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SUGGESTIONS

FOR

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RELIGIOUS EDUCATION AND OTHER REFORMS

IN

HINDU SOCIETY

WITH

Selections from the opinions of Leading European and Indian thinkers on questions of religious and social reform.

BY

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"	23	when	where
iv	18	methds	methods
v	last	thankfully	thankfully
3	25	Bahudakus	Bahudakas
4	6	latter	later
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"	23	motoes	mottoes.
6	last but one	found. Some	found some
7	27	Kshtrayes	Kshattriyas
9	9	Bahaddarkali	Bhaddarkali
"	17	orders	orders
11	31	Bhiksha	Bhikshu
"	32	orthdoax	orthodox
16	4	commands	command
19	1	them	it
"	6	dutise	duties
19	7	omit the	
23	17	Aththiyagya	Athhityagya
"	19	aiththi	Atithi
25	Last line	obtains	obtains
26	6	he	the
28	7	P. M.	A. M.
29	21	seekly	sickly
"	22	weekly	weakly
"	31	Longivity	Longevity
30	15	foo	food
"	29	interprize	enterprize
38	13	absorver	observer
45	7	Parsksha	Pariksha
54	19	omit to	...
58	3	confidance	confidence
63	22	wbole	whole
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76	25	are	Are



FOREWORD.

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The origin of this little pamphlet is soon told. Some time ago in consultation with some friends I framed a number of questions regarding the outcome of activity in the direction of social, educational and religious reform during the last 25 years. These questions were sent to most leading men and journals in this country as well as to some friends in England who took special interest in Indian matters. The effort was spoken of in terms of approval by most competent authorities and some members of the press. Others thought that the scheme was too ambitious to elicit anything like a suitable response from the country. The result however was that a number of our best and most enlightened men responded to my request and favored me with replies. In some places the questions were discussed in public meetings. The whole position could not have been more tersely put than by Mr. Burn of the Indian Civil Service, who said that reform in the marriage institution, female education, reform in charities, and insisting upon some minimum qualification in our priests, exhausted the whole of our programme of reform. Mr. Morrison of the India Council was very strong upon the prevention of malarial fevers in boys by suitable administration of quinine and sleeping under mosquito curtains as well as upon putting children and boys in schools early to bed. Says he:—"Growing children need a lot of sleep and in schools and colleges they do not get enough of it. In the life of the late Dr. Almond you will see how much that question troubled one of the greatest of Head masters. In order to secure the maximum development of the child, he must have plenty of sleep, 8 to 10 hours during the years of growth; after that he needs less. Many Indian parents do not attend to the importance of putting their children early to bed at a fixed hour, the excuse made being that the children are not sleepy. This should not be accepted as an excuse." Dr. Sir Guru Dass Banerji was very strong upon religious education and I have quoted the passage he referred me to from his Thoughts on Educa-



tion. Dewan Bahadur Raghunath Rao C. S. I. that great veteran reformer of southern India, speaking of our general way of living says:—" More drinking of fermented liquors has come in vogue. Living beyond means has become a habit. Loss of fellowship is general. Mistrust is prevalent. Charity is less, self-interest is supreme. Truthfulness has vanished. Belief in the existence of God has disappeared. Chicanery is on the increase. All these have proved disastrous to the people." The two notes of Col. K. Prasad I. M. S. and Major V. D. Vasu I. M. S. (retired), are especially interesting as showing the opinion of two of our best medical men upon our ways of living and I have therefore quoted from them largely in the sequel. Mr. P. Narayana Ayer, High Court Vakil and President of the Theosophical Society in Madura, has sent me a most elaborate pamphlet upon the questions asked and his views on the question of marriage are very interesting. Mr. Krishna Rao Vishnn Phatak, Pleader of Sitabaldi, has also favored me with another elaborate set of answers with reference to the condition of things in his part of the country and Mr. Mahesh Chundra Ghose of Bankura has done the same for Bengal. I have quoted from these replies as occasion required. A number of answers received anonymously also contained very valuable suggestions and I have made use of them when necessary. To all these gentlemen my most cordial thanks are due for the trouble they have taken.

The questions asked go to the very root of our national life, but the general feeling is that no reform is possible in India which does not take religion into account. The condition of our religious men and religious societies has therefore been first discussed with reference to what people have written or said as well as to what I have come to know by a fairly close observation of some of our religious institutions. The more we study the latter, the more firm becomes the belief that there is little or no hope of reform from the majority of our



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religious men or societies and that we must create new methods of work. This can only be done by training a number of young men who have received a modern education in our religious literature and philosophy in the original and towards this we should direct our efforts. If we could have even two or three good workers like those which the Servants of India Society is producing, it will be a step in the direction of reform. These directions are (1) more attention towards such daily duties as enter intimately into the every-day life of the Hindu, (2) better and more proper food, (3) promotion of Sanskrit education, (4) religious education, (5) reform in the marriage institution, (6) reform in charities and (7) re-admission of converts and those who have returned from foreign travel. These are also the chief items of reform before most reform bodies and I hope this pamphlet will help them in showing what has hitherto been done and what remains to be done in these directions. It is also hoped that the views of some of our leading men set forth in this pamphlet will induce our men of education and self-sacrifice to work with better knowledge of how we stand in these respects after all these years of work.

Our contact with western civilization has produced several important changes in our social life. Some of them are for good, others are for evil. The problem for the reformer of the future is which to retain and which to discard. With a marked change in the physical aspect of the country, with recurring famines due to an unsteady rainfall, an ever increasing population with increasing wants and fondness for show, the India of to-day is not what it was 25 years ago, and those who have watched the daily life of our people would at once bear witness to the rapid exhaustion of resources in almost all classes of men. Public health in most towns and villages is more-over not what it was formerly and even amongst the working and the labouring classes the power of endurance is decreasing every day. Their systems cannot resist disease



In the same manner as did those of their predecessors. The increase in the number of mills and other steam factories has also had much to do with the health of most towns. Add to this the want of proper light and air, disregard of rules of sanitation, overcrowding and dirt most noticeable in many of our houses and we must not feel surprised at the recrudescence of fevers, plagues, small pox and other epidemic diseases amongst us. Most of these evils are preventible and the prevention lies more in our own hands than of the Government or other public authority. But so highly enervated have our people become that they fight shy of every thing involving any expenditure of energy. If any scheme of reform is undertaken, it does not flourish because it is not persistently pushed forward. The root of all this lies deep in the misapplication of the teachings of our religion and the latter seems to be mainly responsible for our present condition. No external pressure compels us to adopt the methods of eating, dressing and living we are doing, or to keep our girls and women uneducated or exclude all light and air from our dwellings or marry our sons and daughters at the age they are now married. No one prevents any Indian father from devoting his attention to the proper rearing of his children, giving them proper food, proper exercise, proper sleep and proper moral and religious training during the most impressionable period of their lives. And yet how many of us attend to this? Most of our men of education wreck their healths in colleges and those who are more fortunate in this respect do so by improper living later on. Few may be seen possessing cheerfulness of temper or energy for doing anything which does not satisfy their immediate wants. Most of them have gloomy ideas about the future and few care to keep themselves in touch with their less educated fellows. Strong individualism is a marked tendency of our present educated society and where ordinary people may be found readily co-operating with each other for the public good, men.



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of education seldom do so. The lives of most of them are listless lives without any high or noble ideals and this has a most serious effect upon their constitutions. All these are facts of daily observation in our social life, and most of them are due to want of religion. The means hitherto adopted have not been successful because the reformers were themselves not animated with that spirit of devotion and self-sacrifice which religion can alone give and which animated all Indian reformers in the past.

The questions asked have been printed in the Appendix. Others may suggest themselves to thinking minds. If friends favor me with any fresh questions and replies to them or to those now published, they shall always be most thankfully received.

BAIJ NATH.

Agra, September 1909.



Suggestions for religious education and other reform in Hindu Society.

(1) FACTORS OF REFORM :—

ALL reform movements in India have always been, more or less, connected with religion, because

(a) **The religious man.** the latter enters into the every-day life of our people in a manner not found elsewhere. The head of the religious order or the Sadhu whom every Hindu is bound to revere, does in these days, in spite of all levelling tendencies of modern education, command an amount of power which any prince or potentate might well envy. We must therefore either enlist his sympathies in the cause of reform or create a class of workers capable of counteracting his retrogressive tendencies. Those who have lived and moved amongst this class of people would at once realize the vast sphere of usefulness open to the members of our religious fraternities, and we shall, therefore, examine their position at some length.

As we look back to the India of the Vedic and the Epic periods, we are struck with the immense amount of public good which the Rishis did to the nation. Not only did they pass their time in lonely jungles in meditation and in instructing their disciples in the truths of the Vedic religion and Philosophy, but also acted as exponents of public opinion, as mediators between the princes and the people, checking the strong and protecting the weak, and sympathizing with the distressed in their misfortune, and acting as guides and counsellors of the nation. All our religious and social institutions bear witness to the work of these men in the past. Manu's Institutes still challenge in many respects the admiration of political thinkers



and contain much that would be useful to any progressive society of modern times. Nārada who was another great figure in the epic period was remarkable not only for his learning, but was, according to Krishna who knew him well, also possessed of courage of conviction, ever devoted to the good of others, ever-ready to sympathise with those in misfortune and never hesitating to speak out his mind when required. Vashishtha was not only a great thinker but also a great courtier. A work known as the *Yoga-Vasishtha* which is attributed to him bears ample testimony to his profound thought and complete realization of the duties the man of wisdom owes to society. Vyāsa has left in the *Mahābhārata* an everlasting monument of literary skill and commanding personality. If these men got untold wealth or were worshipped like gods, they also knew how to utilize their opportunities for the public good. The Sadhu was he who lost himself into the service of others, the sage he who realised himself as the self of all. Complete forgetfulness of the individual self of desires and cares, complete merging of all sense of "I" and "Mine", thorough negation of all claims of the body and its wants, were the keynotes of the whole system. The struggle between Viswamitra and Vashishtha was typical of the struggle between conservatism and progress, and Viswamitra got the status of a Brahman through intense asceticism. Hard was the fight but it paved the way for future reform, and destroyed the exclusiveness of the Brahmanical class. The next step in progress was the denunciation by those of the Rishis who were more liberal-minded than their fellows, of the adherence to Vedic ritual and dogma on the part of those who did not rise above the *Karma-kanda* (the ceremonial portion of the Veda). "All these sacrifices in which is declared the eightfold lower ritual are but frail barks. Those fools who believe them to be a source of bliss have again and again to meet with old age and death. Sunk in the midst of ignorance, thinking themselves to be wise and learned, these fools wander about like the blind led by the



blind." (Mundaka Upanishad I, II, 7 and 8). The tendency was to interpret Vedic ritual in an esoteric manner and elevate Vedic sacrifice above its exoteric character. The goal of the wisest and the best was not merely to earn a temporary heaven through Vedic sacrifice, but everlasting bliss through realization of the unity of the individual with the universal self. This was the *Sanyasa* of old, where the sage free from all name and form, found his rest in his own *atma*. "Having become a *Bramacharin*," says an Upanishad, "one was to become a house-holder. Having become a house-holder he was to retire into a forest, and having lived as a forest recluse he was to become a sanyasin, or he might become a sanyasin after only finishing his course of studentship or domestic life." Every Aryan was bound to discharge three debts. By sacrifice he was to discharge his debt to the gods, by procreation of offspring to the fathers and by study to the Rishis. The *Parivrajya* (*sanyasa*) was enjoined to be for him who had emaciated the body by residence in a forest and had not many years to live.

A few there were who retired in early life, but the general practice was to retire from the world after one's sons had become settled in life. In the older Upanishads no outward signs were laid down for the *Sanyasa* order nor were there any divisions of classes. In the later ones we have four classes of *Bhikshus* (*Sanyasins*). The *Kutichakas*, the *Bahudakas*, the *Hansa* and the *Parma-Hansas*. The *Kutichakas* were those who from disease or bodily infirmity could not go about and lived in huts on the out-skirts of their own village, apart from their families and devoted themselves to meditation. The *Bahudakas* were those who were capable of going about and wandered about on the banks of sacred streams, enjoying the company of the good, and engaged in meditation. The *Hansas* were those who though not entirely free of form, were yet devoted to contemplation and who went about from place to place



like the bird of that name and never stopped in one village for more than five nights. The Param Hansas were those who were entirely free from all forms, signs and indications of orders, above all rules and restraints and who had found their rest in their own self (atmá). The Sanyasin of old had no particular dress. In latter times he was enjoined to wear clay colored clothes, shave his hair, throw away his sacred thread, and carry a stick and a bowl. "Pure as silver," says an Upanishad, "free from all bounds, desiring nothing, always treading the path of Brahma, pure in mind, going his rounds of mendicancy at stated periods for the sustenance of the body, equal in gain and loss, living in lonely places, engaging in no work, free of all sins of the mind, devoted to meditation, ever rooting out all evil tendencies of his own mind, one who relinquished the body through Sanyasa was the Param Hansa."

The Mahabharata and other sacred books of the Hindus show that not only Brahmanas but also Kshattriyas, Vaishyas and even Sudras were free to devote themselves to Brahma Vidya (knowledge of Brahma). Janaka, Ajata Satru, Pratardana amongst kings ; Vidura, Tuladhara, the good fowler (Dharma Vyadha), amongst Vaishyas and Sudras, and Sulabhá, Gargi, and Maitreyi amongst women were as great in knowledge of Brahma as Narada, Yagyavalkya and Sanata Kumara. Says Janaka to Sulabha. "If men leading the domestic mode of life be endued with *yama* and *niyama*, they become the equals of Sanyasins. If on the other hand, Sanyasins be endued with desire, and aversion and cherish spouses and honor, and pride and affection, they become the equals of men leading domestic modes of life. If one can attain to emancipation by means of knowledge, then emancipation may exist in triple sticks, (for there is nothing to prevent the bearers of such sticks from acquiring the needful knowledge). Why then may emancipation not exist in the umbrella and the sceptre as well, especially when there is equal reason in taking up the triple stick and the sceptre." (Mahabharata, Moksha



Dharma, Chap. 321). Says Manu, "It is not the carrying of any sign that is the indication of Dharma ; the seed of the *kataka* tree does not purify water merely by repeating its name. Let one destroy his impurities by control of breath, his sins by concentration, his attachment to worldly objects by withdrawing all senses from worldly things and his ungodly attributes by contemplation. Like a tree falling down the bank of a river or a bird leaving a tree, the sage becomes free from sorrow on relinquishing this body when he becomes free from attachment to all conditions (of life). By realizing the painful nature thereof he gets peace in this world and emancipation hereafter. It is only through contemplation that one attains to That. No one who did not turn his thoughts inwards ever acquired the fruit of action. It is only by following the tenfold Dharma of contentment, forgiveness, control of thought, honesty in dealing, purity, restraint of organs of sense, knowledge, realization of self, truth, and suppression of anger that one becomes fit for Sanyasa. It is only he who has done his duty, studied the scriptures and relinquished all action that can be a Sanyasin". (Manu Chapter VI).

The same is the teaching of the Gita. Kirshna though a house-holder was an embodiment of Sanyasa. Service and self sacrifice were his motives in life and he could therefore speak with authority on the duties of the Sanyasin. According to him the sanyasin and the yogin was he who did his duty without desiring the fruit thereof, not one who had relinquished the house-hold fire or ceased from action. That which they say is Sanyasa, is yoga, know O Paudava, none who has not given up desire is a yogi (VI—1-2). "The relinquishment of action done with a motive of reward is known as Sanyasa by the wise. The relinquishment of all fruit of action is said to be renunciation by the knowers of Brahman" (XVII—1-2.) His ideal of Sanyasa was the realization of Brahman as all. "Brahman is the giving, Brahman the



fire, Brahman the libation, Brahman he who pours it. He who realizes action to be Brahman through samádhi, goes to Brahman" (IV-24). The Gita was preached by a householder and a Kshatriya to a householder and a Kshatriya and its sanyása could not therefore be reserved for men of the sacerdotal class as it subsequently came to be. "Taking refuge in me, even they who are of sinful birth; even women, Vaisyas and Sudras reach the supreme goal, what to say of holy Brahmans or devoted royal sages." (IX—32-33). Superior to the ascetic is the yogi, superior to the wise is he, superior to those who are engaged in action is he. Do thou, O Arjuna therefore be a yogi. Of all yogis he who has his thought in me, and worships me with faith, even he is to me the best of yogis," (VI—46 and 47). The Gita was one protest against the rigidity of ceremonial rites and according to it distinction of caste depended upon guna and karma (attributes and knowledge. "Control of the senses, self-restraint, ascetism, purity, knowledge, and realization thereof and faith are the attributes of a Brahman from his very nature." (XVIII—42). A Brahman was therefore not one who was born of Brahman parents.

The sanyása was moreover not only resorted to by Aryans but also by those who were outside the Aryan fold. Gods and men betook to it as much as the Asuras and we are told in the Yoga Vasaishtha:—Having attained to supreme knowledge, some retired into forests like Bhrigu, Bharadwaja, Viswamitra and Suka. Some retained their kingly offices with the umbrella and the Yak-tail (chamara) like Janaka, Saryati, Mandhata and Sagara. Some lived in the constellar regions like Brahaspati, Sukra, the sun and the moon. Some attained to the status of the gods and went about riding in cars like Agni Yama, Tumburu and Narada. Some remained in the lower regions enjoying the facility of Jiwanmuktas as Bali, Prahlada and Ahlada. Even in the lower orders of creation, sages will be found. Even amongst Gods will be found. Some who though really wise, acted as if they were not so.



Namachi, Vritra, Bali and Sambara who fought the gods in battle were as great in knowledge of Brahman as the gods whom they fought. Ever engaged in visiting courts of princes and advising them in worldly matters, Narada the celestial sage was as great in knowledge as Sukra the guru of the Asuras. The man of wisdom was he whose mind was at rest, to whom pleasure and pain were equal, who was the same in a crowded city as in a forest. This was as fully applicable to the Brahmana as to the Sudra. The Mahabharata gives a vivid description of Suka the son of Vyasa who when not convinced by the latter's teaching was sent to king Janaka for instruction. Bent upon the object of his visit, he was almost unconscious of what was passing around him. Seeing he did not see. At the gate of the king's palace, when not allowed to enter he stood patiently outside for days together, ever thinking of Brahman. When taken inside the palace with due honours and served by young and handsome women, with every article of luxury within easy reach, his thoughts did not turn away from the supreme. Finally, when told that the light of self was within, to be realized by introspection, he went to the Himalayas and there through yoga after cutting asunder all that bound him to the world, realized his own self as the self of all. Such was the Sanyasin according to the older Sastras, ever devoted to introspection on the one hand and public good on the other.

The Mahabharata marked the zenith of Indian progress and the end of the great war was synonymous with its decline. The period that followed was one of darkness. The Kshatriyas could not keep the Brahmanas in check and the latter arrogated to themselves all spiritual power. Religion soon degenerated into a system of forms, with all life crushed out of it, till Buddha revived it, by preaching the gospel of freedom from dogma and a life of parity and introspection as the only road to bliss. Buddhism threw the older religion into the back ground, but like the latter, it also lost in vitality, though



not without leaving its permanent impress upon Hinduism in the shape of scrupulous regard for life and establishment of monastic orders and seats of learning. Both religions continued to flourish side by side for sometime, till Buddhism had to give way to the older religion and found shelter outside India, there to influence the destinies of nations to this day. A large number of sects both in religion and philosophy soon grew up, each claiming its to be the only true teaching, till Sankara appeared on the scene to restore the religion of the Vedas. He was the most unique religious teacher ever produced by India in times past. Born of Brahman parents in the Keral country in Southern India about 650 A.D., he left his mother at the age of 7, studied under Govindacharya at Amar-kanta on the Nartudda and then retired into the Himalayas, where at the age of 14 at Joshi Matha near Badri Nath, he compiled his well-known commentories on the Upanishads, the Gita and the Brahma Sutras. He then returned to the plains and held long discussions with Prabhakara and Kumarila Bhatta, and Sureshwara all great champions of ceremonial Hinduism. He also restored the Hindu temples which had been destroyed by the Buddhists and followed the latter in establishing four seats of learning in four quarters of India, in order to bring the whole of Hindu society under recognised spiritual heads. These were in Puri in Orissa, Sringeri in Mysore, Dwarka in Kathiawar and Badri Nath in the Himalayas. Each of his four disciples Padampada, Hastamalaka Sureshwara and Totaka was placed in charge of each of these *maths*. Each was given its own Veda, its own presiding diety, its own goddess and its own sacred place of pilgrimage. Two of these *maths* are extinct and the other two have lost much of their former influence.

In Orissa Jagannath was declared to be the presiding diety and Rig the Veda, Vimala the presiding Goddess whose temple is still the first to be visited by all pilgrims to Jaggan-Nath, and the sea the Tirtha. This matha was placed under



Padampada whose two disciples Bana and Aranya were the founders of the two orders of Sanyāsa known by those names. The mattha as well as its two orders are now nearly lifeless. In Shringeri, Rameshwara was the sacred place of pilgrimage, Kamakhya the goddess, Yajur the Veda, and Hastamalaka the disciple in charge. His three disciples Saraswati, Bharti and Puri were the founders of the next three orders of Sannyas known by those names. Of these the Puri order does not exist. In Sharda matha in Dwarka, Siddheshwara was the God, Bahaddarkali the goddess, Sama the Veda, and Sureshwara the presiding guru whose two disciples Tirtha and Ashram founded the two orders known by those names. In Joshi Matha in Badrikashrama, Badri Nath was the place of pilgrimage, Narayana the God, Punyagiri the goddess, Alakhnanda the sacred river, Atharvan the Veda, and Totakacharya (Anand giri) the presiding disciple. His three disciples Giri, Parbat and Sagar were the founders of their respective orders of Sunnyas. This mattha and its orders are also extinct. In this way the whole of India was brought under religious control, and although each mattha had its own veda, god, goddess, place of pilgrimage, and disciple in charge, yet, because they were all followers of one system of Advaitism, all obstacles that stood in the way of the formation of an Indian nationality were hoped to be removed. Sankara though an advocate of Brahminism often rises to the loftiest conceptions of the destinies of man, where there is neither caste, nor creed, neither the Vedas, nor forms of worship, but one supreme Essence, the Infinite Truth, Intelligence and Bliss. His works are generally free from advocacy of ceremonial rites and dogma. He was a true Sadhu because he worked for others, forgetful of self.

Sankara's system also lost its vitality after a short time and degenerated into one of forms and ceremonials, till the order of Dasnami Sadhus founded by him dwindled both in numbers and learning and we have now not more than five hundred of these sadhus throughout the whole of India. The



rigidity of the order produced a revolt of popular feeling against it and various reformers like Ramanujacharya in the south, Tukaram and Ramdas in the Maharashtra, Ramananda, Dadu, Kabir and Nanak in Upper India and Chaitanya in Bengal rose and tried to widen the basis of religion by placing the Brahman and the Sudra on an equal footing. They never intended to found sects and yet in course of time their system also came to be as sectarian as Sankarás. We have thus now sets of religion known as the Dadu Panthis, the Kabir Panthis, the Ramanandis, the Nanak Panthis, the Udasis, the Nirmalas the Saivas, the Vaisnavas, the Gusains, each following its own leader and each having nothing to do with the other. They may however be roughly divided into Saivas and Vaishnavas. The ordinary Hindu worships both Siva and Vishnu as occasion requires, but the man of the religious order will never bow his head to any but the God of his own order. The abuse of Saivism is the Aghori sect and the abuse of Vaishnavism, the Gusains of the Vallabha sect whose licentious practices are a blot upon Hinduism. Most of these sects have Akharas, some of which are very rich, possessing large landed properties. But they are all more secular than religious establishments and beyond encouraging sectarianism are scarcely conducive to religious reform.

The figures of the last census show that religion in India supports about 1 per cent of the population and that 167 out of every 10,000 live as mendicants and 60 as priests. The number of religious sects is most marked in Upper India and Bombay. In Bengal the prevailing sects are the Vaishnavas and the Saktas. The number of Sadhus in India is estimated at 52 lacs. But in vain do we seek for that spirit of self-sacrifice, that devotion to public good, that readiness to help the weak, and the distressed which were the characteristics of the religious man of the past. The great majority are either illiterate and bigotted, leading an idle and aimless existence swelling the ranks of the mischievous and the unemployed, or highly self-sufficient with no thought



except that of self-advancement. The latter also is more often temporal than spiritual. Religion is thus made a cloak for a free and easy life, with no work to do, no responsibility to incur, no criticism or no public opinion to fear. This has produced a most demoralizing effect upon the public mind, inasmuch as it often induces many an honest labourer and trader to give up his plough or shop for the colored robe in the belief that life as a sadhu is freer and easier than as a householder. In this way hundreds of men of all castes are daily drawn towards our religious sects and our places of pilgrimage like Hardwar, Rikhikesh, Benares are daily thronged by boggers who are a burden upon the country. All their wants are anticipated by a highly credulous Hindu laity to which the colored robe is still the sign of the god incarnate. The quantity of the good things of life, that are daily placed within their reach by the devout would make even a prince envy their lot. Even the best and most learned amongst them are scarcely free from sectarianism and seldom care for the public good. With few exceptions, they pass their days in teaching or discussing with old arguments, questions of philosophy which have either already been discussed threadbare, or which do not admit of verbal discussion. In vain does the man weary of the burdens of life or troubled with misfortune seek solace in their company. All that he gets from even the best and the most learned amongst them is verbal instruction in doctrines of religion or philosophy which are beyond the reach of popular conception. Systems of thought which have long ceased to exist in India are discussed amongst our religious men with the same warmth as they were in the days of Sankara when they flourished in full force, and with the exception of Vidyayaraya Madhusudana, Vigyana Bhiksha and one or two others, our orthodox schools of thought have after Sankara not produced any original thinker, or great work of thought on religion or philosophy nor any religious reformer nor one who worked for the public good. On the contrary there is everywhere a



great distaste for every thing new or out of the old groove. All proposals for social or religious progress are discarded, all attempts at infusing new life into religion rejected. The direst public calamity like famine, plague, or cholera scarcely moves the heart of our religious men, who if appealed to either plead their inability to do anything or turn a deaf ear to the cry of pain. The good these men did in the past is seldom seen. The evil they are now doing is unfortunately too patent. A few amongst them are really wise and good and devote themselves to study and meditation and keep up the traditions of the sages of the past. But the great majority instead of being the servants of India as their predecessors were, are living on the fat of the land without making any return for it. Having no families to provide for, no worldly cares to distract their minds, no work to do and all their wants most easily supplied, it was most naturally expected of them that like their predecessors of old, they would either engage themselves in meditation and realization of the great truths of Hinduism, or serve their fellows. But unfortunately most of them do neither and but for the highly charitable and tolerant spirit of the Hindus, would have long been swept off the face of the country. Now and then men, like Swami Dayanand Sarasvati, Parama Hansa Ramkrishna and Swami Rama Tiratha appear amongst the ranks of Sadhus to light the lamp of truth and lead the country a step onwards. But speaking generally of the great mass of our religious men, it is almost hopeless to expect them to work as religious or social reformers or even cooperate in helping to relieve public distress on occasions like plague, famine, etc. It is only those who like Swami Ram Tirath became sadhus simply for the purpose of realizing truth through retrospection and service of India, that come forward to work as religious or social reformers. The Ram Krishna and the Vevaka Nand missions are working in the matter of famine and medical relief in various parts of the country, and their work cannot be too highly commended. But the members of these



missions are men who have received a western education and have left the world, not for the easy life of a sadhu, but in a spirit of renunciation. If therefore we are to have good teachers out of our religious men, it shall only be from persons those who are imbued with the new spirit. Great religious teachers are not the work of training but appear in the world from time to time under the inscrutable decrees of Providence. But in order to keep up their teaching a succession of teachers, carefully trained, is necessary and towards this we should direct our efforts.

Next to the Sadhu is the Brahman of whom it is expected that

(b) The Brahman or the man of letters. he will work in the cause of religion as did those whose descendant he claims to be. The Brahmans numbered 15 millions at the census of 1901 and formed about 10 per cent. of the total population in the United Provinces, Central India and Rajputana, and about 3 to 2 per cent. in other Provinces. They are no longer all priests. On the contrary in Bengal only one in 6, in Behar 1 in 13, and in Orissa 1 in 34 is a priest. In the United Provinces out of more than $4\frac{1}{2}$ millions of Brahmans divided into 18 classes, some $2\frac{1}{4}$ lacs are priests and 85,000 religious mendicants. The rest follow all sorts of occupations from wielders of ploughs, soldiers and watchmen and common labourers in the fields, to lawyers and bankers known throughout the country for their wealth or public spirit. In Bengal, Bombay and Madras they have very largely shared in the benefits of western education and are foremost in Government service and the professions. In other provinces they have been out-run by other races in the cultivation of western science and literature, but so far as Sanskrit learning is concerned, they still furnish the scholars of the nation. In Benares the number of Brahman students studying Sanskrit in the many recognized schools and under private teachers still numbers by the thousand and there are still to be found men who can repeat from memory the



whole of a Veda like the Rig, the Yajur, the Sama or the Atharvan, without loss of a single syllable. There are still a few specialists in all branches of Sanskrit literature and philosophy like grammar, logic, astronomy, astrology, and it must be said to their everlasting honour that with the little encouragement they are receiving as a rule, they have kept up the study of the old literature in a most creditable manner. But with the exception of those who have received a modern education or have come in close touch with modern ideas, they are as entirely one-sided, as biggotted, as narrow minded, and as keen about rights and as oblivious of duties as the members of our religious sects. Whether it be because of the struggle for existence in modern life or for other causes, the demoralization of our Pandits as a class is most sad. The best and most learned amongst them would not often scruple to support by Sastric texts anything that brings them a little money. In Benares and other places Pandits will be found as ready to support as to oppose practices like the re-marriage of widows, sea voyages and re-admission of converts and their dicta have therefore ceased to carry weight. As teachers and lecturers in public assemblies they are generally more forward in asserting the claims of their community, than in emphasizing the duties they owe to the public which feeds them. The result is that amongst the intelligent classes they are losing ground day by day and societies where they predominate, seldom command public confidence. And yet the ordinary Hindu still reveres a Brahman and bows to him whether he is wise or otherwise. The Brahman of the eastern districts of these parts with all his prejudices of caste, his extreme punctiliousness about eating food touched by those of his own caste, and his general ignorance of his duties, still commands the homage of the ordinary Kshatriya, the Vaisya and the Sudra. If therefore we wish to make any impression upon the people, we must utilize the Brahman as teacher. Teachers of any other caste or class may be listened to with respect, but they will seldom be followed. That is the privilege



of the Sa lhu and the Brahman in India and taking things as they are, we cannot dispense with either. In the case of the Brahmans the material is better than in that of the sadhus. In all parts of India highly educated men embued with a spirit of self-sacrifice and devotion to the good of the country would be found amongst the Brahmans. If some of them took up the cause of religious education and reform with the same earnestness as they have taken up that of progress in other directions, they are more sure of success than people of other castes.

Our existing religious societies have not, with few excep-

(c) Religious Societies. tions, also done much. The Brahmo Samaj is not progressing and has had its day. It did much good in the past, but is now a dwindling body. The Arya Samaj is full of life and vigor. It numbered less than a lac at the last census but must have received considerable accession to its numbers since then. Its schools, gurukulas, work of social reform and famine relief are all widely appreciated by the public. But it has yet to produce any deep impression upon the religious beliefs of the great mass of the 207 millions of the Hindu population of the country. These are still believers in the system of caste, the superiority of Brahmans, and gifts to the latter securing bliss hereafter, Sradhas to dead ancestors, efficacy of pilgrimages and the like, all of which the Samaj denounces. Outside Punjab and the United Provinces, from enquiry we find that it has little or no influence and its ways of work clash with the traditions of Hindu society. The Dharama Mahamandal and the Sanatan Dharam Sabhas and Associations which have been existing in the country for about a quarter of a century, have yet to show any real work or life or vigor of the Arya Samaj. They command enough money and patronage from some of our Indian Princes and leading men, but the general feeling is that they are bodies more for the personal aggrandisement of the few religious persons who join them, than for doing any real work of religious pro-



gress for the country. In social reform they have done nothing and their ways of work are not at all suited to modern conditions of Indian life. There are also other religious bodies like the Radhaswami sect which commands a number of followers but which can in no way produce any lasting effect upon Hinduism. The Theosophical Society has proved more successful as an educational than as a religious agency. Our Maths and Akharas like the Niranjani, the Nirbani, the Udasis, the Nirmalas are, as I have already said, all highly sectarian bodies engaged more in secular than in religious affairs. Their efforts cease with giving costly entertainments to men of their own order and marching in processions on occasions like the Kumbh.

The evolution of really good religious teachers out of such materials is therefore no easy matter. But it can be done and those who have given the subject serious consideration, think that the workers shall have to be created out of the materials at hand by new and improved methods. Probably a society working upon the lines of the Servants of India Society of Poona where a leader who has himself given up all prospects of worldly advancement for the public good, undertakes the training of a limited number of young men of education who like himself are willing to serve the country, would be the best for the purpose. The country can supply such leaders and the experiment is worth-trying. No other course seems to be possible.

In order to try this experiment an Asrama known as the Ramasrama has been lately built on the banks of the Ganges between Rikhikesh and Lachman Jhula. The place is in a quiet and healthy locality, fit for study and meditation. A pucca building with rooms and servants' quarters and a library of Sanskrit, Hindi and English books have been built and furnished with all that a student requires. Arrangements to defray the expenses of the institution on a permanent basis have also been made and it will soon be placed in charge of a



religious teacher competent to supervise the training of young men admitted to it. A limited number will only be taken for training and the conditions of admission will be :—(1) Age above 18 years ; (2) caste—any of the three higher castes of the Hindus or membership of a recognised religious fraternity ; (3) good physique and moral character ; (4) readiness to lead a simple and pure life ; (5) and an undertaking to devote the rest of life to the cause of religious and social reform, foregoing of all work for personal gain, and contentment with such remuneration as the Asrama may fix with reference to the circumstances of the student. A University degree will be an additional qualification, but all that will be required will be such knowledge of English and Sanskrit as will admit of progress in religious and philosophic studies under proper guidance. The course of study will extend to about 3 years. Free board, lodging, books and clothes will be supplied to all students trained in the institution and on the completion of their period of study, they will either be placed under some recognised religious or social reform association or left to work on their own account as circumstances require. In both cases they shall have to keep the Asrama informed of their work from time to time. In this way we might be able to create real and efficient teachers of religion as the Servants of India Society is doing in politics. The scheme is a tentative one, liable to modification at the suggestion of all who are interested in the movement. If it is able to send out even one good worker every 5 years, it will be a real step gained. It is submitted for public consideration and suggestions for improving it further will be welcome. The work of the religious teacher which is everywhere a difficult work, is especially so in India where castes and sub-caste, sects and sub-sections of religion stand up in opposition at every step. The general ignorance of the vast mass of the people is another factor to be counted with. But given a man of earnestness of purpose willing to work in a spirit of love, and there is no reason why he should not



succeed in making an impression upon even the most unimpress-
sionable of our people. As I watched from the Rama Asrama
the crowds of men and women, old and young, rich and
poor of all castes and classes, who were going to Badri
Nath in the months of April and May this year, with
not the slightest thought of the difficulties of the way, the
dearth of provisions and accommodation and the insanitary con-
dition of the lodging houses, with minds earnestly directed to-
wards the god whose temple they were going to visit, I
could not help admiring the deep faith of the Hindus,
their intense longing for felicity in the life to come and dis-
regard for worldly comfort. There were in the crowd
of pilgrims old women of 70, with bent backs and
tottering frames going cheerfully along, lathi in hand and with
a small bundle over head, repeating all the while *Jai Badri
Vishal*. If asked as to whether they had enough for the jour-
ney, the reply often was in the negative and yet they declined to
accept any charity that was offered to them. "Badri Vishal will
carry us along" was the reply. What could such a deep and
strong faith not do if directed in right lines? Men and women
of the highest ranks will be seen listening to Sadhus and
Brahmans with a devotion which the objects of the worship
scarcely possess. Often have the teachings of religious teachers
made more impression upon their lay disciples than upon the
teachers themselves. The Indian mind is very plastic, and that
is the reason why even teachers of religion who have no solid
foundation of faith and whose lives are not all that is desired,
succeed in winning public confidence. If therefore we
could have even a few men who combine all that is good
in our own civilization with what is best in that of the
west, who live pure and good lives and work in a spirit of dis-
interestedness, we shall soon see many of our religious institu-
tions presenting a better appearance. Good work is never lost
as was the case with the late Swami Rama Tirath. His great per-
sonality, his deep faith and earnestness of purpose, often car-



ried everything before them. Often did he keep his audience which consisted of men of all classes spell bound for hours, simply by the power of truth and his own realization thereof. His secret of success lay in not uttering a word which he himself did not fully believe to be true. On one occasion he stopped abruptly in middle of a most impressive lecture on the dutise of man, because the as he said, his words did not make the same deep impression upon himself as they seemed to do upon his hearers. The same was the case with another great teacher Swami Daya Nand Saraswati. It was his great personality and deep faith which led to the success of his movement and if the Arya Samaj is now making head way in the work of social reform, it is because some of its chief workers are men of commanding personalities. On the other hand because there is no such commanding personality in the great majority of those who are working the Sanatan Dharm movement, that the latter is so lifeless. Only the other day in Delhi the Arya Samaj took the bold step of admitting an Englishman into its fold. The sight was a novel one and attracted thousands of people who were not Arya Samajists. The house where it took place was crowded to suffocation by at least ten thousand people. One of the leaders of the Hindu society in Delhi acted as President and not only there was no protest on the part of any Pandit or other advocate of the Varnasrama of the Sanatan Dharam, but a letter from a leading Goswami of Bindraban was read by one of the members expressing his approval of the step taken by the Samaj. Therefore much as those who take shelter under orthodoxy may wish, the old order cannot survive these days of progress and is bound to give way to real and earnest work in the direction of reform.

(2) DIRECTIONS OF REFORM.

The directions which reform should take are (1) More regular performance of daily duties with fuller realization of their import; (2) Better and more proper food, (3) Promotion of Sanskrit education; (4) Introduction of



religious education in families, schools and colleges ; (5) Purification of the institution of marriage ; (6) Reform in charity ; and (7) Readmission of converts.

The religious life of the Hindu is based upon certain daily duties

(Nitya karma) and the first effort should be to regulate and purify them, as well as to find out in what divergent sects of religion agree and in what they differ. There are, for instance, certain duties about the importance of which there is no difference of opinion, but the manner of whose performance varies with tradition custom, caste prejudices and like. On the other hand while each school of thought exalts its own book, they all bow to scriptures like the Vedas and the Bhagavad Gita. All reform shall therefore have to start with these. Says the Mahabharata "Argument leads to no certain conclusion, the Srutis are different from each other, there is not even one *Rishi* whose opinion can be accepted as infallible; the truth about religion and duty is hid in the cave of the heart, therefore that alone is the path by which the great have gone." This path is by common consent that which has been indicated by the author of the Gita and therefore it alone can be an oasis in this desert of bewildering practices of religion. "That art thou" (*Tattwamasi*) the great saying of the Upanishads which comprises the whole range of man's duty to God and to his fellow creatures, is illustrated in the action (*karma*), devotion (*Upasna*) and (*gyana*) knowledge portion of the Gita. "He who sees others as his ownself," this is the great truth which is impressed by Sri Krishna.

Every Hindu is by nature and tradition a believer in the existence of God, the law of *Karma* and future life. If these beliefs have become weakened in some cases under perverse influences, it is because little or nothing is done in most modern Hindu households towards fostering religious tendencies in early life. The majority of Hindu lads or youths know less of their own than that of other religions. They are thus worse than many



a Mohamedan or Christian lad who receives at home some training in the principles of his own religion. The Hindu boy has scarcely any example of a religious life placed before him in the home to follow and is ignorant of the best traditions of his race. We should therefore have a system of religious education in early life, as well as restore the custom of investiture with the thread in communities into which it has fallen into disuse. There are hundreds of men amongst the Vaisyas and Kshatriyas in several parts of India who do not wear the thread. There are thousands of Brahmans who wear it but do not know what duties it requires. Every boy of the Brahman, Kshatriya and Vaishya caste should after investiture with the thread, be taught the Sandhya. There are now not only different Sandhyas for the followers of each of the Vedas, but one Sandhya for the Brahmans, another for Kshatriyas and a third for the Vaishyas. This is not right and there should be according to the Sastras only one Sandhya and one Gayatri for all classes of Hindus. Beginners need not be made to go through all the formalities of the Sandhya but only to perform *pranayama* and repeat the Gayatri Mantra. As they advance they may be taught the other mantras also. The object should be to simplify the ritual as much as possible, explaining the rationale for modern readers.

Every Hindu who is not enfeebled by age or infirmity should make it a practice to rise at about 5 A.M., answer calls of nature, wash and bathe and immediately set about performing his Sandhya as the sun is coming up the horizon. The practice of a short prayer on rising from sleep or repetition of a hymn to God which is followed by many Hindus is highly conducive to spiritual peace. His Sandhya over, he should make it a practice of reading daily a portion of the sacred Scriptures. The practice of reading only a mantra or two from each Veda is of little benefit and ought to give place to reading at least one complete hymn or sukta



from one of the Vedas or the Upanishads. If he has time he may take up books like Manu, the Ramayana or the Mahabharata, Vishnu Purana &c. A little read regularly will make a man a scholar in a few years. This Brahmayagya of the sastras is a great means of spiritual purification. It keeps up the study of our religious books and it is the duty of every Hindu to perform it. After Sandhya comes the Deva yagya or sacrifice unto the gods. This as given in orthodox books is a rather lengthy ceremonial which may usefully be cut short to lighting the fire, meditating upon it as a symbol of the divine and offering libations of ghee and other things with the Gayatri or other mantras. This Homa has both a spiritual and hygienic value and the house where it is performed, is seldom visited by epidemic diseases. The Pitra yagya or offering unto the ancestors comes next. Some say that worship of living ancestors ought only to be performed. In the Sastras the term *Pitris* includes not only one's immediate ancestors but some classes of gods also. The *tarpana* which is an offering of water to the gods, the rishis and the fathers is intended as a means of realization of our connection with all these, thus keeping up the noble traditions of the race. The Hindu who offers a handful of water to Gods like Brahma, Vishnu, and Siva, or to rishis like Sanaka, Sanandan and Sanatan the great exponents of the Brahma Vidya, or to Kapila, Asuri, and Panch Shikha the founders of the Sankhya system of thought, or to Atri, Angiris, Narada, and Vashishtha the great Smriti writers, or to Agniswata and Yama the king of the dead, or to his own fore-fathers and finally to all creatures, thereby knows how he is connected with all who have preceded him. As now performed it is rather a long ceremonial little understood. If the necessary mantras were retained, it would also not only not interfere with any worldly work, but would be a means of great spiritual good. This completes the three morning sacrifices of the Hindu. As now performed by the highly orthodox they take from 4 to 5 hours. The orthodox man rises about 4 or 4-30 A.M.; up to 6 he does his washing, bathing, *tarpana*, *sandhya* and meditation;



from 6 to 7-30 he worships his gods and from 7-30 to 9 studies his sacred books. This is almost impossible for the majority of men working for their livelihood under the pressure of modern life. If abridged all these ceremonies would not take more than 1 hour. At the time of the meals the sastras enjoin the performance of *Balivaishva Deva* or offering of food to all, whether gods or those in the lower orders of creation. The object is not to eat without sharing the food prepared with others. Noble is the following conception. "Those who are in need of food given by me, I offer this unto them, be they gods, or men, beasts or birds,.....insects, ants or small creatures. Those who have no father nor mother nor friends, those who have no kitchen to cook food or food to cook therein, for their satisfaction and joy, I throw this food on earth." A mantra may or may not accompany such a gift of food. But it should be performed in a spirit of love and charity. The last is the feeding of guests-the *Aththiyagya*. Great is the merit of this sacrifice and according to the sastras nothing is too good or great for a stranger who enters a Hindu house as an *aitthi*. The times are now changed and the present run of beggars who flock in our towns are no *aitthis* in any sense of the term. The system should now be changed into making the gift more discriminate.

These are the five great sacrifices (Panch mahayagyas) of the Hindus. To these must be added the evening Sandhya which is the same as in the morning and we have the whole round of the *nitya karma* or the daily duties which are declared to be obligatory upon every Hindu. They should be simplified and observed more universally and more in-spirit than in the letter than at present. In this way alone they can be a source of both individual and national good, by teaching to every Hindu his intimate connection with the Author of his being, as well as with all that is above or of below him and thus pave the way for formation of a true Indian nationality. No other reform is so



urgent as this. This system of the five great daily sacrifices enters into the very life of all Hindus. It is that upon which is based the whole fabric of Hindu Society and with it purified and regulated, every other reform will be easy. At present it is either not performed, or if performed it is done without its significance being properly realised. It has moreover been made a tedious and long ceremonial scarcely suited to modern ideas and ought to be shortened and performed in a proper spirit in order to be a means of national regeneration. All religious teachers should set themselves about this reform and have all their disciples take to the performance of the Panch mahamyagya according to the spirit of the Sastras rendered applicable to modern conditions of life with such abridgement of ceremonial texts as may be proper.

Two of the most pressing questions of the hour are how to restore the declining vitality of the Hindus as a people and how to improve the religious education of our boys and infuse into them a better spirit of reverence to parents and elders. The condition of things in these respects varies in various parts of India, but the general opinion seems to be that our low vitality as a people is largely due to our social and domestic institutions, chief of which are caste and early marriage. Our ignorance of social and religious laws, and constant worry of family life also contribute to it. Says Surgeon-Colonel K. Prasad himself a Hindu. "Social and religious institutions have, in my opinion, a great deal to do with the vitality of a race. Nothing is more detrimental to long living than a life of constant worry, carelessness in food and exercise and being unable to make two reeds meet. All these evils exist in the life of a Hindu in a marked degree. An early marriage does not give him sufficient time to prepare himself for the struggle of life and so he starts comparatively unarmed, relying mainly on the property which the parents might leave. Early marriage naturally



brings early children and although many of them die for want of sufficient care and attention, yet enough are left to make their presence felt. This want of sufficient qualification to earn a decent living on the one hand and compulsory demand to look after the family on the other, makes the life of a Hindu unhappy and his youth a misery. He cannot starve the children, but he neglects himself. He neglects his food, clothing and exercise and his whole time is spent in the anxiety how to get 4 pies out of a pice !” An Assistant surgeon in Madras attributes our low vitality to not only early marriages amongst near relatives, but also to our increasing adoption of foreign habits of eating and drinking. A Hindu gentleman who is a High Court Vakil and a writer on social and religious topics thinks the causes of our physical deterioration to lie in over-eating, over-dressing, restriction of field of marriage on account of division and sub-division of castes fostered by pride and avrogance and sale of boys for marriage, relationships whereby weaklings born in rich families are offered enormous prizes. Says he “as in olden times the health of the bride-groom and bride, their proper ages, their family tendencies or proclivities in manifestation of evil habits, are put in the back-ground, if not ignored. Mammon alone is considered. Ill-assorted marriages being the result, they cannot be expected to produce children noted for a high degree of vitality. There is an inordinate desire for all to live in towns and to abandon villages. Owing to want of free and open air movement women in towns cannot produce healthy children.” The root of the evil is want of proper care in childhood. Colonel K. Prasad says, “For a young man doing fair amount of study 450 grains of nitrogen, 5500 grains of carbon and 450 grains of salts are required and it is only a matter of option and custom how and where he gets them from. An European accustomed to meat diet derives his nitrogen from fish, flesh, but a Hindu brought up under different circumstances obtains the same quantity of machine repairing materials from



milk, dahi and dal. For myself I have not the least doubt that the oriental food is most suited to the climate and requirements of the people. It is economical and scientifically not lacking in any of the elements required for health and nourishment." Dewan Bahadur Raghu Nath Rao, C.S.I., one of our veteran Indian reformers condemns the food of the students as "generally bad, badly prepared and badly masticated and causing indigestion and dyspepsia." The generality of our people would not profit by a change in diet. Only it should be better prepared and made more varied in order to ensure proper digestion. The country is too poor to afford change in any other direction.

Dr. Yorke Davis author of "Health and condition in the active and sedentary" thinks that a stomach suffering from dyspepsia of the ordinary sort should require for breakfast one or two cups of tea with half milk, one or two ounces of stale bread thinly buttered and four or five ounces of gulled chop or chicken; at 11-30 a cup of good beef tea; at 1 o'clock 3 or 4 oz. of mutton, 3 or 4 oz. of vegetables, some milk pudding and water or brandy to drink; at 4-30 P.M. a small cup of beef tea, at 7 P.M. a dinner of soup, fish, 3 or 4 oz. of mutton, vegetables as at lunch, jellies, pudding and one or two oz. of dry toast and a little water; on retiring a cup of hot water or if there is desire for food some beef tea. "The stomach that will not digest such a diet as this, must be a very bad case indeed and the victim should seek skilled advice at once." From this it will be seen that a diseased English stomach requires about 12 oz. of animal food and 8 oz. of bread, besides beef tea, tea, vegetables, pudding, fish, etc. The lowest quantity of food absolutely required in England is 28 oz. and for hard work 60 oz. On the other hand an Indian labourer would think himself fortunate if he could get a seer of flour, 2 chattaacks of dal with salt and some vegetables. A trader or merchant whose work is more sedentary would flourish on



about three quarters of this and a brain worker living a highly intellectual life on even less. For the man of modern education who is fairly healthy, even to dream of taking all the diet recommended by Dr. Davis would be to invite dyspepsia at once and premature decline and death shortly after.

If again we compare the quantity of food given to a boy in an English school with what is given in India, we shall find that the latter can live and flourish upon a much simpler diet. Sometime ago Surgeon Major B. D. Vasu I. M. S., made enquiries in this respect and the result was as follows:—A boy in an English school has for breakfast at 9 A.M. tea or coffee, bread with butter or jam, porridge, fish and eggs; for dinner at 1-20 P.M., hot joints, potatoes, greens, milk pudding and tarts, and at 6-30 P.M. tea, bread and butter. A boy in a French school gets about the same, only chocolate takes the place of tea. This food is considered to be insufficient in nutrition. An English College diet consists of a first meal of porridge, bread, butter and tea at 8 A.M.; a dinner of soup, beef, vegetables, pudding, milk and cheese with beer or cider at 12-45 P.M.; tea at 5-45 P.M. and a supper of bread, butter and tea. In the Lahore College on the other hand, two meals are given to students. The first is in the morning and the second in the evening. An average student consumes about three-fourth seer of wheat flour and 1 chittack of ghi. The morning meal consists of one dish of some preparation of milk, one of dal, one of vegetables, and one of potatoes with chappatees. The evening meal consists of four dishes, mostly as above. In meat kitchens one dish of meat is provided in the evening. The cost of food is from Rs. 8 to 9 a month. In the Presidency College Calcutta, students are given two meals a day, one up to 11 A.M. and the other up to 10-35 P.M. 100 boarders require per day rice half a maund, dal 4 seers, spices quarter of a seer, ghi half a seer, mustard oil four seers, salt half a seer, potatoes 10 seers, other vegetables worth 1-8, fish six seers, and meat once a week. They make



their own arrangements about milk. The costs is Rs. 7-8 a month. In the Agra schools and colleges two meals of bread dal, vegetables and ghi are allowed and the cost is from Rs. 10 to 12 a month.

In the M. A. O. College, Aligarh, they have a breakfast consisting of rice, chappatis, bread, vegetables, korma and tea at 8-30 P.M.; a lunch of meat, bread and tea at 1 P.M.; tea or milk at 4 P.M., and a dinner of soup, *kabab*, rice chappatis, bread, *korma*, and pudding at 8 P.M. The cost for the sons of the rich is Rs. 42 a month, including supervision, lodging, board, medical attendance and games; for boys of average means it is Rs. 15-6 and for poor boys about Rs. 6 to 8. The food of the latter consists of 3 chittaks of meat, vegetables, dal, rice and chappatis for breakfast, 4 chittaks of milk and biscuits for lunch and 2½ chittaks of meat, vegetables, dal and chappatis for dinner.

According to Dr. Vasu the Aligarh dietary "appears to be the best, there being more variety and nutrition in the food provided. Meat is not absolutely necessary as the amount of nutrition contained in it can be provided for by pulses, nuts and other vegetable products of the country. The table of diet should be as follows:—

6 A.M. Milk 4 chittaks. 9 A.M. Breakfast—rice (for those accustomed to it) 4 chittaks, ghi ½ chittak, dal 1 chittak, green vegetables 2 chittaks, potatoes 1 chittak, salt 10 grains and spices in very limited quantities; some preparation of milk like *khir*, *rabri* occasionally; instead of rice, 4 chittaks of bread may be given; light refreshments at 4 P.M. consisting of fresh fruits of the season and sweets; dinner at 8 P.M. consisting of chapattis or puris and vegetables as in the morning plus milk. The cost will be about Rs. 10 a month. This contains all the elements of nutrition required for ordinary Indian students. Things to be avoided—stimulants of all sorts, tobacco in every form, hot spices and excess of meat by those accustomed to meat." This is a good dietary for all Hindu students and should be adopted.



No definite dietary can be suggested for adults who ought to be able to know as to what agrees best with them. An assistant surgeon in Madras suggests a mixed diet, but another doctor thinks a vegetable diet to be the best for India and I agree with him. In Japan, "at the present time the staple food is rice, along with fish and eggs and certain vegetables, especially beans and the giant raddish fresh or pickled. At one period of the new era, there was a rush to eat beef and pork, but an anti-foreign reaction combined probably with the badness of the cooking led to a return to the older diet.....The Japanese ordinarily take three meals in the day, one on rising, one at noon and one about sunset. All school students therefore have a meal at mid-day, a great improvement on Indian practice where boys often seem to pass from morning till evening without food." (Report on the Educational system in Japan, p. 422). Under the criticism of foreigners who condemned both Japanese food and Japanese dress, efforts were made to improve the diet of students as well as to provide for them a better system of exercise and says Mr. Sharpe:—"These efforts have evidently been bearing fruit, for no one would well call Japanese students, a weakly or seekly class in these days, in fact many strangers remarked to me on their excellent physique and their good chests and backs, and Indian students have a weekly appearance after the sturdy looking youth Japan." (page 423). Our food is often not properly prepared for in most houses the modern house-wife does not do the cooking herself, but leaves it to servants. It is taken very irregularly and is open full of acrid oils, chillies and spices. Thus we go on from year to year on insufficient food and do too much work or live a luxurious life and do no work and thus fail to assimilate what we eat. The period of longevity never exceeds 60 and the chief complaints are dyspepsia, constipation, diabetes, heart and lung troubles, kidney diseases, all leading to early break down and premature death. In some diabetes undermines the root, in others asthma or rheumatism does so. Piles and dyspepsia are also prevailing diseases.



We Hindus must remember that without reform in the system of diet we cannot hope to survive in the competition we are now meeting with in every walk of life. Our ordinary diet of dal, bread, vegetables, ghi, milk, etc., is pronounced by the best doctors to be all that is required. Only it must be better prepared, with less of sugar, spices and acids and chillies in order to admit of more proper assimilation. The quantity of milk and ghi consumed ought also to be increased and means taken to improve and increase the supply of both in all large towns. Those most competent to judge think that our eating large quantities of biscuits, drinking large quantities of tea and coffee and taking other imported and tinned provisions, are causing much mischief.

In some parts of the country like the eastern districts of the United Provinces, our chowka system is carried to the absurd length of some castes not taking food cooked even by people of their own families. In the lower classes also, the ideas about the chowka are very queer and a Kahar or Kurmi would never eat food cooked by a Brahman who is not recognized by his caste. Many a servant of the Sudra class would rather starve for days together, than eat food cooked by strangers even of the highest classes. Amongst some of the Hindus of the upper classes so great is the prejudice that they would not walk to the chowka from their place of bathing, but would jump into it for fear of polluting themselves by touching unwashed ground. In the coldest season of the year they would go to eat with only a thin dhoti on, while they would journey by the railway starving for days together. It is this kitchen religion carried to extreme which is killing all spirit of co-operation, all incentive to foreign travel, all enterprise, and all fellow-feeling amongst us. A Hindu's cooking now occupies a large portion of his time and thoughts. In the Punjab they have no chowka and are therefore healthier and more enterprising than people of other parts of India. In the United Provinces it is at its worst and therefore they are so backward. In Guzerat and Bengal



it is not so bad. In Maharashtra and Madras it is reported not to exist. One gentleman who was consulted however says. "The chowka system is perfectly scientific and simple, but it cannot stand the test of western tide, hence we must not be very strict about it." On the other hand Colonel K. Prasad says it "serves no useful purpose. It alienates people and is therefore detrimental to good fellow-feeling. Every endeavour should therefore be made to bring all the members of the family together and there is in my opinion no time more suitable for social intercourse than the meal hour." In schools dining in halls is suggested for students of castes whose water can be used as is done in Bengal. There is no Sastric injunction about this chowka. All that is there, is that things cooked in milk or by natural heat are to be treated pure like fruit. There is also some reason in not taking food cooked by an unclean person or in an unclean place or in unclean clothes where one comes into contact with unclean people or with persons of miscellaneous descriptions. But is there a shadow of reason in holding food upon which even another's shadow has fallen to be polluted? The system should therefore be so modified as to suit changing circumstances (1) by allowing all members of a family, a sub-caste, and a caste to dine together and (2) by relaxing the present restrictions about eating food cooked with or without water (katcha and pucca), so as to ensure health and comfort both at home and in travelling. The rules about cleanliness may be retained, but without so much reform, we Hindus shall not only be seriously retarding our progress as a nation, but also making ourselves the laughing stock of other people as we are doing. In no other nation does the kitchen usurp the place of religion as it does in India and no reform can therefore be undertaken a day too soon.

The old system of teaching Sanskrit is now disappearing even amongst our Pandits. A Brahman lad formerly commenced study at the age of 6 or 7. He was taught reading and writing

(3) Improvement in Sanskrit education



the Sauskrit Alphabet and then the Amar Kosha (Vocabulary) and Chanda (prosody). After his Upnayana which took place at about 9, he was taught the Samhita of one of the Vedas to which his family belonged, the rules for performing and the mantras relating to the various Sanskaras and three Kandas (sections) of the Grihya Sutras. This took about 5 or 6 years and carried him up to 14. During the next 6 years he generally took up the Siddhanta Kumadi and the Nayaya or other Sastra and at the age of 20 become an ordinary Pandit capable of earning about Rs. 15 or 20 a month. If he was more ambitious and desired to become a specialist in Grammar, Rituals, Logic or Vedanta, he went on studying for another six years or more. But as specialists did not meet with much encouragement from the Hindu public, he had not much inducement for higher research. This has now been partly changed. The late Swami Daya Nanda Saraswati tried to improve this system by having the period of education to be about 31 years. In the first four years he would teach the boy Sanskrit Grammar. The Angas of the Vedas would take about one and-a-half years. After that he would give about a year to the study of Smritis like Manu, the Valmiki Ramayana, the Vidurniti and another year to (Jyotish) Astronomy. The study of Mathematics (Ganita) would take 4 years and that of philosophy (6 Darshanas) 2 years 9 years would then be spent in the study of the four Vedas and their commentaries and the remaining period devoted to theoretical and practical medicine, the science of war, music and engineering. At the end of this period of 31 years the student was expected to be an adept "in all the 14 Vidyas, capable of devoting himself to his own and the public good." But the general opinion amongst the more thoughtful portion of the Pandits is that such a scheme would not produce the scholars which the Swami expected to produce. The sciences of Grammar Rituals and Philosophy if properly studied would take not 2 or 4 but many more years. The study of the four Vedas and their commentaries is also scarcely possible in 9 years,



nor would three years be sufficient for a theoretical, much less a practical knowledge of Hindu medicine, surgery, anatomy and philosophy as the Swami thinks. The art of war is a thing of the past and Hindu Engineering has more an antiquarian than practical interest now-a-days. The scheme would moreover not produce even an all-round scholar after 31 years of study and the man would scarcely find adequate employment in these days of competition with modern science. The old system shall therefore have to be retained with certain modifications for those who aspire to be specialists in any branch of literature, and modified for the general student. An improvement has already been made in the old system in some of our Sanskrit Colleges and Schools like the Lalit Hari College in Pilibheet. There a boy of good parts is able to pass his Prathama Pariksha at the age of 12, his Madhyama at the age of 15 and his Acharya at the age of 21 or 22. If he is a lad of ordinary parts he takes a little longer period.

The course suggested is as follows :—

<i>Years.</i>	<i>Books.</i>
5—6	... Pathavli Parts I and II. Bala Bharata, Part I. Bala Ramayana.
6—7	... Sanskrit Sopana. Sabda Rupavli. Dhatu Rupavli. Amar Kosha, Part I.
7—8	... Amar Kosha, Part II. Prathama Pathavli. Laghu Kaumadi-Pancha Sandhi. Hitopdesa, Mitralabha,
8—9	... Laghu Kaumadi Adadyanta. Raghu Vansa, 2 Chapters. Valmiki Ramayana, 1st Chapter. Mahabharata, Shila Nirupana. Hitopdesa, remaining portion.



- 9—10 ... Laghu Kaumadi Kridantata.
Raghu Vansa, Chapters 3 to 5.
Shruta Bodha, 20 verses.
Taraka Sanghra Pratyaksha khanda.
- 10—11 ... Laghu Kaumadi. }
Taraka Sangraha. } Whole.
Shruta Bodha. }
Pancha Tantra. }
Revision. }
- This carries the boy up to the Prathama Pariksha:
- 11—12 ... Sidhanta Kaumadi Stri Pratyanta.
Kirata Arjuni Kavya, 3 Chapters.
- 12—13 ... Sidhanta Kaumadi (chaturartha kanta).
Shishupala Badha, 2 Chapters.
- 13—14 ... Sidhanta Kaumadi, Adadyanta.
Nyaya Muktavli, 1st Part.
- 14—15 ... Sidhanta Kaumadi, Uttara Kridantanta.
Translation.
Das Kumara Charitra.
- This carries him up to the Madhyama examination.
- 15—16 ... Swara Vaidika.
Sabda Ratana Manorama, Panch Sandhi
(1st Khanda)
- 16—17 ... Sabda Ratana Manorama, Stri Pratyanta.
Paribhesbandu Shekhar (2nd Khanda).
- 17—18 ... Bhusan, and Manjusha (3rd ,,
- 18—19 ... Stri Prantyata Sabdendu Shekar, (4th
Khanda).
- 19—20 ... Sabda Ratana Karaka.
Shekhar Karaka.
Manorama Karaka (5th Khanda).



20-21

... Maha Bhashya Navanika.
Kayata three Ahnika.
Prathama Ahnika vivarna.
(6th Khanda).

This is a complete course in grammar. In other subjects the course shall be different. No other improvement is possible for those who aspire to go up for the Government examination of the Benares College. For those who do not aim to do so, the study of literature, philosophy or the Vedas should be commenced as soon as the boy has passed his first examination. The great draw-back is want of encouragement for higher research in Sanskrit literature. In times gone by Native States like Baroda patronized learning by holding periodical examinations of Pandits and giving annuities to those most qualified. Many Shastris were thus encouraged to engage in higher philosophical or literary research, even though they were given only Rs. 100 or 125 a year. The system, has I am told, now been abolished. Other Native States do not also do much in this direction. In the interests of our ancient learning I would invite the attention of all our Hindu princes and chiefs towards reviving the Baroda system in their states. There is no reason why princes like the Gaikwar of Baroda, the Scindhia of Gwalior, the Holkar of Indore, and the Maharaja of Jaipore who spend so much on education and give so much in charity, should not give a portion of their money towards this object. Those of our men of wealth who are giving money in charity could not also do better than individually or through societies employ a portion of it in the encouragement of Sanskrit learning. A Vaishya gentleman has lately established a good Sanskrit College teaching up to the Acharya Standard in Pilibheet. Another has founded a medical school in Delhi. In Ajudhia and Benares there are several schools supported by private beneficence. All that is now required is that the effort should be made in a more systematic manner and on a better organized scale. It is also worth the considera-



tion of every Hindu whether the present system of Purohita and officiating Pandits should not at once be made to approach to what it was in the Vedic and the epic periods, i.e., the ablest and the most learned only given these offices as well as invited to Sradhas and other ceremonies and that no regard be paid to heredity. By this means many of the abuses of the present of system of priesthood will be removed and the cause of learning and religion greatly promoted.

The question of religious education is a very difficult one (4) Religious educa- and cannot be solved either by the Go- tion. vernment or any other agency which

professes to observe a policy of non-interference in religious matters. Private institutions can only solve it and that also not fully. Its solution lies more at home than in the school room.

In times gone by when students resided with their teachers for a number of years, the personal influence of the latter went a great way. All education was moreover mostly, if not wholly, religious and therefore the question did not arise. Now when it is imparted in a foreign tongue, after foreign methods by teachers and professors professing different faiths, the question comes to the front. Parents, guardians and teachers and the general public all feel the necessity of religious education. Most of our educated people are however indifferent to religion, and therefore one of the questions asked by me was:—"The educated Indians are said to be indifferent to religion, without high ideals or noble aims in life, more given to treading beaten paths than to strike out new and useful careers for themselves; if they show any activity at all, they are more anxious to discuss political subjects upon crude or imperfect information, than practical topics, more addicted to talking than doing any thing practical in the matter of the social and economic amelioration of their countrymen. Are these complaints true of your educated people and if so, to what extent? What remedies would you suggest?"

In reply one gentleman from Bengal says "The complaints are true to the letter. No instruction is imparted to



boys either at home or in school. Families are without religious life, so giving advice would be worse than useless." Another gentleman from the Madras Presidency says:—All that is stated under this question is very true of the English educated Indians of our Presidency. Of course there are however honorable exceptions. I have not much hope in the present generation. Our care and attention must be directed to the nation in the schools and colleges. By greater attention to religious studies, by greater attention to the national ideals, by attractive presentment of the lives of our holy rishis, sages, avatars and heroes, our boys may be inspired to nobler and better lives than the people of the present day. A course of after college lectures may be delivered on the great national ideals and also on the noble ideals of other nations by competent men in several centres of education. Arrangements must be made to give honorariums to Pandits and scholars that will give lectures on such topics. The moral conscience of the nation must be roused from the torpor of ages by such methods. They (the educated people,) care only for money getting pursuits.....They are eager for a compromising attitude even at the cost of truth and conviction. There is religious talk. There is plenty of discussion on religious and philosophical subjects, but no feeling or religious ideals. By a large majority even this talk is considered as a nuisance, materialism and mammon worship are becoming the creed of our educated people." Says another veteran reformer Dewan Bahadur Raghunath Rao, "The religious education is absolutely necessary. It ought to be imparted at home and schools, but is not imparted. It must be deistic, not athiestic, materialistic or Vedantic. A Brahman should teach at home. Congregational prayers will do good in several directions." Speaking of the religious tendencies of our educated men he says. "Yes, very true, remedies are preaching by elders, discipline, public opinion against their conduct and non-encouragement by Government and big men. "No religion" is the reply



to the question regarding the religious ideas of the educated classes. Regarding the Maharatas a gentleman says :—“The complaints noticed in this question are true of the educated people of this part of the country. Education on national lines is wanted. Institutions like the Servants of India Society of Hon'ble Mr. Gokhale should be started and our leaders must introduce young educated men into practical politics. First batch of educated men on this side anxiously adopted European methods of food, dress, drink, habits of thought. They had no religious ideas and they did not recognize public morality. Latterly there is a change and we see reaction taking place rapidly.” Surgeon-Major B. D. Vasu, I.M.S., a well-known scholar and a keen abserver of Indian life and manners says :—“No religious education is possible in big national concerns except moral education. If sectarian education is given, it may increase disunion. By religious education, I understand a teaching of morality, bhakti, prayer and devotion. In colleges where religious text books are taught, the boys learn them just as any other university text-books. They would produce no impression on their minds. No congregational prayers. Ours is only an individualistic system and is better than others.” Mr. Krishna Rao, a pleader in Nagpur says :—“I am for introducing religious education in schools.. certain books should be prepared and published and once the system is introduced, it will get on well. I have no faith in congregational prayer. I have however great faith in Hari Kirtan.” Another Mahratta gentleman says :—“It would be very difficult to introduce a common course of religious study in schools attended by students of different castes and creeds. Text-books so arranged and compiled as to give instruction in general moral principles and acquaint the student with a general idea of religion can only be introduced in such schools. Should the Government attempt to impart in their schools religious instruction, they will have to provide for as many teachers as the faiths to which the students belong. This appears to be impracticable, be-



sides being expensive. Schools managed by private bodies might with advantage found chairs in liberal religion to which they belong and should take utmost care not to allow the instruction to drift into a particular groove. India is a nation consisting of different races, professing different creeds and I should think it is high time for the leaders of the communities to join together and to introduce the system of common prayer. I do not mean the people should cease to practice observances prescribed by their respective religions, but there is no reason why all deists should not at certain periods, gather together and pray to the common Almighty. I should wish certain schools might well introduce a system of common prayer, say once or twice a week, for all the students whatever their caste or creed. Let me not be misunderstood to be advocating the principles of any particular samaj, for there might be many tenets in the present samajes to which people of different religion would not be able to subscribe. Almost all important religions of India recognize one supreme God, and prayers should be offered to Him in common by students and people of different religions during some days of the week or the month as the case may be.

Colonel K. Prasad whom we have already quoted says : "There is some truth in the charges thrown at the Indians and this in my opinion is due to the fact that very few in India receive education for education's sake. They unfortunately are not thorough in the lines they take up. From first to last their one ambition is to make money. Whatever they do they do on this principle. How to support himself and his children and also to leave sufficient after his death, takes up all the Hindu's best time. Try to remove the cause and improvement will follow. I am aware that education without religious element is something like building a house without foundations. But when so many religions are in the field, it is difficult to suggest how the same school can be made to suit all denominations. Interests of the majority might be studied and the majority might receive



their religious education at home. Parents are the living examples to their children and if they are godly, their children will also become like them.....At one time, I believe congregational prayer system was in vogue in India, but through want of knowledge of their own religion, Hindus of upper classes do not go to Mandirs now-a-days. They have given up the old customs and have not adopted new ones in their stead. Mandirs in old days were the places to exchange ideas, but as education disappeared from the priestly caste, even this means of social intercourse disappeared from Hindu society."

The general result of the enquiry thus is that religious education is most necessary and that it must commence at home. Congregational prayers do not appear to be suited to the traditions of the Hindus, but meetings in temples for exchange of thoughts on religion, recitations of Puranas and Itihasas, lectures on the lives of great religious reformers and national ideals should be given from time to time by competent men employed for the purpose. Text-books on the basic principles of Hinduism should also be placed within easy reach of the people. Says Dr Sir Guru Dass Banerjee in his—"Thoughts on Education"—"If you seek for the true happiness of your dear child, try by every means to awaken in his mind some notion imperfect as it must be, of Him who is the supreme Good. Teach him the name of God, the priceless gift which Dhuru in the Purana obtained from his mother when he was only five years old and which gave him bliss beyond measure for endless ages." But the difficulty arises as to how to do it in the absence of all religion in any sense of the term in most of our homes, even in those of the better classes. From enquiry we find that even in families of the upper classes of Hindus in Upper India, Sanscrit is not taught to boys, whilst in schools of Pandits and Brahmans where Sanskrit is taught religious ideas though imbibed are not regularly instilled into the mind of the child or the youth. The necessity of a change in this respect is therefore apparent and a commencement should



be made by the immediate publication in the vernacular of each province of catechisms and tracts on the general principles of Hindu religion and morality. I have had such a Dharma Shiksha prepared in Hindi under the advice of several scholars and Pandits. It must be done in other vernaculars also. There ought to be two methods of instruction, (1) for those who do not read Sanskrit and (2) for those who do so. It should more-over be so arranged as not to interfere with the boy's other studies. The following course of religious instruction has been prepared in consultation with several competent men. It is merely tentative and liable to modification as circumstances require.

Boys— age 5 to 10.

Books.—(1) Dharam Shiksha—Large type,
Bala Ramayana (3) Bhujanmala.

Method—Reading text in large type, singing bhajans with the teacher or at home. Fathers or guardians to appoint fixed hours for sacred singing and reading.

Boys—11 to 13.

Books : 1st Year.—Dharam Shiksha one half,
Tulsi Das's Ramayana—Balakanda, Sandhya and Bhajans.

2nd Year.—Dharma Shiksha remaining portion. Dharma-
vichar, by the author-Tulsi Das's Ramayana—
Ayodhya and Aranya Kandas; singing bhajans,
Sandhya with word meaning.

3rd Year.—Tulsi Das's Ramayana, remaining portions.

Method.—Classes for religious instruction to be held in all schools for half an hour before school hours. In every city committees of leading Hindus should be appointed to raise funds for employment of religious teachers. Every boy should be made to perform his Sandhya at home. For those living in school boarding-houses, arrangements should be made for performance of sandhya morning and



evening under proper guidance and a room set apart for the purpose. On Sundays and festival days sermons should be delivered and services as well as recitation, suitable for the occasion given by competent men appointed for the purpose.

Boys—14 to 16.

4th, 5th, 6th Years.—Bhagvad Gita with English or Hindi translation and word meaning; Sandhya as above. English Ramayana and Mahabharata by R. C. Dutt, Catechism of Hinduism by S.-C. Vasu. Prophets of India by Manmatha Nath Dutt, Central Hindu College Elementary Text-book.

Method.—As above. Further arrangements should be made for recitations from sacred Scriptures and lectures on the lives and deeds of great Indian heroes, religious teachers and reformers and illustrations of great religious truths. In all boarding-houses as well as in families singing of hymns and stotras should always be practised.

No course can be laid down for college students between 17 and 20 as the strain of study for the university examinations is heavy. The following are however suggested as furnishing a continuance of the above.

Hinduism, Ancient and Modern by the author ; Selections from lectures of Swamis Ram Tirtha and Vivekananda.

Epic India by C. V. Vaidya. Selections from the writings of Raja Ram Mohan Roy.

Bhagvad Gita in Modern Life—by the author ; Ramayana and Mahabharata by C. V. Vaidya.

Life and Teachings of Paramhansa Ramkrishna, by Max Muller.

To encourage religious study periodical examinations should be held in various centres under the guidance of a Central Examination Committee appointed for each Province. This committee should consist of select men from district



committees as well as others who have shown particular interest in the cause of religion. Boys between the ages of 6 and 10 should be examined orally and in order to encourage their education, some prize, however small, should be given to each. The examination of boys between 13 and 16 may be partly oral and partly written and suitable prizes should be given to those who pass. For college students gold and silver medals and prizes in books and scholarships should be awarded to those who show particular ability in the cause of religious research.

The Acharya course of the Benares College shows a great lack of Vedic research. It should be so modified as to make at the least the Rig and the Yajur Vedas optional subjects for the Acharya degree like Nyaya, Grammar and Vedanta. In the whole of Benares from enquiry it was found that there were not more than two or three scholars who could properly interpret the Vedas. In the Dharamsastras also with the exception of private study, I am told no examination is held for the Acharya degree. If it is so, the Dharamsastra should also be made one of the subjects. Specialists in Grammar or Nyaya are not likely to be in so great demand even with the utmost revival of Sanskrit as those in the Vedas or the Dharamsastras. In the Vidyodya College in Colombo they train Buddhist priests and no one can act as a priest in a Buddhist house who does not possess a certificate from the College. If all Hindus, especially men of education made a similar rule in their establishments, they will at once afford a great impetus to the cause of religious education. A gentleman who is occupying a high position in the Indian Civil Service writing to me on the subject of religious education says, "Ours is a Society much like that of Europe before the Reformation and that it should now be our first care to insist upon at least some minimum qualification in our priests." Sometime ago there was a talk of founding a chair for higher Sanskrit research in the Benares College and a number of scholarships



were proposed to be given to graduates who engaged themselves in the work. The scheme does not appear to have made much advance, but I most earnestly hope that it will be pushed through in the interests of higher Sanscrit learning. It is not the old class of Pandits but graduates who may be expected to take up higher Sanskrit research and advance the cause of religious truth. Translations of the sacred books of the Hindus have already been published both by European as well as Indian scholars. The latest addition to the subject is the series just started in Allahabad by Messrs S. C. Vasu and B. D. Vasu, Translators of the Sidhhanta Kaumadi and scholars of well-known repute both in as well as out of India. They have already published the Isa, Kena, Prasana, Mundaka and Mandukya Upanishads, with most scholarly notes and a translation which is a great improvement upon many of the existing ones. The other books of the series will include the Vedanta Sutras with ten commentaries, the Nyaya, Sankhya, Vaisheshika and Yoga with commentaries, the Mitakshara, the six Vedangas and some of the Puranas and Upvedas. The work will be a monument of Indian scholarship as it has been entrusted to well-known scholars. There are thus either already existing or fast coming into existence means for the study of our religious literature and philosophy for those who are inclined to it. Only the inclination is required. An ordinary knowledge of Sanscrit grammar which can be had from any of the grammars published after the new method with a short course in one or two Kavyas like Kumarsambhava and Raghuvansa and prose works like the Hitopdeasa, will enable an English knowing Hindu to continue his religious study in original or with the aid of works like the Sacred books of the Hindus. In the various vernaculars also translations of most of our standard works have been published. There is therefore no lack of material in this respect. For schools teaching Sanskrit the method adopted in the Lalit Hari Patsala in Pilibhet is that up to the Prathama Pariksha boys are given religious



education. orally in the first school hour of fifty minutes by a teacher who reads to them a verse or two from some well-known book and comments upon it. They are made to copy it down in their note book and are periodically examined in the subject. On holidays they meet in a club and give lectures on religious subjects like *bhakti*, *dana*, *gyana* &c. After the Prathama Pariksha and up to the Acharya standard they are made to study Manu and Mitakshara in a critical manner. The scheme is defective in that it does not give a boy insight into the best portions of our religious literature probably because the strain of examination is too great for him. But if so, the strain in the case of the Pandits should be relaxed so as to make their education more useful. The system in Pilibheet may with the necessary modifications be adopted in all Sanscrit schools. For those who are reading Sanscrit in Colleges the University course gives them all the preliminary teaching and if they are inclined to advance their religious education, they can most easily do so both in the College as well as in after life, by the study of books like Manu, the Mahabharata, the Upanishads &c. Many a Hindu feels his burdens of life considerably lightened and his life made happier and more peaceful by his continuance of religious study in life on the basis of what he read as part of his University course in the college.

So long as there is hope of worldly success, the bodily organs are healthy and working properly, and there is power of enjoyment of the things of this world, religion does not occupy a prominent position in the thoughts of most of us. But with old age and bodily decay creeping in, some thing other than worldly comfort is required to prop us up and those who did not take to religion in the best years of their life, regret it when it is too late. This, I am afraid, is the general condition of our educated men at the present day. Their less educated countrymen set them a better example in this respect. They show less of gloom and more cheerfulness of temper and peace of mind, a greater desire to benefit their fellow men, more liberality in



employing their wealth in works of public usefulness than those who have received a modern education. Of the many *dharamsalas*, temples, *ghats*, bridges and other works of public utility we see around us in our cities and places of pilgrimage, we find but few built by our men of education and the great majority by those whom we despise as uneducated. The tendency of all modern education is to make men more individualistic. Most men moreover find no time for anything except what brings them their daily bread. With others there is a disinclination to do any thing that does not concern this world. Worry and knowledge of their present condition kill not a few. No wonder most of the educated Hindus become gloomy and devoid of cheerfulness and bouyancy of temper. Wants have greatly increased, but the avenues of employment instead of widening are becoming contracted. All this has a most depressing effect upon the national mind and to keep this despondent spirit from growing, a strong sense of religion and faith in God are necessary. These are scarcely fostered by the present system of education and unless a change is made by the introduction of a system of religious education from the very beginning, the condition of things promises to become worse. It is therefore the duty of all who have welfare of the community at heart to devise early steps to save the situation. The older and the less educated class of man have fewer wants. And are thus happier than the younger generation. The latter should also learn to keep their wants down as much as possible and never lose sight of the ancient ideal of renunciation. By doing so and increasing means of employment, through more attention towards industrial enterprize, with faith in God and themselves they will make themselves and others happy.

The question of reform in our marriage institutions has
(5) Reform in marriage institutions. been to the front during the last 25 years and efforts have been made both



by public bodies as well as individuals to raise the marriageable ages of boys and girls, prevent wasteful expenditure in marriages and taking of money by fathers of bride-grooms from fathers of girls on such occasions. The Government also passed a law raising the age of consent to 12 for the offence of rape under section 376 of the Indian Penal Code. These efforts have borne some, but not the desired, fruit.

To ascertain the real state of affairs in this respect the following questions were addressed to some of our leading men :—What is the usual age of marriage for boys in your part of the country? Is it conducive to health and physical development? If not, what changes ought to be made in it and how could they best be carried out in practice? How could the system of taking large sums of money from fathers of girls, now prevalent in some parts of the country, be best stopped? What progress has been made in marriage reform in your part within the last 25 years. Is popular feeling against or in favour of early marriage of boys?

Do you advocate the system of excluding married boys from the matriculation classes followed in some of our schools?

How far do the marriage customs of your people interfere with the growth of a spirit of enterprize among your youth?

At what age are girls generally married in your parts and at what age should they be married. What are the popular prejudices prevalent on the subject?"

The replies show that the marriageable age of boys has been raised in some parts of the country to 16 and even 18, and that of girls from 10 to 12, that the practice of taking money from fathers of girls still obtains amongst the educated classes who are the greatest offenders in this respect, and that married boys are not excluded from matriculation classes in schools. The system of early marriage is condemned throughout, but the only remedy suggested is education of public opinion. Dewan Bahadur Raghu Nath Rao says: "If marriage means sexual intercourse, it takes place for males in the 16th to 18th year and females from the 12th year. It is pre-



judicial to health and physical development. The age of consent should be raised to 16 or 14 years. Taking money by bridegrooms is prevalent and the practice is on the increase. If the Hindu law be correctly understood by the people and if they are convinced, that girls may remain unbetrothed or unmarried for any length of time, the pernicious practice would disappear," Mr. Narayan Ayer, High Court Vakil of Madura says : " If by marriage is meant nuptials and not the betrothal, which is erroneously called marriage as it has now become irrevocable, then boys are married at 18 and 19 and girls at 13 or 15. It is unhealthy and injurious to physical development. It is extremely difficult to postpone the time of nuptials, we must wait for spread of views of physiology amongst our people.....Popular feeling is not sufficiently strong against early marriage of boys." Mr. Mahesh Chandra Ghose of Bankura in Bengal says " The usual age of marriage for boys is from 14 to 18. It has a suicidal effect upon health and physical development. If the marriageable age of boys and girls be increased, if girls be educated and boys be given a choice in selecting brides, then and then only can the system of taking money from brides' fathers be averted." Amongst the Mahrattas also the replies show that the marriageable age for boys is from 14 to 20 and for girls between 10 and 12 and only in rare cases later on. There is a difference of opinion as to whether the age of marriage for girls should be raised to 16 or not. Mr. Vishnu Rao Krishna Phatak of Sitabaldi, C. P. says : " If girls are married say at 12 to youths of 15, the match would be all that could be desired. I am strongly of opinion that allowing girls to grow up to 16 years and more and then to marry them is not very safe in India and ought to be discouraged." But another gentleman from the Bombay side who would have the marriage of girls at 16 says ; " The popular prejudice prevalent on the subject is that a girl whose marriage is postponed till an advanced age is likely to go astray. This is a vain fear and it needs no reasoning to expose its hollow-



ness. The beauty of the situation lies in the fact that the objection is seriously taken by those who are also against widow marriage, and with whom it would be a blasphemy to argue that it is forced widowhood and not marriage at an advanced age which might in certain cases lead to bad moral results. Another hindrance in the way of the desired reform is the belief that a man attains demerit in case he suffers to marry his daughters after puberty. This is no doubt the chief objection, but it is sure to be over-come by a few salutary examples amongst the leaders of the community. There are several worst things which people do in every day-life, some of which are not sanctioned by the SHASTRAS and others specially condemned. All these, the people practice blindly on the ground of custom." Colonel K. Prasad praises the Burmese system of marriage which is only a civil contract and can be put an end to at any time. "No. boy thinks of getting married unless he is in a position to support a wife. He is seldom under 20 when he does so. Marriage system of Burma is, in my opinion a perfection and simplicity." But no one would care to make marriage a civil contract in India. That would be against all Hindu tradition. In the United Provinces marriage of girls at the age of 8, 9 and 10 is still common in all classes of people of the upper ranks in the eastern districts. In the western portion the age has been stealthily raised from 9 or 10 to 12 and 13 and there is now little opposition to it even amongst the orthodox or the women. In Punjab it is even better. The chief offenders are the upper classes. Unless they reform nothing can be done. One gentleman from Bombay proposes rigid ex-communication and legislation against the taking of money by fathers of bridegrooms from fathers of brides. But no legislation is possible and the only remedy is that adopted in some parts of the country, viz, a determination on the part of fathers of girls rather to marry them in families of lower status than to pay for marriage in families better than theirs.

Our marriage system is thus badly in need of reform.



It is crushing all enterprize from the nation, ruining the health of our men and women, causing premature decline and death and yet sad to think how even those men of education who decry it in public assemblies, have not the courage to reform it at home. No religious or social reform is possible without the restoration of the manhood of the nation, and all classes of people should therefore see that for boys at least 18 and girls 13 is the marriageable age. All religious teachers ought also to direct themselves towards this. It would be a happy day for India when the bridegroom and the bride realized the significance of the marriage ritual and uttered it themselves as they did in the past.

The Hindus are a very charitable people, witness the many acts of private beneficence found in all parts of the country especially in places of pilgrimage. Hundreds of *Dhamsalas* and *Annachetras* have been built by these people every where. The bridge at Luchman jhula and the roads and the bridges on the way to Badri Nath and other *tirthas* all testify to our spirit of religious devotion. The *Annachetras* for the distribution of food to beggars in Benares, Hardwar, Mathura and other places are maintained at a cost of thousands of rupees, while the ghats on the banks of our sacred streams and rivers, the costly temples of Benares, Bindraban, Ayodhia and others places, above all the incomes enjoyed by the priests of several places and the princely style in which the heads of our religious fraternities live, bespeak of the liberality of the Hindu public in the most eloquent manner. In Rikhi-kesh for instance, there are opened from November to April about a dozen establishments for feeding more than 2000 beggars every day. One of these is a source of great public convenience, as it provides accommodation and other means of comfort to pilgrims all the way from Hardwar to Badri Nath. The rest merely feed beggars. The total money spent in these establishments is never less than one lac of rupees a year. Below is given the apy



proximate annual income of five of the principal religious establishments of Kankhal.

Establishment.	Income from landed	Other sources
	property.	like gifts, &c.
	Rs.	Rs.
(1) Nirmala Akhara	.. 12,000	3,000
(2) „ Chota „	... 8,000	2,000
(3) Panchaiti „	... 18,000	2,000
(4) Maha Nirwani „	.. 15,000	15,000
(5) Niranjani „	... 10,000	10,000

An establishment known as Ohhaoni Chetan Deva has lately been built at a cost of more than 2 lacs of rupees and accommodates about 200 sadhus. What would such splendid incomes not do for the cause of religion and religious education, were they but properly applied? The same is the case in other places also. In Benares besides the temples of Visva Nath, Gopalji, Durga and Bhairon with incomes from offerings varying from Rs. 10,000 to Rs. 1,000 a year, they have about 300 establishments, large and small, for feeding beggars and the quantity of grain and food daily distributed there in charity comes to more than a lac of rupees in the month. And yet the complaint every where is that all this charity goes more to support the idle vagabond than the really deserving poor or the devout. In Mathura and Bindra-ban the income of the principal temples is very large. And yet few of them are doing anything to forward the cause of religion or religious education. In Ayodhia it is the same. The character of some the Gosains and priests of these establishments is very low and licentiousness often reigns supreme in the name of religion.

In order to ascertain the actual state of affairs the following questions were sent for reply to those who could give some definite information on the subject.



“ What kinds of charitable and religious endowments are most common in your part of the country ? Is the money endowed devoted to the purpose for which it was intended ? If not, how could it best be regulated ?

A large portion of our wealth is now spent in misdirected charity to the detriment of more important and useful public works. Is it so in your parts of the country ? What should be done to remedy this ?

What is the condition of those who live on charity in your parts and how can it be improved ?”

The replies show that most of the religious institutions are everywhere mismanaged, that the money is ill-spent, that corruption is widespread and that out of those who beg, a very large portion do so because begging is more profitable than working. Speaking of Madras temples and maths a gentleman says:—More attention is paid to structure than to worship. The incomes of endowments which consist generally of lands are not utilized for the purposes intended by the grant.” Regarding *maths* Mr. Ayar of Madura further says : “ They are institutions founded by religious teachers for teaching a particular school or system of philosophy, they have in course of time acquired enormous property from devotees and from zamindars and kings who were followers of that particular school. Several of them especially non-Brahmin ones have ceased to be centres of usefulness and have become dangerous plague spots in our community. Money is freely spent upon women, upon litigation and upon idle festivals. The *chatras* (places for giving food and accommodation of travellers to sacred shrines and Tiraths,) have also become useless after the advent of the railway. Their funds are abused by the trustees and lacs of rupees by way of annual income thus set free now by the greater facilities of railway communication, await the advent of proper legislation for their utilization to other pressing needs of the people”.



The only way in which this can be done is to have associations for reform in public and religious charities in all parts of the country. They should investigate into the nature of each religious and charitable endowment within their province, see how far the intentions of its founder are being carried into effect and the funds properly applied by those in charge, and take proper steps against those who are not fulfilling the objects of the trust. One of such associations will be the chief and the others subordinate ones in a province. The former will be located in the place which has most charitable and religious institutions. Benares will be most suited for the United Provinces and branches may be established in various other religious centres like Allahabad, Ayodhia, Mathura and Hardwar. These local associations should also control minor charitable institutions in the neighbouring districts. If these bodies exchange views and study each other's methods of work from time to time, it will be a real step gained. In all associations the members will, as far as possible, be such leading Hindus whether laymen or those belonging to religious fraternities, as may be willing to work. Their agents will enquire and they will publish the history of each endowment and charitable institution making such suggestions for reform as may be necessary. At the outset there will be some opposition on the part of persons who may be unwilling to have their affairs exposed to the light of public criticism. In many cases it may be necessary to appeal directly to the founders or even resort to the courts for the purpose. But the work will be a real step in religious reform. In the United Provinces such an association was lately established through the efforts of the late Hon'ble Rai Bahadur Lala Nihal Chand and is trying to collect information about some of the temples there. But in order to be successful its work must be carried on more regularly and persistently and through better agency. Each head association should have an Hono-



rary or paid Secretary and a number of assistants to collect and digest the information and publish it from time to time. If an Honorary Secretary cannot be had, a paid Secretary may be employed. Rs. 100 a month for the Secretary and Rs. 100 for his staff, and Rs. 200 for printing and other charges ought to be sufficient in ordinary cases and those who are making charitable gifts cannot do better than devote a portion of their money towards the work of such an association. In the United Provinces if the requisite sum were forthcoming, many would be glad to take up the work. The reason why our charity seldom goes to deserving objects is that there is no one to point out to donors in an unbiased manner the objects deserving their beneficence. If the lecturers and agents sent out by such an association took up work in right earnest, they will soon be able to turn the current of thought into the proper channel. After all the Marwari or the Bania or the chief or the raja who gives money for religious and charitable purposes, means well and if approached to in the right spirit, there is no reason why he should not respond to the call of reform. With the charities of the Hindus better regulated, religious reform will be the work of a few years. Too great a stress cannot therefore be laid upon this and the sooner we move in the matter the better for the cause of religion. The opposition to that very small measure of reform which has lately been brought into the Supreme Council by Dr. Rash Behari Ghose is not from the general Hindu public who would welcome the light of the day to bear upon religious institutions, but from those who dread interference in their present enjoyment of the wealth of others. It is they who are opposing the measure with the cry of religion in danger. It does not aim at more than giving those interested in a religious or charitable institution power to move the District Court for accounts and if the managers of such endowments were honest people, they of all others would welcome it. If



they are afraid of public opinion being brought to bear upon their actions, it is because they feel the screw to be loose somewhere. The opposition, will it is hoped, not deter the Government from giving the public an inexpensive and easy method of controlling religious establishments. The present procedure has been found to be too cumbersome and expensive for the purpose and ought to give place to something simpler and less costly.

The question of the re-admission of those who have returned

(7) **Re-admission of converts and those who return from foreign travel.** from foreign travel as well as of repentant converts is also a very critical question.

The figures of the censuses of 1881, 1891 and 1901 show that in the first there were 7,432, in the second 7,232 and in the third 7,037 Hindus out of every 10,000 population. The loss in 20 years was thus 395 per 10,000 or about 2 per cent. in the total population. On the other hand all other religions gained in numbers during this period. The Mahomedans rose from 1,794 to 2,122, the Sikhs from 73 to 75, the Buddhists from 135 to 322 and the Christians from 73 to 99 in every 10,000. Our prejudice against those who have travelled in foreign countries has also succeeded in further depriving us of the services of those who would have otherwise been our best supporters. In order to ascertain the result of the agitation that has been going in this respect for the last 20 or 25 years, the following question was circulated:—

“ At what age are your youths generally sent to foreign countries for education? How far is it desirable to send youths at this age for the purpose? What should be the conditions under which they should be sent, in order to get the best results from their education? What is the condition of caste prejudices on the subject in the various communities of your parts?”

The replies show a marked disinclination towards sending very young students to foreign countries whilst in some part of the



country there is still a strong prejudice against re-admitting those into the caste who have returned from foreign travel. In the Punjab, and the western portion of the United Provinces, the prejudice is fast disappearing and in some of the Hindu communities like the Vaishyas, the Khatris and the Kayasths the going or coming of a student abroad scarcely excites notice. In other parts of these provinces like Benares, England returned Hindus are not yet openly admitted into the caste though every one eats and mixes with them freely in private assemblies. In Madras, Mr. Narayana Ayar tells us that the prejudice was strong in Brahmins, but of late it is wearing out, several with their families have gone to Burma and Singapur and returned home without undergoing *prayaschitta*. In the Central Provinces Mr. Krishna Rao says that he could not say about the other communities, but could confidently say about his own caste that they were very tolerant. "Going to foreign countries has not been considered as anything abominable or against religion. Even the older type of people feel satisfied after penance were done after returning from foreign countries." Another gentleman from the Bombay side tells us that in the Central Provinces and Bihar and in the Mahratta community in particular, the prejudice against foreign travel is not appreciable in magnitude. "Many foreign travelled gentlemen are admitted without *prayaschitta* which itself is not much expensive and would satisfy the religious scruples of even the most orthodox and be convenient to an accomodating man." In Bengal we are told that amongst the orthodox there is still prejudice, but it is fast disappearing amongst the younger generation. So far therefore the signs are hopeful. The other portion of the question *viz* the age at which boys should be sent abroad is of even greater importance. The general feeling in India is that none should go before he is 19 or 20. If he goes for the Indian Civil service he must have a three years training in India after passing his matricu-



lation. If he is intended for any other profession, business or industry, he should be given every possible training that can be had in India. Col. K. Prasad has some very pertinent remarks on the subject. "India is unfortunately not a free country and its people do not understand what liberty means. An Indian youth therefore when he goes out of India and mixes with people brought up in a different atmosphere, feels as if he has come out of a cage and loses all control over himself. He attempts to fly, but not knowing whereto and there being no one to guide him, he often goes astray, specially if he has unlimited command of money. Expenditure of money to certain parents might not mean much, but the boy falls into bad company, learns bad habits of drinking, gambling and neglects his education. The loss in such cases in my opinion is irreparable and in case of middle class people simply ruinous. The Indian parent who sends his boy to foreign country sees only the bright side, but even if he returns successful, he finds him looking down upon himself and the other members of the family as inferior people. His head gets swelled and he becomes impertinent to those who had a right to his gratitude. My strong recommendation is that before a youth is sent out of India, a legal obligation should be drawn stating clearly the terms and conditions under which he is sent and what is to be expected of him when he returns successful." But this would not be possible in the case of a father and son, though it may be so in the case of those sent out by public bodies or joint families. Another thing which is very rightly suggested by the Colonel is that parents should not be too liberal with their money. Keep the youth in comfort by all means but no allowance should be given for luxury or drink. The Government have most opportunely come forward to the help of the Indian community in the matter of education in England. The bureau of information now established in London has been placed in charge of a gentleman whose sympathies with Indian



students are well-known and if parents and students would place themselves under his guidance, they would never regret it. On the contrary they would find their confidence amply repaid in saving of money, saving of time and trouble and what is above all, prevention of the youth from going astray, or falling into evil company, with better hopes of success in the line of study or profession chosen. All parents and guardians who wish to send their children abroad must in their own interest co-operate with this bureau. Students would also do well to remember that recent events have brought a great change of public feeling in England, and that it is most necessary that by their habits and ways of living they should regain the ground they have lost, otherwise they might find restrictions seriously affecting their future placed in their way.

The re-admission of converts has always been a very vexed question. The Sastras sanction it on performance of *prayaschitta*. But popular feeling is against it. The Arya Samaj has tried to solve it not only by re-admitting those who had become Mahomedans or Christians into its fold, but also by taking those who were born as Christians or Mahomedans into the Samaj. It has thus become a proselyting agency which is a great innovation upon the spirit of conservative Hinduism. But it is a sign of the times that as stated above, its action in lately admitting an Englishman into its fold was not only not resented by the orthodox people of Delhi but approvingly witnessed by thousands. Orthodox Hinduism should now also move and by devising some easy and cheap form of *Prayaschitta*, like a bath in the Ganges at Hurdwar or in some other sacred place, re-admit those who have gone to other faiths. Otherwise it shall have to witness not only the decline in its numbers but also creation of enemies from amongst those whom it could easily have as its best friends. This is one of the most pressing questions of reform and ought to engage serious attention.



The decrease in the number of our population is due to our declining vitality as a race, and our defective social and religious institutions.

Decline of the Hindu as a race. The result of our enquiry in this respect shows that the Mahomedans and the Christians possess a much greater degree of vitality, and thus live longer than the Hindus every-where. Adoption of foreign articles of food and drink, rapid increase in the family without increase of means of subsistence, sedentary habits of a large number of our people, early and improper marriage, worries of family life, all contribute to our low vitality. The Hindu, as remarked by an experienced doctor, "matures early and dies early. No value is attached to life; in fact the body is considered only as a dungeon for the soul, from which the sooner it gets out the better. Coming to this world is considered as a punishment and his one aim is to get out of it as soon as possible. A sad truth this, but not one which is sanctioned by our religion. That the body is to be properly cared for is one of the great injunctions of all the sastras and its neglect is held to be sinful. The first prayer of every Aryan in the morning is 'May all my bodily organs and senses, those of speech, sight, hearing and vigor grow in perfection.'"

The present system of education, our own social, domestic and religious conditions and the system of examinations followed in our Indian Universities all contribute to this. Several important changes have of late been made in the first of these. But it cannot yet be said to fulfil the educational needs of the country. The defects as noticed by one of our referees are that maximum of time is devoted with the minimum of good results, because (a) of defective method of teaching, (b) too much reliance on keys and abstracts, and (c) too much time devoted to study. Boys read for 6 hours in school and 6 hours out of school. This is too much for their age. The school rooms in most parts of the country have no proper arrangements for light, natural or artificial. The school books are often printed



in bad type, on bad paper and are very highly priced, one or more firms having the monopoly of some books. The same charge can be laid even against some of the college books also. The school hours from ten to three, are entirely unsuited to India. They interfere with the health of the boys and are the cause of the many diseases now prevailing amongst them. Mr. Vishnu Rao Pathak of Nagpur is especially strong upon this and says that if you have three hours of school in the morning and three in the afternoon for 218 days in the year, during which most schools work, you get 1,375 hours work while according to the present system you get only 1,200 hours.

In most parts of the country children are put to school too early, even at the age of 5, and commence reading English, whereby they get in the words of Dewan Bahadur Raghunath Rao "premature debility, crooked intellect and no morality." To remove these complaints boys should read at home or in vernacular indigenous schools up to the age of 9 or 10 and learn all that is now taught in the primary standard in their own vernacular with recitation of Sanskrit slokas. In this course rudimentary literary education may be combined with some rudimentary scientific or technical instruction. The scheme of study adopted by the Bengal National Council of Education may be adopted in other parts of the country with certain modifications. The chief features of the scheme, *viz* object lessons, free-hand drawing, as well as story telling, so as to inspire in the boys a love for their country, may usefully be adopted all over India. As suggested by the council the course of instruction should, as far as possible, be oral without reference to text books. The second stage which carries the boy up to the matriculation standard should extend to 6 or 7 years and while special attention must be paid to his receiving education in English, a classical language, his own vernacular history, geography and mathematics must be combined with some technical instruction. In this way by the time he passes his matriculation, or school final or school leaving certificate examination, he would possess sufficient general and technical know-



ledge to enable him or his parents to chose either the literary or the scientific for his college course. If he takes up the literary, he may go up to the B. A. or the M. A ; if the scientific, he will study the subjects prescribed for it. If he takes up the technical course, he should be so trained as to be able to manage a small factory not requiring the investment of much capital. The aim should now be to produce the maximum of result with the minimum of strain. At present it is much the other way.

The position of our women has greatly to do with our present condition. Regarding the education of girls and women the opinion of those consulted is that though the old prejudice against their education is fast disappearing, there is still much difference of opinion as to how they should be educated. Some are of opinion that up to the age of 8 boys and girls may be educated in mixed schools. But this would not be practicable in a country like India. Were it not for the pardah, the Baroda system of imparting instruction in public schools to all girls, married and unmarried, through well-behaved female as well as male teachers, may be held up for general adoption. But the habits of the people and their prejudices in the matter of pardah cannot be ignored and we shall have gradually to create a number of good female teachers and employ them in the female schools of the country.

The results of the high education of women have hitherto been not quite satisfactory in most parts of India and the general opinion is that those who have received it, have become too refused to undertake the ordinary duties of an Indian household and that by their habits of extravagance they have made both themselves and their families miserable. Colonel K. Prasad thinks that the general education of girls should be up to the 7th standard, whilst in the case of those who are inclined to it higher education may be given. " If she (a girl) has taste for higher education let her have it by all means. If she feels inclined to get married let her do so. If she is inclined to take to any other pro-



profession like teaching, music, medicine, let her do so. She should not be allowed to think that she should either get married or she will remain a burden to her parents or brothers. It is this idea of helplessness which makes a girl so submissive and the husband in some cases so painfully tyrant. Under the present system there is no equality, altogether no fairness." This is the ideal to aim at. But how far it can be successfully achieved in the near future is a question. There is however no doubt of the fact that the treatment accorded to women, even in the best and most enlightened families, in spite of all that has been written or said regarding them during all these years, is often bad in the extreme. Not only do they not do any healthy work or exercise to ensure health of the body, as did their predecessors in the past by engaging in the manual duties of the household, but most of them pass their time either in listless conversation or in reading novels or trashy books and ruin their healths and become victims to disease, premature decay and untimely death. In some parts of the country ideas of respectability have stopped their going to bathe in the local river or tank in the morning. In other parts where respectable females used to draw water from wells, water works have stopped this method of exercise. In places where recitations of Puranas and Itihasas used to take place they are now discarded. All this has had a most pernicious effect upon the health of our women and some reform is immediately necessary. The way in which they are feasted during pregnancy, the small, unhealthy, unventilated rooms they are generally shut in during confinement, the things they get to eat during this critical period of their lives, the way in which all fresh air is rigidly excluded from all their surroundings, all make it a wonder how so many of them survive the treatment they receive. And yet so powerful is the force of custom that even those who regret it cannot venture to rise above it.

It is also worth serious consideration whether in order to save the coming generations from ruin, something



should not be immediately done to remodel our system of living. At present it tells heavily upon the purse, without being conducive to comfort or well-being. The expense of living has, as I am told, by all who are competent to know, every where become trebled and where ten or fifteen rupees sufficed to keep an ordinary family going, thirty or forty is now not so. Add to this the increasing expenditure on marriages and other ceremonies, and the taste for cheap imported articles of luxury in all classes of people and it is not surprising if so many of our people can scarcely make the two ends meet or afford money for the education of their children. The expenses of school and college education have also become nearly double of what they formerly were and are daily on the increase. Fathers of families are finding it to their cost and have either to starve themselves or let their children go without education. In all schools and colleges, besides books the cost of living in hostels and boarding houses, the school and college fees, the subscription to various sports and other clubs, all tell heavily upon the students means and even the most economical can scarcely manage to live upon less than Rs. 25 or 30 a month, which for a clerk in an office, a trader earning fifty or sixty Rupees a month with two sons to educate, means the whole of his monthly income. And yet the Indian parent sees no alternative but to pinch and starve himself in order to educate his children. The result is that he not unoften dies a premature death, leaving his family unprovided for. This is a sad outlook but there seems to be no other way except economization of resources all round. To talk of not giving our boys modern education is meaningless, unless we are prepared to keep them away from all modern walks of life. As years roll by even the richest in India will, unless they educate themselves, find themselves outrun in the race by the middle classes of other countries. No scheme of education which leaves the universities out of account is possible for most parts of India with reference to the public spirit and the money at command. We



must therefore work with and not against the forces at command and not fail to economize our own means to make them available for the additional strain upon them. One practical suggestion that has been made by several correspondents is that in schools and colleges expensive English games like cricket and lawn tennis might be replaced by equally effective but much cheaper Indian games like exercise with clubs, wrestling, &c., and that those of the educated Indians who have taken to foreign methods of living and dressing should give them up and thus save the money spent upon them.

The economic condition of the majority of our people is one of the chief causes of our decline as a race. How could a people amongst whom 20 lacs of girls are married before the age of 5, 20 lacs before the age of 10, and 80 lacs before the age of 14 expect to produce men and women capable of bearing the strain of modern life or statesman capable of guiding the affairs of the nation or teachers who would lead it onwards. Ours is fast becoming a highly artificial society like that of western countries. They can afford it there because of their increasing wealth. Here we cannot afford it because of our increasing poverty and unless we learn to limit our wants and conserve our energies, darker days of Kali Yug seem to be in store for us.

Here religion enters into every thing and we must therefore appeal to religion for help. In other countries these things would scarcely come under religion. In India, where religion rules every thing, it is the earnest religious reformer who can only guide us out of our present difficulties. The many new forces at work in Hindu society are too patent to be ignored and we must either utilize them or be crushed beneath their weight. The basic truths of our religion must remain the same, but they shall have to be presented in a new light with reference to modern circumstances. For this purpose a standing committee of leading Hindu scholars in each



province for the periodical examination of the smritis and other shastras and authoritative declaration of those which are suited to modern requirements, might be very useful. Christian missionaries finding their efforts at proselyting the better classes of Hindus unsuccessful, because of the Christianity presented to them being under a foreign aspect, are now taking steps in the direction of making it more popular by presenting it as the religion of India. Says Rev. Mr. Andrews, "The way of progress is.....to take a way the impression of the sahib, to avoid the aspect of worldliness and materialism and to express the Hindu religious ideal where it is Christian "in a way understood of the people." Then when the initial prejudice is removed, those sides of Indian Christian life to which the critic is at present blind, its inner home beauty, its love for the poor and outcaste, its freedom, its inward joy and peace will be understood and appreciated." (North India-page 175). The missionaries seem now to be taking up this position in earnest and a scheme for the establishment of a Gurukula in some good hill station on the banks of a river is said to be on foot. This institution will combine all that is best in the educational system of the west with the Hindu ideal of studentship and shall take in boys from their earliest years and train them in the principles of Christianity. Such a scheme cannot fail to be a success, but it means a further undermining of Hinduism and the latter must either move or succumb to the forces at work. There was a time when people were indifferent to the real beauty of our ancient religion, and affected to treat its ideals as old world ideals, unsuited to these days of progress. Of late there has been a reaction in favor of every thing, that is in the sastras and effort is made to explain even what is unreasonable in an allegorical manner. We shall have to avoid both extremes in future. There is now a consensus of opinion in Hindu society that the religion of the future will be that preached by Sri Krishna in the Bhagvad Gita. But the Gita must be interpreted in its true spirit viz of constructing and not



weakening or destroying society. If the Hindu of the future only realizes that in action alone and not in the fruit of action is his concern, that his highest religion is to work for the good of his nation and realize in life the truth of the great saying of the Upanishad.—*That art thou*, then and then only will he prove to be a true son of India. May all of us be like that, should be our earnest prayer.





APPENDIX A.

SOME INDIAN SOCIAL AND EDUCATIONAL PROBLEMS.

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A.—GENERAL.

1. Is there any, and if so what, difference between the degree of vitality possessed by the following races and peoples of your part of India : (a) Hindus, (b) Mahomedans, (c) Christians and Eurasians, (d) Aborigines? Please give the data upon which your opinion is based.

2. How far is such vitality influenced by (a) climate, (b) social, domestic and religious institutions (c) contact with other races (d) adoption of foreign habits in matters of food, dress and living and (e) by other causes?

3. Which of the institutions social, domestic, religious and moral of the different communities of your province, tend to foster or retard the growth and preservation of vitality and why?

4. How far does life in towns and villages in your parts of the country favour the growth of such vitality, as compared with that of other towns and villages in the other parts of India and of foreign countries? If it retards, what suggestions have you to offer to minimize such effects.

5. How far has the population in your province increased within the last 25 years, with or without a corresponding increase in the means of subsistence of the people?

6. The figures of the last census show that the Hindu population of the country has decreased by about 2 per cent. Is it so in your province? If so, how can it be best remedied?

7. Have the physical conditions in your province deteriorated in respect of (i) rainfall, (ii) water supply, (iii) destruction of forests, (iv) alleged increase of population. If so, what



in your opinion, should be done to meet these new conditions ?

8. Has the system of water works introduced in large cities and towns of your province, improved or otherwise affected the health of the people ? If so, in what respects ?

9. Has the drainage of cities like Calcutta and Bombay improved the sanitary condition of those places ? If so, should the same system be introduced in other parts of India ? If not, what other system of drainage would be best ?

10. How far has the construction of Railways, Mills and Steam Factories affected the health of people of your province ? If so, in what respects ?

11. What is the general condition of Indian houses in villages and towns in your part of the country in respect of their furniture, hygienic conditions, especially light, air, sanitation, over-crowding and decency ? What factors in your towns and villages most develop disease ?

12. Has the expense of living in your province increased within the last 25 years ? Has there been a corresponding rise in the earnings of the people ? If not, how can the former be best regulated, and the latter improved ?

13. What is the cost of living in your part of the country of (a) an average middle class man, (b) an artizan, (c) a field and day labourer and (d) an agriculturist ?

14. What changes have been introduced by modern civilization in your province, with regard to the mode of living of the people and how far are they beneficial ?

B.—MATERNITY AND CHILDHOOD.

15. What is the system of living generally followed in your part of the country amongst the women of the upper, the middle and the lower classes during (a) pregnancy, (b) child-birth ? How are the mother and the child treated during the



latter period? What changes, if any, should be made in fostering the child in the womb, and it and its mother during confinement, in the matter of food, clothing and hygienic conditions generally?

16. How far is the Indian system of rearing children from birth to the age of five, correct or otherwise from the modern medical and scientific point of view?

17. How far is the Kindergarten system of education suited to India? Is any modification necessary, and if so, in what respects? How much of it should be introduced into Indian homes for the education of children up to the age of five, and how could it be done most cheaply?

18. Mention some of the most wide-spread and popular superstitions, prevalent in your part of the country, regarding the ailments of women and children, *e. g.*, about small-pox, hysteria, convulsions, &c., and how they should be removed.

19. Kindly favour us with your opinion regarding the best and cheapest system under which children between five and ten should be brought up in the matter of food, clothing, exercise, and home education on the Kindergarten or any other system.

20. At what age are children generally put to school in your part of the country? What description of schools are they generally put in, whether English or indigenous, and with what results in each case? Which would you recommend? Are the indigenous schools good for the early education of children? If not, what improvement should be made in them?

21. In what language is the education of a child of this age commenced in your part of the country? At what age does the study of English generally commence? What improvements in these respects would you suggest? Would it be advantageous to commence the education of a child of this age in the Vernacular and if so up to what standard should it continue before English is taken up.



C. (I.)—BOYS BETWEEN THE AGES OF 11 AND 16.

22. What advantages, if any, does the system of *Gurukulā*, now adopted by the Arya Samaj, possess over the modern system of English school and College education? Is it desirable to revive the old system of studentship, prescribed in the Hindu Shastras, in modern times, and if so with what modifications? Is the ascetic life of the Hindu student of old suited to modern conditions of life?

23. What is the life of a Mahomedan student in these days and what was it in the past? What are the advantages, if any, of the one over the other?

24. Is it possible to introduce with advantage the English, American or Continental school system in India? If so, with what modifications? Is ordinary school education within the means of most parents of your province? Is it possible to introduce in India the public school system of England?

25. Are school books, both in English and Vernacular, properly printed in good type and on good paper, at prices within the reach of most boys? If not, what remedies do you suggest?

(II.)—THE FOOD FACTOR IN EDUCATION.

26. Do the foods generally consumed by students in your parts of the country (a) at home and (b) in boarding houses, attached to schools and colleges, favor the growth and muscular development of youth? If not, what changes ought to be introduced?

27. How does the food supply in your school and college boarding houses compare with those in Europe and America?

28. Is the retention of the Hindu way of taking food in *chowka* desirable for Hindu students under modern conditions of life? Can a system of dining in hall be introduced in India, consistently with caste restrictions? If so, in what manner?



29. What, in your opinion is the most nutritious, cheapest and best food for students at this age? What combinations of food do you recommend?

30. It is the opinion of many that *ghi* and milk are not so beneficial to the health of students as is generally supposed. What is your opinion on the subject?

(III.)—EXERCISE.

31. What system of exercise is most common amongst your boys? Which is most suited to them, the English or Indian? Which of the Indian systems would you retain and with what modifications? Which of the foreign systems would you adopt and with what changes?

32. How can we make English games cheap enough for Indian boys, so as to derive from them all the benefits of a spirit of corporate life, discipline, fair play, of a spirit of give and take, of devotion to a common cause, of feeling pride in the achievements of others, of accepting victory with becoming modesty and defeat with becoming composure which are claimed for English games. What changes should be made in Indian games to achieve the same objects?

33. How much time is and ought to be devoted to exercise by boys at this age?

(IV.)—SCHOOL AND SCHOOL ROOMS.

34. Are the hours in schools, conducted according to western methods, suited to the climate of your province? Are they conducive to the health of boys? What alterations, if any, would you suggest? Was the old Indian system of school hours better?

35. What are the respective advantages and disadvantages of boarding and day schools from the point of view of the health and mental growth of the students?



36. Is proper attention paid to light and ventilation in school rooms and houses in your parts of the country? If not, what should be done to secure them? Which is the best and cheapest light for an Indian student to use at night?

37. Are the school accommodation and school furniture in your province proper and sufficient? If not, what improvement should be made in each? What would be the best and cheapest desk and seat for an Indian boy of this age.

(V.)—MARRIAGE.

38. What is the usual age of marriage for boys in your parts of the country? Is it conducive to health and physical development? If not, what changes ought to be made in it and how could they best be carried out in practice? How could the system of taking large sums of money from fathers of girls, now prevalent in some parts of the country be best stopped? What progress has been made in marriage reform in your parts within the last 25 years? Is popular feeling against or in favor of early marriage of boys?

39. Do you advocate the system of excluding married boys from the matriculation classes followed in some of our schools?

40. How far do the marriage customs of our people interfere with the growth of a spirit of enterprise among your youth?

(VI.)—DRESS.

41. Which kind of dress is most suited to your parts of the country? Which dress would be most conducive to the health as well as suited to climate, simplicity and modern conditions? Which would be most in accordance with means of the generality of the people of your parts?

42. Is there any possibility of a common Indian dress? What should be the head dress?



(VII.)—DISEASES AND BAD HABITS.

43. How far does the present system of school education give rise to defects of sight, diseases of lungs, digestive organs, curvature of spine, improper position in reading and writing amongst your boys? What is it due to and how can it be remedied?

44. (A) *Smoking cigarettes*.—Is this common amongst the boys of your parts of the country and what will you do to discourage it. (B) *Excess for improper articles of food and drink*.—How far do students in your parts of the country indulge in them and with what results? What do you suggest should be done to check the tendency? (C) Are there any other pernicious habits observable in boys in your part of the country and how can they best be remedied?

(VIII.)—STUDY.

45. How many hours does a boy at this age generally give to study in your parts of the country. How many hours should he give consistently with the calls of the modern system of examinations and home living? How can we minimize the evils of cramming?

46. What subjects, other than those generally included in the Matriculation curriculum of Indian Universities, can most usefully be introduced and how?

47. In the new Code of Regulations for Public Elementary Schools in England, the Minister of Education says "It will not be disputed that the timetable for a public elementary school may properly provide for regular instruction in the principles of individual social and civic duty." Do you advocate such instruction in your primary and secondary schools? If so, on what lines?



(IX)—RELIGIOUS EDUCATION.

48. Is any and if so what, religious education imparted to your boys (a) at home (b) at school? Do you advocate the imparting of such education in schools? If so on what lines? How can religious education be best imparted at home? Does the system of congregational prayer meet the necessity of Indian youth in respect of such education?

D—GIRLS AND WOMEN

49. How are girls in your province generally brought up between the ages of 1 to 5 and 6 to 10? How far does the system differ from that of boys? What changes in this respect do you suggest?

50. What is the system under which they are educated? What per cent, and of what communities most? At what age are they generally married in your parts and at what age should they be married? How best to stop early marriage of girls? What are the popular prejudices prevalent on the subject?

51. Is there any prejudice against female education in your parts? On what is it based? Are girls of respectable families allowed to go to schools and if so, up to what age and under what conditions?

52. Do you advocate higher education for girls to the same standard as for boys? If so, why? If not, up to what standard and with what modifications?

53. What accomplishments, e. g. music, painting, &c., would you include in the education of girls?

54. What should be done to get the best results from female education? What description of schools and zenana teaching would be most suitable? How can the difficulty now felt in almost all parts of the country in getting competent female teachers and proper text books be best met?



55. Mental exercise makes it all the more necessary that there should be physical exercise in the open air. How would you provide exercise for girls and women consistently with the custom of the country regarding *purdah*, and the conditions under which they generally live?

56. Do girls and women in your part of the country generally continue their study after marriage? If so, what subjects and what kinds of books do they read? Do girls and women educated on modern lines take to their household duties as their predecessors did?

57. What disease do females most die of, in your part of the country, and at what age generally?

E.—YOUTHS FROM THE AGE OF 16 TO 21.

58. Please give your opinion on the same topics as those mentioned for youths at this age in your part of the country in respect of food, dress, exercise, hours and subjects of study, sleep and religious training.

59. Is there any growing tendency on the part of your youth to imitate English dress as well as the English mode of living? How far is this beneficial as well as consistent with the means of the majority of their parents and the circumstances in which they live? Is it at all necessary or desirable that they should do so with reference to your climate and social condition?

60. What physical defects and diseases are most observable in your youth? What are they due to and how could they be remedied?

61. At what age are your youths generally sent to foreign countries for education? How far is it desirable to send youths at this age for the purpose? What should be the conditions under which they should be sent in order to get the best results from their education? What is the condition of caste prejudices on the subject in the various communities of your parts?



F.—THE EDUCATED INDIANS.

62. The educated Indians are said to be indifferent to religion, without high ideals or noble aims in life, more given to treading beaten paths than to strike out new and useful careers for themselves ; if they show any activity at all, they are more anxious to discuss political subjects upon crude or imperfect information, than practical topics, more addicted to talking than doing any thing practical in the matter of the social and economic amelioration of their countrymen. Are these complaints true of your educated people and if so, to what extent ? what remedies would you suggest ?

63. It is said that the present system of education renders the majority of our men incapable of doing anything requiring the expenditure of energy, that it engenders in their minds gloomy ideas about the future, that it has a very pernicious effect on their health and constitution, and that most of them possess little buoyancy of youth or cheerfulness of temper. Is it true of the educated men of your parts ? If so, what remedies would you suggest ?

64. What has been the general effect of the present system of education upon the ways of thinking and living of the majority of your educated men in spheres of public usefulness, and private life ? How do they compare in these respects with those not so highly educated ?

65. Are the majority of your educated people in touch with the rest of their countrymen ? Has the present system of education created in them any undesirable individualistic tendencies ? Has it left untouched any national defects of character ? If so, what ? How far has it affected the joint family system ?

66. What are the general conditions of life most observable in your parts amongst the educated classes in respect of (i) food, (ii) dress, (iii) habits of thought, (iv) religious ideas and (v) public morality.



67. What are the most patent physical, mental and moral defects induced or emphasised by the present system of living and how can they best be remedied ?

68. What is the general standard of longevity of your educated classes ? What diseases do they most die of ? What physical infirmities are most observable amongst them and to what causes do you attribute them ?

G.—MISCELLANEOUS.

69. What kinds of charitable and religious endowments are most common in your part of the country ? Is the money endowed devoted to the purpose for which it was intended ? If not, how could it best be regulated ?

70. A large portion of our wealth is now spent in mis-directed charity to the detriment of more important and useful public work. If it is so in your parts of the country what should be done to remedy this ?

71. What is the condition of those who live on charity in your parts and how can it be improved ?