



BHAVAN'S BOOK UNIVERSITY

**ESSAYS
AND
REFLECTIONS**

R. D. Ranade

GENERAL EDITORS

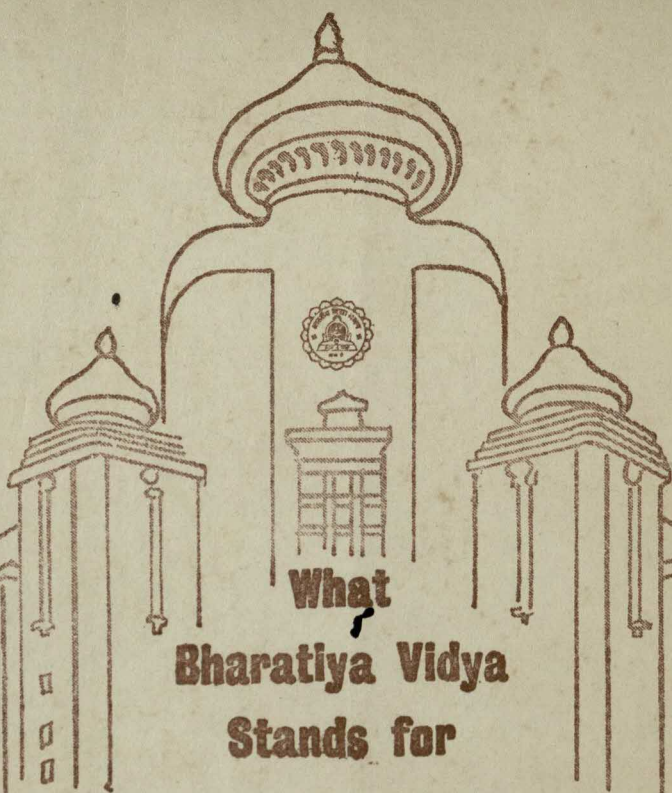
K. M. MUNSHI

R. R. DIWAKAR



BHARATIYA VIDYA BHAVAN BOMBAY

8



What Bharatiya Vidya Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, iddas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

(a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and

(b) the adoption by the student of the *Shishya* attitude by the development of—

(i) respect for the teacher,

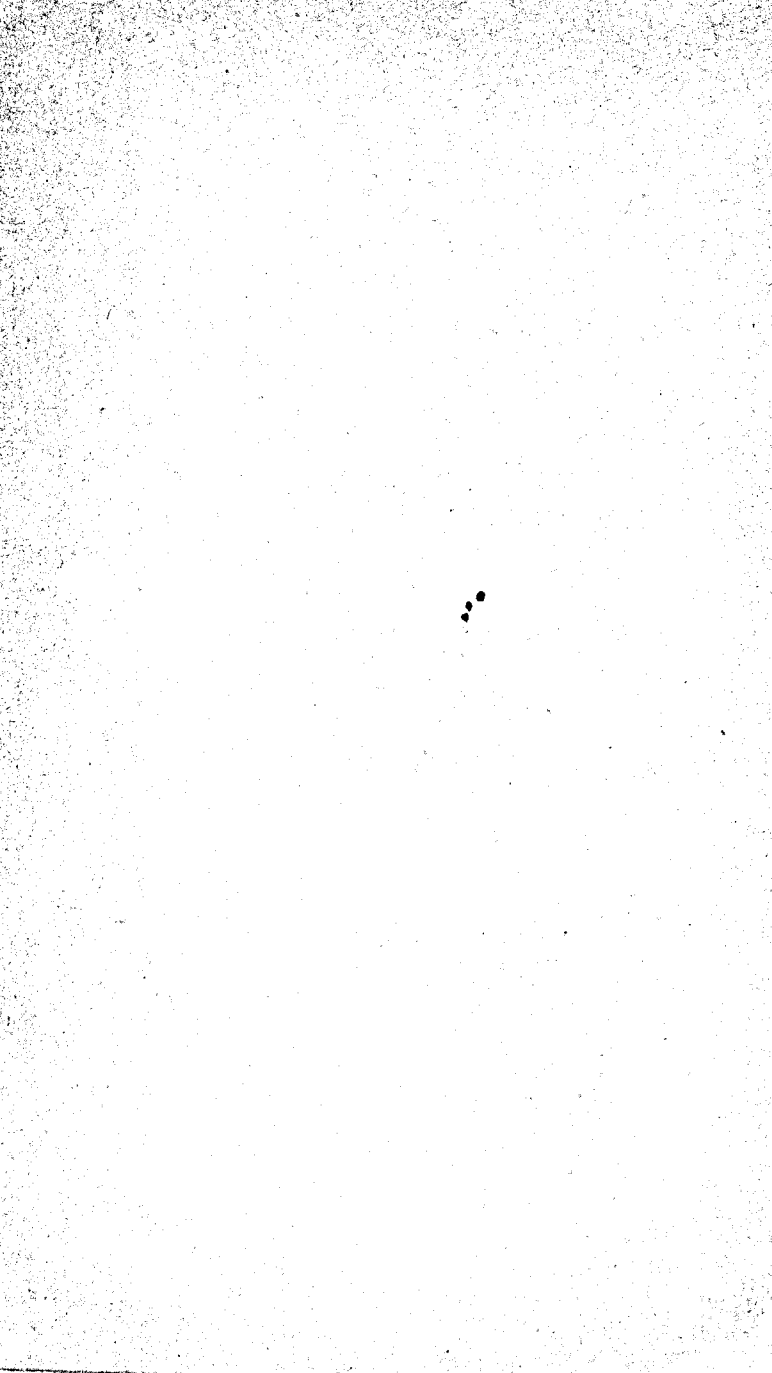
(ii) a spirit of inquiry,

(iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahansa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world.





आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side.

— Rigveda, I-89-i

BHAVAN'S BOOK UNIVERSITY

General Editors

K. M. MUNSHI

R. R. DIWAKAR

122

ESSAYS AND REFLECTIONS

By

R. D. RANADE

BHAVAN'S BOOK UNIVERSITY

Organising Committee:

LILAVATI MUNSHI—*Chairman*

K. K. BIRLA

S. G. NEVATIA

J. H. DAVE

S. RAMAKRISHNAN

BHAVAN'S BOOK UNIVERSITY

ESSAYS AND REFLECTIONS

BY

R. D. RANADE

Compiled by

B. R. KULKARNI



1964

BHARATIYA VIDYA BHAVAN

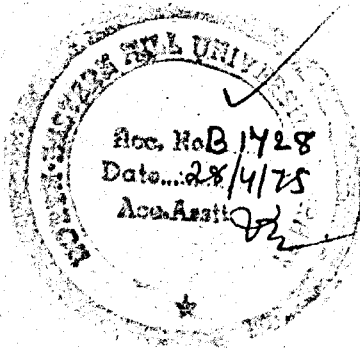
CHOWPATTY : BOMBAY

All rights reserved

First Edition, August 1964

PC
181.408
RAN

Price Rs. 2.50, Sh. 4/6, \$ 1.10
Rupee Price (outside India) Rs. 3.00



PRINTED IN INDIA

By B. G. DHAWALE at the Karnatak Printing Press, Karnatak House, Chira Bazar,
Bombay 2, and Published by S. RAMAKRISHNAN, Executive Secretary,
Bharatiya Vidya Bhavan, Bombay 7.

GENERAL EDITOR'S PREFACE

THE Bharatiya Vidya Bhavan—that Institute of Indian Culture in Bombay—needed a Book University, a series of books which, if read, would serve the purpose of providing higher education. Particular emphasis, however, was to be put on such literature as revealed the deeper impulses of India. As a first step, it was decided to bring out in English 100 books, 50 of which were to be taken in hand almost at once. Each book was to contain from 200 to 250 pages and was to be priced at Rs. 2.50.

It is our intention to publish the books we select, not only in English, but also in the following Indian languages: Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, Kannada and Malayalam.

This scheme, involving the publication of 900 volumes, requires ample funds and an all-India organisation. The Bhavan is exerting its utmost to supply them.

The objectives for which the Bhavan stands are the reintegration of the Indian culture in the light of modern knowledge and to suit our present-day needs and the resuscitation of its fundamental values in their pristine vigour.

Let me make our goal more explicit :

We seek the dignity of man, which necessarily implies the creation of social conditions which would allow him freedom to evolve along the lines of his own temperament and capacities ; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the frame-work of the Moral Order; we seek the creative art of life, by the alchemy of which human limitations are progressively transmuted, so

that man may become the instrument of God, and is able to see Him in all and all in Him.

The world, we feel, is too much with us. Nothing would uplift or inspire us so much as the beauty and aspiration which such books can teach.

In this series, therefore, the literature of India, ancient and modern, will be published in a form easily accessible to all. Books in other literatures of the world, if they illustrate the principles we stand for, will also be included.

This common pool of literature, it is hoped, will enable the reader, eastern or western, to understand and appreciate currents of world thought, as also the movements of the mind in India, which, though they flow through different linguistic channels, have a common urge and aspiration.

Fittingly, the Book University's first venture is the *Mahabharata*, summarised by one of the greatest living Indians, C. Rajagopalachari; the second work is on a section of it: the *Gita*, by H. V. Divatia, an eminent jurist and a student of philosophy. Centuries ago, it was proclaimed of the *Mahabharata*: "What is not in it, is nowhere." After twenty-five centuries, we can use the same words about it. He who knows it not, knows not the heights and depths of the soul; he misses the trials and tragedy and the beauty and grandeur of life.

The *Mahabharata* is not a mere epic; it is a romance, telling the tale of heroic men and women and of some who were divine; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival; but, above all, it has for its core the *Gita*, which is, as the world is beginning to find out, the noblest of scriptures and the grand-

GENERAL EDITOR'S PREFACE

est of sagas in which the climax is reached in the wondrous Apocalypse in the Eleventh Canto.

Through such books alone the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

I thank all those who have helped to make this new branch of the Bhavan's activity successful.

1, QUEEN VICTORIA ROAD,

NEW DELHI.

3rd October, 1951.

K. M. MUNSHI

INTRODUCTION

The present book is a collection of Essays and Reviews by the late Dr. R. D. Ranade. Some of the Essays included in this book were written by Dr. Ranade in his early days as far back as 1905 when he was a student for the degree course. These Essays written in his formative period exhibit the ease with which he could deal with a variety of subjects like philosophy, philology, literature and political economy. The Reviews here included, most of which were written before 1920, attest to his thorough knowledge of the subject as well as to his fully developed critical faculty.

It is but natural for the students of Dr. Ranade's thought to be anxious to read whatever has been written by him, be it a stray essay or a profound treatise on the Gita. I may express my deep gratitude to Shrimati Sitabai Ranade for handing over the Manuscript of the present book. I must equally thank Professor B. R. Kulkarni, Amolakchand College, Yeotmal, for carefully compiling this work. The Bharatiya Vidya Bhavan have taken pains in making the printing of the book perfect in every way including printing of Greek in Greek characters.

Thanks are also due to the various journals from which these Essays and Reviews have been selected and particularly to the Oxford University Press, Bombay, for their kind permission to include the critical review on Carlyle from their publication *Signs of the Times and Characteristics*, by Thomas Carlyle, edited by the late Dr. Ranade.

Camp Bombay :
July 17, 1964

R. R. DIWAKAR

CONTENTS

General Editor's Preface	v
Introduction	viii
I On the Study of <u>Indian Philosophy</u>	1
II Landmarks of <u>Indian Political Economy</u>	13
III <u>Greek and Sanskrit : A Comparative Study</u>	29
IV The Art of Biography	69
V An Ideal Critic	81
VI The Positive Sciences of the Ancient Hindus	85
VII <u>Indian Philosophy</u>	92
VIII Studies in Vedanta	99
IX Buddha and the Gospel of Buddhism	110
X Elements of Constructive Philosophy	114
XI Carlyle : A Critical Review	123
XII My Reminiscences of Principal Bain	179
XIII The " London Times " and the Bengal Partition	190



ON THE STUDY OF INDIAN PHILOSOPHY

I. Introduction: (a) Objections against Indian Philosophy. It is an irony of fate that India should have been most known for her philosophy, while her philosophy itself should have been most neglected. Various accusations have been brought against Indian Philosophy. One writer says it would be most desirable to call that study not "Philosophy" but "Sophistics"¹. Another speaks as if European Philosophy could safely afford to neglect it altogether, as it would, in no way, contribute to an illumination of the problems of the Philosophy of Europe. It has been variously damned as barren, dogmatic, *a priori*; its method has been called scholastic; its results have been estimated as unscientific; its mission has been said to be an evangel of idleness. From various standpoints, it has been dubbed pessimistic, rigoristic, deterministic; it looks upon the world as it would look upon darkness; it fosters a cloistered virtue; it preaches an entire mechanism of morals. To these and other estimates of Indian Philosophy in particular come to be added all the charges that can be hurled against philosophy in general, and all philosophy in one mass comes to be included among those branches of human activity which least contribute to the relief of man's estate.

(b) Reasons for these objections: ignorance and neglect. It is not our aim here to answer what can be said against philosophy in general: our present concern is with Indian Philosophy itself. We do not deny *in toto* what has been said about Indian Philosophy; we only say that the charges which seem to have been made against Indian Philosophy as a whole

1. Hall: *Index to the Bibliography of the Philosophical Systems of India*: Preface.

II

LANDMARKS OF INDIAN POLITICAL ECONOMY

INTRODUCTION

I am going to read before you to-day a paper on the "Landmarks of Indian Political Economy." I am conscious of my inability to do complete justice to the subject; and if it is at once vast and difficult and therefore beyond comprehensive treatment at my hands, the only excuse I will plead will be its vital importance to India. Carlyle tells us that Political Economy is a dismal science; Comte is perfectly convinced that it is no more than a sterile contention of words, and Harrison speaks of its being banished to the moon. And yet what Carlyle, Comte and Harrison say is only applicable to the 'laissez faire' system of economics; an economics whose watchword is competition, which wholly deals with an imaginary state of affairs, and which "looks back on the past with limitless contempt;" which, being all matter and no form, cannot be adequately treated by the method of mathematics, which is all form and no matter; whose essence is Individualism and not Nationality, which considers all state regulation as a check on liberty, and whose one absorbing theme is cheap production without any reference to its final cause. The hey-day of Orthodox Economics is gone; it is gone perhaps never to return. Fresh ideas have been started, and nationalistic doctrines are being preached. People have begun to understand that nations live in coats-of-mail, and philanthropy in politics is being considered a piece of divine imbecility. True Political Economy has been recently "built on the rock, and the rest have been tossed on the waves of

III

GREEK AND SANSKRIT : A COMPARATIVE STUDY

§ 1 Introduction

In these days when classical scholars are bestowing deserved attention on the Græco-Indian problem*, and are proving the indebtedness of either the one country or the other, it may not be amiss to do a little sidework and consider the close similarities of the Greek and Sanskrit *languages*. The Græco—Indian problem is a matter of peculiar interest. The striking similarities of the pre-Socratic cosmogonies of Greece and the Paurāṇic cosmogonies of India, of Neo-Platonic mysticism and Yogic ecstasy, of the legend—conceptions in the Iliad and the Rāmāyaṇa, of astronomical names and conceptions like Jāmitra and δίαμετρον, and in general the analogies of sculpture and dramaturgy in Greece and India—all these and more have turned the attention of classical scholars to the question of ‘priority’ in all these departments of human activity. Various theories have been advanced to prove the indebtedness of either the one country or the other. In our present Essay, however, we are immediately concerned with the very close resemblance existing between the two noblest *languages* of the world—Greek and Sanskrit. We shall notice *this* especially in this Essay, leaving the problem of philosophical resemblance to some future date.

Indeed, there have been enthusiasts even here, certain critics maintaining that the Sanskrit language “surpasses the Greek in all those perfections of form which have been hitherto considered the exclusive property of the latter” (Bopp), others holding that Sanskrit does but make poor show in com-

*I refer to such valuable attempts as Prof. H. G. Raulinson’s forthcoming book on “*The Intercourse between India and the Western world*” published by Oxford University Press.

IV THE ART OF BIOGRAPHY

The necessity of Biography. It is the sacred duty of every generation to rescue the Past from oblivion. We must gather up the bones of our ancestors which lie bleaching on the sands of Time, and bury them with an honourable epitaph. For, it is an inevitable law of nature that unless there is the solid foundation of the Past, no secure edifice of the Future can be raised: Those, who do not look at the Past cannot devise means for the Future ; and unless the Future is built on the Past, it will be raised merely on stubble. Hence arises the necessity of doing justice to the memory of the dead. 'Fame', said Cicero, 'is the rightful possession of the dead,' and whoever refuses to give the proper share of Fame to the dead is a robber. Men must wail like the swans of fiction upon the shears of Atropos, and carry the medals to a Temple where they would be consecrated, instead of dropping them, like other birds, in the river of Lethe.

Having thus discussed the necessity of Biography, let us now investigate its peculiar characteristics ; and first let us see what it is not. And here, let us distinguish Biography from History, on the one hand, and Fiction, on the other, with both of which it is liable to be inter-mixed.

History and Biography. Now, in the first place, History and Biography are not identical, though some people suppose that the history of a nation is but the history of its great men. This latter is, of course, an exaggerated statement, and it is made for the sake of magnifying the importance of Biography. Though we might suppose that historical events are interesting only in connection with the feelings of men, and that, therefore History reduces itself to Biography, it is only a part of the truth. There is much in the life of a nation which is not wholly

V

AN IDEAL CRITIC

Necessity of the existence of criticism.

That God has not been kind enough to bestow perfection on any institution, that everything has its own peculiar defects, that the conditions of Time, Place and Circumstances produce different temperaments in different men, that these defects and these conditions are the intrinsic and the extrinsic causes of true criticism, that prejudice, jealousy, animosity are the causes of false criticism or deliberate misrepresentation; all these facts are as clear as broad daylight. Politics, Economics, Art, Literature are all of them liable to criticism; because none of them furnishes exact subjects for their respective sciences. The excellence of Mathematics over all these subjects lies in this, that there can be no two opinions about mathematical disquisitions, while about other subjects, there can be. The science of Mathematics, therefore, lies without the domain of criticism and unlike other subjects has its exact laws to obey; hence it was that Aristotle said long ago that "no science but Mathematics can be perfect," and that "all other subjects are liable to criticism." As pointed out above, Time, Place and Circumstances play a great part in differentiating the temperaments of men; and this difference of temperament, and consequently of opinion, lead to criticism. Thus the internal defects of all the branches of knowledge except Mathematics and the above named omnipresent conditions are the great foundations on which all true criticism reposes. But in the channel of criticism as a whole are imperceptibly mixed the streams of true and false criticism; and it is the prerogative of genius to distinguish between the two.

An Ideal Critic.

By an 'ideal critic' we mean one in whom are embodied the virtues of critics without their vices, their merits without

VI

THE POSITIVE SCIENCES OF THE ANCIENT HINDUS.*

Dr. Brajendranath Seal has written a valuable book on the scientific notions of the ancient Hindus, and has discussed the various aspects of ancient Indian scientific reflection on such widely different subjects as Mechanics, Chemistry, Botany, Zoology, Physiology, and Methodology. In his long-continued researches in these subjects the author has thrown into relief the contributions that were made to them by Indian thinkers and scientists. The University of Calcutta could have selected no fitter person for the George V Professorship of Philosophy than one, who, deeply imbued with the philosophic and scientific principles of the West, has been trying to apply them to ancient Indian thought.

In an early part of the book (pp. 7-8), Dr. Seal shows how the Sāmkhya idea of Evolution closely resembled that of Spencer. Evolution, said the Sāmkhyas, was differentiation in integration. In other words, "the process of Evolution consists in the development of the differentiated (वैषम्य) within the undifferentiated (साम्यावस्था), of the determinate (विशेष) within the indeterminate (अविशेष), of the coherent (युतसिद्ध) within the incoherent (अयुतसिद्ध)." This, according to the author, comes remarkably near to the modern idea of Evolution. And even though the Sāmkhyas did not formally enunciate a law of that kind in so many words, the thought underlay the whole of their philosophy that, as Dr. Seal puts it, "increasing differentiation proceeds *pari passu* with increasing integration within the evolving whole, so that by this two-fold process, what was in incoherent, indeterminate,

* By Dr. Brajendranath Seal, M. A., Ph. D., pp. viii 295, 12s. 6d. net (Longmans).

VII

INDIAN PHILOSOPHY*

It is a year since Prof. Radhakrishnan's first volume of "Indian Philosophy" saw the light of day. We have been inordinately late in reviewing this great book; in the first place, because, the book was so full of information that it needed time to go through the whole of it; and in the second place, because, the present reviewer's point of view was so much like that of Prof. Radhakrishnan himself, that he could not know exactly how to review it. Prof. Radhakrishnan's book is a very illuminating survey of the progress of Indian Philosophy from the times of the Vedas to the formation of the four schools in the Buddhistic fold. We eagerly expect Prof. Radhakrishnan's Vol. II, on Indian Philosophy and we hope that it will be as illuminating as the Volume under review. Prof. Radhakrishnan's style is simple and lucid; but it is at the same time so concise and penetrating that one must needs read the whole of the book thoroughly before one can form a correct estimate of the value of the work. There are no short-cuts to the knowledge of Indian Thought, and one must study a book like Radhakrishnan's to possess a full philosophical knowledge of the whole period. Indeed Prof. Radhakrishnan comes to the study of Indian Thought from his knowledge of the Contemporary Philosophies of the West, and it is almost impossible to find another man who would be able to give a correct philosophical estimate of the progress of Indian Thought in terms of European Philosophy. That is the special feature of Prof. Radhakrishnan's book, and in reading him one does not feel one is reading any arid accounts of philosophical problems, couched in their dry and unsequential contexts, that have scarcely any value for one who

* Indian Philosophy by Professor Radhakrishnan, Calcutta University, George Allen and Unwin, 21s. net.

VIII
STUDIES IN VEDĀNTA.*

1. This posthumous work of the late Rao Bahadur V. J. Kirtikar, which his grandson Mr. M. R. Jayakar, Bar-at-Law, Bombay, has edited, is a unique specimen among works on Vedānta which have been lately written. It is wonderful what great critical insight Mr. Kirtikar brings to bear upon his studies in Vedānta, and with what skill he compares the leading ideas of the Vedānta with those obtaining in Western Philosophy. The main trend of Mr. Kirtikar's work is a sustained *tu quoque* argument against those who are battling against Indian Vedānta, calling it pantheism, acosmism, determinism, atheism, immoralism, and what not. Mr. Kirtikar pays these critics in their own coin, and tells us that if the fundamental theories of the Vedānta do not hold, neither do the fundamental philosophical principles of Western philosophy itself. If Vedānta is a mis-theory, similarly are all the theories of the Eleatics, of Plato, of Spinoza, and of Hegel. Let not a Hegelian interpreter stand and say to the world that Hegelianism is right, and Vedānta is wrong. Let no Spinozistic commentator dub Indian Philosophy as Acosmism and Atheism, and save the theories of his own favoured author. It is not possible simultaneously to extol Plato and Parmenides and to condemn Vedānta. Mr. Kirtikar points out very accurately and exhaustively, by a consideration of the theories and arguments of the Hegelian critics of the last decade of the last century and the first decade of the present, that if Hegelianism is right, Vedāntism is right, and probably even more right than Hegelianism, because more spiritual. In point of luminosity of

* By V. J. Kirtikar, edited by M. R. Jayakar, Bombay, D. B. Tara-porewala Sons & Co., 1924, pp. viii + 194 + xxviii.

IX

BUDDHA AND THE GOSPEL OF BUDDHISM*

Messrs. Harrap have really added to the existing literature on Buddhism a work of sterling merit and simplicity. Dr. Ananda Coomarswamy has been known to the world of letters as a man who carries aloft the banner of Indian renaissance. By his works on Indian Art, on National Idealism, and on the myths of the Hindus and the Buddhists, he has been well-known wherever Indian culture is prized. In the work under review, Dr. Coomarswamy breaks new ground and gives us a fascinating study of the Founder and the Doctrine of Buddhism. All students of Buddhism know how the works already extant on Buddhism are full of odds and ends, of enumerations instead of doctrines, and those too given in a quaint, dry style. Mr. and Mrs. Rhys Davids are learned, but they are far from being luminous. Dr. Kern's book is a veritable encyclopaedia. The translations of Buddhistic works are full of curious turns of thought, and many a reader of them may bear us out when we say that in them we lose the wood for the trees. A simple, luminous explanation of Buddhism was wanting, and we congratulate Dr. Coomarswamy on having given one to the world. Barring a few defects of print and (if we may presume to urge against a great modern artist) of illustration likewise, Dr. Coomarswamy's work may be said to be eminent. The very frontispiece of the work—which purports to give us the image of Buddha under the temptation of Mara and which must therefore represent Buddha as being assailed with deadly missiles by arrogant hideous elementals—is utterly false to nature when

* By Ananda Coomarswamy, D. Sc., pp. viii + 370. 15/- Net.
Harrap and Co., London.

ELEMENTS OF CONSTRUCTIVE PHILOSOPHY*

We need scarcely introduce Dr. Mackenzie to our readers. His "Manual of Ethics" and his "Outlines of Metaphysics" have been frequently used in the early years of a philosophic curriculum all the world over. His "Outlines of Social Philosophy" reviewed elsewhere in this journal is another of the same kind of popular books written by the author. His "Elements of Constructive Philosophy" is a little bit more ambitious; though even here, we find that the necessities of a text book have been steadily kept in view and not those of any original contributions in the domain of thought. Dr. Mackenzie tells us that he has been busy with the book for more than a quarter of a century and that it was written primarily in order to clear his own views on the subject of philosophy. This last sentence is a very clear indication of the humility which continually underlies the thought of Dr. Mackenzie. He never rushes forth with any strange and startling ideas; but is always careful to set forth moderate opinions with a tentativeness of programme and cautiousness of execution. The very last sentences of his book "The cosmos, it would appear, is extremely complex. We can do little more than guess at its structure, and our guesses may be pretty wide of the mark. Nevertheless it is worthwhile to try" are characteristic of the whole philosophic demeanour of Dr. Mackenzie. He may not dazzle us with brilliance as Prof. James; he may not create a sensation in us by Bradleyan paradoxes; he is no orator as Royce is; he speaks straight on, he is so lucid that he may be understood by quite a novice in philosophy; while all through his book he

* By Dr. J. S. Mackenzie, pp. 487. George Allen & Unwin. 1918.

XI

CARLYLE

A Critical Review

Introduction: Thomas Carlyle is one of the greatest men that England and the Nineteenth Century have produced. As man of letters, as historian, and as philosopher, Carlyle stands before us as an intellectual colossus, before whom other men of his age and country seem almost pigmies. And as Carlyle excels in all these departments collectively, so he excels in each of them severally. There are few books written in the nineteenth century which, from the literary point of view, can compare with Carlyle's brilliant lectures on 'Heroes and Hero-worship.' His 'French Revolution' is an historical masterpiece of such excellence that George Saintsbury is obliged to say about it: "Carlyle's French Revolution is the French Revolution as it happened, as it was; the French Revolution of the others is the French Revolution dug up in lifeless fragments by excellent persons with the newest patent pickaxes."* And as regards Carlyle's philosophic penetration, the present writer does not know of any single book produced in the last century which contains as much philosophic insight as is to be found in the seemingly wayward lucubrations of the hero of 'Sartor Resartus'. Carlyle combines in himself in quite a unique way the different roles of *litterateur*, historian, and philosopher, and nowhere is his favourite doctrine of the essential unity of genius, the doctrine that a hero is a hero at all points, so well exhibited as in his own personality.

Carlyle's personal life: Carlyle was born at Ecclefechan on the 4th of December 1795. The son of a stone-mason, he

* *Corrected Impressions*, p. 54.

MY REMINISCENCES OF PRINCIPAL BAIN

Occasion for writing : When the Editor of the Deccan College Quarterly asked me to contribute an article on Principal Bain the first thought that arose in me was that I might not be able to do full justice to the many-sided intelligence and activity of such a personality. Yet on a second thought it seemed to me that I was not merely bound to contribute my mite towards an all-round appreciation of Mr. Bain but that, in a peculiar way, by having come into contact with him for a longer time than most other students of the Deccan College, and by virtue of having cherished feelings of an almost hero-like appreciation of him, I might be expected to say something about him which might not be unworthy of consideration. It is with this intention, therefore, that I am paying this almost last tribute to Mr. Bain on the eve of his retirement from the Deccan College.

Mr. Bain, a Real Professor : When I first entered the Deccan College in the year 1903 Mr. Bain was only a Professor of History and Political Economy. He did not then possess the dignity of a Principal. At that time Mr. Bain used to come to the college on a cycle and his lectures used to commence precisely at 11-30 A. M. If ever he was late in coming to the college he used to tell us that it was the unfortunate railway gate between the Camp and the college which detained him there. In my day while I was yet in the Previous class, he used to lecture to us on Greek History. I remember very well how I was perfectly unable to follow Mr. Bain for almost the whole of the first term. Mr. Bain used to so much overshoot the mark that the experience of not being able to follow him was not peculiar to me, but might be attested to by many of the students of the day, if these are called upon to bear witness in this connection. As it

XIII

THE "LONDON TIMES" AND THE BENGAL PARTITION

To the Editor of the "Mahratta".

Sir,

Will you kindly publish in your esteemed paper the following few lines on a question which is so vitally connected with the interests of the whole of India?

The London *Times* in its issue of 14th April 1906 has very generously spared a few lines on the question of the Bengal Partition. It represents the official side of the matter and has therefore no sympathy with the view the people at large have to put forth. It says that the partition of Bengal was entirely an 'administrative readjustment;' that the break up of Bengal into two portions was of no greater consequence than 'breaking up of a populous town into two or more electoral districts' or creating 'two county councils in one large country'. It pretends to represent that on account of the partition 'the Mussulmans of Eastern Bengal have obtained full equality of opportunity with the Hindus.' It boasts that one of the glories of British administration has been 'the equality of justice to the various races and creeds'. In order to account for the unfair treatment dealt to the Hindus in Eastern Bengal and Assam, it puts forth the ridiculous excuse that it has been wholly due to 'oversight' and not at all to 'wilful neglect'. It goes on to say that before partition 'Dacca had dwindled to a half of its former size and the development of Chittagong had been seriously retarded;' that Eastern Bengal as a whole was treated as a 'poor relative' of Calcutta; that its Government was 'run in the interests of the Calcutta office-seekers'; that 'service in Eastern Bengal was regarded as a sort of exile'; and that in order to put an end to all such unhappy and undesirable things, the only remedy that

BHARATIYA VIDYA BHAVAN

CONSTITUENT INSTITUTIONS

MUMBADEVI SANSKRIT MAHAVIDYALAYA

An Oriental College, teaching Sanskrit and Shastras by traditional methods for Shastri and Acharya (recognised as equivalent to B.A. & M.A. respectively) and for Vachaspati. (research).

SARAL SANSKRIT PARIKSHA VIBHAG

Department of Easy Sanskrit Examinations for Prarambh, Pravesh, Parichay and Kovid Examinations.

UCHHATAR SANSKRIT PARIKSHA VIBHAG

Department of Higher Sanskrit Examinations for Praveshika, Purva Madhyama, Uttara Madhyama, Shastri, Acharya and Vachaspati Examinations.

GITA VIDYALAYA

An Academy for the study of Indian Culture with special reference to the Bhagavad Gita.

MUNGALAL GOENKA SAMSHODHAN MANDIR

A Post-graduate and Research Institute recognised by the University of Bombay coaching students for the degrees of M.A. and Ph.D.

BHARATIYA ITIHASA VIBHAG

One of the major schemes of the Bhavan is the publication of the HISTORY AND CULTURE OF THE INDIAN PEOPLE in 10 volumes. So far seven volumes have been published viz., (1) The Vedic Age (2) The Age of Imperial Unity (3) Classical Age (4) The Age of Imperial Kanauj (5) The Struggle for Empire (6) The Delhi Sultanate and (7) British Paramountcy and Indian Renaissance. The remaining volumes will follow at an interval of 8-10 months. This is considered to be the first successful attempt at re-writing the History of India by her own sons on a very exhaustive basis.

MUNSHI SARASWATI MANDIR

An Institute of Culture with a Library consisting of over 65,000 volumes including many Indological volumes, Museum consisting of old and valuable palm leaf manuscripts, coins, paintings etc.

VALLABHJI RAMJI BALPUSTAKALAYA

A Library for Children with facilities for indoor games, educational films etc.

BHARATIYA KALA KENDRA

The Kala Kendra is devoted to the development of Drama, Dance and Music. The Kala Kendra produces dramas and dance ballets in English as well as in Hindi, Gujarati and Marathi to encourage amateur talents. An Inter-Collegiate Dramatic competition, in several languages, is also sponsored by it every year for the same purpose. Ideal facilities for these activities are provided in the Bhavan's auditorium—the Kanji Khetsey Sabhagriha.

BHARATIYA SANGIT SHIKSHAPITH

An Academy of Indian Classical Music, affiliated to the Bhatkhande Sangit Vidya-pith, Lucknow, which is recognised by the Central Government for courses leading to the Bachelor of Music Degree.

BHARATIYA NARTAN SHIKSHAPITH

An Academy of Dance for teaching the four systems of Indian dancing, viz. Manipuri, Kathak, Kathakali and Bharata Natyam.

BOOK UNIVERSITY

Publishes books, ancient and modern, at low price (Rs. 2.50 each) to make available the best literature and classics of India and the world to the common man in an easily understandable form. So far 115 titles have been published and over 10,00,000 copies have in all been sold. Some of the books have also been published in Hindi, Marathi, Bengali and Tamil. A new one-rupee Series has also been started.



Dr. R. D. RANADE

(1886 to 1957 A.D.)

More popularly known among his close followers and disciples as Gurudev (Revered Preceptor), Dr. R. D. Ranade was born in Jamkhandi in Karnataka. He took his Master of Arts degree with distinction from the Bombay University. Even from his student days, he was of a spiritual bent of mind.

As a Professor of Philosophy in the Fergusson College, Poona, and then as Head of the Department of Philosophy in the Allahabad University, and later as its Vice-Chancellor, his record has been a very distinguished one both in the academic and the administrative fields.

His founding the Adhyatma Vidyapeetha at Nimbai and his authorship of very profound books on Philosophy and Mysticism were the outcome of his constant endeavour to know and live in Truth. His first significant book was 'The Creative Period of Indian Philosophy' which he wrote in collaboration with Dr. Belvalkar. Then followed the remarkable volume, 'A Constructive Survey of Upanishadic Philosophy.' His studies in Marathi, Hindi and Kannada Mysticism are masterpieces of deep scholarship and popular presentation. A new edition of his book on the Bhagavad Gita has been recently published by Bharatiya Vidya Bhavan in its General Series.

He passed away in 1957 leaving behind a great reputation as a profound scholar and philosopher, as a reputed author and as a mystic of rare religious eminence.