command over the elegant and accurate language, and the ingenious and impressive methods, employed in the standard works in Sanskrit on medicine, astronomy, meteorology, philosophy, music and other technical subjects. The treatises will be designed to bring their respective subjects within the comprehension of Indian students who do not know any foreign language. They will treat the sciences and arts as if they had been developed in India. In short, all that is useful and beneficial in the modern civilization will be adapted for easy absorption and assimilation with the civilization of India.

The task of creating a vernacular literature which will serve as a medium for higher instruction in technical and scientific subjects is, no doubt, a difficult one, and will require much time and labour to accomplish it. But there is no difficulty which will not yield to earnestness and perseverance; and whatever has to be done must be begun, however long it may take in doing. The progress achieved in that direction by nations which did not inherit a national literature such as ours, also affords

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an example which ought to encourage us in the endeavour.

It is proposed that the services of the most competent teachers should be secured, whether they be foreigners or Indians, to impart instruction in the different branches of learning at the University. The lectures of some of the teachers may in the beginning have to be translated into Hindi. But it is hoped that they will, in the course of time, acquire a sufficient practical knowledge of Hindi to be able to deliver lectures in that language. Whenever a professor is unfamiliar with the vernacular, an assistant will be given to him to translate his lectures to the students.

A scheme of this magnitude will necessarily cost a large amount of money. Large sums will be required to meet the initial expenses of acquiring land, constructing and fitting up the necessary buildings, furnishing libraries, laboratories and workshops, securing the services of the teaching staff, and providing stipends for deserving but poor students. It is proposed to raise one hundred lakhs of rupees to meet the initial expenses and to create an endowment the interest of which will be sufficient to maintain the institution. At least one-half of this sum will be allotted to the promotion of scientific, technical and industrial education. Yearly, half-yearly and

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monthly subscriptions will also be invited, and will, it is hoped, bring in a considerable sum to supplement the income from the endowment. A hundred lakhs is, no doubt, a large sum to raise in India for a non-official educational institution. But there is reason to believe that if Hindu chiefs, noblemen, and other leading members of the Hindu community in all parts of India are once convinced that the scheme is a sound one, that is to say that it is calculated to promote in a sufficient degree, the happiness and prosperity of the people, the money will be forthcoming. Thousands of hearts are distressed to think that in a country so fertile in natural resources as India, the great bulk of the people who have inherited a noble religion and an advanced civilization, should be wallowing in the mire of ignorance and poverty and pressed down by so many social and economical evils and disadvantages. Many institutions have been started during the past few decades in different places, with the one object of ameliorating the condition of the people. These efforts have done and are doing much good. But as they derive their support from limited area and circles, they are handicapped for want of adequate resources, and the benefits they confer are necessarily limited. It is, therefore, high time to create an institution which will derive its support from the resources of the Hindu community in all parts of India and will work for the moral and material

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advancement of the whole of that community. If such an institution is brought into existence, it is believed that thousands of earnest well-wishers of their country will gladly contribute their time, energies and resources towards its success.

Subject to approval by leaders of the community in different parts of the country, and conditional on the acquisition of sufficient land, the seat of the University will be on the banks of the Ganges at Benares, which has from time immemorial been the centre of Hindu learning. Attempts will be made to revive the old institution of *kashivas* in old age and to invite Hindu gentlemen of rank and learning in different parts of the country to spend the days of their retirement on the precincts of the University. Even now many Hindus resort to Kashi, to spend the declining years of their life there. It is reasonable to hope that when the proposed University has been established, many more learned and pious men will be attracted to Benares and will regard it a privilege to devote the last years of their life to the cause of their country and their religion.

The proper constitution of the governing body of such a national institution is a matter of very great importance for the success of the scheme. It is proposed to invite all Hindu

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ruling chiefs, and nobles of high rank to become patrons of the institution, and to appoint their representatives in the governing body which will be composed of the principal noblemen and gentlemen of light and leading in the Hindu community in different parts of India. The rules and regulations of the society will be framed, and the necessary steps taken to place it on a sound and legal footing, when the scheme has been generally approved.

The scheme is now submitted for the consideration of Hindu Chiefs and other Hindu gentlemen of light and leading with the request that they will favour the promoters with their views regarding it and their suggestions for its modification and improvement, so that it may prove to be an effective means of training people to promote material wealth with the aid of advancing scientific knowledge, and to lead virtuous and happy lives in conformity with the injunctions laid down in our sacred books.



TEMPLE-TOWERS OF THE UNIVERSITY