

## Shale Gas as the Global Game Changer

**VASUDEV SINGH**

B.TECH. (MINING ENGINEERING) IT-B.H.U. INDIA  
M.S. (PETROLIUM ENGINEERING) TEXAS U.S.A.  
GRADUATE ENGINEER , BRITISH PETROLIUM  
**HOUSTON , TEXAS , U.S.A.**

The development of American natural gas, especially in Texas and Pennsylvania, is having a substantial and positive impact on economy, helping to create tens of thousands of good jobs and instilling investor confidence in Energy Sector. It is widely believed that the new growth in shale gas drilling combined with oil production in Gulf of Mexico can put America on the path of energy independence. The International Energy Agency (IEA) now projects that North America will be energy self-sufficient by 2020, with the U.S. becoming the world's largest producer of both natural gas and oil. In 2000, shale gas accounted for only 1% of all US natural gas production. In 2013, it accounts for almost a quarter, and by 2035, it will be over half. The resulting low cost of natural gas has turned the US into an energy-exporting nation, has transformed states like North Dakota into boom areas and is in the process of driving coal out of business.

As recently as four years ago, it was widely thought that U.S. natural gas was in short supply and that the country was destined to become a large importer. Over the past decade or so, indigenous gas production was declining steadily at the same time that demand was growing significantly, stoking fears of shortages and growing dependence on foreign imports. What happened next was nothing short of amazing. Operators were able to unlock large supplies of natural gas trapped in shale rock at lower costs through technology breakthroughs, igniting a frenzy of activity. The U.S. went from building LNG import terminals to considering gas exportation, from volatile gas prices over \$10/Mcf to relatively stable prices around \$4/Mcf, and from fear of relying on foreign imports to surpassing Russia as the world's largest natural gas producer. Shale gas has revolutionized North American gas markets and even impacted global ones, as LNG cargoes destined for America were redirected elsewhere.

This breakthrough in Shale Gas Drilling is driven by new technological developments that drastically reduced the cost of production for shale gas. These new new technological developments supported by the American success story are likely to boost shale gas drilling in all the other regions like Europe, Russia and China. Countries across the globe are now looking to the United States to see if they should develop their shale gas resources. Cheaper natural gas is shifting the geopolitical power balance between the EU and Russia. China's shale reserves are supposedly larger than those in the US, with Argentina not far behind. Countries like Mexico, South Africa and Australia could also benefit. But will the myriad risks, from increased carbon emissions to water contamination and potential earthquakes, outweigh the benefits?

## Canada

Canada is the world's third largest producer of natural gas, with an average annual production of 6.4 trillion cubic feet. Canada has traditionally been known to possess significant conventional gas reserves, and the country was a key supplier of natural gas to the United States for decades until the recent shale boom in the country. Canada now trails the United States in developing its nascent shale gas resources. But with conventional natural gas sources in decline, Canada's industry is turning to unconventional sources, including shale gas.

While large-scale commercial production of shale gas in Canada has not yet started, many companies are now exploring for and developing shale gas resources in Alberta, British Columbia, Quebec, and New Brunswick. According to Canada's National Energy Board (NEB), development of shale gas, and other unconventional resources, will help ensure supplies of natural gas are available to the growing North American natural gas market for many decades.

Canada currently exports about 50 percent of the natural gas it produces, but it lacks the processing facilities to liquefy and ship liquefied natural gas (LNG) beyond North America. With US production rising, Canada will need to develop other markets for its excess natural gas supplies, and there are signs that the industry is preparing to invest in the necessary infrastructure.

## Europe

The rate of "shale gas globalisation" and its impact on the market in the near future will depend above all on policies at local and national levels as many countries seem to be concerned with the use of hydro-fracking and its impact on important natural resources like water.

There are a variety of shale gas issues facing policy and business leaders across the European continent. Europe remains highly dependent on Russian and Middle Eastern gas for heating transfer and petrochemicals. This dependency is viewed differently in different European countries. Great Britain for example has issued a number of shale gas exploration permits, while France has banned hydro-fracking. Poland has issued 101 exploration permits to 25 companies and Hungary has refused to explore their shale basin on water contamination fears.

In Western Europe, sizable quantities of shale gas and other unconventional fuel supplies have been reported in the United Kingdom, the Netherlands, Germany, France, Scandinavia and Norway. Exploration activity is occurring, primarily through joint ventures to share risk and know-how. But due to a wide range of economic, environmental and regulatory obstacles, the prospect of large-scale shale gas production remains doubtful. Additionally, European investors are watching the United States to see if US players decide to develop the country's capabilities as a natural gas exporter. Greater competition, high production costs and low margins are curbing the appetite for investment in shale gas production start-ups.

As reserves in France, Scandinavia and elsewhere in Western Europe tend to be close to populated areas and as European environmental laws tend to be quite strict, the potential for significant shale gas development there in the near future seems unlikely. Even though shale gas production is largely undeveloped, the US environmental debate has crossed over to Europe, and environmental groups have been publicizing concerns over the chemicals used in fracking techniques. France banned hydraulic fracturing, as of July 1, 2011, including its use for research purposes.

In eastern Europe, Poland's shale gas development potential is high on radar screens, while Turkey and the Ukraine have some potential. Russia's dominance of the conventional gas production could present obstacles for companies seeking to develop shale gas production capacity in the region. Ultimately, the future of shale gas production in Europe rests on whether US producers decide to develop their potential to export liquefied natural gas to European markets.

In Russia, investors in the oil and gas industry are divided about shale gas' long-term potential. Some Russian players do not think the opportunity for shale gas is significant, especially given the current price of natural gas. Other players are hedging their bets. Russia's national oil and gas company, for example, has entered a strategic partnership agreement with Exxon that refers to the transfer of shale gas-related technological know-how and experience, an indication that Russia's state oil producer is at least aware of shale gas's future potential.

### Argentina

Preliminary exploration in South America suggests that sizable shale gas deposits lie beneath several countries including Argentina, Brazil, Colombia and others. In fact, shale reserves in Brazil are estimated to be the second biggest in the region after the United States, but there has been little interest or investment in exploring this resource. Argentina is the only South American country that seems set to embark on full-scale shale gas production, primarily in the Neuquén Basin. Deposits in Argentina are projected to be so big that development will be very important to the country's economy. Although some shale gas wells have already been developed, Argentine producers will need to conduct more drilling and hydraulic fracturing to develop its shale gas reserves.

As in other parts of the world, most shale gas projects in Argentina are being undertaken as joint ventures, including large global energy entities. Argentine politicians appear to support shale gas development. Given Argentina's current reliance on expensive natural gas imports from Bolivia and Qatar, Argentina is putting a priority on developing its own sources. In fact, all shale gas projects that come on line will be included in Argentina's Gas Plus framework – a government initiative that allows better selling prices for new offers of this fluid.

### Australia

Australia is one of the world's richest countries when it comes to conventional gas supplies, and companies in the country have also made significant investments in coal seam gas production. The primary driver of growth in the gas markets is the opportunity to sell gas on the international market through LNG facilities.

Due to Australia's relatively small population, domestic demand for natural gas is limited, and the country produces natural gas for export in liquefied natural gas form. With limited pipelines, natural gas liquefaction plants or other infrastructure, shale gas development is in an early, immature state and its economic viability is uncertain. Further, Australia's shale gas is often located in remote locations, making it even more expensive to commercialize. While a combination of foreign and local companies are exploring for shale gas plays in various locations, there is currently no commercial production of shale gas.

For the Australian producers, the biggest issue involved with shale gas is the cost of extraction. Currently, there is not enough incentive for companies to invest significantly in shale gas. If conditions improve, the country is well positioned to develop export markets in countries such as

Malaysia, Taiwan, Japan, Korea and China, especially as some of these countries seek to diversify their energy sources

#### China

In 2010, the Chinese government began to explore shale gas production. While there are no official statistics, it is estimated that China has over 1,275 trillion cubic feet of shale gas deposits. Shale gas could be China's largest onshore source of energy, and the country is looking to develop this resource in order to decrease dependence on Russian and other foreign natural gas sources. China's latest five-year plan places great emphasis on the exploration of non-traditional/alternative energy sources, such as coal seam, petroleum gas and oil sands. China's target is to fulfill most of its energy needs from alternative sources by 2020. As part of this strategy, China will enter into strategic partnerships with foreign companies in order to help China acquire the skills and technologies needed to develop and exploit its shale gas reserves.

China's Ministry of Resources has invited some major oil and gas companies to pitch for shale gas exploration work, offering four licenses for exploration in western China. As shale gas production is in its infancy, there is no regulatory framework in place in China. China is pursuing joint ventures with foreign companies to help build up know-how in shale gas exploration and extraction, and it appears likely that the Chinese government will continue to promote and support shale gas development.

#### India

India is the world's fourth-largest energy consumer following the US, China, and Russia. India has an estimated 63 Tcf of technically recoverable shale gas, while the country's proved natural gas reserves stands at about 38 Tcf. Areas attracting attention for possible unconventional gas play include the Cambay, Assam-Arakan, and Gondwan basins. There are large gaps in policy and infrastructure that need to be worked on before any significant shale gas production to affect India's energy landscape. The key limitation in utilizing the US shale gas model in India is limited water resource. One shale gas well uses up to 6 million gallons of water for fracturing. India has other important usage for water and enough water may not be available for shale gas fracturing.

#### Conclusion

As technologies applied to shale formations in the United States are applied to shale formations in Europe and Asia, the nature of gas supplies will change substantially. Whether or not shale gas turns out to be a game-changer, it seems certain that it will soon comprise a larger share of the world's energy markets. What's more, by 2030, the world primary energy demand will be 40% higher than in 2007 (according to the International Energy Agency). Couple this with world population expected to reach 9.2 billion people by 2050 and it's clear that all energy sources (traditional fossil fuels and alternative energies) will be required to keep pace with this demand.

In addition, as countries seek to follow through on their commitments to move away from coal-fired gas plants and reduce greenhouse gas emissions, shale gas may provide an important alternative energy source. The extent to which shale gas comprises a larger or smaller piece of the energy-mix pie will depend on its economic viability and environmental impact and the trade-offs countries are willing to make to secure their energy supplies and sustain long-term growth.

## Symbolical Implications in the Plays of Tagore

**Dr.R.P.Pradhan**

Department of English  
V.S.S.D.College, Kanpur India

The plays of Tagore are full of symbolical and allegorical implications. Their plain meaning on the surface hides behind it something moral and spiritual. From time to time the dramatist appears as a mystic and rises above the earthly plane to express transcendental ideas that go beyond the range of human experience, reason and belief. He aspires for having a close communion with the sovereign power that rules the entire universe. For him the union of the soul with God seems to be the ultimate end of human life.

Tagore's plays make a confluence of mysticism and humanism. His mysticism springs out of his fundamental concept of humanism. The mystic and the humanist in him are not two separate identities but they merge into each other and contemplate together to discover the real meaning of life. The mystic makes an attempt to grasp the divine essence of the ultimate reality. However, his touch with the earth is not lost. Man is still the nucleus of his meditation. He embraces the entire humanity in his writings and creates the cult of humanitarian mysticism. It is also viewed in the spirit of religion.

Tagore's humanistic mysticism finds expression in his first play *Sanyasi* or *The Ascetic*. The Ascetic in the beginning withdraws himself from the world and refuses the call of humanity, love and life. He lives in his dark cave and wants to achieve the infinite through his physical penance and isolation. He is not at all attracted by the beauty of Nature and the beauty of the world. For him such things are mere fantasies. He comes into contact with an untouchable girl Vasanti who is not allowed to walk even on the road because the road leads to a temple. The child in its innocence represents divinity but in the caste-ridden society even her shadow is treated as pollution. A woman blames Vasanti for touching her cloth-end while she is going to make offerings to the goddess. Vasanti confesses in all humility that she does not touch her cloth. The Sanyasi shows his sympathy, allows her to sit near him, rather adopts her but his hunger for the Infinite forces him to leave the girl because he thinks that he cannot achieve his goal of the Infinite if he indulges in the affairs of the world.

In the later part of the play there is transformation in the heart of the ascetic. He comes to realize that without knowing the ways of the world no one can achieve the Infinite. He says "the Finite is the true Infinite, and love knows its truth."<sup>1</sup> His illusion comes to an end and he feels that the infinite can be attained only through the love of the finite. He breaks his staff and alms-bowl and says;

Let my vows of Sanyasi go. I break my staff and my alms-bowl. This stately ship, this world, which is crossing the sea of time,- let it take me up again, let me join once more the pilgrims.<sup>2</sup>

From this time onward the Sanyasi becomes sensitive not only to human life but also to the beauty of Nature. He appreciates the beauty of Nature and appears to feel the secret workings of God in his soul. He feels that some unknown principle is pervading through all the objects of Nature and has close link with human heart. Vasanti dies but her death has given new life to the ascetic. He has learnt the lesson of love and life. He cannot deny the claims of human life. He comes to realise that the virtue of salvation which is the cherished goal of an ascetic may be achieved only through human love and acceptance of life and not through negation.

In his *Reminiscences* Tagore refers to the moral of the play

.... The great is to be found in the small, the infinite within the bounds of form, and the eternal freedom of the soul in love.... On the side the wayfarers and villagers, content with their home-made triviality and unconscious of anything beyond; on the other the Sanyasi..... when love bridged the gulf between the two, the seeming triviality of the finite and the seeming emptiness of the infinite alike disappeared.<sup>3</sup>

Tagore's mystical vision finds full expression in his play *The Post Office*. The play is symbolic but it is written on naturalistic plane. It is representative of two streams of thought. Apparently it is a pathetic tale of a sick boy Amal who remains confined to the room under the instruction of the village doctor. His longings for going out and enjoying fresh air of Nature and delightful company of boys and men are mercilessly crushed on the plea that the wind and the light would be harmful to him. On the allegorical level it is the aspiration of the human soul to break the material chains to enjoy spiritual freedom. Amal's death symbolizes the freedom of the soul from the physical bondage.

Amal's imagination is fired up to see a new post office before his house. It is known as the king's post office. The watchman tells Amal that he will get a letter from the king. Amal wants to serve as the king's postman as soon as he grows up:

Make me your postman, that I may go about, lantern in hand, delivering your letters from door to door. Don't let me stay at home all days.<sup>4</sup>

The headman shows Amal a sheet of blank paper and says that it is a letter for him sent by the king. He also tells him that the king wants to meet his new friend. The king's herald enters the room and declares that the king is coming to Amal this night. He sends his learned physician to look after the boy. The state physician asks men to open all the doors and windows. Amal feels extremely happy.

I feel very well, Doctor, very well. All pain is gone. How fresh and open! I can see all the stars not twinkling from the other side of the dark.<sup>5</sup>

He further asks the men in the room to blow out the candle so that only star light may enter the room. Sudha brings some flowers for Amal who is sleeping. She has come to keep her promise.

On the symbolic stage of the king's coming is the coming of death. The king represents God. The royal physician is symbol of spiritual doctor who cures spiritual ills. On the physical plane Amal may die but on the spiritual plane, it is the breaking of the ties with the physical world. It is the liberation of the soul of Amal. Amal feels the approach of the king which is the approach of death.

The play in its mystical and spiritual implications reveals the development of the human soul from the sensual to the spiritual, from the natural to the supernatural and from the mortal to the immortal life. The physical death of Amal in the view of the dramatist is insignificant. The king has visited the sick chamber of the boy and all is well again. Amal is cured in his soul as well as in his body. His aspiration for freedom and the divine response meet together and the result is a

new birth and not physical death. "The divine has come to the parched human heart, and there will now ensue the burst of a new spring of life and joy."<sup>6</sup>

The symbolical presentation in *The Post Office*, is simple and intelligible. It is not a complex metaphysical riddle. The humanitarian touch is always above everything Amal's attraction for enjoying the company of the curd-seller, the watchman, Sudha and the boys is suggestive of his deliverance from the prison walls of the room in which he remains confined. The dramatist seems to express the idea that man's deliverance is not far away from the stream of humanity. Man is but a part of the universe as a whole and the cosmos is also a part of the infinite. All the misery in the world is born out of the fact that man is cut off from the infinite and is lost into his narrow cell. The infinite and man ought to be in close link with each other because man is part of the whole. The dynamic principle that runs through man is the same that governs the universe.

*The King of the Dark Chamber* is an English version of the Bengali *Raja* published in 1910. The story seems to be adopted from a Buddhist tale but Tagore moulds it into a symbolic play of spiritual quest for truth and beauty. On earthly level the play is the story of an invisible king who cannot be seen by his queen. He permits her to meet him only in the dark chamber which implies the inner soul but the queen cannot believe him.

The dramatist introduces Surangma, her maid-in-waiting in the plot. She represents faith while the queen represents doubt. She says to the queen that one can meet God only in the dark chamber but the queen craves from external light to eliminate the darkness of her chamber. Surangma further says to the queen that without inward light the access to divine light is not possible. The queen asks her to bring light but Surangma says:

It is not in my power, O Queen. How can I bring light to a place which he would have kept always dark.<sup>7</sup>

For Sudarshna everything is dark in the absence of light. Her name Sudarshna means "one who looks beautiful" and also "one who sees well" but really in the early stage of her life Sudarshna is not beautiful within and hence she cannot see the vision of God. On the other hand Surangma may hear God's footsteps in her heart and feel His presence without seeing him. Sudarshna fails to meet the king because she wants to win him not through devotion but through domination. She always persists in having a sight of the king in broad daylight but the king condemns such idea.

The king meets Sudarshna in a dark chamber. When she expresses her desire to see him, he advises her to discover him in the festival which is to be held at night. The festival is led by the king of Kanchi. Seven kings have also appeared in the festival. They are a foil to the invisible king. They represent the material world and have no faith in divine vision. Among them there is the king of Kanchi who is also a non-believer. On the persuasion of the king of Kanchi, the others set the place on fire under the very nose of the invisible king. The invisible king becomes visible for a moment but Sudarshna is shocked to see his ugliness. His sight is terrible, repugnant and repulsive. The queen says to him:

Black, black- oh, thou art black like the everlasting night! I only looked on thee for one dreadful instant. The blaze of the fire fell on you features- you looked like the awful night when a comet swings fearfully into our kin- oh, then I closed my eyes- I could not look on you any more."<sup>8</sup>

Sudarshna runs away to her father's house pursued by the king of Kanchi who is infatuated at her beauty. The grandfather appears suddenly and defeats all the king except the king of Kanchi who is later defeated by the "real king". In the end the king of Kanchi and the queen Sudarshna surrender to the king of the Dark Chamber.

The invisible king represents God and the queen Sudarshana stands for the human soul. The return of the queen to the king in the end is symbolic of the merger of the individual soul with

the universal soul. This abstract theme makes the play highly mystical and hence somewhat obscure. Like God the invisible king becomes a mystery to all the people from the beginning to the end. Neither the queen nor anyone can recognize him. The subjects of the king imagine, "The king is hideous to look at, so he has made up his mind never to show himself to his subjects."<sup>9</sup> The invisible king is also conscious that his physical appearance would be intolerable to the people. For them he would appear unattractive and ugly because they do not know anything beyond physical appearance. They cannot bear the sight of God represented by the king of the Dark Chamber.

At the end of the play the ego of Sudarshana is shaken and she becomes purified in her soul. Now she is an enlightened woman who may enjoy the vision of God. She expresses her devotion to the king:

..... that dark chamber where you would come to meet me, lies cold and empty within my bosom today- but O my lord! None has opened its doors, none has entered it, but you, O king! will you never come again to open those doors?<sup>10</sup>

The relationship between God and soul is established. Sudarshna says, you are not beautiful, my lord- you stand beyond all comparisons!... your love lives in me- you are mirrored in that love, and you see your face reflected in me: nothing of this mine, it is all yours, O Lord!<sup>11</sup>

The queen, thus, realizes that God is within the human soul and the human soul lies within God. Edward Thompson regards this play as "a magnificent attempt to dramatise the secret dealings of God with the human heart."<sup>12</sup> K.R.Srinivasa Iyengar clarifies the mystical meaning of the play in these words;

What is this extraordinary play about? Quite obviously the king symbolises god. He is everywhere, he is everything, hence he is nowhere, and nobody, in particular. Each in his littleness or half-knowledge makes out what he can of him. Some deny his very existence. Some try to assume his name and usurp his functions. And some implicitly, blindly, accept him and are content.<sup>13</sup>

The mystic plays of Tagore make a process of evolution from ignorance to realization. The central core of his mysticism is his ideal of humanism. In dealing with abstract theme of mysticism Tagore does not deviate from reality. He rather expresses a form of higher reality which embraces the entire humanity. Such reality is internal. There is a journey from external to the internal.

*Phalguni* or *The Cycle of Spring* is a lyrical play. It brings out the idea that life is like the cycle of spring, it is in the every changing process. The king suddenly discovers two grey hairs behind his ears and fears that they are symbolic of imminent death. He withdraws himself from all activities of the world and does not listen to the storming people. He thinks that hunger is quenched in the end on the funeral pyre and only death can liberate a man from all the pains of the world. He further thinks that even death is not final cure because it is a gateway to a newer life. The physical death makes way for spiritual rebirth and immortal life. The king comes into contact with a poet and there is transformation in his soul. The poet says:

I ask you, king to rise up and move. They cry outside yonder is the cry of life to life. And if the life within you is not stirred, in response to that call without, then there is a cause for anxiety indeed, not because the duty has been neglected but because you are dying.<sup>14</sup>

The king begins to take interest in the worldly affairs. He wants to meet the chief of the army, the Chinese ambassador and so on. The poet decides to portray a drama "Disrobing of the winter" Tagore points out the central theme of the play that the old is every new. The mask of the old man is pulled off and the form of spring is revealed in all its beauty.



The play is symbolic. In the first act some young boys go in search of the old man. It represents man's search for the mystery of old age and death. The old man represents winter and the boys try to disrobe him. The winter is almost unmasked and there is dawn of the spring. There is appearance of the blind minstrel. It is symbolic of the fact that the light of the soul is more important than the external light for the realization of the eternal and the infinite. The minstrel singer is blind but he is capable of hearing the footsteps of God. His external light of the eyes is extinguished but his soul is enlightened: "when the sun of my life set, and I became blind, the dark night revealed all its lights, and from that day forward, I have been no more afraid of the dark."<sup>14</sup>

The dramatist concludes that dawn brings a new message of hope and joy. Death is nothing but awakening of a new life. The old man develops into eternal youth just as winter exposes its beauty in the form of spring. Death becomes the symbol of immortality.

*The Cycle of Spring* embraces the basic philosophy of Tagore in which the joy of infinite is sought within the finite. Edward Thompson also refers to its "spiritual significance." (p.241). From *Sanyasi* to *The Cycle of Spring* Tagore has been following a symmetrical pattern in his plays. His mystic plays mark a process of evolution from ignorance to the state of realization. Everywhere his cult of humanism is related to the inner realization of man. Tagore believes in the infinite expansion of man where he becomes a part of the whole.

Tagore's mystical plays represent India's cultural heritage, religious thoughts, philosophical systems and social values. Their themes may be a bit abstract and transcendental but they are full of humanitarian sentiments. In the supernatural flight from time to time the earth is never missed and ignored. The plays provoke our thoughts from the temporal to the eternal and point to the ultimate goal of human life. A few scholars may criticize that Tagore's mystical plays may lose a part of their charms on account of lack of action but we may say that their canvas like that of 'King Lear' of Shakespeare is larger for the stage but they inspire our imagination for broad thinking and touch the core of our heart and sensibility more than any other plays.

## Notes

1Sanyasi in *Sacrifice and Other Plays*, MacMillan India Ltd. 1970, p.45.

2Sanyasi, p.45.

3Rabindranath Tagore, *My Reminiscences*, quoted by K.R.Srinivasa Iyengar, *4Indian Writings in English*, p.124.

5The Post Office, MacMillan, p.59.

6Ibid, p.17.

7Iyengar, p.143.

8The King of the Dark Chamber, New Delhi, MacMillan, 1983, p.41.

9Ibid, p.110.

10Ibid, p.10.

11Ibid, p.155.

12Ibid, p.199.

13Edward Thompson, *Rabindranath Tagore- The Poet and Dramatist*, Calcutta: 14Oxford University Press, 1948, p.209.

15Iyengar, p.140.

16The Cycle of the Spring, p.384.

## **BHAIRAVA AND BHAIRAVI AT KALINJAR : APEX OF MEDIEVAL INDIAN SCULPTURE**

**DR. PURUSHOTTAM SINGH**  
V.S.S.D. College **KANPUR India**

Bundelkhand located in heart place of India is well known for its ancient geological structure , mixed relief pattern, semi-arid climate and rough stoney soils on one hand and on other to its remarkable historical background, culture and language. At present the extension of area is contradicted but generally seven districts of U.P. art(Jhansi, Jalaun, Lalitpur, Hamirpur, Mahoba, Banda, Chhatrapati Shahuji nagar) are clearly part of it with six districts of M.P.(Datia ,Tikamgarh, Chhatarpur, Panna, Damoh, Chhatarpur).In this way the location of Bundelkhand is in between 23°08' to 26° 30' N latitude and 78° 11' to 81° 30' E longitude with 71618 square kms. total geographical area.<sup>1</sup> Bundelkhand which was known as Chedi in Mahajanpada age was rulled by Chedi rulers earlier and afterwards Guptas, kalchuris, Chandelas, Sultans, Mughals, Bundelas, Marathas and British Rulers; But only Chandelas and Bundelas were the founder of the particular culture of this land paying their devotion to the local population. The Chandela rulers of Bundelkhand constructed the great temples of Khajuraho on one hand as well as huge tanks for public welfare on another. Though these tanks were constructed for water supply only but it was not imagined at that time that these tanks will be great factor in future for ecological balance in the area. These huge tanks are the certificate of historical contribution of rulers of Bundelkhand in field of ecological balance in India. Kalinjar is one of the strongholds controlled by Chandela rulers. Kalinjar has several antiquities with incarnation of Bhairava and Bhairavi on its eastern portion. Bhairava and Bhairavi incarnation is apex of chandela art including whole Chandela art of Khajuraho , Mahoba and Kalinjar. Chandela culture is super individual as well as super organic. The architecture of Chandela temple of Khujraho and Kalinzer is living evidence of development of specific culture in a particular zone. Similarly the historical tanks of Chandelas are strong proof of Chandela view of welfare state. Copper plate inscriptions of Chandelas (Total no. plates 26) also poove the same view. These tanks are continuity used by local population for purpose of drinking water and agriculture since thousand years. Due to global climatic changes and monsoon uncertainty of India, the Bundelkhand zone is facing drought since last 05 years. It is matter of fact that Bundeckhand zone is always facing caracity of rain water due to semi-arid climatic zone. Therefore these tanks will pay a strong role in water conservation and water use, if the two governments of two state (U.P. & M.P.) are ready to do collective effort . The historical investigation of Chandela's tanks is a strong need of society because the investigation can throw light not only over the maximum utility of conservated water but also tricks of maximum conservation of rain water. The early history of the region may be tracked back to the Paleolithic age as evidenced by the discovery of choppers , hand axes and the pebble cores made by clipping hard stones of convenient size at Lahchura in the region. Polished stone Celts of Neolithic age have also been excavated<sup>2</sup>.In primitive times the major part of the region was covered with forests and would have been inhabited by Gonds, Kols, Bhils etc.<sup>3</sup> The cultural zone of Bundelkhand was known through different names since

ancient times. According to Puranic tradition the earliest known Aryan people who settled in this region, lying between Yamuna and Vindhya were known as Chedis<sup>4</sup>. The Mahabharat describes the Chedis as being blessed with knowledge of the eternal law of righteousness. The Chedi kingdom was one of the principal janapadas flourished about 600B.C. Very little is known of the subsequent period about the history of this region till the fourth century B.C. when Mahapadma Nanda who is described as exterminator of the entire Kshatriya race uprooted the Vitihotra dynasty and extended his own rule over the region<sup>5</sup>. After the Nandas were overthrown, the region became the part of Mauryan empire. A minor rock edict of Ashoka was found at Gurjara(district Datiya) in the region<sup>6</sup>. The Sungas succeeded the Muaryas confined central portion of old Mauryan empime including Bundelkhand. During the rule of Pushyamitra Sunga (184-148B.C.). Greek invasion took place probably under Menander, whose coins have been found in abundance at Pachkhura in Hamirpur district by Cunningham in 1878. Towards the end of first century A.D. the region came under the domination of Kanishka(78A.D.)<sup>7</sup>. After him, History of the zone was shrouded in obscurity till about the middle of the third century A.D. when Vindhyashakti(255-275A.D.) rose to power near about eastern Malwa and occupied large tracts of northern M.P. Vindhyashakti is probably not the personal name but the title of the founder of Vakataka dynasty<sup>8</sup>. Vidhyashakti's son and successor Pravarsena I (275-335A.D.) is the only ruler of the dynasty, who assumed the title of Samrata or emperor. He succeeded in extending the Vakataka hegemony and performed ashwamedha Yajna. It seems that the zone partly came under the vakataka sway and partly under the Bharsivas, a branch of Nagas, whose sphere of influence extended at the time from Gwalior and Mathura in the west and probably Varanasi & Mirzapur in the east(Majumdar & Altekar,op.cit.,pp.25-28).About the middle of the fourth century A.D. ,the zone under the political domination of Samudra Gupta (321-375A.D.) and continued to be part of Gupta Empire still the beginning of sixth century<sup>9</sup>. In Budhagupta's reign(477-500A.D.) the feudatory family of the Parivrajaka Maharaja in Bundelkhand rose to prominence under Hastin, whose record mention a general reference to Gupta sovereignty. During the middle of sixth century this region appers to have come under the sway of Tivara(563-580A.D.), a Punduva king of south Kosala(Majumdar & Altekar,op.cit.,p.90).The next reference about the History of Bundelkhand is gathered from the description of Huien Tsang, who visited the region in 641-642A.D. He mentions the tract of which this zone formed as "Chi Chi To"<sup>10</sup>, which was about 4000 li in circuit. Its capital was about 15 li in circuit lay more than 1000 li to the north east of the Ujjain. The history of the zone is again developed in darkness for about half of a century after Harsha's death. During the period of instability, a branch of Gaharwara, might have to come at Mahoba and its immediate neighborhood. The massive embankment at Vijay Sagar lake and the construction of the lake itself in addition to lakes at Bilki and Pawa in Mahoba are assigned to Gaharwaras<sup>11</sup>. The construction of Kanduara Taal situated in the townships of Thana and Paswara, is credited to one Kandaaur Singh, an officer under the Gaharwara Raja. In addition to these some other lakes and tanks in the zone are also ascribed to Gaharwara rulers.

Kalinjar<sup>12</sup> was major stronghold of not only chandelas but also of Sultans, Mughals, Bundelas and British off course. Kalinjar has Nilkanth temple complex with major inscriptions and artistic mosques including Daflian ki Masjid.

Fort of Kalinjar has seven gates named Alam darwajah, ganesh, chauburji, budhbhadra, hanuman, Lal, Bada darwajah.<sup>13</sup> Auther has surveyed the Kalinjar fort more than ten times during the last eight years and Khajuraho three times in this duration. The most effective art of Chandelas is Bhairav and Bhairavi near kotitirth talab having a distance of three kilometers from this tank.

There are certain grounds behind this fact. I have a conclusion regarding the idols that Bhairava is actually Gajantak Shiva . Gajantak Shiva is related to victory over Gajasur i.e., elephant demon by Lord Shiva. I found five spots having idol of Gajantak Shiva as described in plates , given as under-

1. Gajantak Shiva with unknown female figure near Kotitirth talab at kalinjar.
2. Gajantak Shiva right to the Nilkanth temple.
3. Gajantak Shiva left to the Nilkanth temple with two other ditties.
4. Gajantak Shiva on gokhar hill of Mahoba
5. Gajantak Shiva idol in Dhubela museum in Chhatarpur district of M.P.

Gajantak Shiva with unknown female figure near Kotitirth talab at Kalinjar is the best of all classics of Chandela rulers. This is a tantric incarnation having following characteristics –

1. At the top ,a clear face of elephant is shown ,showing the leather of elephant i.e., “Vyaghra Charma”
2. Shiv has total ten hands having equal hands on both sides.
3. Left hands carry dead dog, trishul, parashu ; while first left hand is engaged in carrying Vyaghra Charma.
4. Right side first hand carry vyaghra Charma , second hand is on thigh , third hand is Brocken ,fourth carry Khadga while fifth one carries Nar Mund (head Skelton of Human).
5. A Nar Mund is shown over fore head which is the tantric beauty of idol.
6. Best representation of open hairs which is known as Unmukta Mudra i.e., face of amusement .
7. Ornament on neck as well as snake as ornamental jewel known as “Kantha Bharan”.
8. A cloth is shown over thighs.
9. A long Nar Mund Mala i.e., chain of human heads is shown over legs .
10. Right leg is shown firmly fixed on the ground.
11. Left leg is used to pushing on the back of Maya or Vitapa as classic.
12. The personality i.e., “Dehyasti” is according to local standards .This is obvious because it is creation of local artisans. This fact can be generalized by this fact as Budhha is depicted by different faces in india and china.
13. At bottom “Aaradhika” is shown which is not part and partial of main icon.
14. The most important thing is excited penis of Shiva . In Shiva tantra the show of penis is important . it can never be seen in other idols and icons of shiva except Gajantak Shiva.

Now the characteristics of Bhairavi (?) or unknown deity are given as under-

1. This is a matter of dispute weather it is Bharavi or not historically.
2. Beautiful exceptionally which is “Kamneeyata” , a classic of female while “Shushthava” i.e., body structure is like a male.
3. Hands are thick and solid ; neck is thick.
4. A typical glow is present on the face.
5. Face gesture is exceptional and having face as local female.
6. Emotions of the face i.e., “Bhav Mudra” is also exceptional not followed as found in Khajuraho.
7. This female is seemed to be nude in first glance but small “Kanchuki” i.e., cloth of thighs can be seen .

8. Another important thing of posture is that it is not according to classic. A simple lady is shown in the figure having one hand on her breast as in recline time.
9. Ornaments of female figure are local but head gear is again exceptional . two rings on hands shown in the figure.
10. Developed face with magnolia nose is shown in figure.
11. This female figure is essential to fulfill the “Kukshi” or “ Garbha Griha” as Gajantak Shiva is showing his excited penis.

Similarly Gajantak Shiva on right side of Nilkanth , which is a very huge Broken idol having 90 % of the characteristics shown above.

### Conclusion

Despite of all explanations given by scholars like Cunningham and Fuhrer I believe on the basis of above arguments that Bhairava incarnation is actually Gajantak Shiva



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## **Swami Vivekanand : The Pioneer of Spiritual Regeneration**

**Dr. Supriya Shukla**

Associate Professor & Head

Department of English

V.S.S.D. College **Kanpur India**

The overwhelmingly majestic, dynamic, profound yet complex persona of the nation's immortal spiritual Guru , Swami Vivekanand is indeed unfathomable so much so that even after one hundred and fifty years of his advent fresh recognition and perception of his philosophy and greatness are unravelled as one delves deep into his life and kaleidoscopic personality. As a youth icon , maker of modern India, bridging the gap between India's past and present, the embodiment of the Vedas ,spearheading spiritual humanism, the patriot-saint shall always remain emblematic of universal brotherhood.

Swamiji's altruism was embedded in his identification with humanity as he was deeply aware of the essential oneness of humankind. It was this identification that made an audience of four thousand people rise to their feet , applauding when he addressed the Parliament of Religions in Chicago with the endearing words," Sisters and Brothers of America....." thereby instantly forging an affectionate bond with them. He rose to speak about Hinduism but by the end of his speech as Sister Nivedita remarked," Hinduism had been created." The acceptance and respect for the ancient teachings of the East that followed led to world-wide recognition of Hinduism. Emancipating Hinduism from the shackles of being a caste-bound religion he converted it to a universal religion with an irresistible appeal thereby ensuring a dignified status for his motherland.

The great world teacher promoted spiritual humanism as opposed to secular humanism. Spiritual humanism is not simply doing good to others but rendering loving service to the Divine, seeing its presence in all beings. Spiritual humanism embraces the whole of humanity regardless of race, culture,religion, country or social affiliation.

However, it is not merely for the propogation of Hinduism that the world acclaim Swami Vivekanand even in the present age but for realising , promoting and upholding his belief in the unity of all religions as well as in the divinity and oneness of all beings. This is what he learnt from his venerated Guru Shri Ramkrishna Paramhansa. Religion ,according to Swamiji was thus the manifestation of the Divinity inherent in every individual. He believed, " Each soul is potentially divine. The goal is to manifest the divinity within." Merely following rituals, customs, festivals were the secondary details of religion . The quintessence of religion is the realization of the true Self, the Inner Self which is divine was what the exalted saint believed in . He thereby disseminated the significance of the fundamental doctrine of the Upanishads. "My ideal , indeed can be put in a few words and that is : to preach unto mankind their divinity and how to manifest it in every movement of life", he had declared.

This was the philosophy that William Wordsworth, the celebrated English bard of the eighteenth century articulated in his mystical "Ode: Intimations o Immortality from Recollections of Early Childhood" . Wordsworth shared the same belief that every human being

is “apparelled in celestial light” and that this consciousness exists in childhood, as he proclaims in the poem, “Heaven lies about us in our infancy”. However, memories of the divine glory start fading with the passage of time as the child matures into an adult and the poet regrets, “Our birth is but a sleep and a forgetting...”. Nevertheless, a glimmer of celestial light is still present in every individual which manifests itself in the ability of man to appreciate nature and natural surroundings. This divinity is present in every object of nature as he ruminates in his philosophical poem “Lines composed a Few Miles above Tintern Abbey” and writes,

And I have felt

A presence that disturbs me with the joy

Of elevated thoughts; .....

A motion and a spirit, that impels

All thinking things, all objects of all thought,

And rolls through all things.”

Wordsworth’s pantheistic faith in the oneness of all beings and in the unity of man, nature and God and that everything composes an all-encompassing, immanent God was the basis of the ideology which Swami Vivekanand endeavoured to instil in people.

It was Swami Vivekanand who first emphasised that our daily lives would be more meaningful only when spiritualized. Spiritual realisation could make people fully realise their own potentialities. It was he who effectively used the older religious idiom of God especially residing in the lowly and poor (Daridranarayan). In this he anticipated M.K.Gandhi’s Harijan upliftment as the seer wished to restore to man his innate dignity and self confidence. His empathy and compassion for the socially marginalised was one of the several aspects of his charismatic personality.

Thus ‘Man-Making’, as it has been often said was the ‘warrior monk’s’ first mission. He aimed at the economic, social, moral and spiritual development of the people of his nation. His essential message was the empowerment of the people through education, collective thought and action, but above all comprehending the underlying unity of all human existence. During the period when he travelled across the length and breadth of the country he was distressed and agitated to see the misery of people due to economic and social problems. He realised that centuries of foreign domination, social oppression and pseudo priest craft had deprived the poor masses of faith in themselves.

“I do not believe in a religion which cannot wipe a widow’s tears or bring a piece of bread to an orphan’s mouth” he said. Undeterred by the numerous obstacles that he himself had to face in life, the ‘warrior monk’ undertook to instil the virtue of strength of will and fearlessness in the masses. Without strength it was not possible to imbibe any other virtue and he motivated his fellow men by proclaiming, “Strength is goodness, weakness is sin.” Physical and moral strength should be enhanced with spiritual strength. He initiated the spiritual development of people with the Vedantic principle of realisation of the true self and the divinity of the self.

The great spiritual luminary gave all that was in him to his country and to the world. His quintessential aim was to pave the way for a better and brighter future for his motherland and his countrymen. Rightly did K.Sunderama Iyer remark, “The Swami’s towering personality and marvellous career must be said to mark an epoch in history whose full significance can become discernible only in some distant future time...He was one of those immortal personages who have shed an undying lustre on this Holy Land.”

Donning the role of a great world teacher Swami Vivekanand promoted spiritual humanism as opposed to secular humanism. Spiritual humanism is not simply doing good to others but

rendering loving service to the Divine, seeing its presence in all beings. Spiritual humanism embraces the whole of humanity regardless of race, culture, religion, country or social affiliation. This realization of spiritual unity of humankind should begin oneself. It may not be possible to change the whole world but a change can be brought about within the self. World unity based on economic or cultural ties, political considerations is never enduring. Such bonds are too fragile to withstand the stresses and strains of social diversities. Real world unity, the spiritual visionary believed, requires a world soul that can embrace countless diversities of human experience and aspirations.

“The God in you is the God in all. If you have not known this, you have known nothing”, was the basis of all ethics and morality according to the enlightened Swami.

Swami Vivekanand realised that the world was seriously affected by a crisis that was essentially spiritual. He urged the intellectual masses to rise to the occasion and bring about a change and a worldwide spiritual regeneration. “

“That society is the greatest,” he said “where the highest truths become practical. That is my opinion. And if society is not fit for the highest truths, make it so – and the sooner, the better. Stand up, men and women, in this spirit, dare to believe in the truth, dare to practice the truth!”

It was this zest and zeal which made him a unique and extraordinary genius with both a spiritual vision and a spiritual mission. He tirelessly worked for the physical, social and spiritual upliftment of not only for his own countrymen but for entire mankind.

Nagendra Nath Gupta has aptly summed up Swami Vivekanand’s contribution with these words “ The world will rank him among prophets and princes of peace, and his message has been heard in reverence in three countries ( America, Europe, Asia). For his countrymen he has left a priceless heritage of virility, abounding vitality, and invincible strength of will. Swami Vivekanand stands on the threshold of the dawn of a new day for India, a heroic and dauntless figure, the herald and harbinger of the glorious hour when India shall once again sweep forward to the van of the nations.”

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## **RAMAKRISHNA MISSION AFTER SWAMI VIVEKANANDA**

**PROF. RAJ KUMAR BHATIYA**  
EX-HEAD ,DEPARTMENT OF HISTORY  
BUNDELKHAND PG COLLEGE JHANSI **India**

**& DR. KRISHNA PAL**  
LECTURER OF HISTORY  
EKLAVYA DEGREE COLLEGE **BANDA India**

The Ramakrishna Movement is a force to be reckoned with all over the world today – a force to direct the energies of men and women for their own spiritual uplift and for bending their energies for the amelioration of the material condition of the less privileged. Swami Vivekananda, who gave formal Shape to this movement, placed these twin ideals before it – *Atmano Mokchartham Jagaddhitaya cha* (“for one’s own spiritual salvation and for the welfare of the world”). The movement has kept this ideal undimmed before it during the past eight decades and more, and acquired the recognition it has today by the dedicated workers of the Ramakrishna Math and the Ramakrishna Mission in diverse fields of activity – social, intellectual, moral and spiritual.<sup>1</sup>

The Math and Mission spread mainly as a result of personal effort and initiative. Almost all the centres in the initial stages grew out of wants felt and co-operation extended by the people of the locality – no matter whether it was a province, a district, or even a village. Through the underlying ideas were the same everywhere, there was no central planning, and this led to a concentration of centres in some regions, while other areas remained untouched. The remedy was not easy; for the Belur authorities had no central fund and had perforce to rely on local enthusiasm and co-operation. And this local enthusiasm – so valuable in the early stages – created difficulties later. The inaugurators tended to become narrow and self – satisfied in their outlook, and their personal lives became too much influenced by the tastes and opinions of local friends. As a result, they were unwilling to allow any freedom of action or to agree to any improvements suggested either by the Math and Mission authorities or by the workers deputed by them. We faced such a situation at Varanasi in 1921. Some other places also told the same tale. It was altogether a complex problem. Nobody would suggest outright that the older people ought to be replaced; that would be outrageous, for to discredit the genuinely self – sacrificing workers on whose life-blood those institutions sprouted and thrived, would be cutting at the very roots of the organization. At the same time, the followers of Swami Vevekananda could not reconcile themselves for all time to outmoded methods of work. This is just illustrative of the difficulties that the authorities would have become involved in if they had accepted the resolutions as they were for immediate execution. They could only be accepted in principle, to be given effect to by stages and at the proper time. This is exactly what was done by the Trutees of the Belur Math, who in another capacity are also the Governing Body of the Ramakrishna Mission. They “adopted” the resolutions, with only one real modification, viz, that in Resolution

7 the limits of six and four years for the heads and the workers were raised to eight and five years respectively.<sup>2</sup>

In this Mission, there are ideological solutions of some global problems of man which have baffled thinkers and revolutionaries down the ages. Its stand is clear, simple and bold. The central theme of existence is the proven fact of God existence being one and homogeneous, individual soul and the supreme spirit are identical. Problems of existence arise and multiply when this plenary identity is forgotten or ignored. All problems in the world can be solved only by working out the implications of the supreme identity in all human contexts, physical, mental and spiritual. We may start anywhere, tarry as long as we may like on the way. However, the destination of the pilgrimage being God, we must remember to move onward and forward, inward and God-ward. But He is not far away for there is no where He is not going about. Therefore, this Movement gives a most daring answer in the form of a challenging question; if God can be worshipped through a clay image, why not through man? This Movement brings home the most refreshing message of classical Vedanta in terms understandable and agreeable to everybody: *“Learn to make the whole world your own. No one is stranger, my child; the whole world is your own.”* The Ramakrishna Movement is dedicated to making these ideals workable in the brass tacks of life so that the twin ideals of *“Highest freedom of the self and good of the world”* may become the reality of experience.<sup>3</sup> The year 1939 witnessed a new Mission Centre at Lahore. In August of the same year, the Ramakrishna – Vivekananda Centre of New York moved to its five-storeyed permanent home in a residential section of the city at 17 East 94<sup>th</sup> street. Successful extension work of the Vedanta Society of San Francisco, carried on for a number of years by Swami Ashokananda at Oakland, led to the opening on the 22<sup>nd</sup> October, 1939, of a permanent centre in the adjacent University town of Berkeley, called the Vedanta Society of Northern California, East Bay Centre, which was later placed under the active charge of Swami Shantaswarupananda, who was sent to assist Swami Ashokananda in March, 1948. Swami Yatishwarananda, who had been carrying on his usual work in central Europe and gradually extending it to other cities, when to Stockholm in August, 1939, on preaching work. But while he was there, Scandinavia was invaded by Hitler, which forced him to leave Europe for the U.S.A. in April, 1940, by the last ship leaving Bergen before the occupation. The year 1940 saw the leaving Bergen into the Mission of the Ramakrishna Vidyalaya and Boys’ Home at chingleput and the Ramakrishna Ashrama at Salem. In the same year the centre at Port Louis, Mauritius, inaugurated in 1939, was placed on a permanent basis. The year also witnessed the death of Swami Paramananda on the 21<sup>st</sup> of June, followed by the defection of his Western devotees along with his centres at La Grescenta, Boston, and Cohasset. But in April, 1941, another centre was started at Boston under Swami Akhilananda. In March, 1942, the centre dedicated its own commodious house on Bay State Road, at Deerfield Street, situated on the Charles River in a very respectable quarter of the city, for which Mrs. Rasalia Abreu supplied the necessary funds.<sup>4</sup>

The earliest activities of the Mission in the life time of Swamiji were: the famine relief work in Murshidabad, Dinajpur, and Santal Parganas (Bengal) in 1897; the drought relief work in Kishengarh (Rajputana); the plague relief in Calcutta in 1899-1900. The Ramakrishna Home of service at Varanasi was started in 1901 by some enthusiastic young men, inspired by Swamiji’s message. Swamiji himself wrote an appeal to help the cause. In the very year (1898) the Mission went forth and undertook plague and famine relief work, sister Nivedita was helped to start her school; *Prabuddha Bharata* was taken from madras to Almora under the direct management of the order; the Bengali organ of the Order, *Udbodhan*, was started in 1899 by Swami

Trigunatitananda under the direct inspiration and financial help from Swamiji.<sup>5</sup> In 1941 was started the Vidyamandira, a residential Intermediate College, at Belur under the newly constituted Ramakrishna Mission Saradapitha. With the Vidyamandira, the Mission entered the field of collegiate education, it having confined itself to education upto High School standard so far. Another new-comer was the Ramakrishna Mission Ashrama of Jalpaiguri in North Bengal. Still another addition was the Ramakrishna Advaita Ashrama of Kalady, the birth-place of Sankaracharya in Travancore. The Ashrama was started by Swami Agamananda on the bank of the river purna, on May 20, 1936. He handed it over to the Ramakrishna Math in 1941, after adding to it a Sanskrit School, a Gurukula, and a Harijan orphanage. The Sanskrit School was developed into a High School and a Sanskrit Middle School in 1947, and a Home for College students were added in 1948. The Ramakrishna Ashrama of Malda, existing from 1924, added a Mission branch in August, 1942. In December of the same year, Swami Yatishwarananda, then in the U.S.A., started Vedanta work in Philadelphia. The Sevashrama of Calicut was integrated with the Mission in May, 1943. Another new entrant in 1943 April was the Ramakrishna Yogadyna of Kankur gachhi, which was a significant fact. The place, it may be remembered, was a retreat built by Ram Chandra Datta, and a portion of the Master's ashes was interred there. Later a temple was built on the spot, which was completed in 1931. Now with a view to ensuring permanence for the holy place, the Management handed it over to the Trustees of the Belur Math. Yet another addition in 1943 was the Ramakrishna Mission Ashrama, a student's Home at 18 Judulal Mullick Road, Calcutta. The Sarda Kutir of Barlowganj, near Mussoori and the Ramakrishna Ashrama of Kalimpong, in the Darjeeling District, were added in March and April, 1944, to serve mainly as retreats.<sup>6</sup>

India was not an actual theatre of war; but as she was a base for the eastern front, the threat of Japanese invasion was there for a pretty long time, and the Indian army of liberation under Subhas Chandra Bose actually entered Manipur and the Naga Hills. These factors led to vigilance everywhere and strict control over all phases of life, to such an extent that when a dreadful cyclone and consequent tidal waves hit the coasts of Bengal and Orissa in October, 1942, washing away miles of human habitation and taking a heavy toll of life, the news took a considerable time to escape through the military iron curtain; and even when the people got an inkling of the disaster, its full magnitude remained unknown to those who could bring succor. At long last the nation knew enough to rise to a man to save their surviving sisters and brothers. The mission was naturally in the forefront of this humanitarian work, which commenced in the last week of October 1942 and continued upto June, 1944, during which period 60,280 persons were helped variously. Along with other relief organizations, the Mission entered the field in June, 1943; and the work was formally closed in April, 1945. The total expenditure in cash amounted to nearly Rs. 11,66,500, in addition to goods worth about Rs. 25,00,000. The then Ramakrishna centre of Karachi co-operated by collecting and sending 1.240 tons of rice. At its peak, the Mission had 75 centres for distribution of help, spread over 19 districts and covering 1,169 villages and 22 towns.<sup>7</sup>

The Mission constitution underwent some more important changes in 1946, though the line of development was not entirely different from what was implied in the 1937 Rules. One important change was the explicit provision for loans from the headquarters to the branches, and from one branch to another with the approval of the headquarters. This helped many institutions to grow quickly. As for loans from the Government, banks, or any other outside agency, the matter was left in the hands of the Association to decide. Another innovation was the designation of the Secretary at the headquarters as General Secretary to distinguish him from the branch

Secretaries. He was also vested with more executive power. The Local Committees, of the branches now came to be termed Managing committees and the chief supervisor's post was abolished, his function having been taken over by the inspectors and branch secretaries. To be brief, society and Government did all they could, once they were conscious of the calamity. But, alas, the consciousness came rather too late! The measures that were taken succeeded only in saving the situation, already tragic, from becoming catastrophic. Even so, as the aftermath of the tragedy, society was faced with a thousand problems, not the least baffling of which was the care of the orphans. Fortunately, at this critical hour, a munificent gift of money and houses at Rahara, 12 of the late Satish Chandra Mukherjee, proprietor, Basumati, Calcutta, enabled the mission to start in September, 1944, an orphanage called the Ramakrishna Mission Boys' Home, with 37 boys. Soon the government recognized the service of the Home and undertook to support more boys at the institution, so that the total strength rose to 158 at end of 1945. The Mission could not accept more responsibility just then, since accommodation was insufficient.<sup>8</sup>

The year 1946 saw the happy realization of a dream of Swami Vivekananda. Half of the land of the garden-house at Cossipore together with the historic building in which the Master had passed his last months and trained his apostles, and which, in Swamiji's opinion, was really the first monastery of the Order, was purchased in August, 1946. The other half, consisting of vacant land, was also secured in April, 1949. So the garden house at 90 Cossipore Road was reinstated in its pristine glory and it soon began to draw numbers of devoted pilgrims. There were new developments in other fields. Swami Shrivasananda had created in 1938 a trust called the Holy Mother's Trust, Mysore, with a corpus valued at Rs. 1,00,000, from the income of which the Trustees of the Belur Math were to provide, among other things, for the training and support of Sannyasins and Brahmacharins of the Order. The Swami himself experimented with his scheme at various places, till in May, 1947, Mangalore in South Kanara, was selected by the Math authorities for the permanent Ashrama under the Trust, the training section being organized much later at Belur. One notable incident of 1947 in the U.S.A. was the purchase in December, by the Ramakrishna – Vivekananda centre of New York, of the historic cottage at Thousand Island Park where Swami Vivekananda had lived in 1895 for seven weeks. After remodeling, it was dedicated as an Ashrama in July, 1948. By the end of 1947 the mission attained a definite stage in its development; during the succeeding decade it did not practically sponsor any new and permanent centre. The three seeming exceptions were the Ramakrishna Math at Rajahmundry in the East Godavari District, the Matribhavan in South Calcutta and the centre at Srinagar, Kashmir. The Rajahmundry centre was outcome of an old and oft repeated offer of land and buildings from a munificent local devotee.<sup>9</sup>

Though the going has never been easy-as perhaps it should not have been – still through all the difficulties, trials and travails the Ramakrishna Movement has always been expanding, so much so that even in a conservative way it may now be called a World Movement. In the days before India attained Independence in 1947, the motivations and the activities of this organizations, deeply committed to the all round welfare of the country but avoiding any involvement in politics, incurred the banter and ire of the nationalists on the one hand and on the other, had to bear the brunt of the foreign rulers suspicion because of Swamiji's powerful influence on all classes of nationalists. By the sheer power of its characters, its fidelity to its declared creed, it proved its bona fides to both sides, and earned the respect of all who at last began to understand the superiority of Swamiji's wisdom in directing this movement to have nothing to do with politics.<sup>10</sup> A few words need to be added about the spiritual and cultural work. For the sake of convenience, we quote from the general report for 1947-48 : "The Math and Mission centres,

particularly the former, laid special emphasis on the dissemination of the spiritual and cultural ideas and ideals of the Hindus, and through various type of activity tried to give a practical shape to the teaching of Shri Ramakrishna that all Religions are true. The centres established real points of contact between people of different denominations through public celebrations, meeting, classes, publications, etc.” Over and above conducting libraries, reading rooms and Sanskrit Schools, some Math centres published books on religious subjects and six magazines in different languages. The Math centres at Mayavati, Calcutta, Madras, Nagpur, and Mysore in particular had to their credit a considerable number of useful publications in different languages. Special mention should also be made of the Institute of culture in Calcutta, which tried to bring eminent men and women of India and other Lands into cultural fellowship. This then is a sectional representation of the activities of the Math and Mission as they stood on the verge of great event following the country’s attainment of independence in August, 1947. Swami Achalananda, the vice-president, passed away on the 11<sup>th</sup> March. He was a disciple of Swamiji and was one of the builders of the Ramakrishna Mission Home of service, Varanasi, where he spent his closing years. The vice-president’s post was now jointly occupied by Swamis Sankarananda and Vishudhananda, and Swami Nirvanananda stepped in as the Treasure. Another change took place in March, 1947. After sounding the general opinion of the organization, Swamis Abhayananda, Dayananda, Sambuddhananda, Shashwatananda, Pavitrananda and Gambhirananda were appointed Trustees – and members of the Governing body.<sup>11</sup>

Without Swami Vivekananda there would have been no Sri Ramakrishna Movement. It would certainly not have been the Ramakrishna Movement as it is and as it has contributed to modern Indian History. But equally, without Sri Ramakrishna there would have been no Swami Vivekananda. Certainly there would have been no Swami Vivekananda as he is known to us, an undoubtedly charismatic personality, and a man overpowered by the personality and presence of Ramakrishna. There would, of course, have been Narendra Nath Dutta, a member of a Calcutta bhadrak family, a brilliant young student, well-acquainted with the works of the major contemporary European philosophers, and an eloquent and accomplished speaker, a young man destined no doubt to play an outstanding part in the nationalist struggle against British imperial rule in India. But there would have been no Swami Vivekananda. One famous participant at the Parliament of Religions in Chicago in 1893 would, in that case, have been unknown and the event itself by now have been virtually forgotten. Certainly it would have been a duller and less famous event than it was in fact, from the moment Swami Vivekananda began to make his distinctive contributions.<sup>12</sup>

Independence came on the 15<sup>th</sup> August, 1947. But the early months kept the people so busy with the settlement of communal wrangles, the housing of refugees and the making up of shortage of the bare necessities of food and raiment, that they had no time to turn their minds of constructive programmes. The British administrators had done much for the good of India. But they had done very little for the masses. They had only skimmed the surface for their own economic benefit and political stability; they had thought as little as was convenient about the lower levels of the society, leaving them to the care of petty merchants, industrialist, professionals, and landowners – all in their own leading strings. There were, therefore, poverty and squalor, disease and death, ignorance and superstition galore everywhere. It was no easy task for the national Government to show any tangible result even in a few years, not to speak of months. Whatever immediate result may have been, the people were glad that independence had

come at last. The British, finding it too not for them, gracefully walked out while it was still possible to retain the friendship of India by that gesture of goodwill. Thus was fulfilled the prediction of Swami Vivekananda that India would be liberated in an inconceivable way; and thus came freedom, which, according to Swamiji was the precondition of real growth for any country. By an undying vitality, India had survived hundreds of years foreign occupation; and now independence afforded her an infinite scope for planned development along her own lines. Naturally, with all the hindrances besetting her on every side, the growth could not be spectacular. Still the main condition of freedom being guaranteed, India could now advance with firm, confident steps. As she progressed, the Ramakrishna Math and Mission extended their fields of activity also through storm and stress, the twin institutions had stood by the nation and now the nation proceeded with faith to entrust them with greater responsibilities. After all the mission could not suddenly outgrow itself; it had its own ideology, method of work and standard of efficiency.<sup>13</sup>

After the attainment of independence by India in 1947, suddenly descended on the organizations - the Math and the Mission-massive patronage from the central and State Governments, now manned by nationalists who had known through the years its tested dependability and dedication. And this help caused phenomenal expansion of the work to the organization and brought in new challenges and stresses which are being squarely faced by the new generation of monks, to whose hands the leadership of the order is imperceptibly but steadily passing. The socioeconomic forces operative in the country and the altered terms of references have added new dimensions to the thinking and actions of the order in regard to its scope of service. It is well to remember that there as many other organizations, small and big in the country, which though legally or institutionally unaffiliated to the organization directed by the Headquarters at Belur Math, are yet inspired by the life and teachings of Ramakrishna-Vivekananda. Some youth movements and movements of dedicated lay-people are directly traced to their teachings. In this sense, the Ramakrishna movement has long since spilled out of the original container of the Ramakrishna Math and the Ramakrishna Mission, and bids fair to start rolling off as new waves, releasing human energy in channels conducive to human welfare and advancement. From its humble beginning in a haunted house in Calcutta in 1886 with a few begging monks who did not have a square meal every day, and a few lay followers, the movement which bears the name of Sri Ramakrishna has grown into a world organization within about a century. With its branches in several countries this organization with in calculable potentiality for good of humanity, is a phenomenon to reckon with in the contemporary history of mankind. The interesting story of the development of this organization through various vicissitudes unfavorable and favourable upto the year 1956 has been authentically recorded.<sup>14</sup>

We referred earlier to a similar relief operation that was necessitated by the heavy migration from East Pakistan (now called Bangladesh) in consequence of fratricidal violence. As there was a lull in 1949 owing to strong measures taken by the government to check the unruly elements, the exodus seemed to stop for a while. So the Mission has a respite. But in 1950 East Pakistan politics took a new turn, and in spite of the assurances of the Government that minority would be protected and receive equality of treatment, that fear of the Hindus was not allayed. The recrudescence of riots, economic pressure, and social ignominy in East Pakistan combined with the prospect of a more solvent and honourable life in India, led to such a heavy rush for evacuation at all cost that the West Bengal Government and people stood aghast at the colossal problems that unexpectedly raised its head. All voluntary organizations, existing or formed on the spur of the movement, were mobilized to make arrangements, for the reception,

feeding and lodging of thousands upon thousands. The Mission entered the field in the middle of March, 1950. The main work at the beginning was to feed the people, the cost of food and transport being borne by the Government and that of administration by the Mission. First, they started feeding about 12,000 refugees daily at the Sealdah railway terminus in Calcutta. Gradually, as the exodus gained further momentum and public contributions became available, the Mission extended its activities by opening nineteen centres on its own resources as also in co-operation with the local and central governments, in other places in the states of West Bengal, Bihar, Assam, Tripura, and East Pakistan. While on this topic, it has to be stated that though this service of the Mission was being appreciated by the Government and the people in general and though the Mission would have much liked to continue this humanitarian work, some political and other considerations cropped up to embroil the Mission unnecessarily with the innocent public.<sup>15</sup>

However, if in 1947 Indian Nationalism was largely the nationalism of an elite class, the work of the Ramakrishna movement since that time has been as clearly in the direction of nation-building as in the pre-independence period it was in a nationalist direction. Nor is this narrow nationalism, for the horizons could hardly be wider. To maintain those wide horizons, to preserve the unity of India and to develop a sense of nationhood has an importance in the contemporary world which can be understood by comparing the Indian situation with the Balkanized nature of a comparable region, that of mainland South-East Asia, and the international problems which that has produced.<sup>16</sup>

An important change in the field of education was the introduction of multipurpose higher secondary system, which was taken advantage of by many of the existing High School run by the Mission. Working as a branch centre of Deoghar Vidyapith since 1958, the Vidyapith at Purulia got the status of an independent branch centre in 1963 with a residential multipurpose Higher Secondary School and a few subsidiary feeder institutions. In course of time, it developed itself into an ideal educational institution with various units. The rural sub-centre of Bankura Ashrama at Ramharipur, with a few educational institutions including a multipurpose Higher secondary school, was made a full fledged branch centre in 1966.

The period starting with 1966 was laden with problems both political and social. The Math and Mission had to struggle hard to keep their banner flying, in spite of the debacles and setbacks at many places. The twin organizations showed their vitality by not only keeping the institutions in full working order, but also making improvements at many places. The necessity of the situation called for consolidation, but past momentum and commitments could not be ignored; and there was public pressure also for more expansion. As a result, some new centres were either built up or affiliated. Besides, some temples and institutions were added.

Two other prominent operations this period are the Earthquake relief in Satara and Koyana Nagar of Maharashtra, and the flood relief in Surat and Bhavnagar of Gujarat, both followed by rehabilitation work in the form of constructing pucca huts in different villages. These two works at different stages were separately and jointly shouldered by the Mission centre in Bombay and the Math centre at Rajkot. The Rehabilitation project in Surat and Bhavnagar of Gujarat is a remarkable one which covered 23 villages by way of constructing 1,400 pucca houses, complete with community halls, electricity, and water supply system at an expenditure of about Rs. 21,00,000.<sup>17</sup>

Without going into other relief operations undertaken by the mission during this period, we may conclude by saying that independence and the reorganization of India as a welfare state brought to the mission not less but greater responsibility and more scope for work in this field. The

permanent institutions, both educational and medical, expanded, thrived, and developed due to support and co-operation received from the government. Now-recurring and recurring grants released by governments, either central or state, helped many of the institutions to build up commodious houses with necessary furniture and fittings and meet the running expenses, which helped the monks to devote their time and energy to more systematic and constructive work.<sup>18</sup> The Ramakrishna movement is verily a movement of the divine in the world. Since its inception, in the 19<sup>th</sup> century in the life of Sri Ramakrishna, it has been expanding and leavening history like the gentle dew silently bringing about blossoming of the fairest of roses, Like the sap of the earth nourishing corns, like sunshine ripening fruits. Being the movement of the divine, it concerns all, its work is for the total regeneration of man king. It has good news for every one in the world, however great or small, affluent or indigent, happy or miserable one may be. Being a global movement its ministration is of central importance for the progressive development of mankind. In all humility it claims that everyone always belongs to this movement, and there is no way of disowning it.<sup>19</sup>

However, in charactering the movement as innovative, simply. One might incur the criticism that an important, stabilizing factor had been overlooked and that is the extent to which the Ramakrishna movement, besides the innovative character of its nation-building activity, also emphasizes certain traditional elements in Indian culture, most notably Vedanta. The movement's ability to meet in a constructive way the totally new situation presented by Independence and the coming into being of an India that has no precedent in any historical period, renders assessment in terms of 'revivalism inappropriate. For what is 'revivalist' simply re-affirms received tradition without adapting that tradition to the changed circumstances of a different time. The Ramakrishna movement, however, appears instead to have affirmed certain aspects of received Indian tradition, but also to have adapted that tradition to the circumstances of a new, enlarged, and much more diverse India than was known previously. Such adaptation of tradition to meet the needs of a newly emerging. Social and cultural situation is properly characterized as one of revitalization.<sup>20</sup>

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## **East India company and Indian Education**

**Dr. Atul Kumar Shukla**

Assistant Professor of Teacher Education

Pt. J.N. College **Banda India**

**Anshuman Dixit**

Pt. J.N. College **Banda India**

It is not an easy to describe the nature of the British impact on Indian society. An intercourse between the two societies leaves imprint on each other. The Indian society – particularly that of Hindus society – had most assimilative force in it was more so because of the religious toleration and freedom of worship granted to each individual. This observation is not acceptable to all.<sup>1</sup>

The period that we are about to enter is a curious one. It is a time of conflict not only between France and England but between trade and politics for the first time on a major scale military and political events in Europe penetrate the lives of the Indian people in no uncertain manner: the future of men who knew nothing of the white man's world was to be subject to the dynastic ambitions and political intrigues of the nations of Western Europe.<sup>2</sup> The wealth and splendour of India was not unknown to Europe long before the advent of the European merchant companies in the subcontinent.<sup>3</sup>

The year A.D. 1757 is tentatively regarded as the year at the beginning of the British rule in India, when Sirajuddula, the Nawab of Bengal was defeated by the British at the battle of plassey.<sup>4</sup>

The British conquest of India was neither sudden nor accidental. The East India Company acquired experience and knowledge of the political, social and economic conditions of India for a period at 150 years before they decided to complete for primacy. In the middle at the eighteen century, the political situation in India was bound with European nations. The East India Company had no other European rival except the French to India. The decay of the Mughal power plunged india into anarchy and greatly facilitated the british conquest within a few years the English were able to enter the Persian trade. In 1622, the Portugese were completely defeated in a sea fight.<sup>5</sup> the british empire in India was built upon the wreckage of two Empires – the Mughals and the Maratha.<sup>6</sup>

The nature of the British conquest of India varies fund a mentally from that of the Muslims. The Muslim invaders settled within the frontiers of India and made themselves part of india's life.<sup>7</sup> the English came to India after the Portuguese and the Dutch. The destruction of the Spanish Armada in 1598 during the reign of Queen Elizabeth I opened up for England a new gate for overseas colonies.<sup>8</sup>

The foundation of The East India Company is a land mark in the history of the british Empire.<sup>9</sup> The company was entitled, "the Governor and company of merchant of London, trading into the East Indies".<sup>10</sup> In 1591-2 James Lancaster reached the Indian ocean and visited the

Nicobars and the island of penang.<sup>11</sup> For nearly fifteen years after the battle of Plassey the company's servants indulged in a greedy scramble for wealth. They took bribes from Indians and cared more for their private trade than for that of the company. Warren Hastings an oriental scholar became the governor-general of Bengal. He laid the foundation of the british rule in India. Lord Cornwallis who succeeded him as the Governor-General from 1786-93 died his best to put an end to the corruption among the company's officials. He established a distinction between the administrative and commercial functions of the company. He organized a separate civil services to administer territory.<sup>12</sup> Seeing the other European countries prospering rapidly due to their trade companies in India, England also established a company to trade with India in A.D. 1600.<sup>13</sup>

The bells which rang out the year 1600 rang in the first East India company. It was incorporated, by a charter from queen Elizabeth, under the name of the Governor and company of merchants of London trading into the East Indies". It was a very small beginning. A few English trader ironmongers, clotheirs, and other substantial people of that kind- headed by the Lord Mayor, a began to organize their system of management, and to adopt measures for the equipment of their fleets.<sup>14</sup> Meanwhile while a charter of 31 Dec. 1600 incorporated the person who joined in the venture for Indian trade as "the Governor and company of merchants of London trading into east indies".<sup>15</sup> thus began the career of the English East India Company, the first ship of which sailed form England on the 2<sup>nd</sup> May 1601, "carrying letters of recommendation from the Queen to the sovereigns of the different parts to which it might the Elizabethan age.<sup>17</sup>

In the later half of the eighteenth century, the English were the strongest power in the Indian water and needed only an accession to territory to launch them on an imperial career in india.<sup>18</sup> the East India House, the home of "the Grandest Society of merchants in the Universe", was situated on the south side of the busy thoroughfare of leaden hall street in the city of London.<sup>19</sup>

The enormous profits made by the East india Company gave rise to a lot of jealousy in England, and many, persons began to margin it and to question its exclusive right to trade<sup>20</sup>.

The history of development British power in India falls into three periods *viz.*, (i) From the beginning of the 17<sup>th</sup> century to 1765 when the East India Company was a trading corporation existing on the sufferance of the Indian powers and in rivalry with other European trading Companies; (ii) From 1765 to 1858 the company acquired and consolidated its dominion and shared its sovereignty with the British Crown and gradually lost its mercantile privileges and powers; (iii) the third and the last period started from 1858 when the remaining powers of the East India Company were transferred to the crown<sup>21</sup>.

Englishmen stumbled upon Indian Empire in a 'Fit of absent mindedness'. The remark is true if it means that the British Empire in India was not the result of planned conquest, and if we believe that it grew up haphazardly out of the disordered condition of the country of which the English took fullest advantage. But they were never absent-minded with regard to what was happening around them.<sup>22</sup>

The East india Company became in effect a sovereign power on the mainland of India. The right of acquisition of revenue was followed by England's regular fight for supremacy in india<sup>23</sup>.

It is also unreasonable to suppose that it was only the Company's officers in India who wanted conquest and those in the home country did not wish it.<sup>24</sup> Between 1757 and 1784, the development of the East india Company from a predominantly commercial into a predominantly

territorial power undermined the stability of its Home Government. The Indian house became a synonym for corruption and faction. Contemporary statemen anticipated the danger of a great Empire being created and ruled by Britons independent of the authority of the British Cabinet. The almost complete failure of Lord North's Regulating Act of 1773, and the Reports the Select and Secret Committees of 1781, necessitated the reconsideration and adoption by Parliament of a new system for both the home and Indian governments of the Company. Ministers meddled and the company muddled but it was not until the North-Fox coalition that a determined attempt was made to reorganize the Company's system of government.<sup>25</sup>

By 1857 East india Company was in complete control of India, ruling about three-fifth of the country directly and remaining two-fifth indirectly through subservient Indian Princes. The cumulative effect of Dalhousie's administration was the sepoy Mutiny of 1857 which are nationalist call the first war of Indian independence.<sup>26</sup> when the East india Company established a factory at Hugli in 1851, it marked the beginning of British ascendancy in Bengal.<sup>27</sup> thus by 1856, the british completed their conquest of india's not only this, they attempted to extend their empire beyond the frontiers of India<sup>28</sup>. the weakness in the constitution of the English East india Company made felt the outset.<sup>29</sup>

But because of Dupleix, there was nearly a French Empire in India, and certainly because of him there was a English one.<sup>30</sup> In spite to all the human weakness, there is no doubt that clive rendered signal services to the british Empire.<sup>31</sup>

By 1772, the financial state of the East india Company was such that falling to extract a loan Bank of England, it approached the government with a request for a million pounds<sup>32</sup>. As a result of the creation of the new company a bitter struggle started between the two companies which proved quite ruinous. Ultimately a compromise was arrived at between the two companies in 1702 and they were amalgamated.<sup>33</sup>

The united company continued to look after the affairs of India became sovereign ruler of India<sup>34</sup>. No doubt, the French rivalry was a great hurdle in their way of smooth working, however, the English succeeded in establishing their way over Bengal and in eliminating the French rivalry. The English established themselves firmly in India by the end of 18<sup>th</sup> century. Now they were having no rivals to contest.<sup>35</sup> At madras, in 1670, the first school had been established for the education of the children of the Portuguese, british and Eurasians and arrangement was made for education of English by levying a cess<sup>36</sup>.

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**THE RELEVANCE OF EDUCATIONAL PHILOSOPHY OF SWAMI  
VIVEKANANDA IN MODERN PROSPECTIVE**

**Dr. Preety Agarwal**

Assistant Professor of Teacher Education  
Pt. J.L.Nehru P.G..college.**Banda.India**

**ABSTRACT**

About a century ago, Swami Vivekananda had envisioned a vision on education and had categorically pointed out that true education is not the amount of information that is put into one's brain. The human mind is not a bottomless dry well, which has to be filled in with buckets of information by the teacher. He had said that education has more to do with assimilation of ideas and developing 'a mind of the same material as that of which the thunderbolt is made'. He suggested, was to be done with the help of 'Western science coupled with Vedanta ... and faith in one's own Self'. The educational philosophy of Swami Vivekananda is a harmonious synthesis between the ancient Indian ideals and modern Western beliefs. He not only stressed upon the physical, mental, moral, spiritual and vocational development of the child but also he advocated women education as well as education of the masses. The essential characteristics of educational philosophy of Swami Vivekananda are idealism, naturalism and pragmatism. In a naturalistic view points, he emphasized that real education is possible only through nature and natural propensities. In the form of idealist view point, he insists that the aim of education is to develop the child with moral and spiritual qualities. The present paper highlights the relevance of educational philosophy of swami Vivekananda in modern prospective.

**INTRODUCTION**

According to Swami Vivekananda, the basic purpose of education is the total development of human personality. Everyone is endowed with certain capacities, which remain dormant, although in a potential form. Teachers can never really teach a student but they can take them forward to find their latent talent within themselves. He says that all knowledge is within each person and all that education and the educator can do to help the student is to guide him to "uncover" the knowledge that is lodged within his mind. He had said "*Education is the manifestation of the perfection already in man*". (CW, vol. IV, p. 358). Vivekananda definition of education is one of remarkable insight. First of all, the word 'manifestation' implies that something already exists and is waiting to be expressed. The main focus in learning is to make the hidden ability of a learner manifest. As Vivekananda said, 'what a man "learns" is really what he "discovers", by taking the cover off his own soul, which is a mine of infinite knowledge' (CW, vol. I, p. 28). According piece of flint, and all that is needed is the strike of suggestion to bring it out.

'Manifestation' indicates spontaneous growth, provided that the impediments, if any, are removed. The word 'perfection' in the Swami's definition of education is also very significant. We can see that every act connected with learning, training, etc., is part of a process directed towards an end. The English word 'perfect' implies completion, or something being made whole. The Greek word *teleics* is translated as 'perfect', and suggests the idea of attaining a goal or an

end. Drawing on these meanings, one may conclude that perfection in educational parlance is the goal of actualizing the highest human potential. The goal of education – general or ultimate – is essentially laid down by society and therefore varies from society to society. Even as every society tries to keep pace with the contemporary world, societies with a stable and older tradition cherish some higher goals of everlasting value. Taking into consideration the vast experience of the Indian civilization, So far, our discussion of Vivekananda’s ideas on education has been a simplistic analysis centering round his definition of education. However, this fails to do justice to some of his ideas on related issues, such as the relationship between education and society, between education and the teacher, between the professed goals of education and the goals actually achieved, and so forth. It is apparent, therefore, that Vivekananda’s deep concern for social justice has not been reflected so far in our definition. – that is to say, just as a farmer breaks the barriers to a course of water, which thereafter flows by its own force to irrigate his fields, so also a person’s inherent power will spontaneously manifest itself when external and internal obstacles, if any, are removed at the proper time by the teachers or the education system. Such obstacles are of various kinds. External obstacles might be in the form of unfair distribution of educational resources and opportunities, inequalities in economic development and socio-political instability; whereas internal obstacles might have to do with the dynamic of the education system, such as the teacher/student relationship, the student’s capacity to make personal judgments or to adapt to changes, and the student’s mental or physical capacities.

#### GOAL OR OBJECTIVE OF EDUCATION

Swami Vivekananda believed education is the process by which these inherent potentialities in human personality manifest themselves in completing his or her total development. This total development of human personality includes intellectual and moral development. Most of the present day school and college curriculum only aim at intellectual development. He said *“To me the essence of education is the concentration of mind, not just collection of facts”*. He had further said *“The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion – Is it worth its name?”*

Swami Vivekananda ranks among the greatest educationists of the world. Here in the following lines, we discuss the basic principles of the philosophy of education:

1. Only study of books is not education.
2. Knowledge lies hidden in the mind of man. He uncovers and develops it by his own efforts.
3. Concentration is the key of all knowledge. For this, practice of Brahmacharya is very essential.
4. Purity of thought, speech and deed is self discipline.
5. Education should develop the child physically, mentally and spiritually.
6. Education should foster spiritual faith, devotion and self surrender in the individual and should full development through service and sacrifice.
7. Education should develop character, mental powers, intelligence and inculcate self confidence together with self-reliance.
8. Religious education should be imparted through sweet impressions and fine conduct in preference to books.
9. Boys and girls should receive the same education.
10. Specially women should be imparted religious education.
11. Mass education schemes should be formulated and launched.

12. Provision for technical education should be made so that industrial growth leads to the economic prosperity of the nation.

13. Teacher is a friend, philosopher and guide. He should sympathetically bring out the latent knowledge in a child by inspiration and motivation.

15. All those subjects should be included in the curriculum which promotes the material and spiritual advancement of a child

#### ROLE OF TEACHER

Vivekananda observed that, through education, a child learns a culture and his behavior are moulded accordingly, and he is thus guided towards his eventual role in society. In this process, several agents – such as his parents, peers and teachers – assist him. But nowadays, as formal education has become more and more institutionalized, teachers are expected to play a more significant role. A teacher needs to help a student learn how to think, what to think, how to discriminate and how to appreciate things. This is not just a matter of intellectual manipulation. This kind of teaching requires moral conviction and the courage to continuously pursue one's own course at all costs. The teacher must not only possess the knowledge he is to transmit to the student, but he must also know how to transmit it. And, in addition to the content of the teaching, what the teacher gives or transfers, to be truly effective, must possess some other elements. For instance, the teacher should share with the student the conviction that they are both truly one in Spirit – at the same time cultivating in the student a feeling of dignity and self-respect. As Vivekananda said: The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind. Such a teacher can really teach and none else (CW, vol. IV, p. 183). Both the teacher and the student are active participants in the teaching-learning process. The teacher should look upon the student not as a mere physical being but as a living and dynamic mind that struggling to manifest the light of the infinite soul. The teacher should facilitate this process of self-discovery.

Teacher should not try to fill the mind with information and knowledge only. Instead he should attempt to unfold the creativity within by stimulating and strengthening the mind. The teacher has to carefully nurture the conviction and faith in the mind of the students. Needless to say, teacher requires faith, patience, perseverance and firm conviction. This ideal of faith in oneself, or *Atmashraddha*, would be greatest gift of a teacher to the student. Like a seed that is sown, watered and protected, a child, has to be given the right inputs to help his intellect grow. The child with the right guidance from the teachers will grow successfully and learn to use his sense of seeing; hearing and the use of his limbs positively and in the process discover his intellect in due course that makes him “educated”. No teacher can really teach says Swami Vivekananda. Encouragement and kindness from Parents and Teachers is a key to help educate a child and allow him to blossom. A critical parent will only dwarf a child's mental growth and stagnate his ability to think. A parent as well as the teacher has to be kind and gentle to the student and goad him to discover the knowledge that lies within him. Positive guidance will help the student to become independent and self-sufficient. While checking one should always praise the right actions and guide the child to correct patiently his mistakes. The teacher has to work according to the pace of the pupil and not criticize him if he is not as fast as the teacher expects him to be. Swami Vivekananda says the teacher has no right to think that he is superior to his student. The student should be given all freedom to discover his potential at his own pace. The facilitator has to take his role as “worship” as he guides the student to uncover the divine spark within.

#### TRAINING THE MIND

There is no doubt that today's education neglects training of the mind in all its aspects, but it also neglects the spiritual side of human beings. People's minds are not directed to higher pursuits of life with the result that their hidden potentials are not revealed. Only when wisdom, peace, strength, unselfishness, loving concern for others and other virtues become evident is a person transformed from a sensuous being to a true human being. A tremendous explosion of knowledge without commensurate wisdom, plus immense power not tempered with discrimination, has made education today a potential source of danger. This is a serious problem looming large on humanity's horizon. As Vivekananda observed:

Intellect has been cultured with the result that hundreds of sciences have been discovered, and their effect has been that the few have made slaves of the many – that is all the good that has been done. Artificial wants have been created; and every poor man, whether he has money or not, desires to have those want satisfied, and when he cannot, he struggles, and dies in the struggle (CW, vol. I, p. 414) satisfied, and when he cannot, he struggles, and dies in the struggle (CW, vol. I, p. 414) In order to counterbalance this uneven development, Vivekananda strongly recommended the adoption of a 'spiritual and ethical culture', and he looked upon 'religion as the innermost core of education' (CW, vol. III, p. 182; vol. V, p. 231). But by 'religion' he did not mean any particular religion. Religion to him meant the true eternal principles that inspire every religion. This is what touches the heart and has the potential to effect desirable changes in one's motivation. It also gives mental strength and broadness of outlook. Discussing the practical implications of morality, Swami Vivekananda once observed: 'What is meant by morality? Making the subject strong by attuning it to the Absolute, so that finite nature ceases to have control over us' (CW, vol. II, p. 137)

Vivekananda concurred with contemporary thinkers when he asserted that the mind – the chief instrument of learning – deserves more attention than it had earlier received. Training the mind should be a student's highest priority, and not simply the accumulation, the memorizing and the repeating of facts. In the long run, stuffing one's mind with information, technical skills and useless trivia only creates more problems if one's mind is not nourished and strengthened and made healthy. Yet training of the mind in all its aspects is conspicuously absent in today's education. Learning to concentrate the mind was the focus in the Swami's scheme. He said: '*To me the very essence of education is concentration of mind, not the collecting of facts*' (CW, vol. VI, p. 38). In doing anything – such as thinking, working with the hands, etc. – the better the power of concentration the better the outcome will be. And this power of keeping the mind on the task can be improved. Training the mind to concentrate on a specific subject has several stages, the primary one being learning how to collect the mind and preventing it from running hither and thither. The student trains his mind to be more attentive and more 'mindful'. Thus, in order to be worthwhile and effective, education must be rooted in religion or, to be precise, in the science of spirituality, and evidently not in dogma.

#### THE EDUCATION SYSTEM AND THE POOR

Vivekananda pleaded for the universal education so that the backward people may fall in line with others. To uplift the backward classes he chooses education as a powerful instrument for their life process. Thus education should spread to every household in the country, to factories, playing grounds and agricultural fields. If the children do not come to the school the teacher should reach them. Two or three educated men should team up, collect all the paraphernalia of education and should go to the village to impart education to the children. Thus, Vivekananda favoured education for different sections of society, rich and poor, young and old, male and female. Vivekananda felt that alienation of any kind from the masses of society, who are mostly



poor – whether it be alienation through learning, through wealth or through force of arms – weakens the leadership of a country. Therefore, for a sustainable regeneration of India, if not for anything else, top priority must be given to educating the masses and restoring to them their lost individuality. They should not only be given education to make them self-reliant, but also ideas, moral training and an understanding of their own historical situation so that they can work out their own salvation. Furthermore, they must be given culture, without which there can be no hope for their long-term progress. So far we have discussed education primarily in the context of the society that already benefits from education. Vivekananda, however, was a genuine friend of the poor and the weak, particularly the helpless masses of India, and he was the first Indian leader who sought a solution to their problems through education. He argued that a nation was advanced to the extent that education and culture reached the masses. Unless there was uniform circulation of national blood all over the body, the nation could not rise. He insisted that it was the duty of the upper classes, who had received their education at the expense of the poor, to come forward and uplift the poor through education and other means. In fact, the Swami's mission was for the poor. He once said, 'there must be equal chance for all – or if greater for some and for some less – the weaker should be given more chance than the strong' (*Letters*, 255). The trend in recent years has been to shift the responsibility for education from the family, religious institutions, private charities and so forth, to public authorities, particularly the State. Yet, in spite of this shift to the State, education has hardly reached the most underprivileged. As they are often victims of malnutrition, poor hygienic conditions and overcrowded housing, they can hardly take advantage of any half-hearted opportunity that is offered. Himself a visionary and an original thinker, Vivekananda pointed out in his first public lecture in Asia, on 15 January 1897: 'But education has yet to be in the world, and civilization has begun nowhere yet' (*CW*, vol. III, p. 114). This is true. If we consider civilization to be the manifestation of the divine in human beings, as Vivekananda conceived it to be, no society has made much progress so far. This is why we find that mildness, gentleness, forbearance, tolerance, sympathy and so forth – the signs of a healthy civilization – have not taken root in any society on an appreciable scale, although we prematurely boast of a global village. The lack of basic necessities among the underprivileged all over the world is no less striking than the lack of morality among the educated privileged ones. To squarely meet this great challenge, Vivekananda prescribed 'man-making and character-building education'. For this reason, if not for anything else, Vivekananda thoughts on education ought to be seriously re-examined today.

#### SWAMI VIVEKANANDA ON SCIENCE

Swami Vivekananda had experienced the ancient truths through inward journey under the guidance of Sri Ramakrishna. Along with it he had the pulse of western scientific approach. Hence he felt the need for bridging the gaps between them. For this, he took a holistic approach and having envisioned the leads of the western science, he pronounced intuitively the truths related to the study of the external domains of physical, biological and chemical sciences. Before we understand Swamiji's views on Physics, it is very important to understand the difference between classical science and intuitive science.

#### CLASSICAL SCIENCE

Classical science follows reason, logic and instinct. Scientists make observations of natural phenomena and then through experiment try to simulate natural events under controlled conditions. Scientists will then gather the empirical evidence and will generate their hypothesis to explain the phenomenon. Classical science has tremendous impact on man by improving the quality of life, unravel the mysteries of the universe and remove barriers of subjectivity and

objectivity. However, Swami Vivekananda cautions that, “Science stands on its own feet and in its own light and challenges comparison with any other sciences. There have been charlatans and magicians and cheats and more here than any other field. This is because that the more profitable the business, the greater the number of charlatans and cheats. But that is no reason why the business is not good”.

### **PHYSICAL EDUCATION**

Without the knowledge of physical education, the self-realization or character building is not possible. One must know, it is not possible to keep a strong mind without a strong body. In particular, Vivekananda stressed the need for physical education in curriculum. He said, “You will be nearer to Heaven through football than through the study of Gita. You will understand Gita better by your biceps, your muscles a little stronger. You will understand the Upanishads better and the glory of the Atman, when your body stands firm on your feet and you feel yourself as man.

### **MEDIUM OF EDUCATION**

Like Mahatma Gandhi and Rabindranath Tagore, Vivekananda also emphasized on education through the medium of mother tongue. He said “Besides mother tongue, there should be a common language which is necessary to keep the country united”. Vivekananda appreciated the greatness of Sanskrit. He said that it is the source of all Indian languages and a repository of all inherited knowledge. Therefore without Sanskrit, it will be impossible to understand Indian culture. It is like a store house of ancient heritage. To develop our society it is necessary that men and women know this language, besides the knowledge of their own mother tongue.

### **MORAL AND RELIGIOUS EDUCATION**

Vivekananda said, “*Religion is the innermost core of education. Religion is like the rice and everything else, is like the curries. Taking only curries causes indigestion and so is the case with taking rice alone.*” Therefore, religious education is a vital part of a sound curriculum. Vivekananda considered Gita, Upanishads and the Vedas as the most important curriculum for religious education. For him, religion is attainment of self realization and divinity. It helps not only in individual’s development but also in the transformation of total man. The true religion cannot be limited to a particular place of time. He pleaded for unity of world religion. He realized truth while practicing of religion. The truth is the power, untruth is the weakness. Knowledge is truth, ignorance is untruth. Thus truth increases power, courage and energy. It is the source of light and therefore, necessary for the individual as well as collective welfare. In Vivekananda point of view, ethics and religion are one and the same. God is always on the side of goodness. To fight for goodness is the service to God. The moral and religion education develop the self confidence among the young men and women.

### **WOMEN EDUCATION**

The main objective of his scheme of female education is to make them strong, fear-less, and conscious of their dignity. He observes that although men and women are equally competent in academic matters, yet women have a special aptitude and competence for studies relating to home and family. Vivekananda considered women to be the incarnation of power. He rightly pointed out that unless Indian women secure a respectable place in this country, the nation can never move forward. . The important features of his scheme of female education are “*Make women strong, fear-less, and conscious of their chastity and dignity*”. He insists that men and women are equally competent not only in the academic matters, but also in other spheres of life.

Vivekananda being a keen observer could distinguish the difference in perception about the status of women in the West and in India. “The ideal women in India is the mother, the mother

first, and the mother last. The Swami was particularly worried about the degradation of women in India. He was emphatic that women must be educated, for he believed that it is the women who mould the next generation, and hence, the destiny of the country. In Vivekananda's educational scheme for India, the uplift of women and the masses received the highest priority. The right to education for everyone, guaranteed by the Constitution of India, was Vivekananda's dream, but it is still a far cry from its goal. His idea of continual, or lifelong, education, however, has been adopted in many countries already. Moreover, because of the adoption of continuous education in these countries, our idea of what constitutes success and failure has altered, raising new hope for the weak, underprivileged section of these societies – the very people who for various reasons cannot complete their education when they are young. Vivekananda's cry for the uplift of the downtrodden masses, particularly of the long-neglected women, has evoked a favourable response from different quarters, but societies tailor education to meet their own needs, thereby often robbing the weak of their freedom to determine their own destiny. Unless radical changes are made in all societies the poor will never be able to raise themselves. This was a major concern of the Swami.

It is remarkable the extent to which there are similarities between Vivekananda's thoughts and actions taking place one century ago and the present concerns of UNESCO.

- His commitment towards universal values and tolerance, his active identification with humanity as a whole.
- The struggle in favour of the poor and destitute, to reduce poverty and to eliminate discrimination against women – reaching the unreached.
- His vision of education, science and culture as the essential instruments of human development.
- That education should be a lifelong process.
- And the need to move away from rote learning.

## **CONCLUSION**

From the analysis of Vivekananda's scheme of education, it is clear that the upliftment of masses is possible only through education. His views on education bring to light a constructive, practical and comprehensive approach to education. By giving education, he tries to materialize the moral and spiritual welfare and upliftment of humanity, irrespective of caste, creed, nationality or time. By the way of his scheme of education, we can get to build the strong nation with peace and harmony and without caste and creed. But contrary to following his ideas, we are giving bookish knowledge to our kids without giving exposure to other areas of education with the result that when they complete the education, they get degrees but they fail to develop strong moral and spiritual character. Swami Vivekananda was one of the first among Dharmic teachers to understand the importance of science and technology. In the first place, Swamiji saw that poor countries like India would be able to overcome poverty and backwardness only by mastering technology. Secondly, Swamiji saw that science is not contradictory to the eternal spiritual principles, which is the foundation of Indian culture. Both Science and eternal principles of Dharma are concerned with truth. Science seeks truth in the physical world, whereas dharma seeks truth in the spiritual realm. He put his thoughts into action when he urged JRD Tata to setup IISC for the sake of furthering science education in India.

Swami Vivekananda had famously said, *“Education is not the amount of information that is put into your brain and run riots there, undigested all your life. We must have life-building, man-making, character-making and assimilation of ideas.”*

He states it emphatically that if society is to be reformed, education has to reach everyone-high and low, because individuals are the very constituents of society. This is the idea which the Sangh also has adopted. In 1986, inspired by the efforts of early Vivekananda volunteers, a group of young Swayamsevaks who were also educationists began work with the primitive tribes in the dense forests of Jharkhand. Thus the 'Ekal Vidyalayas' were started then. Today the Ekal movement is the largest, grassroots, non-government education movement in India, operating in over 39,525 villages and educating over 11, 14,060 children in rural India. Ekal Vidyalaya goes beyond mere literacy. Apart from its goal of achieving the national standards of Minimum Level of Learning (MLL) for its students, Ekal Vidyalaya also seeks to empower the village community for its own self-development. Ekal Vidyalaya solicits complete involvement of the local community to achieve this goal. Can there be a better implementation of Swamiji's vision of education?

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## **Situating Youth in India: Context of Government Policy and Programmes**

**Umesh K Singh**

Assistant Professor of Sociology  
V.S.S.D. College, Kanpur India

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### ABSTRACT

The present paper is an attempt to understand youth situation in India at macro level vis-à-vis government's policy and programmes. It tries to understand youth sociologically along with an image of youth in traditional social structure. An overview of existing policy and programmes has been presented with a critical evaluation on the basis of demography, education and employment.

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Youth as a social category has assumed enormous significance in contemporary society. Youth is considered to be a dynamic force which can contribute towards nation building and transformation of society. Youth is also considered to be a disruptive element which can destabilize any political, economic or social system. Youth is a catch word for social scientists as well as policy makers in the contemporary society.

Youth as a sociological or cultural, or demographic group was recognized for implementation—both in the national societies as well as international bodies in the recent past. It does not mean that youth never existed before. Youthhood was in the human society since its inception. In traditional or primitive societies, or in language of sociologists 'Gemeinschaft' group, there was no feeling that they were young either in contemporary industrially advanced societies or industrially less developed nations though young potentiality was available. All people were equal. Young means in many minds sexually potent and energetic. In reality, it is more than that. People grew from childhood to adulthood without a break. They did not show that they were a separate social category. In fact youthhood has been there through human history. But in 'Gesellschaft' or contractual society there is a social differentiation. New groups emerged and new social ideologies developed. In other words, youthhood has been in existence throughout the ages; nonetheless it is more often used in contemporary society than in past.

There is no doubt that youth symbolizes physical and mental energy as well as freshness of outlook and they are supposed to be imbued with the ideology of change or rather radical transformation. Every now and then it is emphasized that the future of our country lies with youth and that only youth will be able to transform our society – its socio-economic and political structure in the desired direction, i.e., for installing an order based on freedom, equality, social justice and participation of every member of society in the developmental process.

**Youth in Traditional Indian Social Structure**

Traditional Indian society is characterized by status and not by contractual relationships. Individual and groups have been assigned well defined status, roles and obligations. In such society collectivities are more important than individual's entity. Therefore in Indian society caste, joint family and religious groups are more dominant than the individual who constitute them. Moreover the philosophical and religious foundations of Indian society have made emphasis on otherworldly ascetic conditions of life. In such scheme old is much revered and deified than the youthhood. The patriarchal structure of Hindu society with authority and power vested in elders has given little room to youth for initiative, drive and dexterity. The over emphasis on religious rituals and respect for established beliefs and practices have left little scope for innovative and adventurous enterprises of youth.

It is only in recent times that youth has achieved a prominent place in contemporary Indian society. The freedom struggle, expansion of education, new employment opportunities and the impact of western culture along with globalization have contributed a lot to the emergence of youth as powerful social group. Since independence India has embarked upon a massive task of socio-economic reconstruction and nation building. This has brought youth on center of the stage. In India, youth has assumed greater significance as they are considered to be a catalyst, a harbinger of change and a powerful political force to be reckoned with.

### **Youth Policy and Programmes**

In many countries of the world policies and programmes for youth have been evolved from time to time. United Nations and its agencies have been from time to time adopting resolutions and offering positive guidance to governments for making the best use of the resources and energy of the youth. United Nations' definition of youth is people from 15 to 24 years of age<sup>1</sup>. The UN General Assembly has declared 2011 as the International Year for Youth with the theme "Dialogue and Mutual Understanding". India is a signatory to the Millennium Development Goals and the youth of the country are the major stakeholders in the endeavor to achieve the Millennium Development Goals<sup>2</sup> (MDGs) namely:

1. Eradicating extreme poverty and hunger
2. Achieving universal primary education;
3. Promoting gender equality and women empowerment
4. Reducing child mortality
5. Improving maternal health
6. Combating HIV/AIDs, malaria and other diseases
7. Ensuring environmental sustainability
8. Develop a global partnership for development.

The target date for achieving the MDGs is 2015, which is well within the 12th Five Year Plan.

The National Youth Policy (NYP), 2003 reiterates the commitment of the entire nation to the composite and all-round development of the young sons and daughters of India and seeks to establish an All-India perspective to fulfill their legitimate aspirations so that they are all of strong body, mind and heart in successfully accomplishing the challenging tasks of national reconstruction and social changes that lie ahead<sup>3</sup>. Thrust areas encompassed are:

- a) Youth empowerment
- b) Gender Justice
- c) Inter-Sectoral Approach
- d) Information & Research Network

Now the Exposure Draft of National Youth Policy 2012 has been released<sup>4</sup>. The National Youth Policy document of 2003 covers the age group of 13-35 whereas the NYP 2012 aims to cover the

age-bracket of 16-30 years. However, it needs to be recognized that all young persons within this age-group are unlikely to be a homogeneous group, sharing common concerns and needs and having different roles and responsibilities. The National Youth Policy aims at empowering the youth of the nation by bringing holistic development.

Some of the major objectives of the National Youth Policy are briefly presented here:

1. Strengthen the culture of patriotism among young people and help them to become responsible citizens of the country who care for their families and communities in which they live.
2. Instill a sense of national unity and social cohesion in the young.
3. Through a sustained programme of education and training and appropriate support services, help young people become economically self-reliant and productive units of the country.
4. Empower youth to take up the challenge of eliminating all forms of social and economic discrimination and exploitation.
5. Through a programme of training and education, guide them in a manner that they become active partners in promoting sustainable development.
6. Facilitate access to all sections of youth to basic nutrition and health especially related to reproductive and sexual health information, facilities and services including access to mental health services ; promote a healthy lifestyle, free of substance abuse and other unhealthy addictions, and dissuade them from engaging in harmful sexual practices.
7. Enhance the availability of facilities in sports and constructive recreation for all sections of youth with special focus on disabled youth and female youth.
8. Instill and nurture a spirit of volunteerism among the youth.
9. Through a wide range of initiatives, including educational and training opportunities, instill in young women and men a culture of scientific thinking, critical analysis, and rational attitude in their day-to-day life.
10. Help youth to develop an international perspective on issues of global significance and work for promoting international understanding and a just and non-discriminatory global order.

Apart from the National Youth Policy, NYKS (Nehru Yuva Kendra Sangathan)<sup>5,6</sup> and NSS (National Service Scheme)<sup>7</sup> are the two flagship programmes encompassing a major part of its activities in institutional, functional and financial terms. While the NSS caters to the urban youths NYKS is primarily concerned with the development and empowerment of youth in the rural areas. RGNIYD (Rajiv Gandhi National Institute of Youth Development), established in 1993 has been engaged in education, training and research on youth development<sup>8</sup>. The scheme of Youth Hostel aims at promoting youth travel and towards this end it aims to provide boarding and lodging facilities at very subsidized rates. Since 2010-11, the new scheme titled National Youth Corps<sup>9</sup> has been started by amalgamating the two existing schemes of National Service Volunteer Scheme and Rashtriya Sadbhavna Yojna. The scheme is expected to create a space enabling young men and women in the age group of 18-25 to engage in the task of nation building. The National Programme for Youth and Adolescents Development provides a window for performing activities relating to vocational training, development of adolescents, national integration and adventure for which financial assistance is NYKS and other All India Organisations/NGOs. The scheme of Cultural Youth Programmes with Commonwealth countries and youth exchange programme with other countries is an effective institution for promoting exchange of ideas, values and culture among youth and strengthens better relations<sup>10</sup>.

### **Critical evaluation – demography, education, employment**

India is set to become the youngest country by 2020. This demographic potential offers India and its economy an unprecedented edge. Every third person in an Indian city today is a youth. In

about seven years, the median individual in India will be 29 years, very likely a city-dweller, making it the youngest country in the world. India is set to experience a dynamic transformation as the population burden of the past turns into a demographic dividend, but the benefits will be tempered with social and spatial inequalities. These are some of the findings of the 'State of the Urban Youth, India 2012: Employment, Livelihoods, Skills,' a report published by IRIS Knowledge Foundation in collaboration with UN-HABITAT<sup>11</sup>.

A closer analysis of the urban youth suggests that greater political participation, engagement at a policy level and urgent attention to improving their quality of life can ensure that India enjoys the benefits of this dividend. The report traces the incredible rise — and the eventual decline — of this cohort in India. The population in the age-group of 15-34 increased from 353 million in 2001 to 430 million in 2011. Current predictions suggest a steady increase in the youth population to 464 million by 2021 and finally a decline to 458 million by 2026. By 2020, India is set to become the world's youngest country with 64 per cent of its population in the working age group. With the West, Japan and even China aging, this demographic potential offers India and its growing economy an unprecedented edge that economists believe could add a significant 2 per cent to the GDP growth rate.

But the report suggests urban spaces have not necessarily aided the quality of life enjoyed by Indian youth. A telling sign: one-fifth of the Indian urban population lives on less than a dollar a day. Additionally, the report finds that while income levels in cities may appear to be higher, the cost of living is also constantly increasing, resulting in shrinking savings, inadequate access to health care and lack of quality education. Maternal mortality remains the 'top cause of death among young women.' Further, more than half of young urban women are anaemic, pointing to inadequate food and nutrition. The report's findings indicate that the problem is not urbanization per se but the inequalities that it seems to accentuate.

Access to education beyond higher secondary schooling is a mere 10% among the university-age population in India<sup>12</sup>. This is the finding of a report "Intergenerational and Regional Differentials in Higher Education in India". The report, brought out by the US-India Policy Institute in Washington, is based on data from the 64th round of NSSO survey 2007-08. The report says that a huge disparity exists — as far as access to higher education is concerned — across gender, socio-economic religious groups and geographical regions. The skew is most marked across regions. Thus, a dalit or Muslim in south India, though from the most disadvantaged among communities, would have better access to higher education than even upper caste Hindus in many other regions. Interestingly, people living in Bihar, Uttar Pradesh and West Bengal — designated as the north central region — and those in northeast India have the worst access to higher education. Those in southern India and in the northern region — consisting of Jammu & Kashmir, Punjab, Himachal Pradesh, Uttarakhand, Chandigarh, Haryana and Delhi — are relatively better placed in this regard.

The unemployment rate for youngsters aged between 15 and 29 has increased marginally in India between 2009-10 and 2011-12 fiscals while the overall unemployment rate has remained almost unchanged during the period, a government report released on Feb 7, 2014 said<sup>13</sup>. About 285 million Indians fall in the 15-29 age group, which is about 9 % of India's population of 1.2 billion people. They are also the ones joining the workforce. Increase in the unemployment rate by one percentage point in a period of two years hints that youngsters are facing difficulties in getting jobs<sup>14</sup>.

A study conducted by the National Sample Survey Office (NSSO) on one lakh households across India also showed those with secondary and higher secondary as minimum education



qualification were the worst-affected."At this level of educational qualification, there is maximum competition for jobs," said an NSSO official."Those with lesser qualification are willing to do any sort of work and those with higher qualification get jobs because of their education level," the official added.

The NSSO also said the unemployment rate for youngsters was higher in urban areas than that in rural India."The unemployment rate for the youth was 5% for rural males and females, and 8% and 13% for urban males and females, respectively," the report said.Among the Indian states, the unemployment rate for the youth in rural areas was highest in Kerala followed by Assam and Uttarakhnad.In urban India, the unemployment rate was highest in Jammu and Kashmir followed by Kerala and Assam.

### **Concluding Remarks**

The aforementioned evaluation is just an indicative that the policies, programmes, and plans just could not deliver the good. The situation as it exists cannot be said admirable. The government efforts seem miserably inadequate to provide the youth what is their due. The major problems from the side of government and its department are that of lack of eagerness, timely and proper implementation, bureaucracy and lethargy. Furthermore the lack of awareness among youth is playing a role, for example, job seeking youngsters are often unaware about government schemes, scholarship programs and even employment exchanges which are designed to aid unemployed persons. It is also worth questioning whether our education and training systems are churning out youngsters who are unemployable in the market?

Though in India many schemes and programmes have been launched from time to time for youth and some of these have performed useful role for youth development. But most of these programmes vindicate the supremacy of state paternalism. Youth has become a dependent upon welfare programmes of state rather than a creative subject and instrument of development.

Youth constitute an important asset of society. The investment in their development is investment in future. The importance of youth in human life and of youth population in a nation is of considerable significance.

Today's youth is tomorrow's world leader and pace setter. There is much to be accomplished in this direction. But it would be up to the future generations of youth to make the society a better place to live in. There should be a wide concern for youth and concerted action called for help to meet their needs and fulfill their aspirations.

To end with, a relevant quote by Swami Vivekananda seems proper to mention: "Young men, my hope is in you. Will you respond to the call of your nation? Each one of you has a glorious future if you dare believe me. Have a tremendous faith in yourselves, like the faith I had when I was a child, and which I am working out now.Have that faith, each one of you, in yourself—that eternal power is lodged in every soul—and you will revive the whole of the country."

### **References**

<sup>1</sup>UN (2010) "Youth Participation in Development—Summary Guidelines for Development Partners"; New York: UN.

<sup>2</sup><http://www.undp.org/content/india/en/home/mdgoverview/> (accessed on Feb 9, 2014).

<sup>3</sup>Government of India (2011) "Report of Working Group on Adolescent and Youth Development, Deptt. of Youth Affairs, M/o YA&S for formulation of 12th Five Year Plan (2012-17)"; Ministry of Youth Affairs & Sports, October, 2011

<sup>4</sup>"Exposure Draft National Youth Policy 2012(NYP 2012)"; Ministry of Youth Affairs & Sports, Government of India.

<sup>5</sup><http://www.nyks.org/resources/pdf/apr0910.pdf> (accessed on Feb 8, 2014).

<sup>6</sup><http://www.nyks.org/resources/pdf/ap201011.pdf>(accessed on Feb 9, 2014).

<sup>7</sup><http://www.nss.nic.in/objectives.asp>(accessed on Feb 8, 2014).

<sup>8</sup><http://www.rgniyd.gov.in/?q=content/about-rgniyd>(accessed on Feb 9, 2014).

<sup>9</sup>Government of India (2013) “National Youth Corps—Scheme Guidelines (Updated upto January, 2013)”; Department of Youth Affairs.

<sup>10</sup>Government of India (2011) “Report of Working Group on Adolescent and Youth Development, Deptt. of Youth Affairs, M/o YA&S for formulation of 12th Five Year Plan (2012-17)”; Department of Youth Affairs.

<sup>11</sup>IRIS Knowledge Foundation (2013) “State of the Urban Youth, India 2012: Employment, Livelihoods, Skills”; Mumbai: IRIS Knowledge Foundation and UN-HABITAT.

<sup>12</sup><http://indiatoday.intoday.in/education/story/higher-education-within-india-accessible-to-only-10percent-of-students/1/334533.html>(accessed on Feb 7, 2014).

<sup>13</sup> “*Pradesh mein badh gayi berozgari*”; Hindustan, Kanpur edition, Feb 8, 2014, p. 1.

<sup>14</sup> “Report on Employment & Unemployment Survey (2009-10)”; Ministry of Labour & Employment Labour Bureau, Chandigarh, Government of India, October 2010.

## “Source Material in Pakistan on “Muslim-Sikh Relations in the British Punjab: 1940-47”

**Tariq Hameed Bhatti**

Deputy Secretary, Higher Education Department,  
**Lahore, Pakistan**

**Dr. Akhtar Hussain Sandhu**

Department of History  
Govt. Islamia College Civil Lines, **Lahore, Pakistan**

### Abstract

*Akhbar-i-Darbar-i-Mu'alla* was a court bulletin of the Mughals which included the provincial reports of the transfers, appointments, promotions, dismissals, and other state matters to update the royal authority. Such a manuscript of the reports from 1708 AD to 1730 AD with gaps has been preserved at Bikaner in Rajasthan (India). These documents reveal the royal campaigns against Banda Singh Bahadur Bairagi and the decrees against the Sikhs by the Mughal emperors Farrukh Siyar and Bahadur Shah. Dr. Ganda Singh worked on these Persian manuscripts and separated with special reference to the Punjab and Sikhs and now the manuscript *Akhbar-i-Darbar-i-Mu'alla* is preserved in the Punjabi University Library.<sup>1</sup> The British Punjab was the cornerstone for the All-India Muslim League to win Pakistan while this region religiously, economically, politically, culturally and historically was everything to the Sikhs, the followers of Guru Nanak Dev. The political panorama of the 1940s politics revolves around the Muslims and Sikhs as both claimed to be the masters of the region. England and India are said to have preserved a huge source material on the British Punjab and many researchers perceive as nothing has been done in Pakistan especially on this subject. Devathuti<sup>2</sup> on Parmar dynasty, Malik Ahmad Nawaz,<sup>3</sup> Ikram Ali Malik<sup>4</sup> and Sarfaraz Hussain Mirza<sup>5</sup> on Pakistan movement and many other scholars published precious work in Pakistan while no work has yet been produced on this particular topic. This article is an endeavour to indicate the source material relating to the topic

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<sup>1</sup>I have included it as additional information for the readers. See details about the bulletin in Harbans Singh, ed., *The Encyclopedia of Sikhism*, vol. 1 (Patiala: Punjabi University Patiala, 2002), 69-70.

<sup>2</sup>Devathuti, “Source Material on political History of Palmar Dynasty of Garhwal, AD 688-1949,” in *Historical and Political Perspective* (New Delhi: Books & Books, 1983), 293.

<sup>3</sup>*Source Material on Punjab* (Lahore: Pakistani Punjabi Adbi Board, 1979).

<sup>4</sup>*Bibliography of the Punjab and its Dependencies (1849-1910)* (Lahore: Research Society of Pakistan Punjab University, 1968).

<sup>5</sup>*Isharia Mawa-i-Waqt: 1944-47* (Urdu)

‘Muslim-Sikh relations in the British Punjab during the period of 1940 to 1947,’ one of the most critical phases of the political history of British India. Many misperceive that the scarcity of the sources has made research impossible on the British Punjab as the material locates either in British Library, London or India. This survey undertakes to pinpoint the locations in Pakistan which contain abundant material relating to the subject of Muslim-Sikh relations in the Colonial Punjab and known scholars benefited from these archival places.

A researcher undertaking the task to dig out material on the area ‘Muslim-Sikh relations in the British Punjab during the period of 1940 to 1947’ has to deal with the advent of Islam and Sikhism in the Punjab, historical development of these religions in the region, turning points pertaining to their relationship, political and economic interests and the conflicting issues between the communities. The culture of the land of five rivers, which directly or indirectly impressed upon the inhabitants of the Punjabi society, is another vast and interesting field of study. Therefore, the subject apparently ramifies in various domains but provides enormous information about the Muslim-Sikh relations. For convenience, the sources available relating to the subject may be classified as under:

1. Sources on the regional history including geography and cultural diversity of the Punjab
2. Sources on the Muslim history in the Punjab
3. Sources on the Sikh history
4. Sources on the freedom movement
5. Sources on the British administration in the Punjab.

Such sources can be divided into further four categories as mentioned below:

1. Primary Sources
2. Library-oriented sources
3. Archival Sources
4. Journalistic Sources
5. Living Sources or Oral History Accounts.

Primary sources are available in published and unpublished forms in Pakistan. Research on the topics relating to the discipline of history virtually depends on 'basic documents.'<sup>6</sup> Research aims to 're-conclude the conclusions' or to 'restructure the existing historical structures.' To give a new dimension to any existing conclusion requires support of the relevant primary sources which play crucial and decisive role in proving or disproving hypotheses. The governments of India, Britain and Pakistan have officially published correspondence or other documents to project their national standpoints respectively on the political developments during the freedom struggle in India. They also desired to facilitate their researchers by providing them opportunities to peep into the past and interpret the historical events and records according to their national stand. Most of these publications are available in the prominent libraries of Pakistan including the Library of National Documentation Wing and National Archives of Pakistan, Islamabad and the libraries of the Pakistan Study Centre and Centre for South Asian Studies, Punjab University, Lahore. The prominent names of the editors or compilers in this regard are Lionel Carter, Nicholas Mansergh, Penderel Moon, Rizwan Ahmad, V. P. Menon, Z. H. Zaidi, H. N. Mitra, O. P. Ralhan and Suresh K. Sharma, Henry Hayes, P. N. Chopra, S. Qaim Hussain Jafri, S. M. Burke, Sharifuddin Pirzada, etc. They compiled or edited the correspondence related to the government policies and the local leadership under the auspices of the British, Indian and Pakistani governments. Some other writings such as *Disturbances in the Punjab 1947*, *The Partition of Punjab*, *Note on the Sikh Plan*, *RSS in the Punjab*, *The Sikhs in Action* are the books published by the Pakistani government that reveal as to how the Muslim migrants were massacred by the Sikhs and Hindus during the gory migrations of 1947. Obviously these sources present the Muslim contention regarding the mass killing of the year 1947.

A researcher obtains library-oriented information mostly from the relevant books, journals and magazines which stand very important to review the existing directions, objections or hypotheses pertaining to the area of research. The study of existing literature gives sufficient information about 'gaps' which can be addressed in the research projects if some newly declassified documents are accessed. The Muslim and non-Muslim writers exerted a lot in producing very useful work on the history of the Subcontinent and the communities living in it. However, the area of focus in this article is the British Punjab and the politics of its two major communities, the Muslim and Sikh.

## **Ancient Punjab**

*Mahabhartā* and other Hindi literature preserved the history of this region as the land of five rivers, '*panjnad*.' It was the reign of Jalal-ud-Din Muhammad Akbar<sup>7</sup> when, for the first time, this patch of land got popularity as 'Punjab' with its larger size. Therefore, the sources on the ancient history of the Punjab are an interesting area of study on which many eminent historians have produced valuable work. Joseph Davey Cunningham, *History of the Sikhs* (1849), R. C. Temple, *Legends of the Punjab*, S. S. Thorburn, *The Punjab in Peace and War*, J. Royal Roseberry, *Imperial Rule in Punjab, 1818-1881*, W. H. McLeod, *The Evolution of the Sikh Community*, Fauja Singh, *The History of the Punjab*, Bakhshish Singh Nijjar, *Punjab under*

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<sup>6</sup> Basic Documents are official and non-official correspondence, diaries, notes,

<sup>7</sup>Third Mughal ruler of India during 1542 to 1606.

*Sultanates, Punjab under Mughals* and *Punjab under the British* throw light separately on the Punjab in the ancient times and on Punjab under Muslim, Sikh and the British rule. The work on the spiritual personalities (*Sufi*) is also supportive which depicts the cultural, political and other social aspects of the region. This also tells how religion permeated the rural Punjab which was never affected by any of the foreign cultures.

The Sikh history starts with Guru Nanak Dev (1469-1539) who emerged on the scene during the last phase of the Muslim rule of the Lodhis. He had to experience numerous setbacks at the hand of the Muslim ruler Ibrahim Lodhi in the name of religion. When Zaheer-ud-Din Muhammad Babur got foothold in the Subcontinent the Guru was under the custody of the royal authorities on the charge of profanity. Before this, Guru Nanak Dev had been arrested from Saidpur<sup>8</sup> by the Mughal military general who inflicted corporeal punishments upon the Guru and other *faqeers* (saints). So the Muslim-Sikh relations set in with the Mughal advent in the Subcontinent but before they took over the founder of the Sikhism had tasted the wrath of the Muslim rule.<sup>9</sup> The subsequent Sikh Gurus had engaged in the religio-political activities with the coming Mughal rulers which strained the relations between the Muslims and Sikhs. So, the books on the Mughal rule present all information about the social and political interaction of the two communities with each other. Turning over the pages of the contemporary work of the eminent writers on the Mughals and the autobiographical accounts provide very important and authentic data on the subject. *Tozk-i-Jahangiri*, *Ma'asar-i-Alamgiri*, Gokal Chand Narang, *Transformation of Sikhism*, W. Croock, *The Popular Religious and Folklore of Northern India*, J. C. Archer, *The Sikhs in Relations to Hindus, Moslems, Christians and Ahmadiyahs: A Study in Comparative Religion* (1946), M. A. Macauliffe, *The Sikh Religion*, Muhammad Latif, *History of Punjab*, George Forster and scholarly work of hundred of writers throw light on the Sikhs, Muslims and their relations in the Punjab.

The Sikh history remained an interesting area of research for the British and other foreign writers who got opportunity to interact with the Sikhs and seemed keen to share their information and analyses on the Sikh history. They, particularly the British, took pains for the Sikhs and their advancement in the political, educational and other social walks of life. Joseph Davey Cunningham's book is a marvelous piece of writing on the Sikh history published in 1849 when the British won the day against the Punjabis particularly the Sikhs by annexing their region. Dr. G. W. Leitner worked on the educational system of the Punjab during the last decades of the 19<sup>th</sup> century and opined that the indigenous school system was the best one. He also concluded that the Sikh females were at the top in education.<sup>10</sup> Nevertheless, he hardly highlighted the official supervision or contribution of the government in the educational uplift of the people of the Punjab. By this reason, the Punjabis could not establish any tradition of scholarship and research. Even no record like personal diaries, memoirs, revenue records, letters, or other unofficial documents can be presented as evidence that the people of the Punjab had been benefiting from this impressive system of education. To win over the Sikhs was a top priority for the Britishers who believed that the Deputy Commissioner of district Amritsar was an ambassador to the Sikh community whose military services were much valued by them. Major Short, Penderel Moon

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<sup>8</sup>The village Saidpur, now Aimanabad locates near Gujranwala in Pakistan.

<sup>9</sup>It is important to clarify that the rule by the Muslim rulers in India cannot be accepted as 'Islamic one rather it was purely a political stance. Islam definitely cannot approve most of their standings and actions. Therefore, history of the Sultans, Mughals or others is not the Islamic history instead it was not more than Muslim history.

<sup>10</sup>Dr. G. W. Leitner, *History of Indigenous Education in the Punjab since Annexation and in 1882* (Calcutta: The Superintendent of Government Printing, 1882), passim.

and others played impressive role in creating friendly atmosphere for the British and Sikhs to have cordial relations throughout the raj.

### **Muslim Point of View**

One incident in history can be observed from different angles and communitarian approaches which, although contradictory, broaden the scope of the event. One happening in the British Punjab, can be interpreted in the perspective of the Sikhs, Muslims, Hindus and the British. Most of the time, a specific incident remained conflicting or contradictory to the Muslims and Sikhs or to other communities. The political and educational reforms introduced by the ruling British, for example, were taken by the locals in the same zeal but resulted in the communalism, a dominating and pestering element in the political history of the Punjab. Therefore, the British have their own point of view while the Hindus, Sikhs and Muslims perceive the incidents in their respective perspectives. In Pakistan, A. B. Rajput, Muazaz Punjabi, S. M. Ikram, Khalid Bin Sayeed, Shariful Mujahid, Shaukat Hayat, Ikram Ali Malik, Dr. Qalb-i-Abid, Dr. Sarfraz Khawja, Syed Shabbir Hussain, Dr. Muhammad Azam Chaudhri, Imran Ali, Ch. Khaliquzaman, Ch. Muhammad Ali, Ashiq Hussain Batalvi, Syed Noor Ahmad, Jahanara Shahnawaz, Feroz Khan Noon, A Aziz, Ispahani and other writers of the freedom movement have marvelous contribution to the topic and projected mainly the Muslim point of view in their writings.

### **Indian Perspective**

Nationalism moves writers whether under pressure or thinking it a national responsibility to defend their nation particularly the founding leadership and their struggle. Such Indian writers include Gurmit Singh, Hukam Singh, K. C. Gulati, A. S. Narang, Bhagwan Josh, Dr. J. S. Pakkar, J. S. Grewal, Mohinder Singh, H. S. Bhatia, Khushwant Singh, Harbans Singh, K. C. Yadav, Nina Puri, Anita Inder, B. R. Nanda, Ram Gopal, Abul Kalam Azad, Kirpal Singh, Raghuvendra Tanwar, Prithipal Singh Kapur, Amrik Singh, Sohan Singh Josh, Ajit Singh Sarhaddi, Satya M. Rai, Dr. Padmasha, Ajit Javed, Master Tara Singh and the other eminent scholars who fulfilled the national duty to interpret the Punjab politics in the Indian or Sikh point of view. They have tried to reconcile the communal and nationalist character of the Akali and other Sikh leadership otherwise it is quite difficult to accept any community or nation simultaneously as communalist as well as nationalist.

### **British Point of View**

Leonard Moseley, Campbell, Mansergh, Penderel Moon, Ian Talbot, David Gilmartin, H. V. Hodson, Francis Robinson, Wavell, David Page, H. L. O. Garrett, Barrier and many other writers produced scholarly work addressing the region and historical realities of the British services to the Indian communities and their response to the British in India. It is impossible to name all the authors and their work in this article because it would be a just catalogue that is already accessible to all everywhere in the world. The individual analysis of all such works would be burdensome here for the readers therefore this article confines to exploring the places in Pakistan where these sources are located.

The Punjab Archives, Lahore

The British government established the Punjab Archives in the building of the Anarkali's Tomb within the vicinity of the Punjab Civil Secretariat, Lahore with abundant material such as the old

manuscripts, British government record, official files, original manuscripts, Police Reports, Research Reports, departmental records, Punjab Assembly proceedings, record of Maharaja Ranjit Singh government, Mutiny record, etc. In the successive years, the Governor of the Punjab took personal interest in the affairs of the Punjab Archives that made possible to organize, arrange, classify and up-to-date the records department-wise and year-wise. The record is available in two languages, Persian and English.

The Records on the Agencies like Ludhiana namely *Ludhiana Agency Paper, 1809- 1840*, Papers on *jagirs* and *darbars* related to Chiefs of the Punjab, NWFP, Afghanistan, Nepal, etc. are available here in the Punjab Archives. It also contains the Departmental Records of the governments of the Punjab, Police records, Lahore durbar, Sikh Wars, and Revenue Files. Alphabetical list of the Punjabi villages, Civil and Criminal Files of the Punjab and NWFP, Newspapers with departmental comments, Mutiny Service, etc. are the valuable documents pertinent to the Muslim-Sikh relations. The record from 1808 to 1905 is mostly in the Persian language.

After 1849, English got status of official language so all the affairs were reported and recorded in that language. These records pertain mainly to the Politics, Finance, Revenue, Public Health, Commerce and Industry, Local Self Government, Education, Chief Commissioner, Forest, Home, Home General, Police, etc, Home Judicial, and other departments. All these records date from 1809 to 1947 and then to 1952. But it does not mean that all the files mentioned above are available in a complete form rather the records of some Departments are terribly missing. A researcher may be glad to read out the catalogues provided by the Deputy Director but it is disappointing when the required material would not be provided by the personnel concerned because unfortunately this Archives lack the most important Records particularly pertaining to Sikhs, Muslim League, Unionists, and other components of the Freedom Movement in the Punjab. All the files are mentioned in the Index but in the shelves 98 per cent files are not available. The Files under the Government policy had been classified in THREE categories, A, B, and C. The A category Record was in the published form; B category Files were in original form as official Record while the C category files were perishable and could be destroyed by the officials. Therefore, 99 per cent of the C category files were destroyed by the governments consciously and amazingly and woefully all these files pertain to the Pakistan Scheme, Sikh Question, Muslim League, Shiromani Akali Dal, Unionist Party, etc. Nevertheless, the Files on communal killings in 1946-47 are accessible. All these files were arranged by the Home and Home (Military) Departments. Through these sources, a researcher can have access to an accumulative material on the areas of communal representation, various Sikh sects and their sectarian politics, Qadiani affairs, different organizations of the region, Unionists, martial and non-martial classes, lingual issues, criminal tribes, partition scheme, agriculturists and non-agriculturists, administrative policies and the actions, party politics, Mutiny or War of Independence, etc. Despite the importance, all this is not impressive and attractive for the researcher who undertakes work on the Muslim-Sikh relationship from 1940 to 1947.

Police Special Branch, Lahore has record of the personal files as History Sheets of the prominent political activists during the British rule but this material has not yet been declassified and the researchers are often discouraged to consult this record. The volumes of *The Secret Police Abstracts of Intelligence, Punjab* have been declassified which are available in the National Documentation Centre, Cabinet Division and National Institute of Historical and Cultural Research, Quaid-i-Azam University, Islamabad. The reports are very important because



the Police officers were supposed to report an accurate and original situation of the affairs of the political groups in the Punjab because the decision-making authorities were to take measures in the light of the factual position. So, the Police reports can help a lot in the analysis of the politics of the Punjab. The information was collected by the local police and sent daily to the Daily Situation Report (DSR) branch. The next process was to reconcile all data in a summary which was dispatched to the Governor who was bound to send it to the Viceroy who sent this report to the Secretary of State for India or British government. By this, all the segments of the British government from a local police station to the Westminster were updated about the situation of law and order in the province.

### **Lahore Museum Library, Lahore**

Besides many books on the Punjab and Indian history, there are numerous old newspapers in this Library which can be very useful for the researchers working on the Punjab and Muslim-Sikh relations. The Urdu newspapers played excellent role in projecting the communitarian demands and standpoints against each other. Press was responsible partly for the communal clashes because they sensitized minor events and provoked the common folk to join the on-going violent activities. The library has dozens of such dailies (29) including *Ehsan* (1935-37), *Kesri* (1928 September), *Inqelab* (1927-48), *Band-i-Matram* (1921), *Pratap* (1941), *Parbhat* (1945-47), *Tanzeem* (1925-28), *Khalid* (1928), *Zamindar* (1912-40), *Siasat* (1919-35), *Shehbaz* (1939-72), *Mujahid* (5 October 1935), *Milap* (1937-41), *Watan* (1919-26 and 1934), *Hind* (1923-34), *Akali* (1929 from September to November), etc. published from different places like Lahore, Calcutta, Rawalpindi, Gujranwala, Karachi, Delhi, Amritsar, etc. The papers are not found here with complete files instead mostly consist of the files covering few years or months or weeks. Besides all these journalistic sources, from 1926 to 1938 the original reports on the periodicals and newspapers are available in this Library. This Library has official documents of the different political parties. The presidential addresses of the leaders of the Punjab Unionist Party and Muslim League, proceedings of the conferences, printed material published by many eminent leaders like Ch. Chhotu Ram, Riaz K. Haq, M. A. Jinnah, Liaquat Ali Khan, Ch. Rahmat Ali and A. Punjabi can be obtained from this library. Apart from all these sources mentioned, some material published during 1888 to 1900 mostly related to the Punjab and other provinces is also available. A researcher can retrieve many things new from the material to beautify the main argument of a research project.

### **Punjab Public Library, Lahore**

Punjab Public Library is the oldest library having excellent collection on several research domains. A researcher can find a collection of rare books, journals, newspapers, magazines, proceedings etc. in this library particularly on the subject of the freedom movement. *The Eastern Times*, a well known daily, presented the Muslim League's point of view in the struggle of the South Asian Muslims. The only two complete files of this paper for the years 1942, 1943 and 1947 are present here in a complete form while from 1944 to 1946 the files are incomplete form. *The Civil and Military Gazette* was published from Lahore and mostly presented the Muslim point of view. The Library has incomplete files of the years 1941, 1942, 1943 and 1947 in which a researcher can find valuable articles, news, reports and different standpoints of the political parties. *Paisa Akhbar* (Lahore-based weekly and daily) contained the sentiments of the Muslim masses and socio-political elites. One can find most of its copies or files in this Library. It gives

Information from 1907 to 1947 regarding the political ideals of the Muslims, Sikhs and Hindus. Most of the files of this paper are complete and in a good condition. Some files are missing while some papers, very important actually, have oddly been shelved and need a proper care. Anyhow, the Director-General, NAP, shared that the Jinnah Public Library Lahore had got microfilms of all these newspapers and preserved the precious past of the nation. Only one file of the two months, January and December 1947, of *Times*, a weekly and London-based paper, is present in the Library. Some other magazines are also available in the shelves but they mainly deal with the social topics having nothing important to the Muslim-Sikh relations.

### Gurmukhi Sources

The Punjab was naturally divided on the basis of the script of language particularly after the emergence of Sikhism. The people of the eastern and western parts of the province overwhelmingly used two scripts of one language. The script used in the west Punjab was Shahmukhi (Persian script), while Gurmukhi script was used by the Sikhs of the eastern part of the Punjab. Guru Angad, 2<sup>nd</sup> Sikh Guru, invented the script called Gurmukhi although with the passage of time it absorbed many Arabic and Persian words mostly used in Urdu as well:

Urdu Words	Meanings	Adapted by Sikhs
reh-i-rast	straight way	Rehras
Arzdasht	Request	Ardas

*Source:* Muhammad Husain, "Urdu nagri ki behs- sooba Punjab mein," *Akhbar-i-Urdu* (Islamabad), March, April, 2004, 266.

Therefore, the Muslims adopted Urdu as a medium of expression during the freedom movement or even before and never published any newspaper in Gurmukhi. The Sikhs on the other hand used Gurmukhi in the print media with some exceptions as we find Urdu work by many Sikhs as well.<sup>11</sup> So when the Sikhs migrated to the East Punjab, they shifted their all belongings including the journalistic material and other documents from western to eastern part. All such documents and personal collections are not available in Pakistan.<sup>12</sup> Some documents are available in Pakistan collected from the personal collections of the eminent writers of Pakistan. The Gurmukhi material is accessible in the Sibtul Hasan Zaigham Collection, Punjab University Library Lahore. Popular Gurmukhi books like *Sachi Sakhi* written by Sirdar Kapur Singh, *Akali Morchian da Itehas* by Sohan Singh Josh, Ajit Singh Sarhadi's *Punjabi Sube di Gatha*, Tara Singh's biography, *Jevan Sangharsh te Udesh* by his son Jaswant Singh, etc. are available in the library of the Punjab Institute of Language, Art and Culture (PILAG), Lahore.<sup>13</sup> The Institute is flourishing day by day under the supervision of the Punjabi scholars who have been working as Director of the institute from time to time. The contribution of Dr. Abbas Najmi (late),<sup>14</sup> and Dr. Sughra Sadaf is worth mentioning. It plans to conduct numerous projects pertaining to the Punjabi culture, history and art. This is an important turn that provincial governments are paying adequate attention to the culture, art and history of the Punjab.

<sup>11</sup> Master Tara Singh, the most prominent Akali leader, produced much work in Urdu.

<sup>12</sup> Sujjan Singh (basically from Rawalpindi) Collection in the National Archives of Pakistan contains nothing important as far as the Punjab politics or Muslim-Sikh relations are concerned.

<sup>13</sup> These books have been donated by Syed Sibtul Hasan Zaigham (late), a well-known Lahore-based scholar.

<sup>14</sup> Dr. Muhammad Abbas Najmi was a known Punjabi poet and writer with many books to his credit.

Khoj Garh,<sup>15</sup> Lilliani district Kasur, another important institution has been working to promote the Punjab history and culture under Iqbal Qaiser along with other Punjabi scholars and poets. Moreover, the Punjabi magazines like *Lehran*,<sup>16</sup> *Rvel* and *Sver*,<sup>17</sup> *Pancham*<sup>18</sup> etc. many times publish stories, interviews and translations which can be very useful source of information for the history researchers. The Punjabi Department, Punjab University, Lahore has been producing academic research which has added several new avenues of information regarding the Punjab, history and culture. A useful periodical, *Punjab Monitor* (Amritsar) which presents critical analysis on the Sikh leadership during the 1940s particularly the Akali leadership is an excellent addition to the material available in my personal library. Gurmukhi script can be learnt with the help of *Gurmukhi: Punjabi Parhaee Likhaee* written by Dr. Sita Ram Bahri that is available on Malik Book Depot, Urdu Bazar Lahore. Another place from where a good material can be collected is the Faqir Collection, near the Lahore High Court building. The Faqir family had cordial relations with the Sikhs and being part of Ranjit Singh government the Faqir brothers enjoyed a special status in the Punjab.

### **PG Library, GC University Lahore**

The Post-Graduate Library of the Government College University, Lahore has very useful books relating to the Muslim-Sikh relations in the British Punjab. The library has become very rich after the addition of the Razi Wasti Collection, Abdullah Malik Collection, Dr. Waheed Qureshi Collection etc. Now the Communist newspapers like *The Peoples' News* and *The People's Voice* of the 1940s and books related to the Punjab politics attract the attention of the researchers. The Department of History, GC University Lahore has been producing much impressive work on the Punjabi society and politics. The region needs to establish Punjab Centre at Lahore to project the history, politics, culture and secular traditions of the region. As compared to the other regions, Punjab remained a neglected area therefore a publishing movement is required to advocate the Punjabi nationalism so that the anti-Punjab propaganda can be blocked in the light of true picture of the historical events.

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<sup>15</sup>Khojgarh was founded by Iqbal Qaiser, a well-known Punjabi writer and poet. He has produced valuable work on the Sikh and the Punjab heritage.

<sup>16</sup>It is a monthly magazine (Lahore) under the editorship of Dr. Syed Akhtar Hussain Akhtar (late) who served the Punjabi language sincerely throughout his life.

<sup>17</sup>These magazines are being published from Lahore by Jamil Pal, an eminent Punjabi scholar.

<sup>18</sup>Maqsood Saqib, a Lahore-based Punjabi scholar has been publishing this magazine successfully for few years. Najam Hussain Syed and Col. Nadir Ali along with other Punjabi-lovers arrange meetings to promote Punjabi literature and art.

## **Main Library, Punjab University Lahore**

*The Punjab University Library has arranged a separate history sections on different countries. In Indian history shelf, one can have some rare books on the Punjab, Sikh history and the freedom movement. After the establishment of the Sibt-ul-Hasan Zaigham Collection, the Punjab University Library has become very rich in the areas of the Sikh history and Muslim struggle for homeland. Many copies of a known journal, Punjab: The Past and Present, edited by famous historian Ganda Singh are also available in this Collection. Here I located two important booklets, Sikh aur Congress and Panthak Nazriya, written by Master Tara Singh, the dominant leader of the Shiromani Akali Dal during the 1940s.*

The Department of History Library, University of the Punjab Lahore has excellent collection on the Punjab history. Dr. Qalb-i-Abid, a well-known researcher on the Punjab history has added valuable material to the subject during his period. The Department has also produced several MA and M.Phil. theses relating to the Punjab and freedom struggle as Dr. M. Iqbal Chawla has special focus on the history of the British Punjab. The Research Society of Pakistan is also publishing the *Journal of Research Society of Pakistan* which mainly concentrates on the historical topics relating to the Muslim leadership and their achievements. The Pakistan Study Centre under Dr. Massarrat Abid<sup>19</sup> has collected valuable material mainly the published primary sources on the Punjab. Lionel Carter's all volumes which contain the correspondence between the Punjab Governor and the Viceroys from 1936 to 1947 and all volumes of *Documents on Punjab* by O. P. Ralhan and Suresh K. Sharma provide sufficient information pertinent to the Punjab administration, British policies and activities of the political parties in the Punjab. Although the work edited by O. P. Ralhan is replete with errata but even then it is one of the best sources on the Punjab. The Centre for South Asian Studies has been publishing *Journal of South Asian Studies* and books on the Punjab. The Centre has published valuable work on Punjab produced by the eminent authors of Pakistan including Dr. Imran Ali, Dr. Sarfraz Hussain Mirza and Dr. Jahangir Tamimi. The Centre is located in the vicinity of the Punjab University, Quaid-i-Azam Campus Lahore. Its administration has decorated the Centre Library with good collection on the Sikh including Gurmukhi sources and Muslim histories. Most of the copies of *Annual Indian Register* by H. N. Mitra are available in this library.

Nazaria-i-Pakistan Trust (Lahore) is another organization working for popularizing the ideology of Pakistan throughout the country under the auspices of Majeed Nizami. Many well-known personalities like Justice Javed Iqbal, Mian Aziz-ul-Haq Qureshi, Dr. Rafique Ahmad, Ch. Naeem Hussain Chatth, along with the prominent scholars of Pakistan such as Ahmad Saeed and Sarfraz Hussain Mirza had been investing their sincere efforts to spread the ideology of Pakistan through this platform. They are mainly focus on the educational institutions particularly the schools. The library within the building of the Trust contains few files of the daily *Ranjit* (Lahore). The paper under Sardul Singh Caveeshar represented the Sikhs, Indian National Congress and the Communist groups of the Punjab. The office also preserved the records of hundreds of the Muslim Leaguers who had participated in the freedom movement. Shahid Rashid, a prominent scholar, journalist and author of many books and the General Secretary of the Trust, has contributed a lot to the scholarly activities such as seminars, conferences and

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<sup>19</sup>Dr. Massarrat Abid herself has several research articles at her credit on the topics of the Muslim politics, Sikhs, partition plan and communal riots in the Punjab.

celebrations of the national days. The organization has regularly been publishing a monthly *Nazaria-i-Pakistan* for few years in which the readers can find interviews of the migrants of 1947 and scholarly writings of the known writers.

### **DRSM Library, QAU, Islamabad**

Department of History, Quaid-i-Azam University offers a rich collection on the Punjab and Sikh history. Most of the published material is available here. The library contains a good collection of books along with M.Sc., M.Phil. and Ph.D. theses, new publications, gazetteers and the HEC recognized local and international journals.

### **National Documentation Wing<sup>20</sup>**

NDW, Cabinet Division, Islamabad is one of the best places to conduct research on the topics connected to the freedom movement and history of Pakistan. NDC has a big library with all books written by the prominent Indian, Pakistani, British and foreign scholars. *Transfer of Powers* and the best collection on the Muslim and Sikh history, *The Secret Police Abstracts of Intelligence, Punjab* and personal diaries and some manuscripts available in the library can be helpful for the researchers to look into the historical events at the crucial juncture of the history of the Subcontinent from different angles.

The administration obtained micro-films of the official documents from the India Office Record, London. Now the material like *The Wavell Papers, Glancy Papers, Proceedings of the Round Table Conference, Mounbatten Papers* and the newspapers motivates researchers to revisit the Indian political scene in the light of the primary sources. Such documents have been categorized differently like *Photocopy Holdings: Local Records (2.1) NDC, 1988* and *Microfilm Holdings: Primary Records (MH Series 2.1), Microfilm Holdings: From I & I Other Sources Abroad (Series 1.1), NDC, 1988*. *The Secret Police Abstracts of Intelligence, Punjab* is catalogued year-wise like File. S-408 covers 1940 but it is not necessary because the files also deal with the events occurred during the months of two years and so on. But notable point is that the events along with the Punjabi leaders community-wise have been excellently reported and ordered in all the volumes. The NDC publishes its newsletter in which the administration lists the newly declassified documents by the Government of Pakistan. It provides sufficient information about the speeches, press conferences and addresses of the Prime Ministers, Presidents and others which are valued under the category of the primary sources. The administration provides every possible facility to the researchers coming from different universities of Pakistan and abroad.

### **National Archives of Pakistan, Islamabad**

National Archives of Pakistan, Cabinet Division is the best place to work on research projects pertaining to the freedom movement. The administration has created very scholarly and light atmosphere in which a new comer feels at home and comfortable. Relevant to the Muslim-Sikh relationship, a big accumulation of unpublished material is available in a managed form. The main components of this site may be classified in different types of papers including QAP, AFM, etc.

### **Quaid-i-Azam Papers:**

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<sup>20</sup>Commonly known as National Document Centre

It is hard to sort out all the papers for information so the Accession List provided by the NAP gives indication of the names which are arranged alphabetically. A researcher can strike on the exact name which gives other information of File number and then Page numbers. The other cataloguing instrument is a Descriptive Catalogue of each group which briefs the researcher about File Number, Page Number, brief contents, gist of the text, etc.

The Quaid-i-Azam Papers have been arranged under the following categories:

- Partition Papers
- Muslim League Leaders/ Workers' Correspondence
- Quaid-i-Azam's Property

Through these Papers, a researcher finds true picture of the crucial years of the Muslim struggle for the establishment of Pakistan. It is astonishing that M. A. Jinnah seems dealing with all the matters, regional and national, sectarian and communal and official and personal. One may find correspondence from bottom to top level in the Papers which authenticates the notion that M. A. Jinnah was a leader of the masses and even all the depressed living in the Subcontinent. Letter by the Mazhabi Sikhs can be presented as evidence in which they wrote a letter to M. A. Jinnah that they desired to accept Islam but with some reservations.<sup>21</sup>

These Papers have valuable articles published during the days of the freedom struggle in the reputed newspapers and the people used to attach copies with their letters for reference which are very useful documents for the researchers. Sometimes people of different communities used to send their own perceptions on the historical developments. Quaid-i-Azam reviewed the drafts and replied the senders with sagacity, which motivates researchers to adopt analytical approach towards the events. Quaid-i-Azam Papers contain official and non-official correspondence on the Punjab, the Round Table Conference and other historical and political issues. One can see in these papers the speech of Sardar Ujjal Singh which he made in the Round Table Conference, correspondence of Lord Wavell, Lord Pethick Lawrence, Louis Mountbatten, Jawaharlal Nehru, M. K. Gandhi, Sir Francis Mudie, Lord Linlithgow, Lord Ismay, Sir Stafford Cripps, Winston Churchill, Clement Attlee, Amery, Sardar Baldev Singh, Master Tara Singh, Sardar Sujan Singh, Sardar Sundar Singh, Kartar Singh, Amar Singh, Ch. Chhotu Ram, and the Muslim leaders of the Punjab like Sir Sikandar Hayat, Sir Khizr Tiwana and others. Some known newspapers are also present in the National Archives of Pakistan which depict the public opinion on the political on-goings.

Shamsul Hasan Collection and the Archives of Freedom Movement have been shifted from Karachi to Islamabad and this step has made an easy access to the very important data about the years of the Muslim struggle. These Papers have proceedings or records of the annual sessions of the All-India Muslim League from 1908 to 1946, Council meetings from 1908 to 1948, provincial Leagues from 1910 to 1947, Minto-Morley Reforms, constitutional developments during 1912 to 1943, Muslim Students Federations from 1936 to 1947, Pakistan-Day Resolutions of 1940, Khilafat Committee, the All-Parties Conference, the Nehru Report, the Shafi and Jinnah Leagues, etc. The Papers acquired some private collections, which do not deal with the Punjab actually. Anyhow these archival records attract the attention of researchers to undertake some major projects regarding the Muslim and Sikh moves during the British period.

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<sup>21</sup>Letter from Mazhabi Sikhs to M. A. Jinnah, File no. 930, *Quaid-i-Azam Papers*, NAP, Islamabad.

### **Oral History Accounts**

People who directly or indirectly witnessed the last phase of the freedom movement are still alive and residing in different corners of the country. Gradually they will go to demise so by conducting interviews, very valuable points can be preserved to provide the oral history accounts to the coming posterity. In every part of Pakistan, one can find many people who may be considered commoners but they have precious past of our history in their memories because they themselves had experienced the nice days with the Sikhs and then experienced pains and pangs during the migration period by crossing the ocean of blood in 1947. I conducted interviews of the voiceless people in different villages of few districts of the west Punjab who had experienced the bloody migrations of the 1947 and before this they had been living with the Sikhs and Hindus as good neighbours for a long period. It provided a clear picture of the Muslim-Sikh society in the pre-partition Punjab. I have preserved all the data in my personal library. I have also all volumes of *The Encyclopedia of Sikhism* by Harbans Singh and the booklet providing information on research (*Theses on Punjab*) by Darshan Singh Tatla in the library. Furthermore, the departments of history and Pakistan Studies in all the Pakistani universities have produced few theses on the Punjab and Sikh history, which can be valuable for the researchers. Many other scholars have produced several research articles on the Punjab politics. Dr. Muhammad Shafiqe and Dr. Samina Yasmin produced Ph.D. theses in the Department of History, *Bahauddin Zakariya University*, Multan while Dr. Samina Awan produced her doctoral work (QAU) on the Majlis-i-Ahrar in the Punjab which deals with many aspects of the Punjab politics and the Sikhs being the focal point could not be overlooked. Much work on the Sikhs was proliferated after the Operation Blue Star in which thousands of the innocent Sikhs were either massacred or dislocated during the 1980s. This provoked many writers to take interest in this subject. Iqbal Qaiser has produced wonderful work on the Punjab, Sikh history and the Gurdwaras. Sheikhpura being former district of Nankana Sahib<sup>22</sup> has been well reputed regarding Sikh Gurdwaras and memories about the Sikh friends. Besides, Nankana and Jandiala Sher Khan where Waris Shah is buried had been part of this city so some local writers like Khalid Pervaiz Malik, Prof. Abdul Karim, and Kalyan Singh Kalyan produced useful work on the regional history and Sikhism. The library of Government College Sheikhpura has very good collection on the Punjab and the freedom movement. Most of the books published in Pakistan and abroad are nicely shelved by the College administration.

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<sup>22</sup>Nankana Sahib is an independent district now. This status was given by Ch. Pervaiz Ilahi, the then Chief Minister and Jatt of the Punjab.

## Literature as Source Material

All the social changes impress upon the literary minded persons who express their own feelings and emotions on the condition of the suffered. So Urdu and Punjabi writers depicted the painful situation of the people of the Punjab during the freedom struggle. The classical literature of the Punjabi language provides sufficient information regarding culture and society of the Punjab. A researcher without knowing the Punjabi culture, traditions and social fabrications can not produce a sound writing on the affairs in the Punjab. Hazrat Baba Farid, Waris Shah, Bhulleh Shah, Shah Husain, Mian Muhammad Bakhsh and other classical writers are very important to understand if someone is keen to peep into the past or present of the Punjabi society, literature, culture, economy and politics. Though the Punjabi people have no tradition to record the daily routine and other pursuits as they never maintained their dairies and memoirs having no educational facilities, however the classical writings preserved approximately all the aspects of the Punjabi life which can guide researchers properly to have a first and initial glance about the Punjabi society. Dr. Shahbaz Malik compiled a book entitled *Azadi dey Mujahid Likhari*, in which he published the Punjabi poetry produced during the freedom movement. In Urdu literature, Fikr Taunsvi, Sa'adat Hasan Minto, Mashkoor Hussain Yad and hundreds of the writers expressed their mourning feelings about the blood-letting events of the Muslim-Sikh killings. The writings depict how the humanity was downed to the dust, stones and dirty ponds by their old friends during this period.

The Pakistani archival places are full of the primary sources which need to be consulted for exploring some new dimensions of the historical events pertinent to the Punjab history and politics. Instead of some recreational trips, the university teachers should arrange student visits to these places. The journalists ought to dig out this valuable material to decorate their annual editions rather to repeat the last years' information. FIRs<sup>23</sup> are very important source of information about the eminent and criminal tribes of the Punjab. All such FIRs are still out of reach and should be handed over to the provincial archives by the police department but unluckily the Pakistani bureaucracy and politicians are least interested in the research-oriented activities. Dr. Khurram Qadir, former Director, National Institute of Historical and Cultural Research, Islamabad liked this idea<sup>24</sup> and assigned the duty to go for such endeavour which was to pay special attention to the heritage of the nation. Unluckily the NIHCR could not further this project which intended to establish an Archives of Police Record at the NIHCR.

The Pakistani libraries and archives have accumulative material on the 'Muslim-Sikh relations in the British Punjab' but it is necessary on the part of the library administrations to create a facilitative atmosphere at the places. Research on the Punjab or freedom movement has become a tiresome job because of the divergent languages, cultures and religions. The significant portion of the source material being in India is painfully out of reach. Situation becomes very pinching when a researcher is not accommodated properly within Pakistan. A scholar seeks to have original documents before him to criticize the historical developments and the background. Basically, he/she is supposed to challenge the existing conclusions and dimensions that is possible with the help of the primary sources. Such documents can decorate the standpoint and

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<sup>23</sup>First Investigation Report by a police station.

<sup>24</sup>Idea was initiated by one of the authors named Akhtar Sandhu.



work of a writer. Rationality in the perspective of good arguments and arguments on the basis of authentic documents can well represent any standpoint in the communitarian struggle. Opposite point of view in the guise of propaganda can effectively be blocked in the perspective of the national point of view. We in Pakistan have the best collections and huge source material covering all the spheres of the Muslim-Sikh interaction in the Punjab, freedom movement and the historical background. As Lahore was the central place of the political activities therefore one can find bulk of material related to the other communities as well. The rest of material has already been obtained by the Government of Pakistan from the India Office Record which is sophisticatedly arranged in the National Documentation Centre, Islamabad. However, the condition of the above mentioned sources needs attention of the governmental authorities so that with better planning the sources can be handed over to the coming posterity. I would request the government to take all these sources in the custody as national property. If some legal hitch involves in obtaining this record, they can get photocopy of all the material because the material particularly in the libraries is not in the safe hands. The newsletter of NDC and index books of the material at National Archives of Pakistan should be provided to all the universities because it would make the job of the selection of the topic for the young scholars very easy. The library administrations need more facilities and finances to do something to preserve the material and new techniques should be introduced to the staff concerned such as computerization of the material.

## **Ahmadiya Movement in Kerala**

**AJMAL MUEEN M A**

Assistant professor of History,  
MAMO College, **Mukkam, Kozhikode India**

19<sup>th</sup> century is a period of unique importance in modern history. It is the century in which intellectual unrest and various kinds of conflicts and tensions reached its climax, among all religious groups, especially within the Muslim community. India was one of the main centers of this unrest and tension. Here, the conflicts and tensions between the Western and the Eastern cultures, between the old and the new systems of education, in fact, between the old and the new world views, and between Islam and Christianity were mounting. The forces concerned were locked in a fierce struggle for survival. Ahmadiya Movement, also called as Qadiyani Movement, was one of the newly emerged group among Muslims in the last decades of 19<sup>th</sup> century in India.

### **Ahmadiya Movement**

Ahmadiya Movement was founded by Mirza Ghulam Ahmad, the grandson of Mirza Ghulam Murtaza who was a General in the Sikh Darbar. Mirza Ghulam Ahmad was born on 13th February 1835, at Qadian, a village in the Gurdaspur district of Punjab in un-partitioned India which exclusively belonged to his family in proprietary rights. He learned Persian and Arabic languages at home but does not appear to have received any Western education. In 1864 he got some employment in the District Courts, Sialkot, where he served for four years. On his father's death he devoted himself whole-heartedly to the study of religious literature, and between 1880 and 1884 wrote the famous 'Buraheen-i-Ahmadiya' in four volumes. Later he wrote some more books.<sup>25</sup> Acute religious controversies were going on in those days and there were repeated attacks on Islam, not only by Christian missionaries but also by preachers of Arya Samaj, a liberal Hindu movement which was becoming very popular.

The movement is termed as the *Ahmadiyya Muslim Jama'at* (community), envisioning it to be a revitalisation of Islam. Referring to the home town of the founder, the followers of the movement were also called as Qadiyanis. Ahmadis consider themselves Muslims and claim to practice Islam in its pristine form; however, Ahmadiya views on certain believes in Islam have been controversial to that of traditional Islamic views since the movement's birth. The mainstream Muslims do not consider Ahmadis to be Muslims, citing in particular the argument of Mirza as Prophet, the Ahmadiya view point on the death and return of Jesus and the

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<sup>25</sup> Report of the court of inquiry constituted under Punjab Act II of 1954 to enquire into the Punjab disturbances of 1953 under Justice Muneer (the Report generally known as Muneer Commission Report), Printed by the Superintendent, Lahore, Pakistan, 1954, p. 9

Ahmadiya concept of Jihad in a peaceful format and the community's view of the finality of prophethood with particular reference to the interpretation of Quran 33:40.<sup>26</sup>

Mirza Ghulam Ahmad proclaimed himself to be the "Reformer of the age" (*Mujaddid*), Promised Messiah and the Mahdi awaited by the Muslims and obtained a considerable number of followers especially within the United Provinces, the Punjab and Sindh.<sup>27</sup> He and his followers claim that his advent was foretold by Prophet Muhammad, and also by many other religious scriptures of the world.

The Ahmadiyya Muslim Community believes that Muhammad brought prophet hood to perfection and was the last law-bearing prophet and the apex of man's spiritual evolution. New prophets can come but they must be subordinate to Muhammad and cannot exceed him in excellence nor alter his teaching or bring any new law or religion. Based on this Mirza himself argued that he is a prophet and is being receiving revelations from God.

According to the founder of the movement, Jesus of Nazareth (*Isa Ibn-i-Maryam*) had not died on the Cross, nor lifted up to the Heavens but that he was taken off from the Cross in a wounded condition by his disciples and cured of his wounds, and that thereafter he escaped to Kashmir where he died a natural death. The belief that he will reappear in his original bodily form near the Day of Resurrection was wrong. The promise relating to his appearance merely meant that another man with the attributes of Isa Ibn-i-Maryam would appear in the *Umma* (Muslim community) of the Holy Prophet of Islam and that this promise had been fulfilled in the person of Mirza Sahib himself who was Maseel-i-Isa, and thus the promised Messiah.<sup>28</sup> The publicity given, to this doctrine created a stir among the Musalmans because this was contrary to the generally accepted belief that Isa Ibn-i-Maryam was to descend from Heaven in his bodily form, and gave rise to strong opposition among the Muslim theologians.

In 1900 he expounded another doctrine that thereafter there was to be no '*jihad bis-saif*' or the so called holy war and that jihad is to be confined to efforts to convince the opponent by argument. In 1901 Mirza claimed to be a '*Zilli Nabi*' or prophet and by an advertisement '*Ek ghalati ka izala*', explained the doctrine of the end of prophet hood after the death of the Holy Prophet of Islam is not correct and there are chances for appearance of a new prophet without a shara'a. In a public lecture in Sialkot in November 1904, Mirza Gulam Ahmad also claimed to be a *Maseel-i-Krishan*.<sup>29</sup> His claims which were clearly opposes the existing conventional believes of the Muslim world gave further impetus to the opposition to Mirza Gulam Ahmad and theologians began to pronounce *fatwas* of *Kufr* against him.

Although it has been originated as a reformist and missionary work among Muslims, its followers have become an exclusively independent community characterized by its own doctrinal pluralities. The Jama'at-i-Ahmadiya was founded in 1901 and at Mirza Sahib's own request was shown as a separate Muslim sect in the census records of that year.<sup>30</sup> The movement

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<sup>26</sup> See details in Abul A'ala Maudoodi, *Kathmunuboovath*, IPH, Kozhikode

<sup>27</sup> "The Ahmadi Muslims and the problem of multi-sited ethnography", Association of Social Anthropologists of the UK and Commonwealth. In <http://www.theasa.org/conferences/asa04/panels/panel21.htm>.

<sup>28</sup> *Muneer Commision Report, op cit.* p. 10

<sup>29</sup> *Ibid.* p. 10

<sup>30</sup> *Ibid.* p. 16

has met with sever opposition from the Muslims all-over the world.<sup>31</sup> In 1974, after an exhaustive examination of all the evidence presented for and against the Qadianis, the Muslim World League (*Rabita Alame Islami*) -which represents all religious scholars from every Muslim country of the world - passed a unanimous resolution declaring the Qadiani Movement and its leadership is out of the fold of Islam.<sup>32</sup> In Pakistan they are prohibited by law from self-identifying as Muslims. On the contrary, the Ahmadis believe that their doctrines and ideals are in accordance with the holy Quran and the tradition of Prophet Muhammad.

The new movement had attracted substantial support in Mirza Gulam's own lifetime, including several men of consequence and influence. On Mirza Gulam's death in 1908 Maulvi Nur-ud-Din became the first khalifa of Jama'at-i-Ahmadiya. On Khalifa Nur-ud-Din's death in 1914, Mirza Ghulam Ahmad's son Mirza Bashir-ud-Din Mahmud Ahmad became the second khalifa. His succession as a khalifa caused a split in the jama'at and a section of the jama'at led by Khwaja Kamal-ud-Din and Maulvi Muhammad Ali, seceded and formed a separate party, called the Lahore party. The difference between the two being that the Qadiani party believed Mirza Ghulam Ahmad to have been a prophet, where as the Lahore party deny this status for Mirza and hold that he was no more than a mujaddid or reformer. The second group led by Khwaja Kamal-ud-Din set up an organization in Lahore called 'Ahmadiya Anjuman-i-Isha'at-i-Islam'. Both parties are engaged in extensive missionary work in foreign countries.

The group led by Mirza Bashir-ud-Din claimed as the official movement and called themselves as Ahmadiyya Muslim Community. They believed that Mirza Ghulam Ahmad had indeed been a "non-law-bearing" prophet and that mainstream Muslims who categorically rejected his message were guilty of disbelief in Islamic prophecies. The Lahore Ahmadiyya Movement, however, affirmed the modern-day orthodox Islamic interpretation that there could be no prophet after Muhammad and viewed itself as a reform movement within the broader *Ummah*. The question of succession was also an issue in the split of the Ahmadiyya movement. The Lahore Ahmadiyya Movement believed that an *Anjuman* (body of selected people) should be in charge of the community. The Ahmadiyya Muslim Community, however, maintained that Caliphs (successors of Ghulam Ahmad) should continue to take charge of the community and should be left with the overall authority.<sup>33</sup>

Some of the scholars, especially western scholars, considered Ahmadiya movement as the emergence of a religious sect within Islam or program for rejuvenating Islam or serious attempt to renew Islam. Scholars like H. A. Walter, H. J. Fisher, Spencer Iwan, Yohanan Friedman, etc were taken the movement as one of the Islamic reform movement emerged in a specific colonial milieu. But the huge majority of the Islamic scholars unanimously out casted this group from Muslim community due to his negation of the common belief, Muhammad is the last prophet and also due to his argument that he is the prophet and promised messiah.

### **Ahmadiya Movement in Kerala**

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<sup>31</sup> See for details in: Yonnan Friedmann, '*Prophrcy Continuous; Aspects of Ahmadi religious Thoughts and its Medieval Background*', New Delhi, 1989., p. 1

<sup>32</sup> <http://irshad.org/qadianism/against.php>

<sup>33</sup> Yohanan Friedmann, *Ibid.*, p. 21

During the time of Mirza Gulam Ahmad, the founder of the movement, his message had reached in Kerala.<sup>34</sup> It is interesting that the initial impetus of the Ahmadiya ideology in Kerala did not come directly from Punjab, but through indirect links outside the subcontinent. The beginnings of the spread of the Ahmadiya faith in Kerala are traced to the arrival of the merchant named Mohammad Didi from Maldives to Malabar coast in 1896<sup>35</sup>. Mohammad Didi was a member of the royal family of Mahal Dweep.<sup>36</sup> Didi is said to have visited Kannur, where he was acquainted with a Mappila rice merchant named Edappakath Abdul Kader Kutty. The message of Ahmadiya ideology was spread around 1897 through him.<sup>37</sup> As he was a native of Kannur, the first footing of Ahmadiya movement in Kerala was at Kannur. The reign of Kannur was executed by the Royal family of Arakkal. Kannur was a place which was ruled by Muslim kingdom under the control of the British rule.

Abdul Kadar Kutty was born in 1868. His father Naduvilakath Muhammed Kuttykka was a leading personality of Kannur and he was also the minister of the King of Arakkal. He married Kuttimappilakathu Ayshabi and form his own paternal family in 1897. Abdul Kadar Kutty was very much interested in discussion on the subjects like religion, politics and culture with his friends.<sup>38</sup> Though he belonged to a high family and having a good status in life, his acceptance to Ahmadiya ideology created a discussion among common people.

Muhammad Deedi was a political exile who was deported by the king from the island. He reached Kannur in 1897. While he was searching for a friend, he met Abdul Kadar Kutty and they became friends. Being a person with the thirst for travelling in different places, Muhammad Didi had a good travelling experience. He has got the book '*Islam Usoolki Philosophy*' from Calcutta. This book influenced Didi very much. Muhammed Didi presented this book to his new friend. From this book Abdul Kadar Kutty happened to know about the new ideology put forward by Mirza Gulam Ahmad and his argument that he is the promised Messiah and Mahdi of the age.

In 1898 Abdul kadar Kutty left for Burma in connection with his business and allied activities. As he was a member of Muhammadan Club at Rangoon, he got some other books of Mirza Gulam Ahmad. He happened to know more about Ahmadism and he established a relationship through correspondance with Qadiyan. He collected pamphlets and connected literatures of Ahmadiya ideology. Very gradually he became an ardent believer of Ahmadiya ideology.

He reached in Kannur in 1900 from Rangoon with his new ideas. He preached to his friends that the old prophet Eisa (Jesus Christ) died and Mirza Gulam Ahmad of Qadiyan is appointed by God to this world in place of the promised Mesia. He also preached the basic

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<sup>34</sup> Dr. Abdul Samad, *Islam in Kerala; Groups and Movements in the Twentieth Century*, Kollam, 1985. p. 172

<sup>35</sup> CK Kareem,(ed.), *Kerala Muslim History-statistics and Directory, 3 Vols*, Charitram publications, Edapally, 1997 p. 655

<sup>36</sup> Dr. Abdul Samad, *op.cit.* p. 172

<sup>37</sup> N. Abdurahiman, '*The founder of sathyadoothan*', in Sathyadoothan Diamond Jubilee Publication, Kannur, 1996

<sup>38</sup> N Abdurahim,(ed) Short Sketches of Jama'ath in Kerala, *Sathyadoothan Centenary Supplement*, Kozhikode, 1990

ideology of Ahmadiya that that chain of the Prophet hood is not ends with Muhammad and its continued through Mirza Gulam Ahmad who himself argued that he is the prophet of the age. The letter wrote by Abdul Kadar Kutty to his friend P.Amid Kunji on twentieth June 1902 proves that he had become a member of Ahmadiya during those days.<sup>39</sup>

After his return to Kannur he organized discussions in connection with Ahmadiya ideology. He got some followers by his work. When this news spread out Kannur, the royal family of Arakkal and their religious scholars made many discussions to return him from the new faith. Moulavi Moideen Kutty sahib, B Kunhahamad Haji, C. Kunhahamad Sahib were the early followers of Ahmadiya ideology in Malabar.<sup>40</sup>

As most of the other ideologies, the believers of Ahmadiya movement also faced hard opposition. At first there were conducted a face to face discussion (*Samvadam*) between Ahmadi and the conventional Muslim *ulama* at the court of the King of Arakkal in 1909. When Abdul Kadar Kutty represented the Ahmadi side, it was Chalilakath Kunjahammad Haji, the noted religious scholar of Malabar during that time, represented the Muslims. They discussed the basic ideology of Ahmadism.

The Muslim scholars declared a *Kafir Fathwa* against the Ahmadiya group and announced them as blasphemous. They were excommunicated and sometimes exiled from their native places. On tenth November, 1909 a declaration of '*Pandivirodham*' (Social boycott) on 13 Ahmadiya believers including Abdul Kadar Kutty announced by the Queen of Arakkal palace. According to this declaration of social outlasting, other Muslims were not allowed to invite them for any ceremonies or sit together for any function including marriage. They were completely alienated from the mainstream and were excommunicated from the society. This process was officially held under the leadership of Arakkal palace and the religious leaders of Kannur.

In these circumstances Ahmadi of kannur were forced to flow temporarily from kannur to different places. Edappakath Kadar Kutty returned to Rangoon. Some of the others migrated to different places like Qadiyan in Punjab, Mettupalayam in Tamil Nadu, Kozhikode, etc.<sup>41</sup> The rest who stayed there were faced some sort of attack from the people.<sup>42</sup> This temporarily caused paralyses of the propagation of Ahmadiya in Kannur but they worked in the places where they reached. After few months the situation became calm and those who had gone out returned back to Kannur and started secret propagation.

The problem started again in 1912 when the second '*Pandivirodham*' was declared by the same authority against the Ahmadi in Kannur. The religious leaders unanimously declared them as excommunicated and called them '*Kafir*'. The British government authority started to interfere in this juncture. The Ahmadi leaders got police protection. Abdul Kadar Kutty conducted a ceremony in his home challenging this religious '*Fathwa*' with police protection. The collector of Malabar of that time Mr. Evan requested the King of Arakkal and *Qazi* of Kannur to withdraw the native Muslims from the riot against the Ahmadi. As per the request, the *Qazi of Kannur* Mattoolakath Hussain Kutty Musliyar announced a declaration on Friday, 10<sup>th</sup> September 1915 which states "from now onwards nobody should do any harm to Qadiyanis

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<sup>39</sup> N.Abdurahiman, *Ibid*

<sup>40</sup> LRS Lakshmi, *The Malabar Muslims; A different perspective*, Cambridge University Press, New delhi, 2012, p. 98

<sup>41</sup> N.Abdurahiman, *Op. cit.*, p.90

<sup>42</sup> Moulavi Abdulla H A, Sathyadoothan Monthly, July 1961

by tongue or by any means because Islam never give permission to attack those who were not attacking you".<sup>43</sup> This declaration led the Ahmadis to normal life. The migrated people began to return to their native land.

After the declaration of the Qazi of Kannur, the Ahmadis started to organize their work. The first project was to get a separate graveyard. Because as the Muslim community started to consider them as *Kafir* or Non-Muslims, they were not allowed them to use their mosque graveyard for death ceremony. According to the order from the Malabar Collector, Mr. Evan the Qadiyanis got a piece of land (23 cent) near to the English church in Kannur town. The most important issue during that time was the using of graveyard. The issue again came out when the collector asked to vacate the place which was given to them as graveyard in 1917. After long discussion with local administration and Malabar collector, the government had given another place for them in 1917.

In 1915 November 23, a first Jama'ath committee (regional unit of Ahmadis) was formed at Kannur. Abdul Kadar Koya was unanimously appointed as the first president of the Jama'ath. Palliyarayil Muhammad Kunji was the secretary. They were built a Mosque, reading room and mission house in 1915 at Kannur. According to the Ahmadiya records, there were about 100 peoples in Kannur who believed in Ahmadiya ideology during 1916. On the next year, 1917 November 23, Ahmadiya Jama'ath got registration and hired a building near Prabhat Talkies in Kannur. It was donated by F.N Hirji. They also did their first 'Eid' celebration and community prayer in the same year at this office.<sup>44</sup>

Apart from Edappakath Abdul Khadar Kutty, Kalathil Abdul Kadar Koya, Kuttu Mappilakath Ibrahim Kunji and Mattulakath Abdul Kadar were the early messengers of Ahmadism in and around Kannur. They have got very few members but some of them belonged to noted families. Haji Mohyudhin Kutty was one of them who was a famous religious scholar and public speaker of that time. Entrance of this type of people to the new movement strengthened the propagation of Ahmadiya Jama'ath in Kannur. On the other hand embracing of Qadiyanism by M. Ahmaed gave an entrance to the movement to other part of Kerala. M. Ahmed was a native of Kozhikode and had family relation with Kannur and Pazhayangadi.<sup>45</sup>

In 1916 Anjuman, the office of Ahmadiya jama'ath shifted into a house in a place in Kannur town where their present office is situated. This building has been known as 'Thajmahal'.<sup>46</sup> In August 5 of 1916, a library was inaugurated in a room behind the 'Mazjid Tajmahal'. K. T. Chatukutty Nambiar, the ruler of Kalyatnadu was visited the library on September second and donated some trees to the graveyard of the Mazjid.<sup>47</sup> By the establishment of this reading room Ahmadiya got a perfect place in Kannur city to hold their meeting.

Soon after the formation of the first Jama'ath in Kannur, they have started many units in different parts of Kerala. Pazhayangadi in Kannur was one of the early center of Qadiyanis in Kerala. There were started a jama'ath unit in Pazhayangadi and Koodali in 1919. Kozhikode,

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<sup>43</sup> Abushahanas Abdushukoor, *Kerala Ahmadiya Charitrathinu Oru Aamugam*, Kozhikode, 2000, p.95

<sup>44</sup> Dr. Abdul Samad, *Ibid*, p. 173

<sup>45</sup> Abushahanas Abdushukoor, *Ibid*, p.80

<sup>46</sup> V. K. Mahmood Kannur, 'A Short sketch of Ahmadiya Jama'ath in Kannur' in N. Abdurahim (ed.) , *Sathyadoothan Centenary Supplement*, Kozhikode, 1990

<sup>47</sup> Abushahanas Abdushukur, *Ibid*, p. 124

Ayirapuram in Cochin, Karunagapalli in Travancore, Mannarkad, Kavassery, Karulayi (Malabar) were some of the early places where the Ahmadiya movement started its units before the formation of Kerala state. Even today they were a small minority group in Kerala.

It is important to note that the huge majority of Kerala Ahmadis belong to the Qadiyani branch of Ahmadiya sect. As a result of internal dispute within the Punjab Ahmadis, a split occurred after 1914 and they were divided into the Qadiyani branch and the Lahori branch. The Qadiyani branch continued to stress the prophet hood of Mirza Gulam Ahmad while the Lahori branch stressed instead his 'reforming' role rather than his Prophetic role.<sup>48</sup>

From 1920's, the activities of Ahmadis took off on a relatively organized scale. Annual meetings were held by the *Anjuman-e-Ahmadiya* at Kannur from 1922. In 1925, the organization started a Malayalam monthly called '*Sathyadoothan*' published and edited by H. Hussain. Amidst their activities in Malabar, the Ahmadis also maintained their links with *Sadar Anjuman* at Qadiyan, Punjab and other Ahmadi centers outside the subcontinent.<sup>49</sup> All important news was regularly reported in the *Sathyadoothan* monthly.

## Conclusion

The Ahmadiya movement started its organized work in Kerala before the formation of any organized form of traditional Muslim movement in Kerala. *Sathyadoothan*, the official monthly of Ahmadis is considered as one of the earliest Malayalam magazines from the side of Muslims. As it was an ideology with separate and different theoretical frame, it had some practical hindrances to spread among common people. They have supported the notion of reform through their own activity. They have given permission to their women folk to enter into *Mazjid* for prayer. But they did not seriously take up any social reform activity. Since they were basically in defense with the mainstream community they were not take up any social issues. Even after a century the number of believers in Ahmadiya ideology is not notable in Kerala and they were not considered by as Muslim by the other Muslim organizations.

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<sup>48</sup> LRS Lakshmi, *Ibid.*, p. 99

<sup>49</sup> *Ibid.*, p. 103



## **A short History of Dikhit Rajputs**

**Neha Thakur**

Research Scholar B.U. **Jhansi India**

**Deepika Singh**

V.S.S.D. college **Kanpur India**

The Kshatriya, i.e., Rajput or governing and military caste , composed of the king and their warrior kinsmen and companions, whose duty was to rule , fight , administer justice and protect the community in general through remained in the Indian History since the ancient times . The kinsmen and companions of the kings gradually declared themselves into a separate class and were referred as Kshatriya meaning ‘those connected with the royal power and eventually as Rajputs or ‘those of royal descent’. Colonel James Todd was first British writer and as well as historian who targeted Rajput history. Colonel Todd wrote his book on Rajput named “Annals and Antiquities of Rajasthan” was a mile stone in this regard. Todd concentrated his writing on Rajput clans of Rajasthan. Captain A.R. Bingley was first writer in modern times who wrote book on Rajputs of United Provinces or Uttar Pradesh. His writing “Hand book on Rajputs” was published in 1899 . this article is an effort to define the short history of Dikhit Rajputs commonly found in U.P.

The title of Dikhit clan is derived from Sanskrit term ‘dikshita’ meaning smart ( in war). This title bestowed upon one of their ancestors by raja Vikramajit of Ujjain about 50 B.C. this clan claim to be surajbansis of Ayodhya. The founder of this clan was Raja Durg Bhao who emigrated at a remote period from Ayodhya to Gujrat , where his descendants took the title of durgbansis. Twenty four generations later , kalin Shah , durgbans received from Raja Vikramajit of Ujjain the title of Dikshita which became the name of this clan. The Dikhits remained in gujrat for several centuries , but in the 11<sup>th</sup> century they entered in the service of Gaharwar monarchs of Kannauj who gave them land in Banda. The Dikhits shared in the ruin of Gaharwars when their capital Kannauj was taken by Shahab-uddin Ghorī in 1194 A.D. and the clan was then broken up. The eldest branch retained the family estate at Simauni in Banda , where they are found to the present day but in the surroundings. The Raja’s second son Udai bhan founded the Awadh colony called “Dikhitana”. The third son crossed the rivers Ghaghra and Tapti and settled at Bansi in Gorakhpur. The fourth migrated in east

and founded the town of Bilkhar in Pratapgarh. The Dikhit dominions in Awadh were at one time very extensive and clan held a high position among Rajputs. In 1556 Hemu became first Hindu ruler of Delhi by defeating mughals under the flag of Afghan Adilshah. As a natural result a vast number of Rajputs flocked to his standard. This gave to the campaign something the nature of religious war . Hemu was defeated by Akbar in battle of Panipat. After the victory of Akbar a fear of forcible conversion to Islam was spread over whole northern India. This fear was probably the immediate cause which prevented the Dikhit chief from tendering his submission to the Mughals. Mughal army invested their fort and forced him to decisive action. Clad in armour and dressed in saffron robes to indicate that they meant to win or die, the Rajputs charged the Mughal infantry and scattered them . Victory seemed certain , but at this juncture the imperial cavalry charged the Rajputs before the latter had time to reform , and killed nearly all their leaders. The Dikhits never recovered from this defeat and from that time began the decadence of the clan . During the struggle of 1857 Raja Dayashankar Singh remained loyal to the British government , while Dikhits of Benda and Jauharpur in Banda district opposed the british. The Durgbansis of Jalaun are a branch of Dikhits of Bilkhar, who entered the district about 500 years ago and drove out the bhars at the request of Awadh government.

Dikhit clan is not represented in Rajputana and the Punjab. In Awadh and in north west , the male population was 33,000 in 1891 . They are mostly found in Fatehpur , Bnada , Hamirpur , Gorakhpur, Azamgarh , Jalaun , unnao and Raibareli districts. Dikhits intermarry with Baghel ,Parihar ,Gaharwar , Chauhan , bhadauriya ,Kachhwaha , Jadaun , Sengar , Sombani ( marriage of daughter) as well as intermarry to Baghel , Parihar , Gaharwar ,Sombansi ,panwar ,Bisen ,Gautam ,chauhan , Gahlaut ,Raikwar , Janwar , Raghubansi , Amethiya and Bais (marriage of son Or take wives from). Further research to th Dikhit history is still needed.

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## Swami Vivekananda and the Making of Modern India

**Prof. Ashok K. Srivastava,**

Deptt. of History,

D.D.U. Gorakhpur University, **Gorakhpur India**

**Dr. Manoj Kumar Tiwari,**

Assistant Professor, Deptt. of History,

D.D.U. Gorakhpur University, **Gorakhpur India**

*“Hai Vivekananda ke wajood pe hindostaa ko naaz  
Ahl-e-najar samajhte hain isko imaam-e-hind’*

India is proud of Vivekananda’s personality and thinkers consider him as a leader of India.

The century (nineteenth) wanted a strong, wise, sensitive and bold man to lead people in the right path and the represent Indian spirituality and morality correctly in the west for the regeneration of India. It found the man in Vivekananda, whose early life showed the sign of a future leader having boldness, kindheartedness, truth, power of revolt against injustice, power to lead, ability to protest against superstition, untouchability, inequality etc. Narendra Nath (Vivekananda) possessed not only these qualities but proved an able teacher, he acquired an adequate, ‘knowledge of the Eastern and Western Philosophy, society and culture. One is astonished at the knowledge he acquired in such a young age.

Narendra had that talent which developed him to be a true leader, true ambassador of Indian people to lead them to a new India, a reawakened India. The world knows Swami as a gigantic mind who employed his stupendous will power and energy to bring about a regeneration of India.

The triumphant marches of Vivekananda, the Hindu Napoleon,<sup>1</sup> in the American Continent and Europe, demonstrated to the people that Indian religion and culture had grown vigorous once more and was intent upon making a spiritual moral and cultural philosophical propganda in the world. His powerful and eloquent orations on the stage of the world Parliament of Religions at Chicago in September 1893, gave to our people a new self confidence.

Hence, the Swami’s personality was notable for its comprehensiveness and deep sensitiveness to the problems and evils prevalent in the socio-economic, political and moral structure of not only the country but world. His intellectual vision was immensely clear and before his vigorous mind almost everything from the Rgveda to Kalidasa and Kant and Spencer was clear and luminous.<sup>2</sup>

In several ways, the life and works of Swami Vivekananda (1863-1902)<sup>3</sup> mark the historical process of India rediscovering herself in modern times. These are also emblematic of the ways in which a tradition modernizes or creates alternative forms of modernity. These days as the nation celebrates the 150<sup>th</sup> birth anniversary of the Swami, it is only apt that we critically reflect on his life and legacy.

In modern India, it was Vivekananda who gave Indians proper understanding of their country’s great spiritual heritage and thus gave them pride in their past. Furthermore, he pointed out to

Indians the drawbacks of western culture and the need of India's contribution to overcome these drawbacks. In this way Swamiji made India a Nation with a global mission.<sup>4</sup> He propagated the Indian message of spirituality to the west.<sup>5</sup>

He was the first to emphasize that our everyday lives would become more meaningful only when spiritualized.<sup>6</sup> It was in this Spirituality that he rediscovered, as it were India's message to herself and to the world. For Vivekananda, this spiritual self realization led to people more fully realizing their own potentialities. Especially in this context of a colonized society like that of 19<sup>th</sup> century India, this was tantamount to men and women locating greater self-belief in themselves.<sup>7</sup>

First Prime minister of India , Jawaharlal Nehru, wrote "Rooted in the past, full of pride in India's prestige, Vivekananda was yet modern in his approach to life's problems, and was a kind of bridge between the past of India and her present..he came as a tonic to the depressed and demoralised Hindu mind and gave it selfreliance and some roots in the past."<sup>8</sup>

Even though the Swami rejected political proxies and west inspired social and religious reforms,<sup>9</sup> his essential message was the empowerment of the people. For this people needed two kind of knowledge : secular knowledge to improve their economic condition, and spiritual knowledge to infuse in them faith in themselves and strengthen their moral sense. But the question was how to spread these two kinds of knowledge among them? Through education, collective thought and action but above all through unity of all human existence. This was the answer that Swamiji found. Once he said, " We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet."

In Hindu tradition ascetic detachment from the world had been criticized even before Vivekananda but it was he who first actively joined the idea of individual renunciation to committed social service. He was the first religious leader in India to understand and openly declare that the real cause of India's downfall was the neglect of the common people. In this sense, he gave new meaning or significance to very idea and institution of sannyas. The Ramakrishna Math and Mission is today, an active embodiment of this legacy.

Vivekananda learnt from the West that no great work could be done without being organized. The Ramakrishna Mission with its more than hundreds of branches all over India and the world started the work to rejuvenate the people in an organized way. The Mission is an instrument to spread the Ramakrishna- Vivekananda's ideals into world. The aim of it is to work for the welfare and empowerment of the humanity or common people including women.

There is the love that Vivekananda consistently exhibited for the socially marginalized and oppressed. He could be equally at home in poor homes and princely quarters, be sumptuously hosted by the rich and the powerfull and also share the coarse chapatti of a scavenger. It is he, who even before Gandhi, reinvented and effectively used the older religious idiom of God especially residing in the lowly and the poor (Daridranarayan).<sup>10</sup>

His 'do-not-touchism' and 'Daridranaryana' became Mahatma Gandhi's "Untouchability" and "Harijana", respectively, Tagore's poems contain his idea of service to the living God. Aurobindo became the true successor of Vivekananda. Similarly Shubahs Chandra Bose and other revolutionaries studied him and adhered to his books as their guide. The works of Vivekananda poured boldness and strength to the workers, it means the leaders of Indian National Movement followed his teachings.

Vivekananda anticipated Gandhi in yet another aspect and that lies in his prioritizing social amelioration to political works. In this sense, his critique of the Indian National Congress representing only a handful of privileged men anticipates later day criticism. Like the Mahatma again, he insisted on first closely acquainting himself with the people of India before he

launching any scheme of social or political work. Through this he hoped to understand pressing contemporary problems, to energize a nascent nationhood and to restore to man, his innate dignity and self confidence.

In his view the poor and lower classes of people had to be raised<sup>10</sup> because the soul of India lives in the mass. So, they were not to be neglected. He assessed every work independently, individually and equally. Now work is less important and nobody should be lowered down by his work. Raising the mass should be the goal and ideal of the reformers instead of other problems as widow remarriage etc. He felt for the poor- called them the living God the "*Daridranarayana*" Once he said- "so long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense, pays not the least heed to them.

In these sense Swamiji's most unique contribution to the creation of new India was to open the minds of Indians to their duty<sup>11</sup> to the downtrodden masses. Long before the idea of Karl Marx were known in India, Swami Spoke about the role of the labouring classes in the production of the country's wealth. He also pointed out the role of farmers to solve the food problem of India. He wanted our farmers to grow more food with the help of technical Knowledge and technical implements to be taken from the western countries. India must be self sufficient in food and clothing. In this point also he was a harbinger of new India. Today attention is being given towards scientific cultivation, and researches are conducted to improve our farming. But Vivekananda had drawn our attention much earlier to this point. Swamiji was the first religious leader (Sannyasi) in India to speak for the masses, to empowerment for the masses, to formulate a definite philosophy of service and scientific development.

He realised that his countrymen should be reawakened and made conscious. He told the reformers that the mass had to be given ideas. They had to be shown the light. Then only they would be able to work for their own salvation. He advised the people to know the Vedanta which would solve the problem of daily life. The Vedanta would help a man to know oneself and their by would developing one's latent powers. Man would then be mentally strong to overcome any problem. This was Vivekananda's method of reforming people. This process would lead to help the Indian regeneration.

It was the Swami's consistent desire to bring back India's pride of place in the assembly of nations, as a civilization which notwithstanding momentous historical changes, had yet retained subterranean threads of commonness and unity. At the same time, like his Guru Sri Ramakrishna, Vivekananda fully believed in Universality, cosmopolitanism and compassion. As he see it, mutual kindness and compassion between man and man was more important than that coming from a distant God.<sup>12</sup>

Another great contribution of Swami Vivekananda was to build a bridge between Indian culture and Western culture. He did it by interpreting Hindu scriptures and philosophy and the Hindu way of life and institutions to the western people in an idiom which they could understand. He made the western people realize that they had to learn much from Indian spirituality for their own well-being. He showed that, in spite her poverty and backwardness, India had a great contribution to make to world culture. In this way he was instrumental in ending India's cultural isolation from the rest of the world He was India's first great cultural ambassador to the west.

It is quite usual to have polarized perceptions of Swami Vivekananda either as a patriot or a prophet.<sup>13</sup> Apparently, this is based on the commonplace assumption that at least in the Hindu world view, politics and religion are two distinct unbridgeable worlds.<sup>14</sup>

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## **HISTORY & CHALLENGES IN ACHIEVING FOOD SECURITY IN INDIA**

**Dr. Akhilesh Kumar Dixit**  
Armapur PG College **Kanpur India**

### **ABSTRACT**

First Millennium Development Goal states the target of “Halving hunger by 2015”. Sadly, the recent statistics for India present a very gloomy picture. India currently has the largest number of undernourished people in the world and this is in spite of the fact that it has made substantial progress in health determinants over the past decades and ranks second worldwide in farm output. The causes of existing food insecurity can be better viewed under three concepts namely the: ‘traditional concept’ which includes factors such as unavailability of food and poor purchasing capacity; ‘socio-demographic concept’ which includes illiteracy, unemployment, overcrowding, poor environmental conditions and gender bias; ‘politico-developmental concept’ comprising of factors such as lack of intersectoral coordination and political will, poorly monitored nutritional programmes and inadequate public food distribution system. If the Millennium Development Goal is to be achieved by 2015, efforts to improve food and nutrition security have to increase considerably. Priority has to be assigned to agriculture and rural development along with promoting women empowerment, ensuring sustainable employment and improving environmental conditions (water, sanitation and hygiene). As the problem is multi-factorial, so the solution needs to be multi-sectoral.

### **Introduction**

Food insecurity can lead to lower cognitive ability, diminished work performance and substantial productivity losses. All of these can hamper the growth and development of national economy. India has made substantial progress in health determinants over the past decades. The critical indicators of health, including Infant Mortality Rate, maternal mortality ratio, disease prevalence, and morbidity as well as mortality rates have shown consistent decline over the years. India’s life expectancy has improved and infant mortality, nearly halved in the last fifty years. There has been an impressive economic progress with achievements in the domain of agriculture contributing significantly. India ranks second worldwide in farm output. Agriculture and allied sectors like forestry, logging and fishing accounted for 18.6% of the gross domestic product (GDP) in 2005 and employed 60% of the total workforce. However, the problem of chronic hunger and malnutrition seems to prevail on a large scale. India currently has the largest number of undernourished people in the world i.e. 212 million. The total number of undernourished people was 172.4 million in 1990–92 which rose to 237.7 million in 2005–07 i.e. nearly 38% increase in undernourished people .

### **Reasons for the existing food insecurity in India**

This is mainly due to lack of improvement in agricultural productivity owing to inadequate resources and markets needed to obtain agricultural stability. An agrarian crisis is currently being unleashed in India and it has a variety of causes, the prominent being the huge cut in government’s development expenditure in the nineties, particularly in rural areas . Following the

adoption of structural adjustment policies from the early 1990s, the focus was shifted on expenditure reduction. As against an average of 3.8 per cent of the country's Net National Product (NNP) spent on rural development per year during the seventh plan period 1985 – 90, the share of spending on rural development was down to 1.9 per cent of NNP in 2000 – 01 and rose only to 2.3 per cent in 2004 – 05. This adversely affected the availability and expansion of irrigation facilities, improvement in agricultural technology and overall food grain output. Lack of education and job opportunities in rural areas have further added to the problems. Climate change too, has an impact on the agricultural productivity, which affects the availability of food items and thus, food security. Major impact of climate change is on rain fed crops, other than rice and wheat. For the tribal communities, habitation in remote difficult terrains and practice of subsistence farming has led to significant economic backwardness.

#### In urban population

The key issue which catalyzes the problem of food insecurity in urban areas and needs to be addressed is the large proportion of informal workforce resulting in unplanned growth of slums which lack in the basic health and hygiene facilities. Rural-to-urban migration has shown a gradual increase, with its share in total migration rising from 16.5% to 21.1% from 1971 to 2001. These rural migrants form a large chunk of population referred to as 'informal sector'. The emergence of these rural origin pockets in the urban areas has resulted in a number of slum settlements characterized by inadequate water and sanitation facilities, insufficient housing and increased food insecurity. Another important point which might promote food insecurity is the dependence of this labourer class on daily employment wages which tends to be variable on different days of the month and thus the food procurement and access is also fluctuating. A striking issue is that in India, all the privilege of the government schemes and programmes, aimed at helping the urban slum people, is enjoyed only by those slums that are notified. Ironically, around 50 % of the urban slums are not notified and thus are deprived of the government schemes. People from these un-notified slums have to buy their food from the common market at the competitive price and are devoid of the subsidized food made available through Public Distribution System (PDS). In spite of rapid economic growth since the early 1980s and 1990s, the access and absorption indicators of urban food insecurity convey a notion that there has been relatively negligible improvement in nutritional intake and deterioration in terms of food security.

#### In children and mother

The children are food insecure because of factors attributed to overpopulation, poverty, lack of education and gender inequality. Poverty is a major cause as it limits the amount of food available to children. Overpopulation is linked to competition for food and can lead to malnutrition amongst children, especially in rural areas where access to food is limited. Lack of adequate knowledge amongst mothers regarding nutrition, breast-feeding and parenting is another area of concern. Gender inequality places the female child at a disadvantage compared to males and causes them to suffer more because they are last to eat and considered less important. Also, there is neglect in form of lack of preventive care (specifically immunization) and delays in seeking health care for disease. Girl children have far less opportunity of schooling than men and boys do. Even where women may have access to basic facilities such as primary health care and elementary education, lack of opportunities for higher education, vocational and professional training for women limits their capacity to become independent.



### Challenges and Way Ahead

There is a compelling need to operationalise the concept of nutrition security which implies physical, economic and social access to balanced diet, clean drinking water, safe environment, and health care. Ensuring food security alone will aid in reducing hunger but will not eliminate malnutrition or impact nutrition status largely if other components such as safe drinking water and health care are also not envisaged.

### Ensuring food availability and accessibility to below poverty line (BPL) candidates

It is essential to ensure availability of food grains to the common people at an affordable price. This can be done by more accurate targeting of the BPL population so that they get food at substantially low price. There is a problem associated with the BPL listing. There is a debate about the exact number of people falling under this category. The estimates of the government are around 30 per cent of the population. The Planning Commission (under the Government of India) has now recommended a 37 per cent cut off based on the Tendulkar Committee report. Besides helping out the BPL population, there should be a provision for subsidy on the sale of food grains to above poverty line (APL) customers too. Also, all restrictions on food grains regarding inter-State movement, stocking, exports and trade financing should be removed. This will reduce the food prices and increase affordability. The Public Distribution System must be made transparent and reliable.

### Community awareness through IEC activities and social marketing

Need based IEC and training materials should be developed for effective dissemination of nutrition messages. Local community education on key family health and nutrition practices using participatory and planned communication methodologies will be helpful. Incorporating health and nutrition education into formal school curriculum for girls and adult literacy programmes could greatly improve women's health and nutrition. Social marketing of iodized salt, iron and folic acid and vitamin A supplements, nutritious food mixes and other low cost vitamin/mineral preparations will prove to be beneficial.

### Community participation and intersectoral coordination

Revamping of existing direct nutrition programmes to enable management by women's Self Help Groups (SHGs) and /or local bodies along with orientation and training of community health workers, Panchayati Raj Institution (PRI) members, other opinion leaders, care givers and other stakeholders can be another area, if addressed, can give positive results. Delivering very basic, well-targeted package of nutrition services through a multi-sectorial approach will improve the nutrition level of people. Attention needs to be given to school based interventions including hygiene, sanitation and nutrition education. Community based nutrition programs (CBNP) which create scope for community participation, must be facilitated by effective policy implementation.

### CONCLUSION:

Basically, we argue that right to food in terms of providing food and nutritional security to all is a much broader concept than the proposed National Food Security Act of Providing 25 Kgs. of food grain at Rupees 3.00. The Right to Food Campaign has specified several other points, apart from universal P.D.S., to be included under the food entitlement Act. However the focus of

reforms can now be shifted to more efficient delivery system of public services. It has been recognized that better governance is very important for effective functioning of food based programmes. Social mobilization, community participation and decentralized approach are necessary in this context.

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## **Swami Vivekananda views on philosophy of Indian subcontinent**

Compiled by **Dr. Rajendra singh**

Head , Department of Geography

Bundelkhand PG College **Jhansi India**

This is the ancient land where wisdom made its home before it went into any other country, the same India whose influx of spirituality is represented, as it were, on the material plane, by rolling rivers like oceans, where the eternal Himalayas, rising tier above tier with their snowcaps, look as it were into the very mysteries of heaven. Here is the same India whose soil has been trodden by the feet of the greatest sages that ever lived. Here first sprang up inquiries into the nature of man and into the internal world. Here first arose the doctrines of the immortality of the soul, the existence of a supervising God, an immanent God in nature and in man, and here the highest ideals of religion and philosophy have attained their culminating points. This is the land from whence, like the tidal waves, spirituality and philosophy have again and again rushed out and deluged the world, and this is the land from whence once more such tides must proceed in order to bring life and vigour into the decaying races of mankind. It is the same India which has withstood the shocks of centuries, of hundreds of foreign invasions of hundreds of upheavals of manners and customs. It is the same land which stands firmer than any rock in the world, with its undying vigour, indestructible life. Its life is of the same nature as the soul, without beginning and without end, immortal; and we are the children of such a country. Children of India, I am here to speak to you today about some practical things, and my object in reminding you about the glories of the past is simply this. Many times have I been told that looking into the past only degenerates and leads to nothing, and that we should look to the future. That is true. But out of the past is built the future. Look back, therefore, as far as you can, drink deep of the eternal fountains that are behind, and after that, look forward, march forward and make India brighter, greater, much higher than she ever was. Our ancestors were great. We must first recall that. We must learn the elements of our being, the blood that courses in our veins; we must have faith in that blood and what it did in the past; and out of that faith and consciousness of past greatness, we must build an India yet greater than what she has been. There have been periods of decay and degradation. I do not attach much importance to them; we all know that. Such periods have been necessary. A mighty tree produces a beautiful ripe fruit. That fruit falls on the ground, it decays and rots, and out of that decay springs the root and the future tree, perhaps mightier than the first one. This period of decay through which we have passed was all the more necessary. Out of this decay is coming the India of the future; it is sprouting, its first leaves are already out; and a mighty, gigantic tree, the Urdhvamula, is here, already beginning to appear; and it is about that that I am going to speak to you. The problems in India are more complicated, more momentous, than the problems in any other country. Race, religion, language, government — all these together make a nation. The elements which compose the nations of the world are indeed very few, taking race after race, compared to this country. Here have been the Aryan, the Dravidian, the Tartar, the Turk, the Mogul, the

European — all the nations of the world, as it were, pouring their blood into this land. Of languages the most wonderful conglomeration is here; of manners and customs there is more difference between two Indian races than between the European and the Eastern races. The one common ground that we have is our sacred tradition, our religion. That is the only common ground, and upon that we shall have to build. In Europe, political ideas form the national unity. In Asia, religious ideals form the national unity. The unity in religion, therefore, is absolutely necessary as the first condition of the future of India. There must be the recognition of one religion throughout the length and breadth of this land. What do I mean by one religion? Not in the sense of one religion as held among the Christians, or the Mohammedans, or the Buddhists. We know that our religion has certain common grounds, common to all our sects, however varying their conclusions may be, however different their claims may be. So there are certain common grounds; and within their limitation this religion of ours admits of a marvellous variation, an infinite amount of liberty to think and live our own lives. We all know that, at least those of us who have thought; and what we want is to bring out these lifegiving common principles of our religion, and let every man, woman, and child, throughout the length and breadth of this country, understand them, know them, and try to bring them out in their lives. This is the first step; and, therefore, it has to be taken. We see how in Asia, and especially in India, race difficulties, linguistic difficulties, social difficulties, national difficulties, all melt away before this unifying power of religion. We know that to the Indian mind there is nothing higher than religious ideals, that this is the keynote of Indian life, and we can only work in the line of least resistance. It is not only true that the ideal of religion is the highest ideal; in the case of India it is the only possible means of work; work in any other line, without first strengthening this, would be disastrous. Therefore the first plank in the making of a future India, the first step that is to be hewn out of that rock of ages, is this unification of religion. All of us have to be taught that we Hindus — dualists, qualified monists, or monists, Shaivas, Vaishnavas, or Pâshupatas — to whatever denomination we may belong, have certain common ideas behind us, and that the time has come when for the well-being of ourselves, for the well-being of our race, we must give up all our little quarrels and differences. Be sure, these quarrels are entirely wrong; they are condemned by our scriptures, forbidden by our forefathers; and those great men from whom we claim our descent, whose blood is in our veins, look down with contempt on their children quarrelling about minute differences. With the giving up of quarrels all other improvements will come. When the life-blood is strong and pure, no disease germ can live in that body. Our life-blood is spirituality. If it flows clear, if it flows strong and pure and vigorous, everything is right; political, social, any other material defects, even the poverty of the land, will all be cured if that blood is pure. For if the disease germ be thrown out, nothing will be able to enter into the blood. To take a simile from modern medicine, we know that there must be two causes to produce a disease, some poison germ outside, and the state of the body. Until the body is in a state to admit the germs, until the body is degraded to a lower vitality so that the germs may enter and thrive and multiply, there is no power in any germ in the world to produce a disease in the body. In fact, millions of germs are continually passing through everyone's body; but so long as it is vigorous, it never is conscious of them. It is only when the body is weak that these germs take possession of it and produce disease. Just so with the national life. It is when the national body is weak that all sorts of disease germs, in the political state of the race or in its social state, in its educational or intellectual state, crowd into the system and produce disease. To remedy it, therefore, we must go to the root of this disease and cleanse the blood of all impurities. The one tendency will be to strengthen the

man, to make the blood pure, the body vigorous, so that it will be able to resist and throw off all external poisons.

We have seen that our vigour, our strength, nay, our national life is in our religion. I am not going to discuss now whether it is right or not, whether it is correct or not, whether it is beneficial or not in the long run, to have this vitality in religion, but for good or evil it is there; you cannot get out of it, you have it now and for ever, and you have to stand by it, even if you have not the same faith that I have in our religion. You are bound by it, and if you give it up, you are smashed to pieces. That is the life of our race and that must be strengthened. You have withstood the shocks of centuries simply because you took great care of it, you sacrificed everything else for it. Your forefathers underwent everything boldly, even death itself, but preserved their religion. Temple after temple was broken down by the foreign conqueror, but no sooner had the wave passed than the spire of the temple rose up again. Some of these old temples of Southern India and those like Somnâth of Gujarat will teach you volumes of wisdom, will give you a keener insight into the history of the race than any amount of books. Mark how these temples bear the marks of a hundred attacks and a hundred regenerations, continually destroyed and continually springing up out of the ruins, rejuvenated and strong as ever! That is the national mind, that is the national life-current. Follow it and it leads to glory. Give it up and you die; death will be the only result, annihilation the only effect, the moment you step beyond that life-current. I do not mean to say that other things are not necessary. I do not mean to say that political or social improvements are not necessary, but what I mean is this, and I want you to bear it in mind, that they are secondary here and that religion is primary. The Indian mind is first religious, then anything else. So this is to be strengthened, and how to do it? I will lay before you my ideas. They have been in my mind for a long time, even years before I left the shores of Madras for America, and that I went to America and England was simply for propagating those ideas. I did not care at all for the Parliament of Religions or anything else; it was simply an opportunity; for it was really those ideas of mine that took me all over the world. My idea is first of all to bring out the gems of spirituality that are stored up in our books and in the possession of a few only, hidden, as it were, in monasteries and in forests — to bring them out; to bring the knowledge out of them, not only from the hands where it is hidden, but from the still more inaccessible chest, the language in which it is preserved, the incrustation of centuries of Sanskrit words. In one word, I want to make them popular. I want to bring out these ideas and let them be the common property of all, of every man in India, whether he knows the Sanskrit language or not. The great difficulty in the way is the Sanskrit language — the glorious language of ours; and this difficulty cannot be removed until — if it is possible — the whole of our nation are good Sanskrit scholars. You will understand the difficulty when I tell you that I have been studying this language all my life, and yet every new book is new to me. How much more difficult would it then be for people who never had time to study the language thoroughly! Therefore the ideas must be taught in the language of the people; at the same time, Sanskrit education must go on along with it, because the very sound of Sanskrit words gives a prestige and a power and a strength to the race. The attempts of the great Ramanuja and of Chaitanya and of Kabir to raise the lower classes of India show that marvellous results were attained during the lifetime of those great prophets; yet the later failures have to be explained, and cause shown why the effect of their teachings stopped almost within a century of the passing away of these great Masters. The secret is here. They raised the lower classes; they had all the wish that these should come up, but they did not apply their energies to the spreading of the Sanskrit language among the masses. Even the great Buddha made one false step when he stopped the Sanskrit language

from being studied by the masses. He wanted rapid and immediate results, and translated and preached in the language of the day, Pâli. That was grand; he spoke in the language of the people, and the people understood him. That was great; it spread the ideas quickly and made them reach far and wide. But along with that, Sanskrit ought to have spread. Knowledge came, but the prestige was not there, culture was not there. It is culture that withstands shocks, not a simple mass of knowledge. You can put a mass of knowledge into the world, but that will not do it much good. There must come culture into the blood. We all know in modern times of nations which have masses of knowledge, but what of them? They are like tigers, they are like savages, because culture is not there. Knowledge is only skin-deep, as civilisation is, and a little scratch brings out the old savage. Such things happen; this is the danger. Teach the masses in the vernaculars, give them ideas; they will get information, but something more is necessary; give them culture. Until you give them that, there can be no permanence in the raised condition of the masses. There will be another caste created, having the advantage of the Sanskrit language, which will quickly get above the rest and rule them all the same. The only safety, I tell you men who belong to the lower castes, the only way to raise your condition is to study Sanskrit, and this fighting and writing and frothing against the higher castes is in vain, it does no good, and it creates fight and quarrel, and this race, unfortunately already divided, is going to be divided more and more. The only way to bring about the levelling of caste is to appropriate the culture, the education which is the strength of the higher castes. That done, you have what you want. In connection with this I want to discuss one question which it has a particular bearing with regard to Madras. There is a theory that there was a race of mankind in Southern India called Dravidians, entirely differing from another race in Northern India called the Aryans, and that the Southern India Brâhmins are the only Aryans that came from the North, the other men of Southern India belong to an entirely different caste and race to those of Southern India Brahmins. Now I beg your pardon, Mr. Philologist, this is entirely unfounded. The only proof of it is that there is a difference of language between the North and the South. I do not see any other difference. We are so many Northern men here, and I ask my European friends to pick out the Northern and Southern men from this assembly. Where is the difference? A little difference of language. But the Brahmins are a race that came here speaking the Sanskrit language! Well then, they took up the Dravidian language and forgot their Sanskrit. Why should not the other castes have done the same? Why should not all the other castes have come one after the other from Northern India, taken up the Dravidian language, and so forgotten their own? That is an argument working both ways. Do not believe in such silly things. There may have been a Dravidian people who vanished from here, and the few who remained lived in forests and other places. It is quite possible that the language may have been taken up, but all these are Aryans who came from the North. The whole of India is Aryan, nothing else. Then there is the other idea that the Shudra caste are surely the aborigines. What are they? They are slaves. They say history repeats itself. The Americans, English, Dutch, and the Portuguese got hold of the poor Africans and made them work hard while they lived, and their children of mixed birth were born in slavery and kept in that condition for a long period. From that wonderful example, the mind jumps back several thousand years and fancies that the same thing happened here, and our archaeologist dreams of India being full of dark-eyed aborigines, and the bright Aryan came from — the Lord knows where. According to some, they came from Central Tibet, others will have it that they came from Central Asia. There are patriotic Englishmen who think that the Aryans were all red-haired. Others, according to their idea, think that they were all black-haired. If the writer happens to be a black-haired man, the Aryans were all black-haired.

Of late, there was an attempt made to prove that the Aryans lived on the Swiss lakes. I should not be sorry if they had been all drowned there, theory and all. Some say now that they lived at the North Pole. Lord bless the Aryans and their habitations! As for the truth of these theories, there is not one word in our scriptures, not one, to prove that the Aryan ever came from anywhere outside of India, and in ancient India was included Afghanistan. There it ends. And the theory that the Shudra caste were all non-Aryans and they were a multitude, is equally illogical and equally irrational. It could not have been possible in those days that a few Aryans settled and lived there with a hundred thousand slaves at their command. These slaves would have eaten them up, made "chutney" of them in five minutes. The only explanation is to be found in the Mahâbhârata, which says that in the beginning of the Satya Yuga there was one caste, the Brahmins, and then by difference of occupations they went on dividing themselves into different castes, and that is the only true and rational explanation that has been given. And in the coming Satya Yuga all the other castes will have to go back to the same condition. The solution of the caste problem in India, therefore, assumes this form, not to degrade the higher castes, not to crush out the Brahmin. The Brahminhood is the ideal of humanity in India, as wonderfully put forward by Shankaracharya at the beginning of his commentary on the Gitâ, where he speaks about the reason for Krishna's coming as a preacher for the preservation of Brahminhood, of Brahminness. That was the great end. This Brahmin, the man of God, he who has known Brahman, the ideal man, the perfect man, must remain; he must not go. And with all the defects of the caste now, we know that we must all be ready to give to the Brahmins this credit, that from them have come more men with real Brahminness in them than from all the other castes. That is true. That is the credit due to them from all the other castes. We must be bold enough, must be brave enough to speak of their defects, but at the same time we must give the credit that is due to them. Remember the old English proverb, "Give every man his due". Therefore, my friends, it is no use fighting among the castes. What good will it do? It will divide us all the more, weaken us all the more, degrade us all the more. The days of exclusive privileges and exclusive claims are gone, gone for ever from the soil of India, and it is one of the great blessings of the British Rule in India. Even to the Mohammedan Rule we owe that great blessing, the destruction of exclusive privilege. That Rule was, after all, not all bad; nothing is all bad, and nothing is all good. The Mohammedan conquest of India came as a salvation to the downtrodden, to the poor. That is why one-fifth of our people have become Mohammedans. It was not the sword that did it all. It would be the height of madness to think it was all the work of sword and fire. And one-fifth — one-half — of your Madras people will become Christians if you do not take care. Was there ever a sillier thing before in the world than what I saw in Malabar country? The poor Pariah is not allowed to pass through the same street as the high-caste man, but if he changes his name to a hodge-podge English name, it is all right; or to a Mohammedan name, it is all right. What inference would you draw except that these Malabaris are all lunatics, their homes so many lunatic asylums, and that they are to be treated with derision by every race in India until they mend their manners and know better. Shame upon them that such wicked and diabolical customs are allowed; their own children are allowed to die of starvation, but as soon as they take up some other religion they are well fed. There ought to be no more fight between the castes. The solution is not by bringing down the higher, but by raising the lower up to the level of the higher. And that is the line of work that is found in all our books, in spite of what you may hear from some people whose knowledge of their own scriptures and whose capacity to understand the mighty plans of the ancients are only zero. They do not understand, but those do that have

brains, that have the intellect to grasp the whole scope of the work. They stand aside and follow the wonderful procession of national life through the ages. They can trace it step by step through all the books, ancient and modern. What is the plan? The ideal at one end is the Brahmin and the ideal at the other end is the Chandâla, and the whole work is to raise the Chandala up to the Brahmin. Slowly and slowly you find more and more privileges granted to them. There are books where you read such fierce words as these: "If the Shudra hears the Vedas, fill his ears with molten lead, and if he remembers a line, cut his tongue out. If he says to the Brahmin, 'You Brahmin', cut his tongue out". This is diabolical old barbarism no doubt; that goes without saying; but do not blame the law-givers, who simply record the customs of some section of the community. Such devils sometimes arose among the ancients. There have been devils everywhere more or less in all ages. Accordingly, you will find that later on, this tone is modified a little, as for instance, "Do not disturb the Shudras, but do not teach them higher things". Then gradually we find in other Smritis, especially in those that have full power now, that if the Shudras imitate the manners and customs of the Brahmins they do well, they ought to be encouraged. Thus it is going on. I have no time to place before you all these workings, nor how they can be traced in detail; but coming to plain facts, we find that all the castes are to rise slowly and slowly. There are thousands of castes, and some are even getting admission into Brahminhood, for what prevents any caste from declaring they are Brahmins? Thus caste, with all its rigour, has been created in that manner. Let us suppose that there are castes here with ten thousand people in each. If these put their heads together and say, we will call ourselves Brahmins, nothing can stop them; I have seen it in my own life. Some castes become strong, and as soon as they all agree, who is to say nay? Because whatever it was, each caste was exclusive of the other. It did not meddle with others' affairs; even the several divisions of one caste did not meddle with the other divisions, and those powerful epoch-makers, Shankaracharya and others, were the great caste-makers. I cannot tell you all the wonderful things they fabricated, and some of you may resent what I have to say. But in my travels and experiences I have traced them out, and have arrived at most wonderful results. They would sometimes get hordes of Baluchis and at once make them Kshatriyas, also get hold of hordes of fishermen and make them Brahmins forthwith. They were all Rishis and sages, and we have to bow down to their memory. So, be you all Rishis and sages; that is the secret. More or less we shall all be Rishis. What is meant by a Rishi? The pure one. Be pure first, and you will have power. Simply saying, "I am a Rishi", will not do; but when you are a Rishi you will find that others obey you instinctively. Something mysterious emanates from you, which makes them follow you, makes them hear you, makes them unconsciously, even against their will, carry out your plans. That is Rishihood. Now as to the details, they of course have to be worked out through generations. But this is merely a suggestion in order to show you that these quarrels should cease. Especially do I regret that in Moslem times there should be so much dissension between the castes. This must stop. It is useless on both sides, especially on the side of the higher caste, the Brahmin, because the day for these privileges and exclusive claims is gone. The duty of every aristocracy is to dig its own grave, and the sooner it does so, the better. The more it delays, the more it will fester and the worse death it will die. It is the duty of the Brahmin, therefore, to work for the salvation of the rest of mankind in India. If he does that, and so long as he does that, he is a Brahmin, but he is no Brahmin when he goes about making money. You on the other hand should give help only to the real Brahmin who deserves it; that leads to heaven. But sometimes a gift to another person who does not deserve it leads to the other place, says our scripture. You must be on your guard about that. He only is the Brahmin who has no secular employment. Secular employment is not for the



Brahmin but for the other castes. To the Brahmins I appeal, that they must work hard to raise the Indian people by teaching them what they know, by giving out the culture that they have accumulated for centuries. It is clearly the duty of the Brahmins of India to remember what real Brahminhood is. As Manu says, all these privileges and honours are given to the Brahmin, because "with him is the treasury of virtue". He must open that treasury and distribute its valuables to the world. It is true that he was the earliest preacher to the Indian races, he was the first to renounce everything in order to attain to the higher realisation of life before others could reach to the idea. It was not his fault that he marched ahead of the other caste. Why did not the other castes so understand and do as he did? Why did they sit down and be lazy, and let the Brahmins win the race? But it is one thing to gain an advantage, and another thing to preserve it for evil use. Whenever power is used for evil, it becomes diabolical; it must be used for good only. So this accumulated culture of ages of which the Brahmin has been the trustee, he must now give to the people at large, and it was because he did not give it to the people that the Mohammedan invasion was possible. It was because he did not open this treasury to the people from the beginning, that for a thousand years we have been trodden under the heels of every one who chose to come to India. It was through that we have become degraded, and the first task must be to break open the cells that hide the wonderful treasures which our common ancestors accumulated; bring them out and give them to everybody and the Brahmin must be the first to do it. There is an old superstition in Bengal that if the cobra that bites, sucks out his own poison from the patient, the man must survive. Well then, the Brahmin must suck out his own poison. To the non-Brahmin castes I say, wait, be not in a hurry. Do not seize every opportunity of fighting the Brahmin, because, as I have shown, you are suffering from your own fault. Who told you to neglect spirituality and Sanskrit learning? What have you been doing all this time? Why have you been indifferent? Why do you now fret and fume because somebody else had more brains, more energy, more pluck and go, than you? Instead of wasting your energies in vain discussions and quarrels in the newspapers, instead of fighting and quarrelling in your own homes — which is sinful — use all your energies in acquiring the culture which the Brahmin has, and the thing is done. Why do you not become Sanskrit scholars? Why do you not spend millions to bring Sanskrit education to all the castes of India? That is the question. The moment you do these things, you are equal to the Brahmin. That is the secret of power in India. Sanskrit and prestige go together in India. As soon as you have that, none dares say anything against you. That is the one secret; take that up. The whole universe, to use the ancient Advaitist's simile, is in a state of self-hypnotism. It is will that is the power. It is the man of strong will that throws, as it were, a halo round him and brings all other people to the same state of vibration as he has in his own mind. Such gigantic men do appear. And what is the idea? When a powerful individual appears, his personality infuses his thoughts into us, and many of us come to have the same thoughts, and thus we become powerful. Why is it that organizations are so powerful? Do not say organization is material. Why is it, to take a case in point, that forty millions of Englishmen rule three hundred millions of people here? What is the psychological explanation? These forty millions put their wills together and that means infinite power, and you three hundred millions have a will each separate from the other. Therefore to make a great future India, the whole secret lies in organization, accumulation of power, co-ordination of wills. Already before my mind rises one of the marvellous verses of the Rig-Veda Samhitâ which says, "Be thou all of one mind, be thou all of one thought, for in the days of yore, the gods being of one mind were enabled to receive oblations." That the gods can be worshipped by men is

because they are of one mind. Being of one mind is the secret of society. And the more you go on fighting and quarrelling about all trivialities such as "Dravidian" and "Aryan", and the question of Brahmins and non-Brahmins and all that, the further you are off from that accumulation of energy and power which is going to make the future India. For mark you, the future India depends entirely upon that. That is the secret — accumulation of will-power, co-ordination, bringing them all, as it here, into one focus. Each Chinaman thinks in his own way, and a handful of Japanese all think in the same way, and you know the result. That is how it goes throughout the history of the world. You find in every case, compact little nations always governing and ruling huge unwieldy nations, and this is natural, because it is easier for the little compact nations to bring their ideas into the same focus, and thus they become developed. And the bigger the nation, the more unwieldy it is. Born, as it were, a disorganised mob, they cannot combine. All these dissensions must stop.

There is yet another defect in us. Ladies, excuse me, but through centuries of slavery, we have become like a nation of women. You scarcely can get three women together for five minutes in this country or any other country, but they quarrel. Women make big societies in European countries, and make tremendous declarations of women's power and so on; then they quarrel, and some man comes and rules them all. All over the world they still require some man to rule them. We are like them. Women we are. If a woman comes to lead women, they all begin immediately to criticise her, tear her to pieces, and make her sit down. If a man comes and gives them a little harsh treatment, scolds them now and then, it is all right, they have been used to that sort of mesmerism. The whole world is full of such mesmerists and hypnotists. In the same way, if one of our countrymen stands up and tries to become great, we all try to hold him down, but if a foreigner comes and tries to kick us, it is all right. We have been used to it, have we not? And slaves must become great masters! So give up being a slave. For the next fifty years this alone shall be our keynote — this, our great Mother India. Let all other vain gods disappear for the time from our minds. This is the only god that is awake, our own race — "everywhere his hands, everywhere his feet, everywhere his ears, he covers everything." All other gods are sleeping. What vain gods shall we go after and yet cannot worship the god that we see all round us, the Virât? When we have worshipped this, we shall be able to worship all other gods. Before we can crawl half a mile, we want to cross the ocean like Hanumân!. It cannot be. Well, the subject is so great that I do not know where to stop, and I must bring my lecture to a close by placing before you in a few words the plans I want to carry out in Madras. We must have a hold on the spiritual and secular education of the nation. Do you understand that? You must dream it, you must talk it, you must think it and you must work it out. Till then there is no salvation for the race. The education that you are getting now has some good points, but it has a tremendous disadvantage which is so great that the good things are all weighed down. In the first place it is not a man-making education, it is merely and entirely a negative education. A negative education or any training that is based on negation, is worse than death. The child is taken to school, and the first thing he learns is that his father is a fool, the second thing that his grandfather is a lunatic, the third thing that all his teachers are hypocrites, the fourth that all the sacred books are lies! By the time he is sixteen he is a mass of negation, lifeless and boneless. And the result is that fifty years of such education has not produced one original man in the three Presidencies. Every man of originality that has been produced has been educated elsewhere, and not in this country, or they have gone to the old universities once more to cleanse themselves of superstitions. Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making

assimilation of ideas. If education is identical with information, the libraries are the greatest sages in the world, and encyclopaedias are the Rishis. The ideal, therefore, is that we must have the whole education of our country, spiritual and secular, in our own hands, and it must be on national lines, through national methods as far as practical. Of course this is a very big scheme, a very big plan. I do not know whether it will ever work out. But we must begin the work. But how? Take Madras, for instance. We must have a temple, for with Hindu religion must come first. Then, you may say, all sects will quarrel about it. But we will make it a non-sectarian temple, having only "Om" as the symbol, the greatest symbol of any sect. If there is any sect here which believes that "Om" ought not to be the symbol, it has no right to call itself Hindu. All will have the right to interpret Hinduism, each one according to his own sect ideas, but we must have a common temple. You can have your own images and symbols in other places, but do not quarrel here with those who differ from you. Here should be taught the common grounds of our different sects, and at the same time the different sects should have perfect liberty to come and teach their doctrines, with only one restriction, that is, not to quarrel with other sects. Say what you have to say, the world wants it; but the world has no time to hear what you think about other people; you can keep that to yourselves. Secondly, in connection with this temple there should be an institution to train teachers who must go about preaching religion and giving secular education to our people; they must carry both. As we have been already carrying religion from door to door, let us along with it carry secular education also. That can be easily done. Then the work will extend through these bands of teachers and preachers, and gradually we shall have similar temples in other places, until we have covered the whole of India. That is my plan. It may appear gigantic, but it is much needed. You may ask, where is the money. Money is not needed. Money is nothing. Young men of Madras, my hope is in you. Will you respond to the call of your nation? Each one of you has a glorious future if you dare believe me. Have a tremendous faith in yourselves, like the faith I had when I was a child, and which I am working out now. Have that faith, each one of you, in yourself — that eternal power is lodged in every soul — and you will revive the whole of India. Ay, we will then go to every country under the sun, and our ideas will before long be a component of the many forces that are working to make up every nation in the world. We must enter into the life of every race in India and abroad; shall have to *work* to bring this about. Now for that, I want young men. "It is the young, the strong, and healthy, of sharp intellect that will reach the Lord", say the Vedas. This is the time to decide your future — while you possess the energy of youth, not when you are worn out and jaded, but in the freshness and vigour of youth. Work — this is the time; for the freshest, the untouched, and unsmelled flowers alone are to be laid at the feet of the Lord, and such He receives. Rouse yourselves, therefore, or life is short. There are greater works to be done than aspiring to become lawyers and picking quarrels and such things. A far greater work is this sacrifice of yourselves for the benefit of your race, for the welfare of humanity. What is in this life? You are Hindus, and there is the instinctive belief in you that life is eternal. Sometimes I have young men come and talk to me about atheism; I do not believe a Hindu can become an atheist. He may read European books, and persuade himself he is a materialist, but it is only for a time. It is not in your blood. You cannot believe what is not in your constitution; it would be a hopeless task for you. Do not attempt that sort of thing. I once attempted it when I was a boy, but it could not be. Life is short, but the soul is immortal and eternal, and one thing being certain, death, let us therefore take up a great ideal and give up our whole life to it. Let this be our determination, and may He, the Lord, who "comes again and again for the salvation of His own people", to quote from our scriptures — may the great Krishna bless us and lead us all to the fulfilment of our aims.

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