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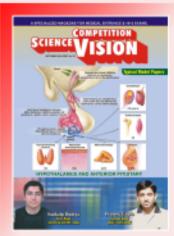




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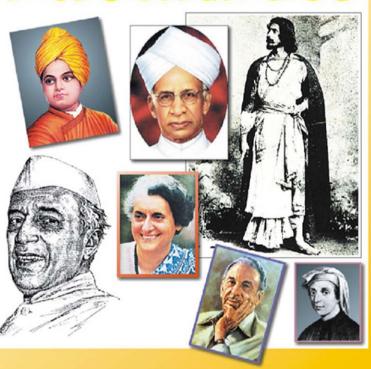


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Prof. R.P. Chaturvedi

Great Personalities

By
Prof. R.P. Chaturvedi
D. Litt.

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To The Readers

Lives of all great men remind us we can make our lives sublime and parting leave behind us footprints on the sands of time.

The book before you is not an original work. It is English version of Hindi book 'Mahan Vyaktitva' compiled by Dr. Lal and Jain, published by M/s. Upkar Prakashan, Agra. I have made no changes in it.

It was quite difficult to determine the order in which the names of the 'Great Personalities' may be arranged. I took the path of the least resistance and arranged them in the alphabetic order. I hope this would suit our readers.

A word of advice to the young and ambitious readers. You will do well to remember that "All rising to a great place is by a winding stair case." (*Francis Bacon*)

—(Prof.) R. P. Chaturvedi

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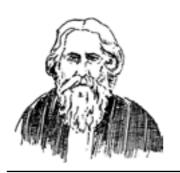
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Ravindra Nath Thakur

Introduction

It would not be a misnomer to say that the preceptor of poets, Sri Ravindra Nath Thakur was the best representative of Bhartiya Sanskriti (Indian culture). It was on Monday, 7th May, 1861, that Ravindra Nath was born to Maharishi (sage like) Devendra Nath Thakur in his palatial house, situated at Jorhasanko-Calcutta, (now Kolkata) the then capital of India, and of course, a big city as well. Ravindra Nath was the youngest son of his parents.

That was a transition period because of the all pervading and magnetic influence of Raja Ram Mohan Rai who is called the father of Indian Renaissance. Brahma Samaj had become the pivot of the Reformation movements. Ravindra Nath's father, sage Devendra Nath Thakur was the founder leader of Adi Brahma Samaj, a branch of the Brahma Samaj.

Early life

At his primary education stage, Ravindra Nath could not stand the restrained life. Those days the residence of Maharishi Devendra Nath Thakur was the meeting place of celebrated literary figures, musicians and artists of the country; It was here that the touch of home-tutor, and the contact and patronage of these august persons, saw the potentialities of a world poet in the child Ravindra Nath. In the words of Edward Thomson, "All the surging tides of Indian Renaissance flowed round his daily life."

In his immemorable work 'Jeevan -Smriti' (जीवन-स्मृति) the exalted poet writes, "When his father Maharishi Devendra Nath asked for his consent for a tour of the Himalayas, he felt like expressing his joy loudly with all his energy.

After the sacred thread ceremony (Janeu), when he was only nine years, the jovial child accompanied his father on a journey to Dalhousie Shailawas, there he was, far from the city life of Calcutta, in the lap of nature's beauty of the high peaks of the Himalayas. Here Maharishi Devendra Nath, himself, read out to the child Ravindra Nath the shlokas (श्लोक) of the Upanishads. As a result the Upanishads became the centre of the whole life philosophy of Ravindra Nath. He was specially influenced by the Ish, Chhandogya and Shwetashet Upanishads. Besides this, the mind of the adolescent Ravindra Nath was deeply influenced by the Mahabharat, Geet Govind, Vaishnava Padawali, the prose writings of Bankim Chand Chattopadhyay and the poetry of Bihari Lal.

At the age of 17 years, he went to London and persued his studies at London University under the guidance of Henry Morley. Consequently he ever felt attracted towards the English Romantic poets.

The all round genius of Ravindra Nath Thakur

To internalize fully the life-philosophy of Sri Ravindra Nath, it is most necessary to know his main writings. Ravindra Nath wrote his first poem at the age of seven years only. He continued to write till the last moment when he died in 1941. In short he enlightened the world with his poetic-genius for over seventy years.

His literary contributions are so wide and varied that to be conversant with them, a fully devoted whole life is needed. Offering reverence to his multi-directional genius Count Keysuling said, "He is the most universal, the most encompassing human being, whom I have ever met."

As a matter of fact, in the personality of Sri Ravindra Nath a spectacular fusion of different aspects of Indian culture is visible. That is why, in his poetic works, a unique combination of different thoughts and religions is available, *e.g.* Vedanta, Vaishnavism, Buddhist Philosophy, Sufi religion Bayul sect, Christianity. This is almost unprecedented.

Ravindra Nath was atheist and a humanist. It is generally believed that aththeism and humanism are contradictory. This is western way of thinking. From the Indian point of view theism means seeing the same God in each particle—both living and non-living. In a way Ravindra Nath fully represented and stood

for Indian values of life. To him God and his creation were one and the same thing.

Humanism

The well-known Greek philosopher Protagoras is considered as the thinker who was the first to talk of humanism. He used to say that "Man is the measure of all things. This humanism was revived by the French philosopher Auguste Comte in the nineteenth century. Thereafter, Karl Marx incorporated humanism in his philosophy of Communism. The western humanists used to be positivists. For them this world and its values only are important. They do not believe in any spiritual values. In other words for the western thinkers humanism and theism are contradictory lines of thought.

The special feature of Ravindra's philosophy is that he took inspiration from the Vedantic tradition and as such accepted man as an inseparable part of God. There is no difference between, the God with no limitations (Brahma) and the man, having limitations. In his famous poem collection Geetanjali, he writes-

```
सीमार माझे असीम तुमि बाजाओ आपन सूर ।
आभार माझे तोमार प्रकाश ताई एतों मधुरु ॥
कतो वर्णे कतो गंधे, कतो गने, कतो छन्दे ।
अरुप तोमार रूप रे लीलाए जागे हृदय मधुर ॥
```

The limitless One, having no form or end, through his power of sport manifests himself in form and limits. The man must reverse the process, He should come forth with his limitless music and make manifest the limitless in his heart.

Ravindra Nath was a theist, for him God (Brahma) had adjuncts. In Geetanjali God has been imagined as two elements, which through their own will power reduce one another. Man has a limited-unlimited existence or power, which is aware of its limitations because the light of the limitless or the celestial power ever shines within. LikeThomas Hill Green. Ravindra Nath also says that, "Man is the child of the earth, but he is the inheritor of the heaven as well. In principle soul is limitless, but in manifestation it has limit. As a matter of fact, the philosophy of Ravindra Nath, especially his humanism is very much influenced by the Vaishnavism of the Chaitanya Cult, and the Bayul Saints of Bengal.

The first stage of Ravindra Nath's humanism

In his famous Hibbert Lectures, which were published as 'Religion of Man', Ravindra Nath says—"Once I had the occasion of hearing a Bayul mendicant sing. His song was very touching, because it was coming from the depth of human heart, because it was far from temple, mosque, idolatory and all rituals. It was full of that deep tone which compels God to leave immortal and supernatural heavenly throne and take incarnation in this mortal world or on the mundane earth—

```
मंदिर मस्जिद राह के रोड़े,
मुझे बिधर बना देता है, मुझे अचल बना देता है,
जबिक पंडित मुल्ले मुझे घेर लेते हैं ।।
```

Temples and mosques are great impediments of the way. I become deaf and immovable when the pandits and the mullas surround me.

The Bayul Cult neither believes in any worldly tradition, nor it is pledged to any rituals or prevalent traditions. According to them, "Love is the magic stone which transforms the feeling of pleasure or pain into renunciation."

Behind the humanism of Ravindra Nath are the schools of thoughts of the Bayul and the Sufi cults. In his own words, "For the sake of this love heaven longs to become earth and God to become man." Between God and man there is an endless bridge—the bridge of love. In the words of saint Rajjab, "People call you नर-नारायण (Nar-Narayan). This is not an illusion, it is a truth. In you the unlimited one is seeking the unlimited one, perfect wisdom is seeking love and when with the manifest the union of the unmanifest or the union of the limited with the unlimited is established, when there is perfect mixing, then love evolves into Bhakti or devotion." Saint Ravidas, too, has addressed God as Nar hari (नर हरि). In the words of Chandi Das a perfect devotee, "How can scriptures find God? The residence of God is the human body." Again Ravindra Nath says after Chandi Das—

```
सुन हे मानुष भाई
सवार ऊपरे मानुष सत्य
ताहार ऊपर नाई ।।
```

O brother man, hark. The man is above all. There is none—no one! above him.

According to Ravindra Nath the true humanism is to be found in these lines—"This is the infinite perspective of human personality, when man finds his religion.'

The second stage of Ravindra Nath's humanism

Ravindra Nath was influenced by the Upanishads in the early childhood. He has, at places in his writings, addressed God as पितृणाम पितृण (Ancestor of ancestors) Giving references from Bhagwat Gita he has written, "This Almighty is the embodiment of mothers and fathers, from whom we can take instructions, by bending before him and by serving and as an inquisitive seeker—

तदविहि प्रणिपातने परिप्रश्नेन सेवया ।

This is expected only from God who is a man like us. Quoting from Veda-Sukta, Ravindra Nath says, "O Sun the lone traveller, stop your rays, and release your unparalleled beauty, and let me achieve a person I am, who shines within you."

Those persons, who believe God to be the master of some far-placed heaven, and man to being earthly can never achieve divinehood, i.e., the real thing is to remove the impediment between God and man, one must expand the distance between the two. Ravindra Nath is deposed to such ideas. To him, man is the spark of the Celestial Light. Man is not great because he has triumphed over nature or he possesses reason and intelligence, on account of which he bears the crown of the animal and vegetable kingdoms. The real purposefulness of human existence lies in the possession of free will. The Nature is governed by the law of Control, while man is free from it. This freedom has made man not a receiver only but also a creator. Man must become an artist, an inventor. Therefore man is the only creature, who possesses the sense of wonder and inquisitiveness. For him the life's value is not as a living being, but a super living being. In one of his memorable poems Ravindra Nath writes, "I am restless, I am thirsty since long." Quoting from the Upanishads, the poet Ravindra Nath says, "जो वै भूत तत् सुखम् नाल्ये सुखम् अस्ति" Man is satisfied not with the part, but with the whole. Believing man to be the unprecedented creation of the Creator. Ravindra Nath says-

> You gave music to the birds They give it back to you.

To me, you gave me voice only. But in exchange you want a god And I sing songs You gave little weight to airs And they become fast moving You gave me heavy weight so that I may free myself And, being free from that endless weight, surrender to you at long last. विहगों को दिया तुमने कलरव विहग तुम्हें वह वापस देते हो मुझे तुमने केवल स्वर दिया पर परिवर्तन में चाहते हो, सुर औ मैं गीत गाता हूँ. तुमने पवन को लघु मार दिया, और वे द्रुत गतिशील हुए, मुझे तुमने गुरु-भार दिया ताकि मैं अपने को मुक्त करूँ और अन्ततः भार मुक्त होकर. तुम्हारे प्रति ही समर्थित हो जाऊँ ।।

This is the second stage of Ravindra Nath's humanism. In the last stage, the poet becomes more fearless, and says, "Whatever man may have been given to divine reality, it has found its highest place in the history of our religion giving to it human character.....offering an eternal background to all the ideals of perfection, which have their harmony with man's own nature." (The Religion of Man, page 205)

The Third stage of Ravindra Nath's humanism

We meet the third stage of humanism in his collection of poetry, where, with confidence, he says, "O my poet, are you anxious to see with my eyes the grandeur of your own creation through my ears hear in silence, the songs of your own resemblance, by bathing me in love, you enjoy in me yours own sweetness." This is matchless not only in poetic beauty but there is also the philosophic deepness that touches the innermost consciousness. The realisation expects the state of

duality in the world of non-dualism, neither a place is given to morality, nor to religion. In the field of devotion, there is the devotee, who is desirous to be with and near God. But Ravindra Nath, likes a self-respecting sweet heart, has the capacity to

"O thou lord of all heavens, where would'st be Thy love if I were not? Thou hasn't taken me as Thy partner of all this wealth. In my heart is the endless play of Thy delight. In my life they will be taking shape." For a person anxious to get a clear view, the answer to this question is easy to give. "Existence of man is necessary to make useful the existence of God." Ravindra Nath, in his poem, entitled Sadhana (साधना) says, "In Bharat, the limitless was not zero—without existence we have to achieve the limitless not only in nature, family, society and nation at every step, but also to us the meaning of the interview of the unlimited one or God is to experience through wisdom, love and service, unity of the self (आत्मा) with the Great self (परमात्मा) . In the words of Ravindra Nath, "तुम जखनि आपनि छिले एका आपनाहे तो हमनि तोमार देखा, आमि एलाम मांगलो तोमार घुम, शून्ये-शून्ये फुटलो तोमार आनन्द कुसुम".

Ravindra Nath, has established in detail his Humanist Theism in his best book on Religion and Philosophy—'The Religion of Man'. Humanism of Ravindra Nath does not establish itself by rejecting or opposing God, but it does so by putting human-existence and Existence of God in one other's domain and authority.

The Gist of Ravindra-philosophy

God is in the soul of man. To characterise His love, He depends upon the devotion and the love of man.

In other words, "When a man's 'I' and 'Mine' crosses their limits then he believes that 'I' is included in You."



Dr. Sarvapalli Radhakrishanan

Dr. Sarvapalli Radhakrishanan, second President of India, proved true of this famous line of the great Hindi poet Kabir that—I gave back the sheet as such—"ज्यों-की-त्यों धर दीन्हीं चदिरया" | He took leave of this world in the same pure and untarnished form, in which he had come to this world. After remaining in Delhi for a long time, as the Vice-President and President of India, when he bade farewell to Delhi, almost everyone felicitated him heartily, and gave him a hearty farewell. The dignity of the august post of the President of India was justified by a greatman like him who led a simple life of high standard. He was a man without enemy on account of his sincerity, gentility and cultural education and bringing up.

He was one of those political leaders, who have high regard for and attachment to their culture and art. He was a Hindu full of love and devotion for India's social culture. Together with this, he had great regard for followers of other religions. He used to hear with respect and patience even those persons who differed from him in those ways of thinking. At times his politeness was mistaken for his weakness but his large heartedness was born of his firm conviction and faith.

He was born on 5th September 1888 in village Tirutani, in Tamil Nadu, about 50 kilometres from Madras (now known as Chennai). His family was highly religious and his parents worshipped the manifested form of God. He completed his Primary and Secondary education in Mission School Tirupati and Bellor College Bellor. He got himself in the Christian College Madras (now Chennai) in 1905, and got his B.A. and M.A. degrees from there. In 1909, he appointed a teacher of Philosophy in a College in Madras (now Chennai). Henceforth, he continued progressing and worked as Professor of

Philosophy in the Universities of Mysore and Calcutta. After that, he worked for a long time as the Vice-Chancellor of Andhra University. He was also Professor of Philosophy at the Oxford University. He adorned the post of the Vice-Chancellor of Benaras Hindu University as well. He was also the ambassador of India in Soviet Russia. He led many national and International delegations.

He was the President of the Executive Board of UNESCO in the year 1948-49, which is a very important assignment of international importance. He was the Vice-President of India for the period 1952–62, and President of India from 1962–67. During the period, when he was the President, the Indo-China War of 1962, and Indo-Pak War of 1965 were fought and won. His contribution in raising the morale of the Indian soldiers through his powerful speeches was simply admirable and appreciable.

Dr. Radhakrishanan was a master of the art of speaking. He was invited to deliver lectures on Indian and western Philosophies by various countries. The audience used to be spell bound by his speeches. Dr. Radhakrishanan had the rare capacity of combining beautifully ideas, imagination and language. As a matter of fact the greatman of lucid speeches resided within him, which cannot be explained in words. This spiritual power of Dr. Radhakrishanan did influence everyone, and attracted the listeners towards him, and took to an open space from the limited field of the self.

Dr. Radhakrishanan's ready wit was astonishing. Once he went to England, where he was known as a great scholar of Hinduism. India was not independent then. People in great number assembled to hear him. During meal, an English man asked Dr. Radhakrishanan, "Is there any society named Hindu? Or any Culture? How scattered you people are. All of you are not of the same complexion—some fair, some black; some are Pigmies; some wear dhoti; some wear lungi; some kurta, some shirt. But look, all of us Englishmen are alike, all fair, reddish white." To this Radhakrishanan replied at once—"Horses are of different colours and forms; but all donkeys are alike. Variety of colour and inequalities are the sign of development."

Many Universities of the world, by conferring honorary degrees on Radhakrishanan felt gratified and honoured. Among them the most important are the honorary degrees of Doctorate conferred by the Harvard University and the Overlin College. In 1954, the Government of India adorned him with its highest honour Bharat Ratna. He was one of the first three dignified persons to receive that adoration of Bharat Ratna. World famous Templeton Award was also given to him. Dr. Radhakrishanan authored many books, the most popular of which are—The Philosophy of the Upanishads, Bhagwad Geeta, East and West-Some Reflections, Eastern Religion and Western Thought, Indian Philosophy—An Idealist View of life; Hindu view of life; The Ethics of Vedanta and its Preposition; Philosophy of Ravindra Nath Tagore, etc. were published by George Allen and Aubin, London. His popular works translated in Hindi are—Indian Culture, Search of Truth, Culture and society. The book Dr. Radhakrishanan's Philosophy edited by Shiplee is very well-known. This is a felicitous volume in which many research articles written by several scholars on Dr. Radhakrishanan's researches have been published.

As established in Geeta, according to the principles of Karmayog he was, no doubt, an undisputable selfless Karmyogi (Man of pure action). He was both, a worshipper or devotee of Indian culture and a politician, and he tried to represent the whole of human society, and he may also be called a world citizen. He was a great educationist and he was proud of being a teacher. When he was the President of India, he expreseed the desire that his birthday may be celebrated as Teacher's Day. Since then, 5th September is celebrated as the Teacher's Day every year.

Like Gautam Buddha, Dr. Radhakrishanan was born with a heart full of infinite compassion. His shining light and bright splendour did spread over the Indian sky, but it also obliged the world's earth by the touch of his sharp intelligence. After having a life full of years and honours, he was one with the Almighty. He was 87 then. He died on 16th April, 1975.

Dr. Radhakrishanan said that path was straight, where you continue working unmoved and selflessly even under adverse circumstances. Remembering God every moment is to make yourself one with the universal self, is to keep the individual self one with the universal consciousness. The vanity of inertness may not get the better of you and to consider your duty as carrying out orders of the creator is to pave the path of

self-surrender.

Dr. Radhakrishanan was reflected in him a living image of India's common man's faith, understanding, benevolence, dutifulness, feeling of everlasting good, honesty and simplicity. Awareness of being a citizen of a great country had made him more humble. The highest posts made him more and more usual and the crookness of politics made him more firm.

Ideas of Dr. Radhakrishanan

- 1. The ultimate aim of Dharma is to experience truth.
- 2. The goal of life philosophy is not to explain life, but to change life.
- 3. After realisation of bread-God, the realisation of wisdom-God becomes very easy.
- 4. Philosophy takes its birth as a result of truth-experience and not as a result of study of history of researches of truth.
- 5. Philosophy is a creative learning.
- 6. Soul wisdom is never destroyed or ever lasting.
- 7. Every individual is an idol of God.
- 8. Philosophy of one century becomes the knowledge of the next century.
- 9. Little knowledge of philosophy makes a man incline towards atheism, but with deep knowledge of philosophical ideas, the man becomes religion-minded.
- The fusion of religion with politics is impossible. One seeks the truth, while the other has nothing to do with it.
- 11. Destiny cannot stop a man who is inspired by a great goal.
- After having learnt to fly in the air like birds and to swim in the water like fish man has to learn how to walk on earth like a human being.
- In philosophy the achievement of goal is not so important as those things which one gets on the way.
- No doubt, time is valuable, but truth is more valuable than the time.
- 15. The changing of man into a demon, is his defeat, his becoming a super human is a miracle, and becoming a human being of man is his victory.



Dr. Bhim Rao Ambedkar

"I am untouchable. It is a sin. People consider untouchables worse than animals. They can touch a dog or a cat, but not a member of the Mahār Caste. Who has made this system of untouchability? Who has made some persons high and some persons low? At least, not God. He does not do so. He creates all in the same way. This evil has been created by man. I will see to its end."

Thus said Dr. Ambedkar, Dr. Bhim Rao Ambedkar was born in Mho, M. P., on 14th April 1891, in a Mahār family. He was the fourteenth child of his father Sri Ramji Sakpal. He could enjoy the love and affection of his mother Smt. Bhima Bai for five years only. In its place, he received the deep affection of his aunt Mira Bai, who out of deep love for Bhim Rao, called him by Bhima. In due course of time, this child Bhima, was known as Dr. Bhim Rao Ambedkar.

Childhood and Untouchablility

Those days, Bharat was in the grip of the white men's government, and it was the undisputed king of India. By sowing the seeds of untouchablility and adopting the policy of 'divide and rule', the rulers were reaping a rich harvest and Hindus were entangled in the mud of absurd feelings of differences as high-low, big-small, Brahman, Thakur, Kayastha, Chamar, (now Dalit) Kori etc. Bhim Rao wanted to study Sanskrit, but the teacher of Sanskrit did not accept him as his student, because he was an untouchable. Being helpless, he took to the study of Persian Language. The teachers could not touch even his exercise book and pen/pencil. He had to go thirsty for the whole day in the school because, being an untouchable he could not drink water in the school.

Having married a girl, named Rama Bai in 1905, he went to Bombay with his father, and got himself admitted in Alfhinston School. There was no such thing as untouchability in this school.

In 1907, he passed his Matriculation Examination. Being pleased with him, Maharaja of Baroda Sri Sayaji Rao Gayakward, began to give him scholarship of Rupees twentyfive per month. After his B. A. in 1912, Maharaja of Baroda employed Bhim Rao as a lieutenant in his army. After the sudden death of his father, he resigned the post of army and later on, with the help of scholarship from Baroda Maharaj, he went to America. There he earned the degree of M. A. in 1915 and in 1916 the degree of Ph. D. After that he went to London, and earned the degrees of D. Lit. and Bar-At-Law. While in London, he made a deep study of values of Parliamentary Democracy of Britain, Freedom and Liberalism.

Books, Publication of Magazines and Establishments

After the journey of America, Britain and Germany, Dr. Bhim Rao Ambedkar came back to India. Here, he had to face all the adversities of the past. He did not have a place to live even in hotels. The servant class, too, hated him, as if he was a leper. He took a vow to fight against this slur of Hindu society. With the help of Maharaja of Kolhapur, Dr. B. R. Ambedkar published a magazine 'The Dumb Hero—मूकनायक—in which he described the miserable conditions of his community, and dealt whips of sharp satires the discipline of the Hindu society. The Hindu society was throbbing like a bird imprisoned in the cage of British subjugation. Dr. Ambedkar, awakening the Hindu society and infusing in it the light of consciousness, said, "Independence is not a thing to be handed in charity. For this, we will have to make a struggle. In 1927, Dr. B. R. Ambedkar, undertook the publication of a Marathi journal—'The Outcast Bharat'! This journal did the work of injecting new life into the dead body of the exploited Hindu society to try to get respect and make existence feel. As a result of his thunder there was to be seen some clamour in the society. In recognition of his services to the society, he was nominated a member of the Legislative Council Bombay. Working on this post Dr. Saheb put before the public and the Government the injustice being done to the Hindu society.

He established the 'Outcast well wisher society' as a part of the 'Upliftment of the Untouchables Programme', and started the Siddharth College in Bombay. Later on, he rejuvenated the Milind College, Aurangabad and founded the "Peoples' Education Society", under which fifteen to twenty small and big colleges are running at present.

By establishing the Independent Labour Party, he made a provision of giving a legal and political protection to his programme. This party took part in the elections of Bombay Legislative Assembly and won fifteen seats. As the leader of opposition in the Legislative Assembly, he got enacted various laws under the Reformation Act. He played an important role for the upliftment of the society.

In 1942, he was selected as a member of Governor General's Council as the representative of the labourers. He worked on this honourable post upto 1946. The same, year *i.e.*, in 1946, he was elected to the Legislative Assembly, Bengal. There he gave the slogan—'India be United'. He was elected as the Chairman of the Constitution Drafts Committee which was to prepare the blueprint of the Constitution. His contribution in making the Indian Constitution has been very important. Therefore, he was known as the maker of the Indian Constitution.

As the First law Minister of Independent India

Dr. Ambedkar took charge of the post of the first Law Minister of independent India in the government formed under the leadership of Pt. Jawahar Lal Nehru after India got Independence on 15th August, 1947. During his tenure, he wanted to make change in the old laws, but on account of difference of opinion with Pt. Nehru in this matter. Dr. Ambedkar had to resign his post in 1951. Having left the government, Dr. Ambedkar devoted himself fully to the services of the untouchables, and was called the 'Masiha' of the depressed classes. By resigning from the Nehru government, Dr. Ambedkar taught a lesson to those unfortunate Hindus in whose veins was flowing the blood of untouchability and the venom of hatred. They believed that on this earth, there is none either high or low. Then where did these words, like untouchability and hatred come from?

On June 5, 1952 the University of Columbia, in recognition of his knowledge of the law; conferred on Dr. Ambedkar the

honorary degree of L. L. D., and expressed its sense of respect to Dr. Ambedkar, in these words, "Dr. Ambedkar is a great citizen, not only of India but also of the world. Besides being a great social reformer, he is a great upholder of humanism and supporter of human rights." In the book entitled—'Who is Shudra?' a history of the untouchables, the question of Shudras has been dealt at length. After this his other book Thoughts on the Linguistic Provinces' was published in 1955.

Towards Buddhism

Dr. Ambedkar was not opposed to only of Hindu religion but to no other religion. He himself believed that religion was essential for man. His fight was not against the Hindu religion, but against the system of untouchability and hatred, through which, some people have claimed to be higher and superior in comparison of other sections. The words—Untouchability and hatred—have no place in religion. Man has made them in the name of religion. The characteristic marks of religion, as enunciated by Dr. Ambedkar, denote, as a matter of fact, an out line of essential unity or similarity of all religions; viz—

- Every religion accepts morality as its part.
- Religion ought to be scientific, i.e., it ought to be (ii) based on intellect and reason.
- (iii) In its ethical part, there should be included the principles of liberty, equality and fraternity.
- (iv) In case, these qualities are not included at social levels in a religion, it would destroy, it cannot survive.
- Religion should not encourage poverty. According to (v) him, what Hindus call religion is nothing but a bundle of prohibitions in the name of religion.

He was quite clear in his opinion that religion should be based on principles, and not something bound by 'do's and 'don'ts'. Dr. Bhim Rao Ambedkar preferred Buddha-religion because it was based on equality. In 1949, Dr. Ambedkar delivered a lecture on 'Buddha-religion and Marxism' in a Boddha Conference in Kathmandu (Nepal). In 1951, he himself founded the Indian Buddha Public Association, and edited a book entitled बुद्ध उपासना पथ (Buddha worship way). In 1954, he participated as the Indian delegate in the world Bauddha Conference at Rangoon (Burma). In 1955, he founded the Indian Buddha Assembly (भारतीय बुद्ध महासभा). On 4th October 1956,

Dr. Ambedkar embraced Bauddha religion (बौद्ध धर्म), and the same year, *i.e.*, in 1956 he was adorned with the degree of New-Buddha (नव-बुद्ध) in Kathmandu (Nepal). On this occasion a group of Shudras entered into the fold of Buddhism.

This great man, loved by the whole world, went on the Great Journey to the other world on 6th Dec., 1956.

Dr. Ambedkar, no doubt was a great man, a true patriot and a great humanitarian in the real sense. Today some Indians contract (make smaller) the wide and great personality of Dr. B. R. Ambedkar by calling him the patron (benefactor) of down trodden or exploited class only of India. To delimit Dr. Ambedkar to a particular sect of the Indian society is an injustice to a telling personality, who represented those sons of Indian culture who were inspired by the nectar-full words of the great seers. Dr. B.R. Ambedkar was in the first line of freedom fighters, when Bharat was under the subjugation of the White race. To call him only an asset of the society or to play the politics of the vote by using Dr. Ambedkar's name, will be called a political trick. As a matter of fact, that great personality cannot be identified with politics.

He was, no doubt, an inspirer of the society. His life's philosophy was based on social philosophy. He devoted his whole life struggling for social equality, fundamental rights, human justice, socialism and unity of the country. On his anniversary, whenever it comes, paying him true reverence will not be simply by giving lectures, but by giving a practical shape to the objects he stood for.





Smt. Sarojini Naydu

Sarojini was born in Hyderabad (Deccan) on 13th February, 1879. Her father, Dr. Aghornath Chattopadhyaya was a renowned scientist. Her mother Smt. Varad Sundari was a lady of literary taste. She inherited a happy mixture of her father's sharp intellect and self-respect, as also fine literary taste of her mother Smt. Sarojini Naydu had the honour of being the first woman Governor and the first woman President of the Indian National Congress. Her genius was many sided, which consisted of a brave woman's splendor, simplicity of a housewife, tenderness and sweetness of a poetess and organising power of a leader, effectiveness of an orator, readiness of a soldier and cleverness of an administrator. Her life was a political one, a life of activity, struggle and dryness. Even then, greenery of her heart never faded.

From childhood, she was of a unique intelligence. Her father was connected with Nizam college in Hyderabad and was a supporter of women's education. His daughter proved his words true, and she with her sweet voice, carried Gandhiji's message to every nook and corner of Bharat (India).

The Indian society of those days was full of narrow mindedness, but her father did not agree to keep her within any limit when Sarojini, in stead of Science and Mathematics, showed her inclination towards poetry, her father, at once, decided to encourage her innate quality. At the age of twelve years, Sarojini passed metric from Madras University. By composing a poem 'The Lady of the Lake', of 1300 lines, at the age of thirteen years. She surprised her guardians and well-wishers. After sometime, she wrote a drama Meher Munir (मेहर पुनीर) of two thousand lines, many printed copies of which, her father distributed to his friends, and presented its one copy to

the Nizam of Hyderabad. Nizam, also being impressed by Sarojini's talent, and sent her on scholarship to London, to study literature. She studied for three years in king's college London and Cambridge University. During this period, she on account of bad health, came back to India. During her stay in England, she met Dr. Govind Rajlu Nayadu, a South Indian. Three months after her return to India, she got married to Dr. Naydu. It was an intercaste love marriage. Although Sarojini's was a poetess since birth, yet, on the call of the country, she made a compromise between duty and poetry. She came on the political platform for the first time in 1913, when she worked in the Muslim League session for Hindu-Muslim unity, and delivered an exciting speech. After three years in 1916, she, completely co-operating with Smt. Annie Besant, she in her speech, put up the demand of self-government in the Congress session.

In 1916, when she started her political career, she met Gopal Krishna Gokhaley, who inspired her with the words, "Devote. your all dream lyrics, thoughts and ideals of life to mother India. Wake up the sleeping minds of the Indians your poetry will be wortwhile when you write in the light of hope in place of dejection in the hearts of Indians. "Thus, with the Counsel of National Awakening, she plunged herself in the freedom fight. She learnt that from the inception of the Congress women have been playing their part in one or the other way. The women organization had been helpful in the women awakening. Various such institutions had created awakening in the female community, viz. Bharat Nari Mahamandal found by Sarla Devi Chaudharani in Calcutta (now Kolkata) in 1910, Bharatiya Mahila Sangathan founded by Margret Cousions in 1917, Mahila Home Rule League founded by Smt. Annie Besant in 1918, Bombay Presidency Women Association, founded by Lady Tata in 1918. Mahila University founded by Sribarua. In 1917, Smt. Annie Besant was elected the first Lady President of the Congress. Under her presidentship a resolution was passed by the Congress that women be given right of vote like that of men. It may surveyed as to what extent of efficiency women can work in elected bodies like municipal boards and the field of Education. Being impressed by all these programmes of progress of women, she led a delegation of women to the Viceroy Lord Chelmsford and strongly demanded the right to vote for women. The delegation consisted of important women

like Dr. Muthu Lakshmi Reddy, Dhanwanti Rama Rao, Kamla Devi Chattopadhyaya, Lady Sadashiva Ayyar, Smt. Rangamma, Smt. Chandra Shekhar Ayyar, Smt. Dalwi, Smt. Hira Bai Tata, Begum Hasarat Mohani, Smt. Guruswami Chetti, Smt. Annie Besant, Smt. Margret Cousins, Smt. Lajaras, Rani Rajwala and Miss Jinarajadasa.

In the 1919 Montague Chelmsford reforms, there was no mention of any right of women, and with this to understand future the Indian conditions South Burrow Voting Right Committee was appointed A petition, signed by 800 women was put up before this Committee, in which the demand for voting right of women was made again. The Committee gave its decision that for giving rights to women in India, things were not favourable as a result as delegation of Smt. Sarojini Nayadu, Smt. Annie Besant and Smt. Hirabai Tata, repeated its demand for voting right before the English Parliament in 1919, and in its, support, a large assembly of women was called in Bombay... Demanding the voting rights for women telegrams were sent to eleven important leaders of England. The result of all these efforts was that the government granted voting right to women in the 1921 elections of Legislative Assemblies. The newly elected members of Legislative Assemblies Madras (1921), United Province (1923), Bengal (1925), Punjab (1926), Central Province (1927) and Bihar (1927) gave assent to voting right of women. Thus, for the first time women got voting right to take active part in politics. In 1918, Sarojini Naydu met Gandhiji in 1919, when Gandhji began his Satyagraha Movement, Sarojini Naydu was one of those who taken oath to take part in the movement. Thereafter, to popularise the Satyagraha Movement, she journeyed to Bombay, Madras, Ahmedabad. There she goaded women to show opposition to the Rowlatt Act, and by giving lectures she invited women to take part in the fight for freedom of India by giving authentic informations about the abominable happenings of Jalianwala Bagh and the oppressive activities of the Englishmen. She sold silently literature banned by the British Government. She arranged Satyagraha at different places.

In 1920, she suffered from heart trouble and to regain health, she went to England. Inspite of her bad health, she delivered in the Kingsley Hall lectures, with facts about the ghastly incident of Jalianwala Bagh and atrocities which the police to enforce the Montreal Act in Punjab, Committed on women. The people of England got excited after hearing her effective speeches, and admired her patriotic actions. In a suppressed voice she participated in the debate on the Punjab Issue in the Parliament of England. She was successful in attracting enemy only meeting all participants and giving authentic facts. The Same year, she participated in the International Congregation in Geneva the same year. She came back to Bharat (India) in 1920. She extended co-operation to Gandhiji in the Non-cooperation movement.

Sarojini Nayadu pacified at many a place the agitated crowds on arrival of the Prince of Wales in Bombay in 1921. She returned the Kaisare Hind Medal which she received from the governor in the above context. When arrested in 1926, Gandhiji gave to Smt. Sarojini Naydu the message—I entrust to your hands the responsibility of Unity of India.

Again for reasons of health, in 1922, she went to Ceylon (now Sri Lanka). There she elucidated the causes behind the Indian freedom movement. To survey the appealing conditions of Indians, she went to South Africa in 1924. There, while presiding over the East African Congress, she inspired the people to fight to get their rights accepted by the government.

She was the first woman to be elected President of the 48th Congress, held at Kanpur in 1925. She was elected congress President for the second time in 1926. In 1928, she went to America, where she, through her lectures delivered in about two hundred meetings, made familiar the American people with the conditions prevailing in India. In 1929, she went to England where she met members of the government. On return to India, she presided over the first United Province Youth Conference in her presidential address, she appealed to the youths to throw everything in the Freedom Movement. For breaking the salt Act, she was arrested on 21st May 1930, and was freed on 5th March 1931, under the Gandhi-Irvin Pact. In 1931, she went to take part in the Second Round Table Conference, London as woman representative with Gandhiji and Malviyaji.

After Gandhiji's arrest, as the acting President of the All India National Congress, she opposed actively the programme of the movement and was arrested on 20th May, 1932. For health reasons, she was released from the jail. After one year she served the Kasturba Gandhi. Trust and other moral people

awakening activities which were parts of the constructive programmes initiated by Gandhiji. She was arrested on 8th August 1942, and kept in the Agha Khan palace jail together with other chief leaders. On account of going on fast in 1947, Gandhi's health became precarious Gandhi's dear disciple, Sarojini Naydu rendered her services all day and night. Gandhiji was well up, but Sarojini Naydu who was already a patient of heart became more ill. The Jail authorities, on account of her bad heart, set her free before the stipulated time.

Carrying out Gandhiji's instructions, she continued in the struggle for India's Freedom. In 1948, she was appointed the first Governor of Uttar Pradesh. As governor, she gave proof of her unprecedented administrative ability. She was very cheerful and sociable. She never missed an opportunity to cut a joke. She addressed Gandhiji as Mickie Mouse, Nehruji as beautiful prince, Sardar Patel as bull of Vardoli and J.B. Kriplani as skeleton of man. She was adorned with the title of India's Cuckoo. With personal qualities of simple life, Action, service, renunciation, and a loving heart. She left behind her a burning lamp of fame, which would give light to the people of her country for centuries to come. She passed to the other world on 24th March, 1949.



Dr. Shyama Prasad Mukherjee

On the 6th July, 1901, was born Dr. Shyama Prasad Mukhrjee in Bengal, a land which has given birth to a series of invaluable jewels like Chaitanya Mahaprabhu, Ravindra Nath Tagore, Desh Bandhu Chitranjan Das, Subhash Chandra Bose and Satyajit Ray. Having a look at the placement of the stars in the horoscope of this new arrival the astrologers said with full confidence to Sri Asutosh Mukharjee—This, your second son is unique and lucky. He would prove an expert educationist, Mathematician, great patriot and harbinger of a new age in social service.

Among the great personalities who laid the foundation stone of independent India, Dr. Shyama Prasad Mukherjee has no doubt had his own individuality and place. He was a great educationist second to none patriots a keen parliamentarian, political leader, a man of principles and founder of 'The All India Jansangh.' He was quite in keeping with the common adage, "Worthy son of a worthy father" or "A great son of a great father." His family atmosphere was very virtuous. No importance was attached to grandeur and luxury and in spite of infinite wealth, and availability of all means of comfort and pleasure. Having been brought up in an atmosphere of compassion, humanism, renunciation academic and regulated and disciplined life, he was always above the materialism and worldly affairs and display.

In his age of adolecence, while preparing for High School. He had a debate with his head master to get exemption from the examination fee to a poor classmate, who was not in position to deposit examination fee. That symbolised his indomitable courage. He passed every examination in the first division High School (1917), B.A. 1921, M.A. 1923. Going to England to

become a barrister, and earning fame of a mathematician, and getting membership of the renowned Mathematical Society of London, made manifest his uncommon genius. At the early age of 24 years, he got membership of Senate of Calcutta University. In 1938, Calcutta University confirmed on him honorary degree of D.Litt.

As Vice-Chancellor of Calcutta University, he introduced important reforms in military education, women education, teachers training and the civil services examination. He had his special contribution in founding Arvind University in Pondicherri. He occupied the post of President of the Royal Asiatic Society of Bengal, and thereby enhanced the honour of the learned class of India, the Government of India sent him to League of Nations as India's representative to the Committee of Intellectual Co-operation.

In 1939, Dr. Mukherjee became active in politics. He was elected member of the Bengal Legislative Council from the university Constituency. With reference to inhuman atrocities committed on Hindus in Muslim majority areas, Gandhi's comment that, Hindus should keep muslims with them even at the cost of great loss and harm, gave him heart-touching anguish. At that time, he realised that by following blindly Gandhiji's policy of non-violence, that day will not be far off when the whole of Bengal would go under the sway of Pakistan. That very moment, his attention was attracted towards the Hindu Mhasabha. Being influenced by the line of thinking of Veer Savarkar he became a strong supporter of the principles which nourished Indian culture. In recognition of his effective role, the Hindu Mahasabha elected him as its President.

Pt. Jawahar Lal Nehru appointed Dr. Shyama Prasad Mukharjee the Minister of Commerce in the first Ministry of Independent India on 15th August, 1947. He died in Kashmir.

He discharged his duties of the post sincerely and with devotion. Keeping away from speeches, inaugurations and game of politics, he fully devoted himself to give practical shape to the projects of development of trade and commerce of free India. In this field he got unprecedented success Huge factory of railway engines yard and manufacturing factory of ships at Vishakhapattanam and fertilisers factory of Sindri (Bihar) are glaring examples of his initiative and farsightedness. Dr. Mukharjee was greatly shocked when in 1950 in Bengal,

property and wealth of Hindus were being snatched and looted, the honour of their mothers, sisters and wives was being defiled and depraved and five thousand of them were butchered and the only action Nehru took was a paper pact with Liaqat Ali, Prime minister of Pakistan. He expressed his apposition and indignation openly in the Parliament Nehruji got offended. Therefore, Dr. Mukharjee tendered his resignation, writing therein, "My differences are fundamental and it is not fair and honourable for me to continue as a member of the Government, whose policy I cannot approve of." Nehru accepted his resignation and levelled the charge of being communal against him.

As a protest Bhartiya Jan Sangh was born on 28th April, 1951, Explaining the objects of Jan Sangh Dr. Mukharjee said, "This political party has not been formed to appose any community or religion. For establishing liberty and unity such an organisation was needed. To defend the honour of mothers and the motherland and to infuse the feelings of nationalism and patriotism are the main objects of the Bhartiya Jan Sangh. At the time of first elections in Free India the Bhartiya Jan Sangh was only three months old. Even then Jan Sangh fielded 742 candidates for Parliament and legislative assemblies. Inspite of strong opposition by the congress, thirty three candidates of Jan Sangh were elected Dr. Mukharjee himself contested the seats, of Calcutta south, got elected to Parliament with a thumping majority. With his powerful role of the leader of opposition, he proved that there was a man who could speak against the weak policy of the government of India. He came into conflict with the Congress sincerely because it was pursuing the policy of appeasement.

To tell the truth, just as credit of merging Nizam Hyderabad into India credit goes to Sardar Patel, in the same way the credit of West Bengal not being separated from India, must go to Dr. Mukharjee.

In the matter of Kashmir also, Nehru ji had full sympathy with Shekh Abadulla. The surprising thing is although Nehru believed cent per cent merger of Jammu and Kashmir into India, yet visa from the government of India was needed to enter Kashmir. When Jammu and Kashmir Parishad started a movement against this policy of the government, the government adopted a very stiff attitude. About 2500 volunteers

taking part on the Satyagraha movement were arrested and 30 were shot dead. Dr. Mukharjee prepared himself to go to Kashmir, and without taking the permit he started for Jammu. On way from Delhi to Jammu people in thousands rallied to welcome Dr. Mukharjee at Ghaziabad, Muradnagar, Modinagar, Meerut, Muzaffarnagar, Saharanpur, Ambala, Jalandhar, Amritsar and Pathankot. Dr. Mukharjee addressed meetings at all places and said, Pt. Nehru has already presented as a gift one third of Kashmir to Pakistan. Now, I shall not let go even one inch land of India.

At the start government Jeeps were arranged to take Dr. Mukharjee and his companions from Pathankot to Jammu. But later on at 4.30 P.M., when their jeeps reached Madhopur, port of river Ravi, under fresh orders of the government the Inspector General of Police, Jammu and Kashmir took in custody Dr. Mukharjee and his companions under section 3 of Public Safety Act. In the jail, all of a sudden he got unwell. The superintendent of Jail immediately sent for Dr. Ali Mohammed and made proper arrangements for his treatment. After 4 to 5 days on June 23rd, 1953, at about 11 P.M., his condition worsened. This great patriot went into eternal sleep at 2.30 A.M.

No doubt lion of India Dr. Shyama Prasad Mukharjee was an immortal son of Bharat Mata (Mother India). To limit him to any province or state or to bind him to any particular party will be unjust. His whole life was like that of a devotee or a hermit, and like Neelkanth Lord Shiva, he swallowed all poison for the sake of united India.

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Kanahiyalal Maniklal Munshi

Kanahiyalal Maniklal Munshi occupied a special place among the frontline nation-building leaders. Ram Dhari Singh, a noted Hindi poet has written, about him, "Kanahiyalal Maniklal Munshi was a jewel both of society and country. He was a scholar to be reckoned with in the field of education as well. Through Bharati Vidya Bhawan, he rendered such service as no university or government have done. When we try to admire a man in the hyperbol, we call him an institution. This metaphor holds true in the case of K.M. Munshi as in the case of few other persons. The noted historian Kashi Prasad Jayaswal had visualised to write or full history of India with national point of view. But this work could not be completed. Bharat Ratna late President of India, Dr. Rajendra Prasad tried to complete the work, but that effort, too, could not go very far and the work had to be abandoned half way. But K.M. Munshi, got completed this work of national and historical importance through Bharati Vidya Bhawan. There comes real difficulty in assessing a person, who makes his mark in fields more than one. K.M. Munshi is one such person and to assess him and his job, is not easy job.

Munshi ji's personality had many facets Looking at his whole personality, it can be said that his literary contribution is at the top. His father Maniklal was a deputy collector at Bharuch, when son Kanahiyalal was born on 30th December, 1887. He has six daughters and the birth of Kanahiyalal was most welcome as a great boon. Natural as it was, child Kanahiyalal was brought up with great love and endearment. Kanahiyalal did not go for government service. After doing his graduation from Baroda College, Baroda he studied law in Bombay. He began practising law in 1913 as an advocate in the

High Court Bombay. Together with this, he began his literary career, and within ten years were published his one collection of stories two social novels and three historical novels which gave him name and fame, and he shone like star in the sky of Gujarati literature and created dazzling effect on the eyes of readers. His powerful pen continued producing creative works till the last day of his life. His first story 'Mari Kamala' (Meri Kamala) was published in the magazine स्त्रीबोध in 1912, which received quite a lot of popularity. After this, on request by the assistant editor of 'Gujrati' he took up the writing of 'Verani Vasulat' in 1913, that was published in it. In the mean time, he began the publication of 'Bhargava' a community quarterly magazine. After this, he published two weeklies 'Arya Prakash' and Indulal Yajgika in 1915, and the 'Navjeevan', 'Satya' and daily 'Young India'. His competent editorship and authorship full of original thinking were highly appreciated all round. In 1932, he founded Sahitya Sansad'. In this very year, the publication of Gujrat monthly was started under his editorship.

Publications of K.M. Munshi—Sri Kanahiyalal Munshi's first book 'Mari Kamala' was published in 1912, and the last book 'Krishnavatar' in five volumes was published in 1970. [In the mean time his 127 books in Gujarati, English, Hindi, Kannar, Tamil & Marathi etc. were published.] In Gujarati literature, Munshiji occupies a very specific place. It was he who initiated publication of literary novels in Gujarati. His main novels in Gujarati are Gujarat-No-Nath, Parashuram, Bhagna Paduka and Krishnavatar in five volumes. His chief dramatic works are-

Shishu Ane Sakhi, Bekharab Jad, Tarpana, Agyankita, Kakani shashi, Purush Samovadi, Dhruva Swamini Devi and Sneh Bhram.

The exception of poetry, he used his able pen on all modes of literature—Novel, Drama, Story, Essay, Autobiography, Biography etc. From 'Mari Kamla' to Krishnavatar (in five volumes) he produced historical, social and pauranic novels. In his novels, the hidden genius of dramatist Munshi peeps through, Attractive and lively characterisation and dynamic dialogues, these are the specialities on account of which his novels became so popular.

Sri Munshi was an educationist of high order as well. In 1938, he founded Bhartiya Vidya Bhawan, and as the vice

chancellor of it, he devoted his life for the upliftment of literature, art, eduation, culture, science and religion. As a model of most modern Gurukuls, this institution, as a large bunyan tree is proving its utility through its net work of 22 branches. Vidya Bhawan publishes standard Journals like Samarpan and Bhawan journal. It has received cooperation of highly ranked authors like Dr. Radha Krishnan, C. Rajgopalchari and others, who have written for Bhartiya Vidya Bhawan over three hundred books on culture. Not only this, but Sri Munshi also contributed greatly to the founding of Gujarat university, Agricultural institute of Anand and Sayaji Rao university of Baroda.

From the day Munshiji became mature, he was full of national feelings. He was greatly influenced by Arvinda, Father of the Nation Gandhiji and Sardar Vallabha Bhai Patel. He gave full cooperation in developing the All India National Congress as an influential institution. With his knowledge of law, he rendered active services to the congress in those days when sacrifice and high perseverance were most wanted to become a server of the congress. Sri Munshi was always in the frontline in the national movements, and went to jail many times. He was one of those deadly opposed to the partition of India. Because of this, he resigned from the congress in 1941 and started the 'Akhand Hindustan Movement', but on compulsion by Gandhiji he returned to the congress in 1946. As for the Indian constitution, is concerned he had a deep insight into the subject. His legal and constitutional abilities and experiences were very useful while they were making the Indian constitution. Munshiji was one of the six member committee which prepared the blue print of the Indian constitution. After studying the constitutions of England, America, France and other nations of the world, he gave his valuable contribution to the making of Indian constitution. For a short period from 1950 to 1952, Sri Munshi served the central government as the Minister for Food & Agriculture. In those days, there was acute food problem, to get over which he tried his best. As a central minister for agriculture he put forth before the country a very important scheme of Van Mahotsava, which is being worked even today. On the occasion of Van Mahotsava week every year, programme of planting trees is carried out with great preparation. It seems that seeing the importance of this scheme of Sri Munshi the state governments have undertaken the programmes of Social Vaniki and Agricultural Vaniki. In 1952, Sri Munshi was appointed as

governor of Uttar Pradesh. On account of differences on cooperative farming, he once again left the congress and with Rajaji founded the Swatantra Party. But his interest in active politics got lesser day by day; he was inclined towards cultural and educational activities.

Thus K. M. Munshi was a living example of unique human qualities and firm determination. He was a source of inspiration to the people at large. He was a thinker in the literary world. Sri Munshi could read very well the circumstances and was a reformer in the real sense. To the last moment of his life, he was busy in writing creative literature. He was completing volume VI of Krishnavatar, when the death snatched him away from us on the 9th February 1971. That day Gujarat lost a great son and India lost a great patriot. Dr. Radhakrishnan attached great value to his talent. He said on his death, "Munshi ji, you are really a Rajarshi, a recluse and a non-attached person. I do not know I or how many others could accomplish as much as you have done." Dr. Rajendra Prasad, the first President of India, was acquinted with him and his institution Vidya Bhawan. Once Dr. Rajendra Prasad had said emphatically, "If I were to evaluate his work, I would say that I bow down to his many genius. He has such an magnetic power that whosoever comes into his contact, becomes his man, and infuses new life in him. To say, many years have passed since, he left this world, but the family members of Vidya Bhawan and lovers of Indian culture both of his country and abroad remember him respectfully.





Ahalya Bai Holkar

"यत्र नार्यस्तु पूज्यंते रमंते तत्र देवता" (Gods reside where woman is worshipped/respected). This statement of thinker and saint Manu is very correct to assign the prestigious place to woman in the context of Bhartiya culture. This is the pious land of Bharat, where ladies of historical importance were born, To name a few virtuous and faithful Sita, Sati Sawitri, Dropadi, Scholar Apala, Ghosha, heroine Lakshmi Bai, Radha Mira, Durga Bai, Chand Bibi, Indira Gandhi etc. No amount of admiration of their personalities would be enough. Such a great personality was Ahalya Bai Holkar, ruler of Holkar state of Indore who ruled over not only on the state, but also on the hearts of its people like an affectionate mother. Because of this, the public used to address as Matushri, Maan, Sati Maan and Maheshwari. Probably no other Indian ruler got this honour in his/her life time. Rao Bahadur kebe was quite right when he said, "see what a leading part the pious lady Ahalya Bai took in the stirring events of the time."

Ahalya Bai Holkar was born in 1725 in village Chaurhi, Distt. Aurangabad, Maharashtra. Her father's name was Sri Mankoji Shinde. According to historian E. Marsden. Ahalya Bai when only of 10 years was married to Khande Rao, son of Malha Rao Holkar, founder of Holkar dynasty and a shepherd by caste of Malva. By her sense of devotion to duty, she won the hearts of her parents-in-law, husband and other near ones. In due course she became mother of a son and a daughter. She had hardly attained her full youth, when at the age of 29 years, she lost her husband. In 1766, her brave father-in-law Sri Malha Rao also died. A great shelter was of her head and she had to take up the reins of the state. After a short time, and all of a sudden, son Malerao, maternal grandson Nathu, son-in-law Fanse died, leaving the mother of daughter Mukta alone and

weeping. As a result, mother Ahalya Bai felt dejected. But in the interest of the public, she composed herself, and ruled successfully and with full responsibility. On the 13th August 1795, she died in the Maheshwar Fort, situated at the bank of Narmada. Her name is written in letters of gold in the history of Bharat (India).

Paying tribute to her, Udai Bhanu Sharma said, "In my own lap, the unique female of India was lost in her memory, the fort of Maheshwar, bowing its head, is still shedding tears. Narmada, also can be heard crying by the quiet night at the ghat where her physical body was assigned to the five elementals.

Spotless character, faithful wife, affectionate mother, a great warrior, builder of nation, able administrator, politician, tolerant by nature, non-violent, practical, temperate, patient—all those qualities well coordinating, necessary to make an integrated personality of a great mother were possessed by her the 'Matushri' of the state of Holkar.

Ideal and real blending of theory and practice, wisdom and devotion detachment and attachment, duty and love, morality and emotionalism, meekness and firmness, softness and hardness, enjoyment and renunciation, earth and heaven, fate and labour, good and beautiful, truth and imagination; in short, all the possible sides of realisation and manifestation coordination of them all was seen in Maa (Ahalya) and this was not to be found elsewhere. Her contemporary English poetess has rightly said that—

For thirty years her reign of peace, The land in blessing did increase.

And she was blessed by every tongue,

By stern and gentle, old and young.

Late Vice President of India, Sri Gopal Swaroop Pathak has said, "Ahalya Bai was a living symbol of Bhartiya (Indian) culture. Innumerable occasions of calamities and challenges came across in the life of that magnificent lady, but she faced them with patience, and using her duty, she kept secure her world of the state (kingdom) She put forth traditions of Indian culture before everyone. So long as Bhartiya (Indian) culture is there, her life will continue to inspire us.

In the words of Dr. Uday Bhanu Sharma, "Her greatness is not because of her being the ruler of Indore because her nonattachment was so unique, her courage so boundless her talents so fervent, her temperance so difficult and her blue violence so broad that her name has already been written in letters of gold in history. Her pious character and immense love gave them that magnificent seat of 'Lokmata' (mother of all) in the public life, which is not available to the biggest emperors-empresses in this world.

Her Work—Tulsidas said in Ramcharitmanas—

सोचिय नृपति जो नीति न जाना। जेहि न प्रजा प्रिय प्रान समाना।। * * * * जासु राज प्रिय प्रजा दुखारी। सो नृप अवसि नरक अधिकारी।।

[weep for the king who does not know to rule, who does not love his/her people as her his / her own life.

* * * *

That king/queen must go to hell, in whose rule the public lives in distress.]

In other words, as the mouth nourishes the body, by providing nutritious food to its all parts dispassionately in proper quantity and according to their needs, so the king also should so nourish and develop different classes of the public with justice and discrimination. The same was the basis of **Mother's** administration. She herself said—"I am responsible for my each and every deed and action. I will have to be answerable to God."

Her administrative machinery was very good. She herself used to dispose of government work by sitting late at night in the royal court. Her behaviour towards her subordinates was very courteous. Dutiful workers were rewarded and were given promotion. For every body, rich or poor, high or low it was easy to get justice. To dispense justice in time and with little expenses, she had established law courts at small distances. She herself, used to give the final verdict or judgement and put on as symbol of truth a golden Shiv Lingam on her head, when passing a verdict. The finances were sound for purposes of collection of taxes, she had made three divisions. She gave encouragement to agriculture and trade. Trade and commerce had made sufficient progress. She gave enough encouragement to textile industry, especially to the business of Maheshwar Sari.

She was very tolerant in matters of religions. In spite of being follower and worshipper of Hinduism, she was very generous to Islam. She rehabilitated Muslims in Maheshwar and provided finances for constructing mosques.

She provided generous protection to cultural activities as well. She built many temples, ghats, ponds, ponds with steps, charitable institutions, houses for pilgrims, wells and kitcheners from Himalayas to Kanyakumari and from Dwarika to Jagannathpuri. The famous Vishvanath temple of Varanasi, and the well known temples and ghats of Maheshwar bear testimony to her high taste in sculpture. In the field of literature, she was equally interested. Great poets like Moropant Khushali Ram, Anant Fandi were the jewels of her royal court. Anant Fandi was a great poet and very expert in singing lavanies as well.

For defence of her kingdom, she had a well disciplined army also, and its command was under the leadership of Mahavir Tukoji Rao Holkar, she was the first who had also organised an army of women under her command. The army included a big canon named 'Jwala'. Her army was trained on European style by a French army officer, named Dadurnek.

Matushri never indulged in a unnecessary war. But this does not mean that she was a coward. Whenever any one looked at Indore with an evil eye, she always gave him a suitable reply. She said, "The whole of people of Bharat (India) are one. Our kingdom is big, theirs small, we are great, they are natives, this poison like discriminating attitude will throw all of us in the hell some day."

Mother's words are worth noting in the present context. Blessed be such patriotism! She had appointed her ambassadors in different royal courts. In her life time, she had to some wars, quite uncalled for, as with Raghova in 1766-67, War of Mansor in 1771 with Chandravat Rajputs of Rampura. Manpura, War of Lakheri near Ajmer in 1773, and war against the army and its commander of Mahadaji Sindhia and she was victorious in all of them. Admiring her military acumen Nana Fananvis said,

"शापादिप शरादिप असें बायकांत अहल्याबाई दिसण्यांत आली, आज पावेतों बाईची स्नान संध्या व धर्माची प्रवृत्ति ऐक्यात ऐत होती, आज पराक्रमाची गोष्ट माठीच केली, पुण्याचा दरवाजा महेष्मती नर्मदातीर हे आह्मांस आज समजले", (अर्थात् औरतों में अहल्याबाई शाप से भी, हथियार से भी कहने वाली मिलीं. आज तक बाई की स्नान संध्या और धार्मिक प्रवृत्तियाँ सूनने को मिलती थीं.

आज उनके पराक्रम की बात सुनी. आज हमें प्रतीत हुआ कि पूने का दरवाजा नर्मदा तट पर बसा महेश्वर नगर है).

I met a woman in Ahalya Bai among women, who could talk with both words and arms. Uptil now we heard her tendencies of worship in sanata ji style and religious habits. Today I heard of her valour and heroic deeds. To-day I realise that the gate way to Pune is Maheshwar situated at the Bank of Narmada.

About the deeds of Ahalyabai, a contemporary English Resident in M.P., Sir John Malkam says, "The success of Ahalya Bai in the administration of her domains was altogether wonderful. In the most sober view that can be taken of her character, she certainly appears, within her limited spheres to have been one of the purest and most exemplary that ever existed."

Pt. Jawahar Lal says about her, "At the time she mounted the throne she was a young widow of thirty years, and she was very successful in administering her kingdom. She looked to the state business personally. She postponed wars and maintained peace and kept her kingdom prosperous in a time when major part of Bharat was Topsyturry and in confusion. Therefore, it is no wonder that even today she is worshipped as a Sati (a chaste and faithful woman or wife of Lord Shiva)" And in the end, we quote words of Binova Bhabhe about her personality and deeds, "Ahalya Bai was, in reality, devoted to justice and religion." In India's history, it was just like taking a chance or experiment the axle or central power rested in the hands of a woman, who was devoted to worship and religious minded. A lady, who was of a detatched nature, would be able to run administration, could never be thought of. But the Marathas did a novel experiment of entrusting administration of a kingdom to a lady Ahalya Bai. She ran it very well. Many tried to win the world with weapons. But Ahalya Bai came out as one who influenced the world with love and धर्म (Dharma) and could win all provinces of Bharat (India) with Darma, intelligence and love. In the whole history of Bharat Ahalya Bai's place is matchless and unique.



Surya Kant Tripathi 'Nirala'

Introduction

On account of his poetry full of living power, Surya Kant Tripathi is established as 'Maha Pran Nirala' in Hindi Literature.

Nirala, as matter of fact, was a born poet. By the time he had reached class 9th, he began composing Padas in Braj Bhasha and Awadhi. He began to write verses in Sanskrit also before he was fourteen years of age. Later on he became famous as a capable poet of Khari Boli.

His three books, well known in the category of translation of spiritual literature are Parivrajak Sri Ram Krishna Kathamrit (5 volumes), Lectures of Vivekanand and Raj Bhoga.

Nirala's reputation is more as a poet. He was one of the fore-most and top class कवि of छायावादी (Romanticism in Hindi) tradition while छायावादी poetry, is the descriptions of gentle part of the nature and human idealism in the poems of Prasad and Pant, was at the climax, Nirala adopted it with authority; and crossing its limits made Hindi literature prosperous in a meaningful style. Nirala gave expression in a new way to the individual's consciousness, which is compared to that of the Romantic poetry of Europe. He established coordination between personal conciousness and social realism in a unique way. According to Dr. Hazari Prasad Dwivedi, of all the 'Chhayawadi' Hindi poets, Nirala's approach is most objective and extensive. The poet, on one side, welcomes the new values and on the other side, reminds us of our healthy cultural traditions. Nirala gave various dimensions to his poetry, and made experiments for expression of sentiments and feelings while creating human realism in place of theoretical idealism.

He presented inner struggle. Nirala's life of tension was a struggle. His style of creation is not free from it. Famous critic Parmanand ji while writing about Nirala's world of poetry, says, "His world is despondent not without reason or without inner struggle which crosses the prescribed limits. There are solid social reasons of his despondency, but Nirala's poetry is not a translation of those irascibility but is the recreation of the struggle born of his mental world.

Leaving all disputes aside, Juhi ki Kali (जुही की कली) is his first poem. Nirala ji himself, accepts it as his first work. It was written in 1915. With this, as his first poem, Nirala began his creative work in a style, different from the current norms of chhayawadi poetry. Nirala sent this poem, written in free verse, for publication in the Saraswati. But the then editor of Saraswati, Pt. Mahavir Prasad Dwivedi, returned it with the remarks that its metres are not proper. Apparantly, an account of free verses, Nirala had to face opposition from the very beginning. Because of this, 'Juhi Ki Kali' could be published in 1922. Although 'Juhi Ki Kali' is said to be his first poem, yet because of construction of sentences and maturity of language this creation gives us glimpse of his genius. In this poem, Nirala has given tongue to Natural beauty and erotic sentiment—

फिर क्या ? पवन उपवन-सर-सरित गहन गिरि कानन कुंज-लता-पुँजों को पार कर पहुँचा (जुही की कली)

This tendency of free verse is seen in many poems of Nirala. Nirala's poetry is famous for liberty in poetry. Nirala has taken liberty in many poems in which he has expressed sentiments of love e.g. जागृति में सुप्ति थी, शेफालिका and पंचवटी प्रसंग। Although some philosophical feelings can be felt (observed) in the Panchvati prasang (पंचवटी प्रसंग), yet various topics have been coordinated with success in most of the poems of Nirala. That is why पंचवटी प्रसंग is established as a poem philosophy dominated Nirala has given expression to the agony of his heart in respect of established values in 'पंचवटी प्रसंग'—

छोटे से घर की लघु सीमा में बँधे हैं क्षुद्र भाव, यह सच है प्रिये. प्रेम का पयोनिधि तो उमड़ता है सदा ही निःसीम भ पर

His new style, variety of subjects and natural inner conflict on account of these qualities, the poems of Nirala made their place and began to establish. During this period Ram Ki Shakti Puja (राम की शक्ति पूजा) was published. This is included in the collection of his poems Anamika (1937). 'Ram Ki Shakti Puja' is one of the best works of Nirala. 'Ram Ki Shakti Puja' can easily be counted as one of the best works of 'Chhayawadi Poetry'. In Ram Ki Sakti Puja, Nirala has depicted, in the historical back ground, the struggle between Dharma (Ram) and Adharma (Rawan). In this long poem (there comes out much similarity between the factors of the poetry and the facts of Nirala's personal life. Before the mighty power of Adharma (Evil), the courage of Dharma the good (Ram) seems to begetting good for nothing, the power of Ram (the good), by its original thinking and worship of shakti, becomes successful in destroying the Adharma (the evil). In 'Ram Ki Shakti Puja' Nirala has described so perfectly the disintegrated subjectivity and future mental condition, that the whole situation becomes clear by itself.

Besides 'Ram Ki Shakti Puja' in 'Saroj Smriti' also, has contributed greatly to establish the poetic personality of Nirala. Saroj Smriti is an elegy, which Nirala, wrote in the memory of her only daughter Saroj after her death. In 'Saroj Smriti', Nirala's level of sensitivity has gone up very high. His daughter Saroj had died when she was eighteen years only. In this sonnet like song, all the disharmonies of Nirala's life have been described. As is the nature of Nirala's poetry, in 'Saroj Smriti', there is sorrow on one side, and circasm on the other side. The circasm of this song joins it with the disharmonies of the contemporary society Nirala has made vocal human tragedy through many of his life's themes—

> चढ़ मृत्यु-तरणि पर तूर्ण-चरण कह-पित, पूर्ण-आलोक-वरण करती हूँ मैं यह नहीं मरण 'सरोज' का ज्योति शतण-तरण

(सरोज स्मृति)

In his 'Tulsi Das', Nirala seems to get philosophical. This is sufficiently a mature work. As a matter of fact, through Tulsi Das Nirala has given expression to his struggle and evolution. This is the poem in which Nirala has given expression to the struggle of his whole life in philosophical background. Identification of Nirala with Tulsidas makes the poem full of life easily—

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क्या हुआ कहाँ, कुछ नहीं सुना
कवि ने निज मन भाव में गुना (तुनसीदास)
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Deep realism was beneath the romanticism of Nirala later on. He began to write poems which are sufficiently realistic. With his hold on realism circasm can also be seen in a natural way in his poems. Crossing the limits of 'Chhayawad' Nirala took poetry to the common man. He wrote poetry reflecting his agony. In this category are his poems—

तोड़ती पत्थर, भिक्षुक, दीन etc.

Nirala's poem KukurMutta (कुकुरमुत्ता) is dominated by circasm, in which Nirala has expressed himself with sufficient freedom. In 'Kukurmutta' Nirala has used words of the three language Hindi, Urdu and English, and this has made a poetry of the common man's language—

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आगे चली गोली जैसे डिक्टेटर,
उसके पीछे बहार, जैसे भुक्खड़ फालोवर
उसके पीछे दुम हिलाता टेरियर
आधुनिक पोएट.
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(कुकुरमुत्ता)

No doubt, Nirala is as relevant to-day, as he was more than fifty years ago.

Works of Nirala—Nirala was a man of many sided genius. He wrote both prose and poetry and used his pen to write works in almost every style. His works can be classified as below—

- (i) **Collections of poems**—Anamika (2 volume), Parimal, Geetika, Kukurmutta, Anima, Bela, Naye Patte, Apra, Aradhana, Archana, Transcription of Ramcharitmanas in Khari Boli and Varsha geet.
 - (ii) खण्ड काव्य (small epic)—Tulsi Das.
- (iii) **Novels**—Apsara, Alka, Prabhawati, Nirupama, Choti Ki Pakar, Kale Karnama, Uchchhrinkhal and Chameli.

- (iv) रेखाचित्र (Figurative descriptions)— कुल्लीभाट, बिल्लेसुर बकरिहा.
- (v) Story Collections-Lili, Sakhi, Chaturi Chamar and Sukul Ki Bibi.
- (vi) Collections of Essays—Prabandh Padma, Prabandh Pratima, Chabuk and Prabandh Parichay.
 - (vii) **Book on criticism**—Ravindra Kavita Kanan.
- (viii) Translations—They are of two categories—(i) Translations of literary books, and (ii) Translations of religious and spiritual literature. Total 14(11 + 3).
 - (ix) **Biographics**—Dhruva, Bhishm and Rana Pratap.
 - (x) **Dramas**—Samaj, Shakuntala and Usha Aniruddha.
- (xi) Miscellaneous—Hindi-Bangala Shikchhak, Rasa-Alankar, Vatsayan Kamsutra and Tulsikrit Ramayan Ki Tika.



Maithili Sharan Gupta

Introduction

Among the modern Hindi poets, Maithili Sharan Gupta occupies a very important place. He was our National poet.

Maithili Sharan Gupta was born in Chirgaon district Jhansi (U.P.) in 1883. His father's name was seth Ram Charan. He was a very well off Vaishya.

Maithili Sharan Gupta got poetic genius in heritage. His father used to write poems under the fake name 'Kanaklata'. His younger brother, Siya Ram Sharan Gupta was also a famous poet and a prose writer.

Maithili Sharan Gupta was fond of composing poems since his early childhood. In the beginning, he wrote poetry in Brajbhasha. Later on, under the influence of Pt. Mahavir Prasad Dwivedi, he began to write poems in Khari boli-Hindi.

By writing melodious poetry in Khari boli, he set aside the criticism that on account of its rattling words, Khari boli was not suited to write poetry. By writing beautiful poetry, in Khari boli, Maithili Sharan Gupta proved that melodious poetry can be written in Khari boli just like Brajbhasha. His poems were published in the Saraswati, a monthly Hindi Journal, edited by Pt. Mahavir Prasad Dwivedi in 1906 and ahead.

Completing the full tenure of life and having many awards of honour, he died in 1964. He left behind a nice legacy and a large and flourishing family.

Poetic Works

First of all, his Rang-Men Bhang (रंग में भंग) a small epic poem was published in 1909. After that, his works small and large were published one after the other, which, in all, are 52 in

number. They include, besides his original works, some translations as well under the fake name 'Madhup'. He translated in poetry Bangala books Virahini Brajangana (विरहिणी ब्रजांगना), War of Plasi, (प्लासी का युद्ध) and Meghanad Vadha (मेघनाद वध). He translated some Sanskrit dramas also in Hindi. He transcripted in Hindi some verses of Umarkhayam (उमर खैय्याम की रुबाइयाँ) as well.

Gupta ji's famous works are Bharat Bharati (भारत भारती), Jaydrath Vadha (जयद्रथ वध), Saket (साकेत), Yashodhara (यशोधरा), Panchawati (पंचवटी), Dwapar (द्वापर), Vaitalik (वैतालिक), Anagh (अनघ), Nahush (नहुष), Siddharaj (सिद्धराज), Vikat Bhat (विकट भट) and Vishnu Priva (विष्ण प्रिया)।

As a National Poet

Nationalism and deep faith in Bhartiya culture are the main features of his poetry. Whenever he may be or whatever he may be writing, these both qualities are ever visible in Gupta's poetry. Guptaji's first national work is 'Bharat Bharati', which was published in 1912. Through that Gupta ji had drawn the attention of the people of Bharat towards the magnificent past and the ill conditions of Bharat, Gupta ji gave impetus to his countrymen to throw away, the chains of subjugation. After that in 'Vaitalik', he as a true bard, woke the people of Bharat from their slumber, directed them towards the path of progress. His all works, being full of feelings of nationalism and patriotism, father of the nation, Mahatma Gandhi, honoured Maithili Sharan Gupta, with the title of National poet (राष्ट्र कवि) in 1936. In a function held at Kashi (Varanasi), Mahatma ji, while conferring the title of राष्ट्र कवि, Bapu said, "He is the poet of the nation in the sense in which I became a Mahatma, while trying to mould the nation."

Excellence of Poetry

In the words of Acharya Pandit Ramchandra Shukla, "In the poetry of Gupta ji there are three stages— The first stage is of charity of language in which soft and smooth poetry is put before us. The poems published in the 'Saraswati' and 'Bharat Bharati' are the works of this stage and of this period. To some lovers of poetry, there productions appear to be dry and as a matter of fact simple description lacking melodious and gentle words gave some offence. The reason was that it was the period of moderation of Khari boli. After that, Gupta ji studied poems in Bangala, and translated in Hindi the works of Madhusudan Datt, e.g., Brajangana, Meghnad Vadh, etc. This gave to his poetry melody and gentility. His poems in between Bharat Bharati and Vaitalik may be taken as examples of the works of the second stage. After that, the poems of so called Chhayawad (छायावर) came to be prevalent. And Gupta ji inclined towards lyrics, and he introduces in his poetry metaphorical usages. This tendency of Gupta ji may be seen in 'Saket' and Yashodara also.

The greatest quality of Gupta ji's poetic genius is to keep pace with and change with the time, his capacity to adopt awaking ideas and the styles & poetry are commendable. See the lines of Gupta ji below, in which he raises his voice for the upliftment and equality of the depressed, exploited and the so called low classes of the society—

उत्पन्न हो तुम प्रभु पदों से जो सभी का ध्येय है। तुम ही सहोदर सुरसिर के चरित जिसके योग्य है।।

In Yashodhara, Guptaji has tried to establish the importance of 'woman', and he has shed tears on the deplorable condition of women, in Yashodhara—

अबला जीवन, हाय! तुम्हारी यही कहानी। आँचल में है दूध और आँखों में पानी।।

In 'Panchawati' he calls the animal kingdom as the younger brother of man in the chain of evolution—

मैं मनुष्यता को सुरत्व की सीढ़ी भी कह सकता हूँ। किन्तु पतित को पशु कहना भी कभी नहीं सह सकता हूँ॥

Gupta ji is a poet who does the great and the beautiful in the world of manifestation and establishes his God Sri Ram amongst the common men. Although, Sri Gupta was a devotee of Sri Ram, yet he paid due respect to Lord Shri Krishna and Mahatma Gautam Buddha as well.

In this work, Gupta sang the songs of grandeur and glory of the past of Bharat, and has mainly written about great personalities of Puranas and Indian history. That is why he was mostly inclined towards the epic style. Saket and Yashodhara are his well known epic poems. A very special achievement of Gupta ji's poetic creation is that in his different creations there are included some such songs as remain in the reader's memory for a long time. In these songs sufficient absorption is found, e.g.

> सौ बार धन्य वह एक लाल की माई, जिस जननी ने है जना भरत-सा भाई! × × यह सच है तो लौट चलो घर भैया अपराधिन है तात तुम्हारी मैया।

> > (सर्ग 8. साकेत)

Due to influence of Acharya Mahavir Prasad Dwivedi, Gupta ji was very careful while writing about love and erotic sentiment. He never crossed limits and maintained decorum like Tulsi in the matters of love, e.g.,

> रुदन का हँसना ही तो गान। गा-गा कर रोती है, मेरी हृत्तन्त्री की तान।। \times \times \times \times छेड़ो न वे लता के छाले, उड़ जायेगी धूल। हलके हाथों प्रभु के अर्पण कर दो उसके फूल।। पहले आँखों में थे, मानस में कूद मग्न प्रिय अब थे। छींटे वही उड़े थे, बड़े-बड़े अश्रु वे कब थे ?

In the words of a critic, "Among the poets of the modern period, the area and field of Gupta ji has been most pervading and extensive. He adopted almost all the schools of poetry styles, Religio-cultural problems, all the subjects and forms of poetry of his time and wrote about them. That is why he is called the representative poet of the time and the poet of the nation. He presented the old subject, in the form of new humanism in the spirit of morality of Dwivedi style. Being inspired by national consciousness, he sang songs of magnificant of the country's past, and also expressed indignation, wrath and lassitude on the deplorable conditions present in the country. 46R | G. P.

Under Ravindra Nath's influence, he sang songs of compassion, and renunciation.

The gopis of Surdas, under the pungency of separation say—

मधुबन! तुम कत रहत हरे ? बिरह-वियोग स्यामसुन्दर के काहे न उकठि परे ?

(भ्रमर गीत)

But Gupta's Urmila, under the same condition says—

रह चिर दिन तू हरी भरी, बढ़, सुख से बढ़ सुष्टि सुन्दरी।

(सर्ग 9, साकेत)

Being influenced by Gandhism, he established truth, Non-violence and unity thus—

जय कबीर, नानक, दादू का, बापू का वाणी-विश्राम। नव-नव रूप पुराण पुरुष उन लीलाधाम राम का नाम।।

In admiration of Gandhi ji's Satyagraha, the poet has said—

सत्याग्रह है कवच हमारा, कर देखो कोई भी वार।

हार मानकर शत्रु स्वयं ही यहीं करेंगे मित्राचार॥

His faith in the republican form of government is note worthy—

वे ही हम, जो बुद्धि निधान, करते हैं गणतन्त्र-विधान।

Guptaji's one very special quality had been that he was always aware of the changing conditions of the time, and continued writing poems in corporating therein the changing ideas and sentiments. This is the reason why he includes in his poetry most of the trends of the three periods—those of Bhartendu, Dwivedi and Chhayawad (Romanticism). Not only that, we get in his poetry, the glimpses of Pragatiwad (Progressive poetry) but the motivating forces of New Poetry (नयी किवता) also.

In the words of Pt. Ram Chandra Shukla, "we find in Bharat Bharti, the development of the patriotic feelings, that had been coming from Bhartendu period. The sentiment of respect for the glory of the past of the Bhartendu period is note-worthy—

क्षत्रिय! सुनो अब तो कुयश की कालिमा को मेंट दो । निज देश को जीवन सहित तन, मन तथा धन भेंट दो । वैश्यो ! सुनो व्यापार सारा मिट चुका है देश का । सब धन विदेशी हर रहे हैं, पार है क्या क्लेश का ।

(भारत-भारती)

Gupta has described nature in all the styles found in the poetry of nature. This description of nature in the personification and ornamental (rhetoric) style of Chhayawad is worthnoting—

सिख, नील नभरसर से उतरा यह हंस अहा तरता-तरता । अब तारक-मौक्तिक शेष नहीं, निकला जिनको चरता-चरता । अपने हिमबिन्दु बचे तब भी, चलता जिनको धरता-धरता । गड़ जाएँ न कंटक भूतल के, कर डाल रहा डरता-डरता । (सर्ग 9, साकेत)

Look at this nature's description of modern poetic style—

सखि, निरख नदी की धारा ढलमल ढलमल चंचल अंचल, झलमल झलमल तारा । निर्मल जल अंतस्थल भरके, उछल उछल कर छल-छल करके। थल-थल तरके कल-कल धर के बिखराती है पारा।

(सर्ग 9. साकेत)

We get a full picture of the new form of political movements in his poems of late Satyagraha, non-violence, humanism, universal love, and respect to farmers and labourers etc., glimpses of all of them.

In short, we find in his poetry all the contemporary trends in politics, religion, society and literature. Giving his comments on Marx ideas of social welfare state, he has expressed sympathy to marxism or communism—

धन रूपी फल का परिश्रम ही मूल है। किन्तु श्रमिकों को फल मिलता है कितना पूँजीपतियों को नहीं है जूठन भी जितना।

Conclusion

The secret of his greatness—Gupta ji comes before us as a poet of coordination. He is far away from the styles of expressing reaction and tossing under intoxication.

He was endowed with a heart that could associate everything magnanism and sublime. We find respect for the past and enthusiasm for the new at every step in his poetry. It is on account of his genius, which keeps pace with the changing time, that he is considered to be a representative and national poet.





Jai Shankar Prasad

Introduction

In the autobiography, Jai Shankar Prasad has given vent to both the story and misery of his life, thus—

छोटे से जीवन की कैसे बड़ी कथाएँ आज कहूँ । क्या यह अच्छा नहीं कि औरों की सुनता मैं मौन रहूँ ।। सुनकर क्या तुम भला करोगे मेरी भोली आत्मकथा । अभी समय भी नहीं, थकी सोई है मेरी मौन व्यथा ।।

Prasad ji was born in a family in which ordinary food, such as milk and rice, is taken in a bowl of gold. In a short life of 47 years, he performed great things, the story of which is, in fact very long. The miseries and sufferings which he had to face were such as are the less talked of, the better it is Jai Shankar was born in the renowned family of sunghani sahu (सुंघनी साहु) of Kashi (Varanasi) in 1890. His father's name was Babu Devi Prasad.

At the age of eleven years, Jai Shankar Prasad began to write poetry. By the time he was 17 years, his father, mother and elder brother had died, and the whole responsibility of the family fell on his tender shoulders.

Carrying out the heavy responsibilities, he created several works of importance. He died on the 14th November, 1937.

Poetic works

Prasad's writing began being published in the contemporary papers and journals since 1907-08. The poems were written in the old style of Braj Bhasha. Their collection was published in Chitradhar (चित्राधार). In 1913 he began to write in Khari boli.

Prasad ji wrote with authority in both prose and poetry, which can be classified as below—

- (A) **Poetry**—Kanan Kusum, Prem Pathik, Maharana Ka Mahatva, Jharanā, Aansu, Lahar and Kamayani (Epic).
- (B) **Drama**—In all he wrote 13 dramas. His famous dramas are—Chandra Gupta, Skand Gupta, Ajat Shatru, Janmejay Ka Nag Yajya, Kamana and Druva Swamini.
 - (C) Novels—Kankal, Titlee and Iravati.
- (D) **Stories**—Prasad's stories are published in five volumes/collections *viz*. Chhaya, Pratidhwani, Akashdeep, Aandhi and Indrajāl.
- (E) **Essays**—Prasad wrote essays on different subjects, which are collected in Kavya aur Kala and other essays.

Prasad— a great poet of Chhayawad (Romantic poetry of Hindi)—Chhayawad is a movement in the field of Hindi poetry. Its period is taken from 1920 to 1936.

Chhayawad is an idealist form of poetry, in which, individual personality mysticism, love, beauty and spontaneity (स्वछंदतावाद) were given forceful expression. Music, onomatopoetics, tender and gentle words, metaphorism, personification and symbolism are special features of its style. Besides Prasad, the main poets of Chhayawad are Sumitranandan Pant, Suryakant Tripathi Nirala and Mahadevi Verma. Trends of Chhayawad are to be seen in the works of Dr. Ram Kumar Verma and Ram Dhari Singh 'Dinkar' also.

Prasad is said to be the father of Chhayawad. With 'Aansu' of Prasad Chhayawad appeared in Hindi. The theme of 'Aansu' is love in separation Pains in beloved's separation! During separation the pain of separation appears as a shower of tears—

In Prasad's poetry Chhayawad is at its highest point, *viz*. depiction of beauty, erotic sentiment, love of nature, humanism, sentiment of love, expressing the self, imposing of consciousness on nature, agony, vice of defection, patriotism, descriptions of woman's non-physical beauty, philosophical thinkings modern intellectualism, abundance of imagination and heart touching mysticism are the important features of the style of Chhayawad (छायावाद). Pt. Ram Chandra Shukla was a strong critic of Chhayawad, but he, too, admired the style of

Chhayawad of Prasad in his famous Hindi Sahitya Ka Itihas (हिंदी साहित्य का इतिहास), "Prasad ji's genius is so genius one is so lovely like and his sentimentalism so awake, that he developed this style of poetry in his own pleasing way."

Analysing Prasad's erotic sentiment or love, from Aansu to Kamayani, Shukla ji has written, "Thus we see Prasad establishing his imagination on the solid ground of the real life of the past and the present in Lahar, and he ends with the remarks, "In this way he has assumed of Chhayawad's success in picturesque and metaphorical style, in the field of long poems epics.

Aansu is a long poem of human separation. In this poem, heart touching mental conditions born of memories and transcendental beauty of the beloved have been described 'Lahar' is a collection of personal lyrics in which more than one type of poems have been included. Attractive beautiful and enduring forms of nature have been given expression to in the poems included in 'Lahar'-

> बीती विभावरी जागरी। अम्बर-पनघट में डूबो रही।। तारा-घट ऊषा नागरी × × × आदि।

The most important work of Prasad is Kamayani an epic of growth, in which evolution of human consciousness has been described in symbolical style in a poetic way. In the words of Acharya Pt. Ram Chandra Shukla, "This poem is full of magnificent imagination and heart touching statements. In this poem Shraddha (প্ৰব্ৰা) or the emotionalism of man makes one experience the peaceful tranquility, and also takes him to the abode of external bliss, while Irha (इड़ा) or intellect makes one run away from tranquility and bliss. 'In the end, the poet emphasizes coordination of will, wisdom and Action—

> ज्ञान दूर कुछ क्रिया भिन्न है इच्छा पूरी क्यों हो मन की? एक दूसरे से मिल न सके, यह विडम्बना जीवन की।

> > (कामायनी)

Prose writer Prasad

Prose writer Prasad is most well known as a dramatist. He has given the message of non-violence based on patriotism of Gandhism by presenting Bharat of the Gupta period in the present context. Besides this, he depicted the social movements of his time with success. He laid the greatest emphasis on freedom and dignity of the woman. The key of direction is in the hands of a female character in many a drama.

The social element is predominent in the stories and novels as well. Ideal form of love between husband and wife has been depicted therein.

His essays are reflective and speculative, through which Prasad has expressed his ideas about poetry and its styles.

Conclusion

In all the works both of poetry and prose his language is sanskritised and chaste Hindi. His style is literary and rhetorical. Needless to add that in his prose writings also the poet in Prasad peeps through.

Sublimation of human sentiments and ideals denotes his magnanimity of heartful of universal good and welfare. This is Prasad's great contribution to Hindi literature.

In the works of Prasad, Chhayawad is seen at full maturity, decorum, greatness and seriousness. On account of his unique power of imagination originality of realisation and new style of expression, is established at the Chhayawadi school of Hindi poetry.



Raikrishna Das

Introduction

Raikrishna Das was born on 13th November, 1892. He had deep insight into the art of painting and sculpture especially the art of making statues. He had a good collection of pieces of different arts. He was both a lover and a creater of literature. Kashi (Varanasi) is said to be a city of thought, reflection and creation. In this city, Raikrishna Das was born in a prosperous and high family on 13th November, 1892. People of Kashi knew him as 'Nehi' his nick name. Nehi might have been the shorter form or abbreviation of स्नेही Snehi. How Raikrishan Das came to be devoted to Art, in spite of his taking birth in a prosperous family and having led an affluent life of pleasure and majesty. The reply to this question can be had only after the study of his contribution to art. The 'Bharat Kala Bhawan' is the living proof of his deep devotion to and love of art. He was in fact the 'Lord', as known among his art lover friends.

It is difficult to assess as to what basically he was as he has deep insight in many branches of art, and he was fond of collecting things of pieces and creations of arts and literature. He first appeared in as a story writer in the world of literature. But later on, he was so much engrossed in painting that his personality as a man of literature gradually faded. After the foundation of Bharat Kala Bhawan. Raikrishna Das was known as one having deep insight into Art on international level.

Man of literature-Raikrishna Das

In the world of literature, Raikirshna Das was a contemporary story writer of Prem Chand. The chief poet and story writer of Chhayawad, Jai Shankar Prasad was one of his near friends. Prasad ji had very near and dear relations with

Raikrishna Das. The deep effect of Prasad's idealism and emotionalism can be seen in many stories of Raikrishna Das.

Raikrishna is mainly a story writer. Sādhanā, 'Ankhya' and 'Sudhanshu' are collections of his stories. 'In Hindi Sahitya Ka Itihas', the comments on his stories are, "Raikrishna Das, like Prasad, wrote emotional stories. He is specialised in creating poetic atmosphere and dramatic style like Prasad." This can be seen clearly in his stories like—'अन्तःपुर का आरम्भ' and 'रमणी का रहस्य'।

In Raikrishna Das's stories social satire in the Indian life and passion are found in equal measure. An emotional author, as Raikrishna Das was, glimpses of idealism and realism are found in his works more than the subject matter and artistic creativity. As a story writer, Raikrishna Das is basically an artist of emotions and idealism.

Raikrishna Das wrote some versified prose as well 'Praval' is the collection of his such prose emotionalism in the versified prose has come to be recognised as a living feature of his style. It has been said very aptly about his versified prose that, Erotism of Chhayawadi style is the life factor of his versified prose. The gentle and erotic part of human emotions have been specially painted in his works. Among the versified prose writers. Raikrishna Das is the only name which can be bracketed with Makhan Lal Chaturvedi.

Raikrishna Das—an ardent lover of Art

'Raikrishna Das's contribution to Indian art is yet to be assessed. Kapila Vatsayan knew Sri Raikrishna Das closely and understood him deeply. She has said, "Assayers of the art of painting, specially of beauty of small paintings, know it fully well that during the period from 1896 to 1908, the Principal of the government college of Art, Mr. E.B. Havell was explaining beauty of Indian painting in an irresponsible manner. At this juncture, Raikrishna Das, made a collection of small paintings and examining them in the Indian context, gave them a particular name. Collection of five thousand small painting in the 'Bharat Kala Bhawan' is his unique contribution in the world of collections of small paintings.

Raikrishna Das was a very minute and rare type of assayer of aesthetics. Raikrishna Das was the first person to accept and appreciate 'experimentism'. Bhartiya Murti Kala and Bhartiya

Chitra Kala—these two books of Raikrishna Das are considered to be nucleus books of Indian Art. These books are a great help to the understanding of the genius of Indian Art. Bhartiya Chitra Kala Ka Itihas (History of Indian art of painting) is a powerful work and a unique book on history of art of painting.

Bharat Kala Bhawan

Bharat Kala Bhawan is the symbol of Raikrishna Das's achievement in art performance. Its new Bhawan was inaugurated by prime minister Pt. Jawahar Lal Nehru. He was overwhelmed by its artistic beauty. Raikrishna Das had procured and collected the best productions of Indian sculptures and paintings from different places and from rare resources. To make his collection unique, he had made all possible efforts. He donated this collection to the Banaras Hindu University with much more generosity than the cleverness with which he had made the collection.

Rai Saheb was not only a person of deep insight in Art, but also he could distinguish and discern art and artist. He inspired artists of his time and got them duly honoured. He recognised their productions which he took from them and gave them due respect.

Besides the creations of Art, Raikrishna Das collected in his Bharat Kala Bhawan, the manuscripts of famous literary persons. Rai Saheb kept them with care in his collections, manuscripts of samples of works of literary persons viz. Bhartendu Harishchandra, Jai Shankar Prasad, Maithili Sharan Gupta, Vasudeva Sharan Agarwal, Acharya Mahavir Prasad Dwivedi etc.

Admirer of the meritorious and an assayer person

Raikrishna Das had an eye of a person who appreciates merit and the meritorious. He very well knew to discrimate between the ridiculous and the sublime. This was his inborn quality. He had such a balanced eye that he could catch the finest quality at a glance, whether it be a painting, a jewel or a natural scene. He was a rare assayer of precious stones. People were often wonder struck on seeing his knowledge about the rarest of the rare jewels.

Thus Raikrishna Das was a complete man of art of a multi dimensional personality. About his personality, how true is this statement, "The people who had short associations with him, did have a deep impression of his loving and awaked personality. Such persons lend honour to creations of art, and are honoured, they give honour to the society. He received many honours, including Padma Vibhushan (पदम विभूषण) a title just below the 'Bharat Ratna'. He received so much implicit faith of the persons of art and literature that any other single person must have had. Thus persons who assign their ego to the godess of art are hardly born not more than two or three in a century. Among such persons Raikrishna Das was unique. He expressed himself in creating works of art in his whole life and was restive for its expression in more words than the words which he had used to express himself. This expression is an immortality. To this immortality we bow down before him humbly.

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Babu Gulab Rai

Full sleeve shirt, dhoti, shawl round the neck coming up to both the knees, fair complexion, white moustaches, loose ordinary spectacles on eyes, shining bald head and a glittering forehead, lock of white hair round the ears and the neck, quiet and serious face is the person's personality drawn by the lines of words, who was like a plain-river, which never changed its course throughout its life and continued flowing slowly and steadily. That was the invaluable individuality of Babu Gulab Rai. He was a scholar of Hindi, Sanskrit, English and Bangala. He was well conversent with philosophy and rhetoric. He was a master of making easy difficult and serious literary topics so that the reader may follow the same.

Babu Gulab Rai represented the cultural ethical tradition of the Dwivedi age. He was famous as a critic of homely and easy style, pure essayist and a prose writer. By nature, he was a philosopher, which lent a particular type of light to the essays and criticism in Hindi literature. On one side, his produced works of serious thinking, and on the other side, it produced series of essays free of humour. Both have their own value and pleasantness, and are great in their respective fields.

Babu Gulab Rai was a unique writer of humour an accomplished essayist, prose writer of a high style, a serious philosopher, a considerate critic and a successful teacher. But above all he was a very generous saint. In spite of being a serious scholar of philosophy, an endowed with intelligence of a high order and genius in original thinking. He had in him an endlessly flowing current of grace and pleasantness. In self analysis, He has written "My criticism is as sweet, self and pleasant as butter and a dish made of rice and milk. Between both one may find a piece of almost of satire. Although, I am selfish, yet I do not want any fame at the cost of someone's

good name. In spite of being selfish I am humanist. Due to selfishness and indolence, I am not able to carry out the resolve. 'परिहत निरत निरन्तर मन क्रम वचन नेम निवहोगो' But 'सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः' this good mental will, I send to my near and dear ones at least, while lying in bed (मेरे निबन्ध, जीवन और जगत, पृष्ठ 13). From this, one thing is obvious that he never wanted to do harm to anyone, and was ever willing to do good to others. Babu ji was instrumental in creating many famous authors of Hindi literature.

Endowed with divine experience and mature intelligence, Babu Gulab Rai had his ancestral house in Jalesar U.P. But he was born in Mohalla Chhapeti Etawah. He received his education in Agra College Agra, and St. Johns College Agra (B.A. 1911, M.A. L.L.B. (1913). Just after completing his education, he was appointed private secretary of Maharaja Chhatarpur in 1913, and was there upto 1932. There after he stayed in Jain Boarding House Agra, and worked as honorary professor of Hindi in St. Johns College Agra. His first book Shanti Dharma (शान्ति धर्म) was published in 1913. This process of writing coutinued for 50 years without break.

After reading the traditions of poetry and studying social works, he presented his conclusions based on personal experience in the form of principles. Babu ji's ideas on and ideals of literature and his life philosophy are available in his books, viz., सिद्धान्त और अध्ययन, काव्य के रूप, नवरस, अध्ययन और आस्वाद, साहित्य समीक्षा, हिन्दी नाट्य विमर्श, हिन्दी काव्य विमर्श, and हिन्दी साहित्य का सुबोध इतिहास। In these books Babu ji comes before us as an exponent of principles and as one who explains things. Some other books reflect his ideals, ideas, ways of thinking and fields of work, viz., जीवन रिश्मयाँ, मेरे निबंध, मेरी असफलताएँ, कुछ उथले and कुछ गहरे, राष्ट्रीयता, अभिनव, भारत के प्रकाश स्तम्भ, सत्य एवं स्वतंत्रता के उपासक, भारतीय संस्कृति की रूपरेखा तथा मन की बातें। life sketches of Ideal great men have been given.

His style of thinking, contemplation, study and presentation are purely Bhartiya (Indian). Therefore, his principles have force, power and energy. In the field of reinterpretation of Rhetoric, Babu ji's contribution was quite important. To Hindi criticism and Essays Babu Gulab Rai's services are singular the

whole literary work of Babu Gulab Rai is the manifestation of his deep realisation, earnest love for literature, devotion have been in unlimitated capacity. He lived by pen, rich in ideas and fully competent in the art of writing. Babu Gulab Rai had unique capability of an editor. A monthly journal of criticism साहित्य संदेश, was the happy result of his unfailing hard work. As a result of untiring efforts of Babu Gulab Rai, the first number of Sahitya Sandesh was published in July 1937, with the blessings of great stalwart, and inspirer of new literary trends Acharya Mahavir Prasad Dwivedi—

> साहित्यस्य समृद्धिश्च लोकानां रजनं तथा, कृत्वा साहित्य सन्देश तिष्टत्वं शरदां शतम।

Mind and heart of Babu Gulab Rai were greatly influenced by Gandhian morality. Non-violent ethical values of Gandhiji made Babu ji adopt the style of coordination. Following the path of coordination, Babu ji adopted the middle course, on account of which he was always free from extremes of life. Babu ji looked with the coordinating eye at belief and disbelief, hard and soft, old and new, traditional and progressive and material and spiritual. He examined minutely before presentation. In everything, his wage of good of all was vocal.

In the words of Acharya Nand Dulare Vajpai, Babu ji was a lover of harmony, which was present as a base in every literary movement. Accepting good points was one of his special qualities when flooded rivers subside, their water becomes worth drinking. Babu ji was a user of water of subsided literary rivers. His nature was timely the nature of the large black bee, and "if the metaphor of quality catching saint can be used for any man of literature, it must be Babu ji", the words of Vajpai ji amply describe the high class ideas of Babu ji.

Babu ji was respected and honoured as a Hindi prose writer of the 20th century for his sympathising nature, generosity coordination and compromising temperament. The contribution of Babu Gulab Rai to Hindi literature for establishing most modern ideas in the style of Dwivedi period is undisputable.

Pt. Narendra Sharma

Hindi litterateur, and a person of multi-dimensional personality, Pt. Narendra Sharma got ill suddenly on the 11th February 1989, and expired the same night at 9·30 P.M. He was 77 years. Narendra Sharma was of sweet tongue, humble and away from the politics in literary field. He was devoted to the service of Hindi. He was a freedom fighter, and was counted as one of the few nearest cooperators of Pt. Jawahar Lal Nehru. He had been personal secretary of Pt. Nehru for five years.

Pt. Narendra appeared on the scene in the Hindi literary world during the period Chhayawad (Hindi romanticism), and he was the main poet of the progressive period (प्रगतिवाद का युग). His rebellious tone is vocal in his poems of 'Pragatiwad'. His two collections of poems Prabhat Pheri (प्रभात फेरी) and Palash Van (पलाश वन) can be counted as representative collections of Pragativad (प्रगतिवाद).

Birth

Narendra Sharma was born in a prosperous Brahman family on 28th February 1913, in village Jahangirpur of Tahsil Khurja in district Bulandshahar U.P. His father left him in early childhood. But other members of the family gave full love to Narendra Sharma.

Education

After passing Intermediate from Khurja, he joined Allahabad University Allahabad, and obtained from there the degree of M.A. in 1936.

From his well educated family he received education in his blood. At Prayag (Allahabad) he got encouragement and cooperation of his liking there. He came into contact with poet Bachchan, Sumitra Nandan Pant, Shamsher Bahadur Singh, Kedar Nath Agarwal, Vireshwar Singh and others.

Poetic works

While living in Prayag, Narendra Sharma began to write poems at the age of 20 years. Seeing his poems infused with gentleness, Mahaprana Nirala, Suryakant Tripathi, recognised him as a representative poet of Pant school. He received enough encouragement from novelist Bhagwati Charan Verma. His poems like आज के बिछुड़े न जाने कब मिलेंगे made Narendra Sharma popular. Narendra Sharma wrote twenty books in all, including poetry, drama and other prose works.

Adolescent Narendra was greatly influenced by the reformist movement and the national awakening. Under the influence of the non-cooperation movement of Mahatma Gandhi, Narendra Sharma, at one time, challenged a police station. Sentiments of fearlessness and patriotism were ingrained in him very deeply. For taking part in the Quit India movement in 1942, Narendra Sharma was arrested and kept in the Devali camp. In his prison life, he was inspired by the tenderness and beauty of nature, and he wrote a कथा गीत (A song in the form of a story) entitled कामिनी। Majority of poems in his collection of poems मिट्टी और फूल were written during the period he was in the jail. Narendra Sharma was a teacher in the Kashi vidyapeeth, when he was imprisoned. Before that, he was in the editorial department of Bharat published from Leader Press, Allahabad.

First collection of his poems, 'ध्ल-फूल' was published in 1934. And after that three collections of his poems— कर्णफूल in 1936, प्रवासी के गीत in 1939 and पलाश वन in 1940 were published. It may be noted that the last one पलाश वन gave him name and fame. To write songs for films, Narendra Sharma went to Bombay (Now Mumbai) in 1943, and it was here that he settled into a family life. His other works came to light as detailed—

हंस माला in 1947, रक्त चंदन in 1948, अग्निशस्य in 1950, कदलीवन in 1953, द्रोपदी in 1960, प्यासा निर्झर in 1964, उत्तरजय in 1965 and बहुत रात गये in 1967.

During his stay in Bombay (now Mumbai) he was introduced to All India Radio. He worked there as coordinator of light music and Hindi Programmes. Later on, he was made the

director of विविध भारती। Needless to add that in his collections of poems, his ideas attain gradual maturity.

While working at the All India Radio Delhi Centre, he produced Draupadi (द्रोपदी), which is his symbolic poetry. In this work, poet's mature thinking is quite apparent. In the preface of द्रोपदी, this statement of the poet is worth reading—

The story of the poetry begins with द्रौपदी स्वयंवर (the place where द्रोपदी makes the choice of her husband from amongst the princes assembled)

"द्रौपदी जीवनी-शक्ति सौंप दी गई पाँच तत्वों को, या कहा नियति ने, पार्थ ! करो अब प्राप्त लुप्त सत्वों को."

"I have seen Draupadi as the life-force that synthesis energies the five elementals. As a result of the स्वयंवर (swayamvar) the five elementals of Pandavas gain life-force Draupadi and get their synthesised form. Before Draupadi Swayamber, the Chhatriya Pandavas were leading the life of beggars in the guise of Brahmans.

Now they come as Chhatriyahood, and with the concord of Draupadi they come to their own character (धर्म) and regain their heriditary kingdom.

Shri Krishna is said to be यज्ञपुरुष नारायण (Yajya purush, Narayan). Draupadi was born from the sacrificial altar. Therefore the internal relationship between Srikrishna and Draupadi was of brother and sister. Draupadi is said to be नारायणी शक्ति (Power of God) Pandavas, in their synthetic form, are powerful men, who are blessed with the concord of power of God द्रीपदी. The readers will do well to recollect that Pandavas meet Srikrishna on the occasion of द्रोपदी स्वयंवर (Draupadi Swayamvar).

As a Lyricist

Records were prepared of many songs of Pt. Narendra Sharma's collections of poems, *viz*. 'Pravasi ke Geet' and 'Palash van' and they were quite popular. It was Narendra Sharma who had composed the poem 'গুণ বোনন্', sung on the occasion of inauguration of Asiad held at Delhi. This poem was set into a musical song by Pandit Ravishankar.

Besides literary songs, Narendra Sharma composed film songs by hundreds in number many of them were sung by the music empress, Lata Mangeshkar, and the lovers of music will never be able to forget. The songs of the film, भाभी की चूड़ियाँ (Bhabhi ki Chooriyan), ज्योति कलश छलके, जो समर में हो गये प्रकट, are most important ones. Another song of this very film, ली लगाती गीत गाती, and the song नैन दीवाने, इक नहीं माने, करे मनमानी सजना, were also very popular, नाच मन मयूरा, खोल के सहस्र नयन, वहीं खिली है विजन नयन में चंचल चारु चमेली etc. are many such songs which are too difficult to be out of memory. At the time, when the film भाभी की चूड़ियाँ was made, Urdu words had full sway in the film-songs. At such a time, by writing literary songs in Hindi, Narendra Sharma not only displayed courage, but also showed his love to Hindi and tendency not to compromise with principles.

The songs of Narendra Sharma are, as a matter of fact, recognition of excellence of film-songs. In this respect, these lines published in the Daily Jagran was worthy of note, After the fifth decade of the century downfall in the standard of film, songs had set in being influenced by the western culture and in a competence spirit of earning many writers of film songs had set on inferior type of tradition by presenting simple poems of grotesque type as songs. In spite of this, there were some song writers also, who were alive to their social responsibility and tried to maintain beauty and standard of the film-song. Pt. Narendra Sharma was one such film song writers.

In Pandit Narendra Sharma's songs, we can see the majestic glimpses of natural beauty, patriotism and Bhartiya culture. In the film Satyam, Shivam Sundaram he has given the message of unity in a language which is simple, easy and of good taste—

एक सूर्य है, एक गगन है एक ही धरती माता दया करो प्रभु एक बनें सब, सबका एक से नाता।

This famous and popular song of this very film was also written by Pt. Narendra Sharma—यशोदा "मैया से बोले नन्द लाला।" About film songs, he said "Film is a powerful medium of poetic expression, by the constructive use of which the composers of film songs should write songs of good taste for the common men." If the professional film song writers adopt this point of view of Narendra Sharma, the level of the Hindi film songs will soon go higher. In this regard, it seems necessary to add that to establish himself as professional song writer for films, he never made compromise in matter of standard or level. That is why, he did not get much opportunity to write songs. The films, for which he was asked to write song, left an indelible mark on the spectators.

Narendra Sharma's genius was many sided. He was the first person to be appointed as the director of বিবিध भारती programme. It was Narendra Sharma, who gave a start to the entertaining programmes as Chhayageet and Chitrahar of film songs and the humorous Natika and Hawa Mahal. The script of uproar creating television serial Mahabharat was written by Narendra Sharma. He wrote its songs as well and its theme was mooted him. He did research work for the same as well.

Pt. Narendra was really a scholar of many subjects. He had good knowledge of Astronomy and Ayurveda (Indian medicine). On his sixtieth birthday the admirers of Narendra published a felicitation volume in his honour—ज्योति कलश छलके। His multidimensional personality and multisided genius were brought to light in the contributions published in it.

Magnificence

Pt. Narendra Sharma was the main poet of the ports Chhayawad period or of Pragatiwadi generation. He had a deep insight into poetry. He was well-versed in the use of metres and a moving store house of knowledge. He was both tactful and practical.

Narendra Sharma was unable to make compromise with his principles. He wrote for everyone for the common man. In the name of a person, he wrote only one poem on Nirala ji. In his later poems his personality as a believer and worshipper of culture has manifested. In these poems his humility has left a deep impression.

In Pt. Narendra Sharma we lost a progressive Hindi lyricist, poet and a skilled artist who imparted refinement to film songs.



Makhan Lal Chaturvedi

Dada Makhan Lal Chaturvedi spread over the literary sky with his two celebrated novels—'Bhartiya Atma' and 'Sahitya Devata'. The way in which Makhan Chaturvedi, treading the path of sacrifice, presented through poetry, the Indian Freedom movement, is really unique and unprecedented Sahitya Devata created a sea of emotional nationalism in poetry, which is matchless upto this day. He was a source of energy to his contemporaries, and the life-force danced to his tunes in every word, whether it be his poetry, essay or speech.

Chaturvedi ji was born on 4th April, 1889, at village Babayee in district Hoshangabad, M.P. He had teacher's training at home and school. Along with it, he became proficient in Sanskrit, Persian, Urdu. Arabic, Bangla, Marathi, Gujarati and English Languages. He entered the literary world through Sanskrit and Urdu. Later on he took to Hindi.

The earth of Bharat created a worthy son, who had the soul of Gandhiji, and was a revolutionary. By birth he was dynamic in action his literary works were Latin with living nationalism pervading the whole nation in such a musical form that emitted the incantations of revolution, and the flowers which had a deep desire to be sacrificed on motherland. This is well expressed in his poem एक फूल की चाह (wish of a flower). The poetry spread the poetic beauty of a lustful woman at every step. His life was devoted to the goddess of literature. He was poet, an orator, a dramatist, an essayist, a journalist and a watch dog of revolution. Above all this, he was a teacher, such a teacher in whose pious voice was hidden steersman of the nation, among whom someone was a scientist or an great politician and an artist as well. Dr. Hazari Prasad Dwivedi has tried to fathom the sea of his heart by depicting him as a trinity of saint, orator and

rebellious tongue. An orator like him was difficult to find. His pen was a fountain of affection, dynamism and force. His pen had unique power on one side, the British government shuddered of him, while on the other hand, his speech inspired the young men to court arrest and lay down life for the sake of freedom of Bharat—India.

है तेरा विश्वास गरीबों का धन, अमर कहानी तो है तो श्वास क्रान्ति की प्रलय-लहर मस्तानी कण्ठ भले हों कोटि-कोटि, तेरा स्वर उनमें गूँजा हथकड़ियों को पहन राष्ट्र ने, पढ़ी क्रान्ति की पूजा।

Late Vrindawan Lal Verma called him Walter Scott of historical novels of Hindi, called Pt. Makhan Lal Chaturvedi a volcano of emotions, imagination and poetry—a volcano, if erupted will shake the whole world because that was the period of India's subjugation of the British rule, and Dada shook it and moved it. His pen proved a source of terrible eruption of a volcano—

द्वार बिल का खोल. चल, भूडोल कर दें. एक हिमगिरि एक सिर. का मोल कर दे. मसल कर, अपने इरादों-सी उठाकर. दो हथेली हैं कि, पृथ्वी गोल कर दें.

The time, when Makhan Lal Chaturvedi had risen was the period of Mahvir Prasad Dwivedi, remembered for discipline and dry-morality. All the liveliness, circasm and ardent passion had gone underground like the secret Ganges. He did teach the lesson of nationalism, but kept aloof from its dryness. He did not have so much moral consciousness, as romantic sentiment. In the beginning he wrote poetry of devotion and mysticism, and then of nature and nationalism. From the point of creating effect, his poetry of nationalism is at the top. Everything is immersed in dynamic emotionalism. There would be hardly any poem of Chaturvedi ji, which does not carry in it emotional element in erotic experience or its context. His poem—पुष्प की अभिलाषा is much talked of the flower does not desire to find a place in the ornaments of a goddess or in the garland of a lover,

meant to entice the beloved. But, then, what is the desire or wish of the flower? The answer is—

> 'चाह नहीं, मैं सुरबाला के गहनों में गूँथा जाऊँ चाह नहीं, प्रेमी के माला में बिंध प्यारी को ललचाऊँ चाह नहीं, सम्राटों के शव पर हे हरि डाला जाऊँ चाह नहीं, देवों के सिर पर चढ़ूँ भाग्य पर इठलाऊँ मुझे तोड़ लेना वनमाली उस पथ में देना तुम फेंक मातृभूमि पर शीश चढ़ाने जिस पथ जाएं वीर अनेक॥'

The poem 'कैदी और कोकिला' included in the collection 'हिम किरीटिनी' was written in central jail Jabalpur in 1930. In this poem the poet 'साहित्य देवता' as 'आली' puts a full stop to the queries of the 'कोकिला' (Cuckoo), thus—

> 'निज मधुराई को कारागृह पर छाने, जी केघावों पर तरलामृत बरसाने, या वाय-विटप-वल्लरी चीर, हठ ठाने दीवार चीर कर अपना स्वर अजमाने या लेने आई इन आँखों का पानी नभ के ये दीप बुझाने की है ठानी तुम रवि किरणों से खेल जगत को रोज जगाने वाली. कोकिल बोलो तो !

Makhan Lal Ji is called the senior man of elegant essays in Hindi. His drama 'कृष्णार्जुन युद्ध' had no other drama to match in the Dwivedi period in the tangible back ground of journalism, and going to jail in the Freedom fight, he was able to make his voice friendly. See the meaningfulness of his words, when going to jail-

> पिंजड़े के द्वार कहता हूँ मुझे याद रहो, कौम को जिंदा रखो जीते रहो, शाद रहो, फूलों के हार नहीं हार से हटना सीखूँ प्यारी जंजीर से जाने दो, लिपटना सीखूँ

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Wishing India's freedom, he sends this message from the jail to the people of India—

'इन्हें गुलामी वर रहे, उन्हें रहे षड्यंत्र। मरना हमको वर रहे, भारत रहे स्वतंत्र॥'

See, the contradictory character of the government of the white men—

'अमर राष्ट्र, उद्दण्ड राष्ट्र, उन्मुक्त राष्ट्र यह मेरी बोली, यह सुधार, समझौतों वाली, मुझको भाती नहीं ठिठोली।'

On India being independent—

'हम उल्का पर चढ़-चढ़, तुमको पाते हैं गर्जन में। प्रतिभा में, पुरुषार्थ-नगर में, श्रम, साधन, सर्जन में॥'

Pt. Banarsi Das Chaturvedi and Dada Makhan Lal ji were very intimate. When Banarsi Das Chaturvedi returned from Tonganika same time a colony of Germany East Africa, that Dada sent a poem to Gandhi ji in the Sabarmati Ashram, in which a very touching heart picture of appalling conditions in Africa has been drawn, Dada Makhan Lal ji was sent the acknowledgment of this poem entitled 'श्रद्धा के फूल'. Thus poetic dialogue is interesting and full of social sympathies and susceptibilities. Banarasi Das Chaturvedi was 'एक भारतीय इदय' and Dada ji was 'एक भारतीय आत्मा' the poetic writings of both are worth seeing.

'श्रद्धा के फूल' of एक भारतीय हृदय were dedicated to a भारतीय आत्मा thus—

'रजत मुकुट धारिणी धवल-गिरि-शिखर-शिरोमणि कल मंजीर। ब्रिटिश-सूर्य जिस पर प्रकटाता अन्धकार भीषण गंभीर।। उस आकाश-विचुम्बित नग पर सुमन मनोहर करते बास। हिम की हृदयहीन शीतलता कर न सकी कोमलता नाश।। प्रेम अश्रु सदा सींचते रहते अपना जीवन मूल। सूखे किन्तु हरे जीवित हैं, फिर भी ये श्रद्धा के फल।। जीवन फूल चढ़ाता रहता साबरमती नदी के कूल। हे कवि मणे! कीजिए स्वीकृत ये मेरे श्रद्धा के फल।।

And Dada ji acknowledged the receipt of श्रद्धा के फूल through poetry-

> 'कल्पना की कृटिया में बैठ, तेज की करता था मनुहार, सिमटकर बिखरा बीसों बार, हृदय की इन बूँदों का हार, किए ऋतराज, सरेश, निदाघ, प्रतीक्षा पर, कितने बलिहार, निठर बनमाली, कब तक यार, खट-खटाऊ, यह तेरा द्वार, भूलकर अपने को कह उठा, पतित का हाजिर जीवन-मूल, \times \times \times \times \times शूल सा बेध कौन कह उठा, चढ़ा, ला है, श्रद्धा के फूल? स्वप्न कार्य में, अंगुली में मनसूबे उठते झूल, अपराधी हूँ, यहाँ फेंक मत 'ये श्रद्धा के फूल'।

Makhan Lal's one base is as described above, read his another base or ground also, how his literature was produced in chronological order. Charge of sedition was made against Makhan Lal ji in 1912 for his article 'शक्ति पूजा'. On April 7th 1913, he was connected with publication and editing of the journal 'Prabha'. In 1921, he went to jail in the Gandhi's Satyagrah. In 1923, he took part in the Jhanda Satyagraha in Nagpur, in 1923-24 edited the 'Pratap' in Kanpur. He presided over the Editors conference held at Bharatpur in 1929. On 17th January 1930, he began to edit and publication of 'Karmvir' In 1931 was the president of Praja Parishad, Madhya Bharat (now Madhya Pradesh). Then he was president of Madhya Prantiya Sammelan in Raipur 1930 and Katani in 1935.

Kashi Dharma Mandal conferred on him the degree of Sahitya Bhushan in 1935. He presided over the Bhartiya Hindi Patrakar Parishad Banaras (now Vanarasi) in 1938. In 1939, he was elected the president of the reception committee of congress session held at Tripuri (Jabalpore).

He presided over the All India Hindi Sahitiya Sammelan Hardwar in 1943. He was awarded देव पुरस्कार on हिम किरीटिनी in 1943 received award on 'माता' in 1944. In 1946, on him was conferred the degree of विद्यावाचस्पति at Karachi. 1964 was awarded the Sahitya Academy literary award on हिम तंरिगनी। In 1959, Sagar University conferred on him the honorary degree of D.

Litt. (Honors cause). In 1965, he was felicitated by the government of Madhya Pradesh. On 30th January, 1968, he went into eternal sleep.

Traveller on the path of sacrifice, Dada Makhan Lal Chaturvedi was known as एक भारतीय आत्मा and साहित्य देवता. Besides this, he used more than one fake name in his writings, such as—भारत सन्तान, भारतीय, एक भारतीय प्रजा, एक भारतवासी, श्री गोपाल, कुछ नहीं, सुधारप्रिय, पशुपित, नीति-प्रेमी, एक विद्यार्थी, एक निर्धन विद्यार्थी, एक नवयुक्त, तरुण भारत, एक प्रांतीय वाणी, एक उच्च शिक्षित, श्रीयुत नवनीत, श्री विश्व व्याप्त, श्री चंचरीक, श्रीशंकर, शशश, क्ष त्र ज्ञ, बनवासी and वनमाली।

To search song of triumph of a complete creative personality in an Indian soul (एक भारतीय आत्मा) to hear the sounds of eruptions of a soldiers energy and to find the creations of oratory of hero's voice, are possible only when the poet's life is studied in its wholeness, see if in the poet's own words in description of 'Nagina' in 'Pasina'—"Wherever is man's dedication to his idea, wherever life is worshipped by deeds, wherever candle of renunciation and sacrifice is sacrificing itself to drive away darkness, wherever insignificance challenges the significant, wherever are youths ready to guard the Himalayas with the sacrifice of their head and celebrate death's festival, and wherever sweat is turned into a gem there and there only your Makhan Lal longs to be present, no matter if not visible in the physical form."

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Acharya Pandit Ram Chandra Shukla

Introduction

With the advent of Pt. Ram Chandra Shukla in the field of Hindi—essay, a new life came to Hindi essay—writing. In the Dwivedi age (1906–1920) moderation of subjects and ideas was done, but there was no tendency to go deep and do analysis. Pt. Ram Chandra Shukla filled in this gap. Sri Shukla left an indelible mark on Hindi-essay writing, and his period of prose writing is named after him as 'Shukla age'.

Ideas of Shuklaji about essay

On essay, his ideas are available in two forms, *viz*. (i) In his book–Hindi Sahitya Kā Itihas, and (ii) Scattered Ideas. In Hindi Sahitya Ka Itihas, on essay, he writes, If prose is the touch stone of poets or authors, then essay is the touch stone of prose. The forms of writing prose or essay may be more than one, *viz*. thoughtful, emotional, descriptive etc. The author, according to the subject of the essay may combine together forms than one. As per the western criteria, the essay must have a personal touch. Personal touch does not mean that there may not be sequence of ideas.

Shuklaji could put up with, to some extent, the laxity of ideas in emotional essays, but he considered unpardonable the laxity of consequence of ideas in thoughtful essays. Those thoughtful essays can be called to be at the peak in which ideas are packed closely in every paragraph *i.e.* in which every sentence carries a piece of idea connected with the subject under reference.

Testing on his touchstone, Shuklaji admired only a few essays. To him an emotional essay denoted gross laxity of ideas and slackness of intelligence.

Essays of Shuklaji

Essays of Shuklaji are compiled in **Chinta Mani Part I.** His essays generally come under two categories. *viz.* (i) essays related to life or the essays written on general subjects and (ii) essays concerning rhretorics in critical essays. We call them as constructive and thought provoking essays respectively. The essays of Shuklaji can be divided thus—The essays collected in Chinta Mani Part I, which can be classified thus—(A) Essays related to feelings or emotions. They are 10 in number *viz.* (i) Feeling or Emotion (ii) Enthusiasm (iii) Reverence Devotion (iv) Compassion (v) Shame and Lassitude (vi) Covetousness and Love (vii) Hatred (viii) Jealousy (ix) Fear; and (x) Anger.

- (B) Critical essays—They are nine in number, which can be placed in two groups—(I) related to practical criticism—
 (i) Bhartendu Harish Chandra (ii) Tulsi ka Bhakti Marg and (iii) Manas ki Dharm Bhoomi.
- (II) Theoretical critical essays—(i) Kavita Kya Hai (what is poetry) (ii) Kavya men loka Mangal ki Sadhana (iii) Saharikaran Aur Vyakati Vaichitriyavad and Rasatmak Bodh ke Vividh Roop.

His essays entitled Karya Men Rahasyavad is published separately in book form. This too is an essay related to criticism.

Style of Shuklaji's essays

In Nivedan (preface) in Chinta Mani Part II, Shuklaji has written that, In this are some of the zones, which come in my internal journey. On journey, my intelligence goes out, but it takes also with the emotional part. It has been making its way ahead wherever they reach heart-touching-places, the heart, for a while does amorous dalliance and says something according to its tendency. Thus the labour of journey has been remedied. On the path of intelligence, the emotional part has been getting something. So it is clear that in the essays of Shuklaji there has been a marvellous combination of thought and emotion.

The general special features of Shuklaji's essays are—deeppenetrating genius, well compressed chain of ideas, originality powerful style of exposition, sequence of the topic discussed theoretical method of discussion and analysis, deep impression of personality, covering of satire and humour Vivid description accumulative power of language, scientific approach, language follows ideas, and the combination of intelligent part and the emotional part. In Shuklaji's essays related to emotions an artistic a combination, wide life philosophy, clearing, independent thinking and his emotional nature is seen. He carries with it a particular type of exaltation, attraction and seriousness. By reading these essays new horizons of thought development are available. This influences the thinking of the reader, and provokes of as well. The impression of the teacher and the thinker in Shuklaji appears to be speaking. Language is simple, but full of literary beauty. Between the splashes of satire and humour it relieves and removes the labour of the reader.

With his serious, balanced and heart touching style, he writes small sentences, and makes the subject perfectly clear and assimilable.

In the essays, the teacher in Shuklaji fully comesup. In the beginning of paragraph, he writes the principal idea about one or two sentences and in the end he gives a summary of the subject, hitherto, discussed. This makes the subject discussed quite clear. In the middle he explains the subject, and as the need be, he gives practical examples from life and the world. Thus he makes the subject perfectly intelligible. In the middle as the need be, he uses good sayings, and thus provokes the thinking faculty of the reader, e.g. If love is dream, then reverence is wakefulness.

His vocabulary is also like that of an accomplished teacher. He does not mend the language of which he is using a word. He only sees which word is most suitable to express himself. We can see ourselves that besides the Sanskrit words and the derivatives thereof, Shuklaji has used without any reservation local or country words and words of foreign languages, such as Arabic, Persian and English.

Place and Importance of Shuklaji

Not only a period has been named after him but also the essays are being written in Shukla style and tradition. In the period after his departure, the important names of those essayists, who followed his style and tradition are Babu Gulab Rai, Shri Viyogi Hari, Acharya Nand Dulare Vajpai, Dr. Nagendra, Dr. Ram Vilas Sharma, Dr. Hazari Prasad Dwivedi. These essayists, like Shuklaji believe that the goal of literature is Rasa and that literature is expression of life. Looking at the essays of

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Shuklaji, it can be easily said that he had the heart of a poet, brain of a critic and mode of life of a teacher. Co-ordination of the three poet, critic and teacher—is the contribution of Shuklaji to Hindi essay Shuklaji not only paved the way of development of Hindi—essay, but also gave it a new direction.

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Dr. Ram Kumar Verma

Multi talented literary persons, like Dr. Ram Kumar Verma are seldom seen in any language. He rendered his services to Hindi literature, in various capacities, a poet, dramatist, essayist, critic, novelist, one act-play-writer, editor, author, philosopher and teacher. He is a person of dignity, and deserves all admiration. Dr. Verma is great both as a person and the works he produced. Dr. Verma was born on 15th September, 1905 in district Sagar in Madhya Pradesh. His worthy father Sri Lakchhami Prasad was a Deputy Collector. His primary education was in Marathi in Nagpur. He received his education of Hindi from his mother Smt. Rajrani Devi. Smt. Rajrani was a well-known musician and a poetess.

Dr. Verma, as a child was talented. He passed M.A. in Hindi in 1929 from Allahabad University, securing highest marks in the university. For his services to Hindi literature, Dr. Verma was bestowed honours from time to time. He was awarded Nagari, Kavya prize in 1920, Holland Gold Medal in 1929. Deva prize on Chitra Rekha in 1939 and the same year Chakradhar prize on Chandra Kiran, Central Govt. Drama award in 1947, Uttar Pradesh Hindi Sansthan award in 1950 and Kalidas award in 1960 and 1970. In 1963, he was honoured with Padma Bhushan.

Dr. Verma was one of the last pillars of 'Chhayawad'. Together with Pant, Prasad, Nirala and Mahadevi Verma, he did admirable work for the upliftment of the downtrodden. His main emotional basis is love, beautiful pictures of nature are incorporated in Vermaji's works. He produced beautiful lyrics with the background of mysticism and spirituality.

In Anjali (1930), Rupvashi (1931) and Chitra Rekha (1935) His mystic notes flowed as a current of compassion. In Chandra

Kiran and Johar also, this tone has come up. As a matter of fact, Chitra Rekha is Verma ji's but creative work. It was because of Chitra Rekha, that Verma ji was accepted as a poet of mysticism. In this work natural beauty, spirituality thrust in love, a researcher's insight in life are to be seen.

Verma ji's most famous work is Eklavya Epic. In Eklavya, he has high lighted the ideal of the genius of the shudra. On account of the purchased thinking of Guru Dronacharya, the archery of Eklavya was destroyed. Being a paid man, the ideal of a Guru in Dronacharya crosses the ethical limits. The citizen's culture is always based on selfishness. Its words have two-fold meanings which is difficult to understand. That is motivated by politics, not by sentiments. Eklavya, keeps following the duties of a disciple. He does not see any sentimentalism in the dual policy of the higher class. To sacrifice everything for the Guru– the teacher– has become his ideal. The discipleship of the disciple deserves our thanks. Other poetic works of Dr. Verma worth mentioning are Chittor Ki Chita, Uttarāyan, Sant Ravi Das and O, Ahalya.

Vermaji is supposed to be the initiator and the monarch of the art of One-Act-Play. His main One-Act-Plays are—Prithvi Raj-ki-Aankhen, Reshami Tie, Chārumitra, Shivaji Vibhuti, Sapta kiran, Kaumudi Mahotsava, Dhruvatarika, Ramyaraas, Ruprang, Rajat Rashmi, Rituraj, Dipdan, Indradhanush, Rimjhim, Paanchajanya, Mayurpankha, Jonhar-ki-Jyoti, and Itihas-ke-Swar. His dramas, worthy of mention are Satya-ka-Swapna, Vijayparva, Kaumudi Mahotsawa, Ashok, Maharānā Pratap, Prithvi ka swarag, Agni-Shikhā, Jai Vardhamān and Karmavir.

In his cultural, Pauranic, Historical and Social One-Act-Plays. Dr. Verma has established such new ideals, as are benedictory for the common men from the point of moral values. Thus, in his idealism, he appears to be a representative of his country and its culture. He has national sentiments of an high order. In his field, from the cultural point of view, he stands on the same level as Prasad and Prem Chand Vermaji has been able to find out the good and pure in the evil, decorum in the devil, temperance in lust and magnanimity in the pelisse. He has presented all this in a natural way, through the struggle of his characters in different circumstances. Love of the modern

civilised society. Vanity, jealousy, doubt and discontentment are the chief themes of his One-Act-Plays. struggle of the characters is the mainstay of his One-Act-Plays.

The struggles of the One-Act-Plays and the internal struggle of the character change into perfect tranquillity the characters of Vermaji are natural and develop by themselves amidst incidents. The dialogues of the characters are natural, meaningful, touching, dramatic and expressive of emotions. Where the characters are educated (most of them are educated) there the language is of good taste.

Vermaji, himself, used to be a good actor. He has, therefore, fulfilled all the requirements of the stage. He has well-managed the rise and fall of the incidents, and takes the story of the play to the climax in a well-planned way. Vermaji was greatly influenced by playwrights of the West, by Materlink and Ibson in particular. But the expression of feelings are original and fully Bhartiya (Indian) in character.

Vermaji was a successful critic and essayist. His books, viz Kabir ka Rahasyavad, Sahitya Samalochana, Hindi Sahitya ka Alochanatmak Itihas (Thesis of Ph.D.), Hindi Sahitya ki Ruprekha, Ekanki Kala, Sahitya Shashtra and Sahitya Chintan Speak Volumes of his Ability of literary Criticism. He wrote critical essays as well, which are collected in Vichār, Darshan and Anushilan. Vermaji did editing also. Books edited by him are Hindi Geet-kāvya, Kabir Padāvali, Aath Ekanki Natak. Adhunik Hindi Kavya, Vrihat Sant Kabir, and Abridged sant Kabir. Besides all this, he also produced a novel 'Ma kā Hridaya', and a poetic prose full of mysticism.

Vermaji was well versed in using language and style according to the nature of the subject. He used two forms of language practical and literary. In the practical or in the day today language, he has used Persian words together with the Sanskrit words, while in the literary language, he has avoided words of Urdu and Persian. Vermaji's poetic style, also, is of two categories—(i) Descriptive, and (ii) Musical or Lyrical. In his works of prose, Vermaji has used many styles. In his One-Act-Plays he has used emotional, analytical rhetorical, and satirical styles as the occasion and the subject demanded. In his

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essays, the style is of two types—thoughtful and critical. This goes to show that he has full mastery of language. Vermaji was a very sympathetic and humour-loving person. He had immeasurable love for national language Hindi, and always made efforts for its development. If we are successful in making Hindi the official language of the nation, that would be our greatest reverence to him whether we would be able to do so or not, only future will tell.

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Pt. Amrit Lal Nagar

Childhood

During the third period of development of Hindi novel, Pt. Amrit Lal Nagar is an important name. He was born in a respectable Gujrati Brahman family in Gokalpura Mohalla, Agra on 17th, August 1916. His father's name was Pt. Raja Ram Nagar. His grand father, Pt. Shiva Ram Nagar shifted to Lucknow and lived there. In 1935, when Amrit Lal was of 19 years, his father died a sudden death. The family's burden fell on his shoulders. He had education of ordinary standard.

Livelihood

After father's death, Nagarji had to worry about the daily primary needs of the family. He got despatcher's job in an Insurance Company on Rs. 30 per month. Some people say that the reason behind this service was not so much to come over financial difficulty as was to get rid of those people who often embarrassed Nagarji by putting such questions—now what do you propose doing, better do some service, and the like.

Nagarji did the service whole heartedly, but he had to leave it, as he had some quarrel with the officer. He worked here for 17 days only.

After this, in 1940, he went to Bombay to find a job in the world of cinema. After 7 years, he came back to Lucknow. During this period of 7 years in Bombay, he earned both name and fame. During this period he established himself as a literary person in Hindi world.

During his stay in Lucknow, he continued to accomplish in the field of literature. Govt. of India appointed him on the post of producer in All India Radio Delhi. He worked there for two years from 1953 to 1955.

Personality

Fair complexion, well built healthy body, betel in the mouth, effect of Bhang intoxication in the eyes, locks of hair coming upto the ears—this was the personality of Pt. Amrit Lal Nagar. He was very sweet tongued and loved humour. In short, Nagarji was nice to look at, and spoke nectar like sweet and pleasing language.

Gentleness and meticulousness of Lucknow had become part of Nagarji's living and conduct. This personality of Nagarji can be seen peeping through his novels. In the words of another, novelist "It would not be too much to say that Nagarji represented the civilization and culture of Lucknow." Nagarji's behaviour was cognative, and he used to be intimate with the person in the first meeting. Having seen the 'Chakallas'—a magazine of wit and humour, Acharya Pt. Mahavir Prasad Dwivedi said "After going through 'Chakallas' my dead heart came back to life. In this issue of the magazine, more than one, articles of humour and satire are very apt and timely. Poems are also full of that relish. He has turned politics and literature lovers of that relish. There are in it, many pictures which take to a garden of humour." On his stout and integrated personality Smt. Mahadevi Verma had written a poet, the last use of which is "Amrit Lal, you are just what your work is."

Formation of Personality

A born genius, Pt. Amrit Lal Nagar had the good fortune of getting sympathy and affection of his father's friends, *viz*. Pt. Madhava Shukla, Babu Shyam Sunder Das, Pt. Braj Narain 'Chakast' etc. This august association brought out his talent and gave sight direction as well.

Literary work

The boycott of Simon Commission in 1928 is a great event of the freedom movement of India. That time, Nagarji's age was about 13 years. The event had a very serious effect on him. He could not help writing—

कब लौं कहौ लाठी खाया करें, कब लौं कहौ जेल भरा करें।

Thus, on the foundation of this sentiment of nationalism and rebellion the house of his literary creation began to be erected. During this period Nagarji wrote parodies of Prasad's Aansu

(आँस्), three poems of Hitaishi, and kisan of Sohanlal Dwivedi and some other poems. His first story प्रायश्चित (Prayashchit) was published in a local magazine 'Anand'. He was of 15 years then. In 1935, his first collection of stories वाटिका (Vatika) was published. That was the first step of story-writer Nagarji.

Amrit Lal Nagar was a talented writer of narration. He wrote hundreds of stories, literature for children, humour and satire, dramas and novels, but basically he was a novelist. He wrote all kinds of novels-social, political, historical and cultural. In almost every novel, we can see social awareness. Nagarji, like Prem Chand, established very well human values in his novels.

Devoted creator of literature

Nagarji believed literature to be a very important part of life. He says that 'To get life going one has to do many things other than literature. He has, as a matter of fact, accepted a person's responsibility both to the family and the society. This is the reason that we find healthy social life's philosophy in his novels Nagarji always kept aloof from politics and dirty party politics. He was never attached to any sort of politics—general and literary. His both outer and inner personalities are centpercent pure Bhartiya Dr. Ram Vilas Sharma has written about him that "Whatever Nagarji says, is without any reservation that is unmindful anything or anyone. Whatever he has to say, he would say on the face of the person. Not only I, many others are his friends probably the secret of this is that he tries to bring together all the writers of his generation, on a link between the old and the new generations. He is a devoted producer of literature. He has implicit faith in literary values. Yashpalji has drawn our attention to his one weakness. He gets out of himself in excitement when he comes across injustice."

Novelist Amrit Lal Nagar

He has to his credit large property of novels. His famous novels are Seth Bankey Mal, Mahākāl, 'Boond और Samudra' and 'Amirt and Vish'. Besides these, his much talked of novels are Nawabi Masanad, Gadar ke Phool, Shataranj ke Mohare, 'Ye Kothewalian' and 'Suhag ke Noopur'. His social novels generally make light reading, but are very popular. In them, there is living factual description of the society Seth Bankey Mal is one such novel, full of humour and satire. This was published in 1955. It has two chief characters—Seth Bankey Mal and Paras Nath Chaubey. Through these characters, Nagarji has painted a living picture of the new and the old times. Nagarji's Seth Bankey criticises in a light manner innumerable things of Indian life happening during the days of the Second World War. Mahākāl was Published in 1947. This novel is based on the 1943 famine of Bengal. Human weaknesses have been well painted in this novel. On the canvas of factual descriptions, importance of non-violence love, sympathy and other human sentiments have been depicted. Boond Aur Samudra (बूँद और समुद्र) published in 1956, is by far his best novel co-ordination of the individual and the whole has been presented in it. In Suhag ke Noopur (सहाग के नपर), published in 1960, it has been shown that the chaste character of the woman provides strength to man. In Ye Kothe-walian (ये कोठे-वालियाँ), warlike voice has been raised against the problem of prostitutes. Amrit aur Vish is a high-class novel of Nagarji. In this novel, Vish stands for the corruption rampent in the society and Amrit represents the moral values. Amrit and Vish are the symbols of the good and the evil respectively. 'Manas ka Hans' depicts so far as possible the authentic life of Goswami Tulsidas. In Khanjan Nayan (खंजन नयन), the life of Surdas has been presented in an dignified style. Ab mein Nachyo Bahut Gopal (अब मैं नाच्यौ बहत गोपाल), the incongruities of the society have been so depicted that they culminate in idealism.

In an interview with Ajyeya (अज्ञेय) be accepted the fact that Mopasa's stories had been the source of inspiration. He translated in Hindi 5–6 stories of Mopasa.

Stories

As said before, Nagarji wrote hundreds of stories. Few of them are much talked of, viz. Avashesh, Aadami Nahin, Ek Dil Hazar Afasane, Ek Dil Hazar Dastan, Atom Bomb, Panchawan Dasta and Seven Stories, Utar-charhava, Chandan-van, Chakkardar Seerbiyan aur Andhera, Charhat Na Dujo Rang, Nukkar Par, Bāt ki Bāt, and Yugāvatār. Among his humourous and satirical works are Kripayā Dāyen Chaliye (कृपया दाएँ चिलए) Chakallas, Nawabi Maisanas, Bharat Putra Nauraungi Lal, Seth

Bankey Mal. According to Nagarji, these are his superior works—Ham Fidaye Lucknow, and Sahitya Prem ki Pyas (translated), Bisāti, Kranti, Gadar ke Phool, Chaitanya Mahaprubhu (life-sketch), Jinake Sāth Jiya, (संस्मरण), Tukshe-Tukre-Tukre Dastan (collection of personal articles), Sahitya evam Sanskriti, and Mera Pravas.

Awards and Honours

In his long spell of service to Hindi Literature, Nagarji received a number of awards and honours. On Amrit and Vish he was given Sahitya Academy Puraskar in 1947, and Soviet land Nehru Puraskar in 1970. In 1981, the Central Government of India adorned him with Padmabhushan. In 1986, the state Government of Bihar honoured him with Rajendra Prasad Shikhar Samman, (Rupees one lac), In 1989 the state Government of Uttar Pradesh did honour to him to draw to him people's attention.

The End

After about 60 years of service of Hindi literature, Nagarji departed for heaven at the age of 74 years, in the king George Medical College Lucknow.

The background of most of Nagarji's novels is historical, while the characters are his creations. We can see a healthy development of Nagarji's ideas in his novels. In his novels, his multi-faced thinking can be seen both in plots and style. Nagarji's novels are a positive proof of the fact that whatever a novelist writes, in that he carries with him influences of the environment is Hindi in which he lives. Nagar ji occupies an important place among the modern novelists.



Acharya Chatursen Shashtri

In the district of Buland Shahar (U.P.), There is a small village Chandokh, near Sikandarabad. In this village, on 26th August 1891, Acharya Chatursen Shashtri was born in a Kshatriya family. While performing the naming ceremony of the new born child, the Pandit said, "As per the sign of the Zodiac, the name of this child will be Chaturbhuj, but I shall call him 'Kuldipak' (Light of the family)". Child's father Pt. Kewal Ram Thakur was a moderately educated person. He was a bit surprised to hear the Pandit. He asked him "Why so after all?" The Pandit replied with a smile "This child's stars are not favourable to your family. In case he survives, he will bring name to the family, and would be the light of the family.

This very boy, Chaturbhuj, when grown up, made the famous stroy-writer and novelist. Acharya Chatursen Shastri, although before this, no member of the family had ever held a pen to write anything. Father was literate, but mother Nanhee Devi was totally illiterate. Under the circumstances, the quality of writing was Chaturbhujs own. Seeing his sharp intellect and taste for reading, the parents, no doubt made arrangements for his education. The parents did wish that after education the boy should make a worthy person.

He received his primary education in a school in Sikandarabad. Then he went to Kashi (Varanasi) for some time. From there, he went to Jaipur and got admitted in Sanskrit College Jaipur. From here he passed Ayurved and Sanskrit Shastri examination **the same year in 1915**. The same year, he passed the examination of Ayurvedacharya from Ayurved Vidyapeeth. He was the first Ayurvedacharya of the Ayurved Vidyapeeth.

After his education, he came to Delhi. By that time, he had no idea of becoming an author. His first choice was to become

an able Ayurved Physician. The reason was that he had been seeing around him sorrowful and sick persons. He had seen people dying of ordinary diseases. Being emotional and sympathetic by temperament, he wished to make people healthy and happy. And then he felt that as a vaidya (Physician) he would be earning both respect and money, and at the same time, self-respect will never be at discount. From the early age he had the feeling of self-respect, perhaps little more than usual. This was the reason, that while persuing his studies at Jaipur, he never demanded any help for education from his father. He managed his expenses by doing some work for Arya-Samāj.

At Delhi, he opened his own dispensary, but due to lack of experience, the dispensary could not last long. His financial position became very bad, so much so that to meet the expenses of the family, he had to sell his wifes ornaments. He closed his dispensary and joined a seth's dispansary on Rs. 25 per month. After some time he got the job of a senior professor of Ayurved in D.A.V. College Lahore in 1917. He went to Lahore. He could not stay there for more than a year, because he could not adjust with the management. The management did not consider any teacher more than a private servant, and this situation he could not stand. From there, he went to his father-in-law at Ajmer, who had his own dispensary-Kalyan Aushadhalaya (welfare dispensary). As per the wishes of father-in-law, he began to sit in his dispensary. Only after some time he became more famous than his father-in-law. He used to go to treat patients in the families of big seths business magnates. Later on, he had access to many royal families of Rajasthan as a physician, his fame increased day-by-day.

As a physician, he came in the contact of different types and classes of persons, the different aspects of life, where he saw, the struggles of life, which he had to face, this situation compelled him to hold the pen.

Various types of incidents and accidents happy and tragic situations provided him constructive energy, which was unique. His novel Hridaya-Ki Parakh (हृदय की परख) was published in 1918. This novel did not bring him any recognisation as an author. But his taste for writing became more. In 1921, His another book Satyagrah and Asahayoga (सत्याग्रह एवं असहयोग) came in the market. That was a political book. Those days, Freedom Movement was at the top, and Mahatma Gandhi's influence had been established, but Chatursen Shashtri did not agree with his policy. This was a book criticism of Gandhiji's policies. Even then, the followers of Gandhiji' read it with interest, because they believed that the book was written by a man who had full sympathy with Gandhi ji, and by one who was opposed to him. The book was based on the demands of the politics of the time. That is why it was liked by many people, and Shastri was recognized as an established author.

But Shashtriji had no inclination towards politics. He was attached to the common man and wanted to write something for him. Therefore, he again turned to creative literature. Besides hundreds of stories, his some novels came before the public, viz. Vaishali-ki-Nagar Vadhu, (वैशाली की नगर वधू), Vayam Raksham (वयं रक्षाम्), Somanath (सोमनाथ), Sona Aur Khoon (सोना और खून), Sahayadri ki Chattanen (सहयाद्रि की चट्टानें), and Aalamgir (आलमगीर).

The quantity, quality and wide range of Shastriji's literary work would surprise any one. Dr. Vidya Bhushan Bharadwaj, in his thesis on Shashtriji's historical novels has written at one place that the future generations would hardly believe that one singular person could produce literature in such a great quantity, of such a high quality and that too, covering such a wide range. Probably Shashtri ji and his works may become a myth in future in Hindi literature. Writing of one and a quarter lacs of Padas by Sur, creating Ram Chandrika by Keshava Das in one sight etc. have become unbelievable thing today. But Shashtriji's works of literature makes us believe that these are living and appartment realities.

Producer of stories, novels, dramas, essays and subjects other than literature Shashtriji has written over two hundred books. He had deep attachment with Bhartiya history and culture. His knowledge was very deep in his stories and novels. We can see authentic descriptions of the period or time concerned, such as civilised life of both urban and rural, customs, dresses, dialect architecture, painting, army organisation, ruler, public relations, war etc. There descriptions are so complete and vivid that it is very difficult to find them else where. Not only this, but also he draws our attention to the then circumstances and incongruities prevailing. This cautious us that we may not repeat the mistakes of history.

Shashtriji has been mostly talked of as a historical novelist, but the novel Vayam Raksham (वयं रक्षाम्) basis of his name and fame, is a pauranic novel. Having been written on the basis of Ram-Katha, this novel is complete history of Bhartiya Culture. In his autobiography Yaadon Ki–Parchhayiyan (यादो की परछाइयाँ) Shashtriji has written about this novel that those who saw Ram through the glasses of Dharma, took him to be the God of heaven or space, but I have been bold enough to present Ram as a man in this novel Vayam Raksham is a novel just to say but in reality, it is piece of my hard earned learning. By writing this, I have given a shape to the Aryans culture and civilisation, which most of us have forgotten. This is in a way of comparison. Study of Vedas, Brahmans, Puranas, Smritis etc. and ancient history of Egypt, Mesopotamia, Babylon, Persia and Greece. I have made new hypothesis of the so far unheard and forgotten tribes of Deva, Daitya, Danava, Nag Yaksha, Raksha-manava, Anava-Arya, Bartya-Matsya, Ganesh, Rikchha, Mahish etc.

Contemporary reviewers and critics did not pay much attention to the works of Shashtriji, because they considered him a professional author. Shashtriji did write much on subjects other than literary ones. Therefore, it does not seem proper to ignore his quality of literary works. Shashtriji was first of all a physician. It was quite natural, therefore, that he paid attention to man's health and development of body and mind. He was concerned with every pleasure and pain of man on one side he provided mental happiness and contentment through his stories and novels, but on the other side he taught people development of body and cause of health through his books on subjects other than literature. In these subjects, he wrote many books, viz. Pathyapathy (पथ्यापथ्य), Arogya Shashtra (आरोग्य शास्त्र), Striyonke-Roga Aur Unki Chikitsa (स्त्रियों के रोग और उनकी चिकित्सा), Ahār Aur Jeewan (आहार और जीवन), Bachche Kaise Pale Jayen (बच्चे कैसे पाले जाएँ), Aap Kaise Bharpur Neend So Sakate Hain (आप कैसे भरपूर नींद सो सकते हैं), Matrikala (मातृकला), Neeroga Aur Jeewan (नीरोग और जीवन), Swasthya Raksha (स्वास्थ्य रक्षा) etc., and guidance of young men and women Books as kumariyon ke Patra (कुमारियों के पत्र), Awivahitayon ke Gupta Pecheda Patra (अविवाहिताओं के गुप्त पेचिदा पत्र), Kam Kalā ke Bheda (काम कला के भेद) etc. He was an authority to write these books. We cannot reject the necessity of these books for the

individuals and the society. He wrote these books with the same belief and seriousness with which he wrote novels and stories.

As a matter of fact, Chatursen Shashtri was an author of many talents. He used his constructive energy in studying Veda's Puranas, history, Sanskrit literature, world history, and history of human civilisation. He devoted his whole life to writing work or we may say that life and writing were synonymous to him. The man, who lived on writing in the truest sense and did not leave the pen till the last moment of life, he died on 2nd Feb. 1960. On the day before his death, he was busy in writing his novel Sona Aur Khoon (सोना और खून). He had planned to write this novel in ten parts, but he could not do it. He could write only four parts of this novel, when the cruel hands of death snatched him away from us. But it is certain, such a man, master of pen, is born rarely.

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Munshi Prem Chand

Introduction

Every-reader of narrative literature in general, and of Hindi narrative in particular must be familiar with the name of monarch of Hindi-novels, Shri Prem Chand. Although Hindi-novel writing was initiated in the Bhartendu period, yet the work of joining novel with the society was done by Munshi Prem Chand popularly known as Prem Chand. He delineated the real portrait of the atmosphere, of his time and place, individual, society and the country, all three resided in his mind and heart, Prem Chand made a deep study of the problems concerning them. Pointing out towards them, he compelled the readers to do thinking in that direction.

Life

Prem Chand was born on 31st July, 1887, in village Lamahi, near Kashi (Varanasi, U.P.). His childhood name or real name was Dhanpat Rai. His father's name was Sri Ajab Rai and mother's name was Smt. Anandi Devi. His father was employed in post office on Rs. 7 only per month.

When child Dhanpat Rai was of eight years, his mother died. Father married for the second time. Besides poverty, Prem Chand had to face the atrocities of step mother as well.

Prem Chand had his primary education at home. A moulvi used to teach him Urdu. At the age of thirteen years, Prem Chand was admitted in class six in Mission School. After some days, he arranged for his expenses of studies by giving tuition etc., and thus, any how passed B.A. His father died, and he was married when of 15 years. His married life was unhappy. Divorcing his wife, Prem Chand married for the second time, a widow Shiva Rani Devi, who proved to be a wonderful life companion.

Livelihood

During student life, Prem Chand used to live by giving tuition. Later on he became a teacher in a government school on Rupees eighteen only per month, and gradually he became Inspector of Schools. But he had to leave his government service under influence of Gandhiji's personality. He left service and joined Non-coorporation movement in 1920. After that, he entered into the profession of editorship. He edited Madhuri, Jagaran and Hans. He went to Bombay for some days to work in the film world.

For reasons of bad health he came back to Varanasi, where he ran his own printing press. He again began to edit 'Hans'. This was in 1931. He had to struggle throughout his life. After long illness, Prem Chand died on 8th, October 1936. It is said that till the last moment, he was worried about 'Hans', and wrote for it.

Literary work of Prem Chand

Prem Chand was one of those creative writers who were freedom fighters as well.

He began to write a column 'Raftar Zamana' regularly in a monthly magazine of Kanpur, under the Literary name Prem Chand. In this column he used to write comments on current subjects, as constitutional reforms, revolutions in Turkey and Soviet Russia.

The first story written by Prem Chand is 'Duniya ka-Sabase Anmol Ratna (दुनिया का सबसे अनमोल रत्न). This story is written in Urdu, and is included in the collection of his stories—Poonam. In this story he tells that every drop of blood shed in the service of the country is the most important thing of the world. In 1908, his story Soze Waton (शोजे वतन) was published, on account of which, he had to leave his government service.

Prem Chand's literary work is multisided. His creative work is complete in itself. He wrote almost in every style of prose, *viz*.

- (A) **Novels**—Seva Sadan, Nirmalā, Gaban, Karma Bhumi, Rang Bhumi, Kayapalpa, Pratigya, Vardan and Godan.
- (B) **Stories**—Prem Chand wrote hundreds of stories; Many collections of his stories were published, the chief collections

are—Sapta Saroj, Nava-vidhi, Prempachisi, Prem Poornima, Prem Dwadasi, Prem Tirth, Prem Piyush, Prem Kunj, Prem Prasun, Sapta Prasun, Mansarovar (Eight volumes) Prem Pratima and Prem Sarovar.

- (C) **Dramas**—Sangram, Karbala, Roothi Rani, and Premki-Vedi.
 - (D) Essays—Kuchh Vichar, Kalam, Talwar and Nyaya.
 - (E) **Biographics**—Durga Das, Shekh Sadi etc.
- (F) Children's literature—Tolstoy ki Kahaniyan, Jangle ki Kahaniyan, Kutte ki Kahani, Man Mohan etc.
- (G) Translations—Sristhi ka Prarambha, Fisane, Azād, Ahankar, Hartal, Chandi ki Dibiya, and Nyaya. Although Prem Chand wrote in almost every style of prose, yet he is known as an author of narrative prose, a story writer and a novelist Prem Chand, through his writings, voiced the feelings of the depressed and neglected classes of India Prem Chand was, as a matter of fact, a full humanist literary writer. About his narrative writings, Dr. Hazari Prasad Dwivedi has written— "Prem Chand was the voice of down trodden, insulted and neglected for centuries." He strongly pleaded the case of the women, who were for centuries confined behind the veil, dishonoured at every step and helpless women community. He was a propagandist of the importance of the poor and the helpless. If you want to know ideas, language, feelings, mode of living, hopes and ambitions, pleasure and pain, initiative, understanding of the general public of North India, you will not find a better introducer than Prem Chand. None else can tell you so ably and with authenticity from the poor man's cottage to the richman's palace, from the street vendors to the banks from the village to the legislative council.

Prem Chand did make his art a means of recreation, but also an expression of his accomplishment. His novels are a lucid commentary on the National Movement of India and speaking picture of general sad, atmosphere of North India.

Prem Chand wrote two categories of novels, political and social. The problems of Indian life as a whole are described vividly in them. His novels Prema and Vardan are the products of the period when he used to write in Urdu under the name of Nawab Rai Sewa Sadan is his first mature novel written

artistically. In it are descriptions of gesticulated life. In Premashram, there are extensive vivid descriptions of the problems of village life. Sewa Sadan deals with the problem of prostitutes Premashram with the problems of the farmers Rangbhumi is his largest novel, and in it is the problem of atrocities of the ruling class 'Karma Bhumi' is a political novel in which are defended public's anti-government feelings. In Pratigya is the problem of widow marriage. In Gaban Prem Chand had tried to show the bad consequences of love for ornaments 'Kaya Kalp' is a novel quite different from the general trend of Prem Chand. This is concerned with practice of yoga and rebirth etc. It is his lightest novel. In the Nirmala are described the unhappy consequences of marriage of inequals and the problems created by step mothers. Godan is by far the best novel not only of Prem Chand but of the literary world of Hindi. In Godan is the sad story of the exploitation of the farmer and the labourer. With the exception of Nirmala and Godan, in all novels Prem Chand has been realist with an eye on idealism. By the time he reached this point, perhaps he had lost faith in Gandhism. In these novels, there are only problems, but no solutions. Godan's Hori was born in pain, brought up in pain and died also in pain. Godan is totally a realistic novel. Critics in the realm of Hindi literature have unreservedly admired wideness of subjects, deep-penetrating insight, fineness of characterisation, and called him the monarch of the Hindi novel.

General characteristics of Prem Chand's novel writing

Prem Chand firmly believed that poverty of the public in general and the farmers in particular, will be removed only when the country becomes free, and Bharat will be prosperous only when the Bhartiya farmer gets rid of poverty. With this end in view, he propagated the sentiment of patriotism in his novels and stories, and lived to awaken the feelings of freedom. Gandhism and Gadhian period Prem Chand's narrative works are an artfully written history of the Gandhian period, parallel to Dr. Pattabhi Sitaramaiyya's famous book, "The History of the National Congress." Prem Chand has described the common man's circumstances, sentiments and problems in a picturesque, psychological and heart touching style. Prem Chand's psychological analysis is not academic but based on experience and observation.

Prem Chand's language is considered to be standard and popular Hindi. His style is very simple, natural and amiable. His language is, as a matter of fact, the language of the Indian masses, which is quite competent in provoking the reader's emotions. The expressive power of the language has been very much enhanced by the use of idioms and popular proverbs. That is why he is the monarch of the Hindi novel-world. His whole narrative literature is purposeful and replete with human qualities.

Prem Chand—a social reformer

The novels and stories of Prem Chand are social and have an aim before them. He was a serious, studious and a thinker. He has expressed his well thought out ideals on the various problems of North India. He has expressed his serious thoughts on inequal marriage, child marriage, widow remarriage, women education and other social problems. In his novels, and puttingforth solutions thereof, he has projected himself as social reformer. His novels, Sewa Sadan and Nirmala are concerned with the problems of women, and are realistic. In his novels more than, economic exploitation of untouchables Prem Chand has put to shame by sarcastic remarks, the pandas, the priests class etc. Prem Chand raised very powerful and loud voice against the social attenuations.

Prem Chand wrote against the blindfaith in the name of religion. In Rangbhumi Prem Chand says, "Dharma is acceptable where it is helpful in business, Dharma is abandoned where it is a hindrance in business." In other words, Dharma is an ornament of business. He made it clear that the religious customs and people living on religion are obstacles in the development of the society.

In Kayakalpa Prem Chand has death a heavy blow to Hindu-Muslim communalism. If Hindu-Muslim problem is not solved, then independence would be meaningless.

Conclusion

The advent of Prem Chand filled rightly the vacuum in the Hindi novel. He was in fact, the first original novelist and founder of a new age in the world of Hindi Novel. In the world of Hindi-world, Prem Chand was a central point where the eastern and western styles of novels coordinate Prem Chand presented balanced coordination of art and life. By his original, mature and dignified works, he not only initiated series of Hindi novel but also held the head high of Hindi literature. The credit of establishing narrative literature on the international level goes to Prem Chand. In the whole of Prem Chand's literature, there is confluence of realism and idealism, but he is more inclined towards idealism. As supporter of idealist ideas, Prem Chand gave many good messages to the society.

In the end, we have to say that Prem Chand was a builder of a new age and creator of language. Evaluating his grandeur as an author of narrative literature, scholars call him Gorki and others, while assessing his capability as a painter of village atmosphere, see in him Thomas Hardy of English literature. In our opinion Prem Chand is only Prem Chand. He is immortal as a folk hero artist.





Mahapandit Rahul Sankrityayan

The birth centinary of Mahapandit Rahul Sankrityayan is being celebrated in many countries, the chief of them are Bharat, Sri Lanka, Japan, Korea, Tibet and China. Rahulji was well versed in 36 languages, and he wrote more than 150 books production of 150 books can be called no mean achievement in one life time? He could give dictation for more than one book, at one and the same time. His inner self in itself was an every encyclopaedia.

Evaluation of his researches has not yet been completely done Scholars would be surprised when they come to know what a great contribution he had made to enrich the storehouse of Hindi literature. No style of writing and no subject had been untouched by him. He wrote novels, stories, dramas, biographies, travel accounts, dictionary, philosophy history and science. He wrote criticisms and books on criticism as well. He wrote some books in Sanskrit and Tibet also. His two novels— Singh Senapati (सिंह सेनापित) and Jay Yauddheya (जय यौद्धेय) got great fame and recognition. His two story collections—Satmike-Bachche (सतमी के बच्चे) and Ganga to Volga (गंगा से वोल्गा तक) are very famous. Rashtra Bhasha Kosh, edited by him, is considered a very standard Hindi dictionary. He wrote biographies of great persons as Marx, Stalin, Mao-tse-Tung, and also of some revolutionaries, viz. Sardar Prithvi Singh, Chandra Singh Garhawali and some other companion of nonco-operation. He also wrote some very scholarly books, viz. Dialectical Materialism, Guide to Philosophy (दर्शन-दिग्दर्शन) and Baudh-Darshan (बौद्ध दर्शन).

His book Ghumakkarh Shashtra (घुमक्कड़ शास्त्र) is unique and matchless in the world literature. His books on travel- accounts

are unusually exciting. His books—Meri Laddakh Yatra (मेरी लद्दाख यात्रा), Tibet mein Sawa Varsh (तिब्बत में सवा वर्ष), Rusa mein Pachchisa Mas (रूस में पच्चीस मास) etc. are very renowned.

In the world of politics his popular book's are—'Bhago Nahin, Badlow' (भागो नहीं, बदलो) and 'Samyawad Kya Hai' (साम्यवाद क्या है). Together with these books, he wrote a History of literature also (साहित्य का इतिहास). In his book Madhya Asia ka Itihas (मध्य एशिया का इतिहास) he has made familiar with the history of Bharat from the Aryans of Rigvedic to the establishment of British Rule in Bharat (India). His books will be numberless if we try to name his books such as Tebeti-Bhasha and Vyakaran (तिब्बती भाषा और व्याकरण) and Sanskrit Balpothi (संस्कृत बालपोथी).

Mahapandit Rahul Sankritayan was born on 9th April 1893 in village Pandaha, district Azamgarh in Uttar Pradesh. His childhood name was Kedar Nath Pandeya. Under influence of Bauddha religion, he embraced Buddhism and became a Bauddha, and name himself after the son Rahul of Gautam Buddha, and on account of his gotra 'Sanskriti'. He added Sankrityayan to his name—Rahul. He roamed about in Sri Lanka, Burma, Tibet, China, Japan, Central Asia and Soviet Russia. He was teacher of Indian Philosophy in Russia for many years. He was a scholar of Sanskrit, Pali, Prakrit, Apabhransha, Persian, English, Tibetan, Chinese, Russian and other languages. He was a famous scholar and exponent of Buddhist Philosophy. He translated many books on Buddha religion in Hindi out of them. These are worth mentioning—Majjhim Nikaya (मज्झिम निकाय), Dirgh Nikaya (दीर्घ निकाय) and Vinaya Pitak (विनय पिटक). He had roaming habit from childhood. He made journeys to Tibet five times, Nepal, Bhutan and Sikkim to China and Russia. There had been no such tourist like him in the world of literature. His whole life had been a life of a travelller.

Kedar Pandeya received inspiration for roaming about from his maternal grandfather. His maternal grandfather was a retired military man, and he had travelled more than once, far and wide in India. He used to take Kedar (Rahul) in his lap, and then told him related tales of journeys and huntings. Maternal grandfather used to give an interesting account of his journeys to Ajanta, Ellora and other historical places. The descriptions of journeys by maternal grandfather deeply influenced Kedar. There was cottage of Baba Param Hans in village Unarpur, near his parental village Kanaila. Kedars contacts with Baba Param Hansa and his disciple Hakaran Das made him detached from the study of Sanskrit and made him mad after travelling or roaming about, and the roamer's life of Kedar began.

His marriage in very early childhood proved to be a reason for leaving home, and he could never accept his wife. This old malice always pained him. It is said he always helped that abandoned wife to his best. After some time, when Rahulji returned to that place, he could not stay there when he saw her into a bad condition. Coming out, he said that because of me, condition of this lady has become so bad. For this, he could never pardon himself. His this marriage was done in 1904, when he was hardly 11 years.

Rahulji's second wife was a Russian lady. Her name was Lola. His third wife was Kamalaji, who bore him two children, a son Jeta, and a daughter Jaya (later on Smt. Jaya Parhak)

In 1911, while 18 years of age, child Kedar left home and reached Chhapara, and next year he became the heir of Mahant of Parasa monastery (ਸਰ). As an ascetic, he was named Damodar Das. His father and some other members of the family brought him back to the village. After this, Rahulji again reached Chhapara. This time, as a freedom fighter, he was appointed Secretary of the district Congress Committee. The zamidar of the neighbouring village Amwari was a broker of the British government. He was very cruel and a tyrant. When Rahulji, with his volunteers stood against him, he made his elephant run on them. The mahout of the elephant inserted his spear into Rahulji's head and a stream of blood gushed out. The Englishmen arrested injured Rahulji and locked him in the jail. After this, Rahulji went to jail time and again during the freedom fight. In the Satyagrah movement which Gandhiji launched in Chhapra in 1921, Rahulji worked with Gandhiji shoulder to shoulder.

After this, Rahulji worked as a herald of Arya Samaj for some long time. In 1930, Damodar saint turned a Bauddha mendicant and was named Rahul Sankirtyayan. After a long spell of time, he once again returned to family life and married Kamalaji. In the mean time Rahulji became member of the

Communist Party. Due to differences on the question of Hindi, he left the Communist Party. Thus, there were four main halts in the life of Rahulji—Vaishanava saint, the role of Arya Samaj, Bauddha Bhikshu and Communist thinker. As such, there were in his life four aspects of ideas. Rather, according to the halts, his life's philosophy also changed. But he did not let any change come in the respect of love for so many co-travellers, co-disciples, and teacher of different faiths which came across him on different halts in his life-journey. Even after leaving the heirship of Parasa monastery, and becoming Bauddha and Communist, he used to address the master of Parasa monastery as Guruji, respectfully. His relations with old companions of Arya Samaj continued to be affectionate as before, and whom he always received with open arms. So was his behaviour with his old co-communists. He had kept carefully in a separate album the photographs of his old communist friends, which he himself had mapped. During the changes of dresses and ideas which were quite often, he had received deep love and affection from his teachers, co-disciples and friends. But the love and cooperation, which he received from his Bauddh teachers Upadhyaya Namak pad Dharma and Mahasthavir and from his co-disciples in Lanka (Ceylon) was really unprecedented and unique.

His journey to Tibet in 1929 was by far the most adventurous and exciting. For the first he reached Lasa capital of Tibet via Nepal by an underground pathway. Many persons undertake difficult journeys and spend lacs of Rupees on them, and there are helpers, but Rahulji did not have even complete One Hundred Rupees with him—question of helpers did not arise. The then English ever did not give him permission to go to Tibet. But, if he abandoned it out of fear, then how could he have become the Rahul of the day. But unmindful of dangers to his life, he had gone out in search of knowledge and for that he trod in disguise, the breath holding paths on which no footprints of man were ever marked before. This denotes his indomitable will-power, and unprecedented wonderful courage. These travels satisfied his desire of roaming about only. It is not so. He found out many such valuable works of Sanskrit and Prakrit as were lost into oblivion for the last one thousand years. Thereby he immortalised the names and fame of several great scholars and seers, such as Dharma Karti, Prajyakar Gupta, Jyanshri Nagarjun (Principal and founder of Nalanda

University). Long, Vasubandhu, Ratnakar Shantirakchhit, Rat Kirti, Gunparablu etc. He himself copied fifty thousand slokas what an awful labour he had to undertake for renovation and deliverance of these great works of learning, is difficult to imagine. Most of them were written on copperplates of which he took photographs. It was during these journeys that he took to writing history of Hindi literature about three hundred of years back. He found out such a man, sarahapā, who had written Dohas in Hindi in 850 A.D. All the material including many great books in original, were brought by Rahulji to Bharat on the backs of twenty one mules. This wonderful and admirable work is matchless, cannot be compared with the work of any one else. This huge collection of scholarly material brought by Rahulji is kept safe and secure in the museum of Patna—Bihar.

Rahulji had such a deep knowledge of cultural jewels of Tibet that the government of China invited him to classify and do registration of the whole material. Rahulji did go to China, but due to bad health, he had to come back without doing the work. Rahulji (Swami Damodar Das saint, that time) went for the first time, to Vidyalankar College in Lanka in 1927, and there did studying and teaching during his stay for 19 months. After the first journey to Tibet in 1929-30, referred to above, he again went to Sri Lanka. About his first journey to Sri Lanka, Rahulji writes "News of my arrival had reached the chief of Bauddha Vihar Sri Dharmanand Nayak Mahasthavir and many teachers and students of Bhikshu had assembled there I bowed down most respectfully to Sri Mahasthavir. He enquired about my welfare during the journey. In the first meeting, I saw a mild smile on Mahasthavir's lips light of affection in his eyes and sweetness of tongue. This did remove the feeling of strangeness from my heart."

On return from Tibet, Rahulji was initiated into Baudh asceticism under the guidance of Dharmanandji. Nayak of Vidyalankar Vihar in June 1930 in a grand ceremony. Now Damodar saint was Bhikshu Rahul Sankrityayan.

In Bharat selfish scholars cheated Rahulji at every step. In 1955, two respectable persons came to Rahulji with a proposal from Varanasi. The two persons were Dr. Rajbali Pandeya and Dr. Hazari Prasad Dwivedi. Their proposal was that Rahulji may accept the chief editorship of Encyclopaedia, which was to be published by the Nagari Pracharini Sabha Varanasi. Rahulji gave his acceptance.

Those days Rahulji lived at Mussoorie with family. He made himself busy in collecting material for the Encyclopaedia. He brought from the library number of English Encyclopaedias and collected some material for it. He also made a list of scholars, who were to be approached to write for the Encyclopaedia. On various subjects, who would be the deputy or joint editor, he thought over this as well. He fully prepared himself to write the Encyclopaedia: Indian government was to provide finances for the Encyclopaedia Pt. Govind Ballabh Pant minister in the Central Government, was the chief authority of Nagari Paracharini Sabha Varanasi. The appointment of chief editor of the Encyclopaedia was fully in his hands.

The news about Rahulji being appointed the chief editor spread allround, and letters began pouring in from all places.

Rahulji was kept in suspense for two years, and the letter of appointment was not received. Conspiracy was hatched against Rahulji and through political wire pullings Sri Bhagwat Saran Upadhyaya was appointed as the chief editor. Thus Rahulji was duped, and this made Rahulji unhappy.

At this very time, he received invitation from China and he went there. During that period, there was upheaval in Tibet and Rahulji could not go there. The appointment letter in China came from Sri Lanka. It so happened that in 1959, Dr. Rajendra Prasad inaugurated the Vidyalankar University. For the new university able professors were needed. How could he forget his Rahul Sankrityayan? He appointed Rahul Sankrityayan the professor and Head of the Department of Philosophy. Thus Rahulji reached Sri Lanka for the second time after twenty six years Rahuljis long journey of life was published in five volumes, having 2770 pages. In this volume little matter about Rahulji was published, more matter was about others and the circumstances. Besides Rahulji's books, mentioned elsewhere before, his other works are China Mein Kya Dekha (चीन में क्या देखा?), Russia mein Pachchis Mas, Soviet Bhumi (सोवियत भूमि), Soviet Madhya Asia (सोवियत मध्य एशिया), Meri Laddhakh Yatra (मेरी लद्दाख यात्रा), Sri Lanka (श्रीलंका), Tibet Mein Sawa Varsh (तिब्बत में सवा वर्ष), Meri Tibet Yatra (मेरी तिब्बत यात्रा), Yatra kev Panne (यात्रा के पन्ने), Mahamanav Bauddh (महामानव बुद्ध),

Ghumakkarh Swami (घुमक्कड़ स्वामी), Ghumkkarh Jaywardhan (घुमक्कड़ जयवर्धन). In 1932, Rahulji went on journey of many European countries, description of that journey is in Meri Europe Yatra. Rahul's journeys in 1935, of the countries Singapore, Hong Kong, Japan, Korea, Manchuria, Soviet Union and Iran are given in the book named Japan. There is yet another book containing history of Iran and description of journeys there Himalayas attracted Rahulji, as it did other Rishis of India. Besides living for a long time in Mussoorie and Kalimpong (Darjeeling). Rahulji journeyed in Himalayas extensively. About journeys of the Himalayas, there are his books also; viz. Garhawal, Kumayun Kinnar Desh, and Nepal. Besides these, there are Rahul's other unpublished books as well. His one more large book is unpublished Azamgarh ki Pura Katha (आजमगढ़ की पुरा कथा). Books pertaining to Rahulji's autobiography are—Bachapan ki Smritiyan, Atita se Vartaman, Mere Sahyoga ke Sathi and Jinaka Mein Kritagya Hoon.

Rahulji wrote some books on science of high order. Chief of them are Vishva ki Ruprekha (Astronomy) Manava Samaj, Vaijyanic भौतिकवाद (Dialectical Materialism and Darshan-Digdarshan Rahulji prepared these dictionaries also: Shasan Sabd Kosh, Jeewa Rasayan Shavad-Kosh and Pratvaksh Sharir Shabd-Kosh.

Rahulji's some other important books are—Baudha Charya (बुद्ध चर्या), & Bauddha Sanskrit, Ghumakkarh Shashtra, Hindi Kavya Dhara, Apbhransh Kavya Dhara, Sanskritik Kavya Dhara, Pali Kavya Dhara, Prakrit Kavya Dhara, Madhya Asia ka Itihas and Doha Kosh. Thus, we see that action was the secret of Rahulji success and the greatest source of pleasure his life's wheel rotated on the axis of action devoted disciplined and without any inhibitions in life. Simple disciplined and devoted to work life, neither laziness nor egoism anywhere open heartedness like children, and the same childlike smile, no trace of anger in him—these qualities continued till 11th December 1961, when he had a severe attack of loss of memory and he forgot everything he did not remember anything.

Very few of Rahulii's books are available in the market same of his works were reprinted, some were discussed, and as a whole, many have done research on his works and obtained the doctorate degrees.

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He died on the 14th April, 1963. He will be ever remembered for his works.

Important events of Rahulji's life

	-	· ·			
	8th Apr.,1893	Born in maternal house, in village Padaha, dist. Azamgarh (U.P.), Father–Sri Govardhan Pandey, Mother Kulwanti Devi, Four brothers and one sister, Rahul ji eldest of them all, childhood name—Kedar Pandey.			
	1912–13	Ascetic in the Parasa monastery and probable			
		High priest (मठाधीश)			
	1913–14	Journey of South India			
	1922	Secretary of District Congress, 6 months in jail-Baksar (Bihar)			
	1923–25	In Hazari Bagh Jail (Jharkhand)			
	1927–28	Sanskrit teacher in Sri Lanka and study of Bauddha literature			
	1929–30	In Tibet for a year and a quarter			
1932–33 In England and in Europe					
	1934	Second journey of Tibet			
	1935	Journeys of Japan, Korea, Manchuria, Soviet Russia and Iran			
	1936	Third journey of Tibet			
	1937	Second journey of Soviet Russia			
	1938	Fourth journey of Tibet, Birth of son Igore (इगोर)			
	1939	Participated in Satyagrah movement of farmers, and jailed			
	1940–1942	In Hazari Bagh jail and in the prisoners camp Delhi			
	1943	Returned to his village (birth place) after 34 years. First wife came to meet, journey of Uttarakhand			
	1944–47	Professor in Leningrad, Soviet Union			
	1947–48	President of the annual session of Hindi Sahitya Sammelan (Allahabad) in Bombay			
	1950	Purchased a house in Mussoorie, sold of later on			
	1954	Birth of daughter, Jaya			
	1955 Birth of son, Jetā				

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1958	For four and a half years, in Republic of China
1959–61	Loss of memory
1962–63	Treatment for seven months in Soviet Union
14th Apr.1963	Death

Honours received

- 1. Mahapandit—Kashi Pandit Sabha
- 2. Tripitakacharya—Vidyalankar Parivena Shri Lanka
- 3. Sahitya Vachaspati—Hindi Sahitya Sammelan Allahabad
- 4. D.Litt. (Hon.)—Bhagalpur University, Bhagalpur
- 5. D.Litt. (Hon.)—Vidhyalankar University, Sri Lanka
- 6. Padma Bhushan—Government of India





Bhartendu Harishchandra

The pioneer of modern period of Hindi literature is one of those great authors, who change the history of their time in their life. Bhartendu was an ever aware and a farsighted literary person. By creating consciousness of new awakening in Hindi literature and the Indian society, he established dynamic tradition, which is, in many contexts, relevant even today.

With the cooperation of contemporary authors, he laid foundation of a new age of Hindi literature, which we know as 'Bhartendu Age'.

The concern, dynamism and struggle in respect of literature and society are seen in Bhartendu and his contemporary authors, are not to be found, perhaps, in any other time or age. In the words of Dr. Ramvilas Sharma, we can say with no reservation that such a full of life and awakened age came only once.

Background of Bhartendu Age

Before analytical study of the role of Bhartendu Harishchand in the Indian renaissance, it is necessary to know about the political, social and economic conditions of that time.

Political conditions

After the unsuccessful rebellion of 1857, the Age of Bhartendu, was politically a period of disappointment. But on account of this disappointment, the political consciousness had not at all become feeble. After the rebellion, the whole of India, became a colony of the British empire. The powerful triumphant British rulers were enforcing new policies in all fields—economic, educational and administrative. With the policies of the British rulers became the more harsher in exploitation and administration, the more vehemently grew national consciousness in the country.

Social conditions

Due to the effect of western education, expansion of the means of transport and popularisation of the printing machines, an extra dynamism was visible in the society. Institutions like, Brahma Samaj and Arya Samaj, with new interpretations of religion, were giving the same modern shape. Evil customs as untouchability casteism, child marriage were being opposed. Together with it, great emphasis was being given to women education, widow remarriage and equality of men and women. Besides this, new national awakening was a great achievement of this age, which made the whole nation think in terms of an independent nation. This new national awakening is more than alive in different literary styles of Bhartendu.

Economic condition and the position of Handicrafts

Upto the first half of the 18th century Hindi area was in a developed state economically. Villages were self-sufficient units economically, the condition of the farmers was important. The place of weavers, carpenters, blacksmiths, potters etc. was also very important. For smallscale industries based on handicrafts, Uttar Pradesh was well known far and wide, India was internationally famous for wood work, and architecture.

The policies of British people were more for exploitation than for reforms, because they had accepted India as an economic colony, therefore, after the Industrial revolution, the imperialist and colonial policies of the British Empire were such as made the economic condition of India more and more pitiable. Smallscale and cottage industries began to shrink and their place was taken by manufacturing factories. Machine made things became more important than the local handicrafts. Indian raw materials began to be exported to England, and the consumption of foreign goods in the country increased. And thus, Indian money went to a foreign country frequent famines also made this country economically weak. Bhartendu mentioned at many places in his writings, the predicaments of heavy taxation, femines, epidemics and the exploitation of the money lenders. By the time of Bhartendu, the British Government had adopted the ways of capitalism, the next stage after feudalism.

Thus, from the political point of view, the period of Bhartendu was the time of new rising of nationalism. In spite of many economic reforms, the middle and the lower classes, the

farmer class in particular, were victims of exploitation atrocities and suppression Socially, the society, under the influence of popularising western education and reformist movements, was abandoning the medieval values and adopting the modern values. Under these conditions of transition, Bhartendu freed Hindi literature from medieval consciousness and joined it with the new awakening of the Renaissance.

Beautiful co-ordination of the old and new in Hindi poetry

Bhartendu was basically a poet. In his whole literary work, a beautiful co-ordination of the old and the new is visible. In his poems in Brajbhasha, there is clear indication of old trends of poetry and the creation of activation of new trends of poetry in Khari Boli also goes to him. He was both loyal to the government and a patriot. He gave expression to both types of devotion—of a servant and of a lover. Sharpness of humour and satire is together with matter of fact style can be seen in his exposition. Considering Braj bhasha as the proper medium of poetry, he wrote poems like Dashrath Vilap (दशरथ) in Khari Boli.

The works of Bhartendu can be classified in two categories—old and new. The old styled poems are in Brajbharha. In these are seen mostly the trends of medieval period—the poems of devotion to God and erotic sentiment. Bhartendu was initiated in Vallabha Sampradaya. His feelings of devotion to Radha and Krishna can be seen in the following lines—

हम तो श्री वल्लभ कों जानौं। सेवत वल्लभ-पद-पंकज को, वल्लभ ही को ध्यानौं। माँगों तो गोपाल सौं, न माँगौं तो गुपाल ही सौं। रीझौ तो गुपाल ही पै, खीझौ तो गुपाल ही सौं।।

Thus, there appears in full excellence devotion to Srikrishna is his poetry of Brajbhasha.

Bharatendu's poetry of new style is mostly in kharibali. The subjects of his poems in Khariboli echo the modern Renaissance. The main topics are patriotism, own language, consciousness of self-government and nationalism. Bhartendu inspired the youth with the message of renaissance. He tried to give inspiration by such statements—"इबत भारत नाथ बेगि जागो,

अब जागो" etc. satire is the main power of Bhartendu's poetry. By writing satires on English rule, social blind faiths and traditional customs, he made new experiments in Hindi poetry. Here is an example of his satire on the English rule written after Amir Khusro's style of Mukaris—

भीतर भीतर सब रस चूसै, हांसि-हांसि के तन मन धन चसै। जाहिर वातन में अति तेज, क्यों सिख साजन, ना अंग्रेज।।

Churan wala's (street vender) satire casts a great satire on the English government—

चुरन अमले जो सब खावैं. दूनी रिश्वत तुरंत पचावैं। चूरन साहब लोग जो खाता, सारा हिन्द हजम कर जाता। चूरन पुलिस वाले खाते, सब कानन हजम कर जाते।

The social and political satires of Bhartendu are relevant in the present context as well. Very few persons know that Bhartendu wrote Urdu poetry also under the literary name Rasā (रसा). Thus his literature is not only a good meeting centre of the old and the new, but also a confluence of varieties of languages and styles.

As a matter of fact, Bhartendu was the hero of a transition period in the history of Hindi literature. The credit of change of an age at the juncture of a transition must go to Bhartendu. Specially in the field of poetry, he can be compared to that confluence where many currents meet, and give rise to one new current which gradually expands to touch every part and corner of life.

Founder of Hindi prose

Before Bhartendu, the prose of Hindi was being written in three styles—Brajbhasha prose, prose in Khariboli and prose in Rajasthani, which was limited to religious tales, commentaries, love stories and historical tales. The prose of Khariboli could not get established on an account of factions of Hindi-Urdu. Bhartendu himself had learnings of Brajbhasha, but he tried to make Khariboli a powerful medium of expression. In prose, he brought about revolutionary changes, both in subject matter and language and style. As a matter of fact, with the touch of Bhartendu's genius, Khariboli got an established form Accepting Bhartendu as the founder of Hindi prose, Pandit Ram Chandra Shukla writes, "He moderated language of Hindi prose, and gave a practical clean and beautiful shape. Thus a clean beautiful and common form of Hindi language appeared with the brilliance of Bhartendu."

Bhartendu's contribution to Hindi prose is in two capacities, as an essayist and as a dramatist.

As an Essayist

Bhartendu's essays are (i) In the form of articles published in magazines and journals and (ii) as editorials. Some critics do not accept Bhartendu as an essayist, because the editorials can not be called essays. But majority of the critics are of the opinion that the Hindi essays began with the essays of Bhartendu. Dr. Lakchchi Sagar Varshney prefers to call Bhartendu's essays, not essays but only articles. Thus, he calls Balkrishna Bhatt as the first Hindi essayist in place of Bhartendu. But majority of critics are of the view that Hindi essays took a concrete form with Bhartendu's essays or so called articles have all the qualities of an essay, so he is the first essayist in Hindi. If we do not go into the fine differences between essay and article, then it can be easily said that Bhartendu is the chief contributor in making rich different aspects of Hindi essay. His efforts may be only a beginning but his contribution is historical beyond doubt.

In Bhartendu's essays the varieties of subjects is noteworthy. Bhartendu wrote essays on various subjects, *viz*. archaeology, history, art, society reforms, patriotism, nationalism, descriptions of journeys (tourism), language, literature etc. Most of the essays have been addressed to the readers, and have been written in clear and healthy mind. The object of his essays is three-fold, (i) To awaken (ii) To impart knowledge and (iii) To entertain. Therefore, there is little room for serious analytical discussions. Personal easy approach and simplicity of expression are the chief qualities of his essays.

Dynamism and ever aliveness to the environment can be seen in his essays. His personal touch in essays is not to be found in his writings of other styles.

Essays of Bhartendu can be classified as under—

- 1. Essays on Archaeology—To impart knowledge of magnificent part of India and remove misunderstandings about the same, Bhartendu wrote a number of essays on archaeology राजा जन्मेजय का दान पत्र, मणिकर्णिका और कार्णिका and इण्डियन म्युजियम are important essays on this subject.
- 2. **Historical Essays**—He had great interest in history. So he wrote many historical essays viz.—महाराष्ट्र का इतिहास, अग्रवालों की उत्पत्ति, बंदी का राजवंश, खत्रियों की उत्पत्ति, अकबर और औरंगजेब, रामायण का समय, पुरावृत्त संग्रह।
- 3. Essays on Religion—To establish understanding and goodwill among followers of different religions and make them familiar with religions other than their own, Bhartendu wrote essays on religion, such as—मार्गशीर्ष महिमा, वैष्णव सर्वस्व. तदीय सर्वस्व, माघ स्नान विधि, हिन्दी कुरान शरीफ, ईशु रव्रीष्ट etc.
- 4. Essays pertaining to journeys—Bhartendu had gone on several pilgrimages Besides alive descriptions of journeys Bhartendu wrote in these essays customs, dialects, religions and social traditions etc. His essays—Journey to Vaidyanath (वैद्यनाथ की यात्रा), Journey to Lucknow (लखनऊ यात्रा), Journey to Haridwar (हरिद्वार की यात्रा), Journey to Mehandawat (महंदावत की यात्रा) are worth mentioning.
- 5. **Biographical Essays**—Bhartendu, wrote in simple style biographies of some great personalities, as Shankaracharya, Jai Dev, Vallabhacharya, Socrates, Nepoleon, Rajaram shastri, Lord Mayo, Bin Fatima, Ali Imam Hussain.
- 6. Humorous and Satirical Essays—Liveliness and humour were a very important part of Bhartendu personality. This quality speaks out in his essays of humour and satire. Pungent remarks on social blindfaith and hypocrisy, and crooked policies of British rule have been made in his humour satire based essays. His important essays of this category are— कंकड स्रोत, अंग्रेज स्रोत, पाँचवें पैगम्बर, लैवी प्राण लैवी, एक अदभूत अपूर्व स्वप्न etc.

7. **Critical Essays**—His critical essays are—नाटक, हिन्दी भाषा, सूरदास, जयदेव, सम्पादक के नाम पत्र etc. In his essay नाटक, Bhartendu has discussed seriously principles of drama both old Indian Natya Shashtra (Treatise on drama) and western art of drama. Likewise, in his essay—सम्पादक के नाम पत्र (Letters to the editor) he has putforth strong arguments in favour of four Rasas (रस) established by him *viz*. भिक्त, सख्य, वात्सल्य and आनन्द.

Bhartendu has also written humorous essays like—सबै जाति गोपाल की, स्वर्ग में विचार सभा, का अधिवेशन, His wonderful constructive imagination can be seen. Language of Bhartendu changes and takes the form according to the subject matter of the essay. Sanskritised language has been used in his essays of learned and serious type. Generally he has used language of common use Bhartendu systematised and purified the common man's language and gave it a beautiful shape. It is full of personal touch.

Satire and humour are the chief characteristics of Bhartendu's language. It is said that Bhartendu was the first person to introduce humour and satire in Hindi language. So far as style is concerned, he had no zeal for any particular style. He used different style in his independent expressions.

Bhartendu as an editor tried to establish personal and close relationship with his readers. And he was successful in it. This is the main secret of his success as an essayist. His exposition of national-cultural-awakening is the other quality of his essays. Thus Bhartendu's essays were closely attached with awareness of people of his time. From literary point of view Bhartendu's essays may not be of a high order, but they are of no mean historical importance. Bhartendu, through his essays, coordinated Hindi prose with the thinking of modern life. The voice of a new India reverberates in his essays. Is this a small achievement?

Bhartendu's dramas are quite important. In his dramas are historical stories, sorrowful descriptions of the country, the call of the new awakening, exposure of conspiracies in the Indian states and pungent satires on religions cultural hypocrisies. The chief characteristic of his dramas is that he likes Bengali drama. He did not abandon altogether the style of old Indian drama and followed blindly the style of English drama. At the same time,

he did not entangle into the fineness of old dramatic principles. Predominance of folk-lore is the chief speciality of his dramas, on account of which his dramas were equally popular in both classes and masses. Bhartendu wrote seventeen dramas in all, which include some translations. The number of Pauranic dramas exceeds any other type of his dramas. Bhartendu was the first person to introduce in Hindi tragedies of the western style.

Bhartendu strongly opposed the dramas of Parsi theatrical companies full of dances and songs, which were popular those days. Only entertainment was not the main object of dramas. On the other hand, he was strongly inclined towards public awakening. That is why we find in his dramas deep faith in old human values and strong satirical-revolt against the British rule. He was a powerful messenger of nationalism and the newly born awakening.

Bhartendu wrote dramas and played roles in them as well. He wrote a book—'नाट्यशास्त्र' which was concerned with 'नाट्य-शास्त्र' (principles of drama). In his last days, he was inclined to write novels. But due to his untimely death, he could not do anything in this field. He wrote only one novel—'पूर्ण प्रकाश और चन्द्रप्रभा' which was transcription of Marathi novel.

Bhartendu as journalist

Not only Bhartendu, but most of his contemporary journalists, gave a practical shape to the adage—"जब तोप मुकाबिल हो, तो अखबार निकालो." (when you have to face a cannon, publish a journal or a newspaper). To fight the cannon and guns of the foreign government, there could be no means better than the newspapers and journals. Although Bhartendu had to pay heavily for that. He had to face the wrath of the British government more than once.

As a journalist, his only object was to arouse the feelings of national progress and racial self-respect. "He believed that unless the papers and journals of a society and country are published in their own language, that society and country can not progress. The newspapers act as pleaders between the king and the public—the ruler and the ruled. The papers deliver the messages of both to both. Where is civilisation, there are newspapers."

By publishing the magazine 'कविवचन सुधा' in 1868, Bhartendu joined together the public life of Indians Hindi journalism. From here, new contexts of Hindi journalism come up or appeared. In the beginning, the poems of old poets were published, and mostly the matter used to be in poetry form. Later on they were only in prose. It began as a monthly magazine, then it was fortnightly and then weekly. From this increasing frequency of कविवचन सुधा can be assessed. The renowned scholar of France, Garsa-de-Taesi—wrote in his paper 'Lee Laggu', about 'कवि वचन सुधा', Babu Harish Chandra was always full of enthusiasm for Hindi literature. He published the contributions to Hindi in his magazine'कविवचन सुधा'।

Bhartendu Harish Chand raised his voice for equality of man and woman, by writing नारि नर सम होंहि—in Kavivachan Sudha (कविवचन सुधा). Those days, the women were in their lowest position. Congress was not even born, when Bhartendu gave clarion call of independence by declaring in 'कविवचन सुधा —स्वत्व निज भारत गहै (Bharat should acquire its rights). In this way the role of कविवचन सुधा in awakening national consciousness was almost unique and matchless. At last, the paper fell victim to the wrath of the government, and its publication had to be stopped.

In 1873, Bhartendu Harish Chandra, published another monthly magazine 'Harish Chandra Magazine'. It moved the world of journalism and was quite popular. Besides Hindi, the contributions in Sanskrit and English were also published in it. Later on its name was changed from Harish Chandra magazine to 'Harish Chandra Chandrika' and then into 'Nivedita'. In this articles on nationalism, social and knowledgeable subjects such as science and history were also published. An article on unity, published, it has its relevance even today. Look at the following lines from it—"Please do not mix up religion and social behaviour. Consider thirty crores human beings and thirty crores gods separately. But, when festivals are concerned, all become united, and whenever, your collective interests are concerned, all speak with one voice."

On account of sharp satires on the British Government, the publication of this magazine also had to be stopped in 1884. Besides this a magazine for school going children. Bal Bodhini

was also published by Bhartendu Harish Chandra. Matter on women education was also published in this magazine. Its publication also had to be stopped after four years of publication.

Bhartendu Harish Chandra has his important place in the history of Hindi journalism because he published magazines popularising national consciousness, facing all dangers of free expression throughout his life. He also encouraged his contemporary authors to do likewise. Bhartendu published articles on different subjects—essays, biographies history, archaeology, Tourism and general knowledge and science in these magazines. On this basis it can be said easily that Bhartendu made efforts fill all gaps in Hindi and remove all deficiencies thereof.

Bhartendu's Language Awareness

In Bhartendu's time, there was going a tug of war on the question of language. On one hand, English was seeking its ground and on the other hand Urdu was trying to become important with the help of its fanatic supporters. Hindi was not getting any stable shape. At such a moment Bhartendu took up the cause of Hindi. He well understood the policy of imperialism in Englishmen of 'divide and rule' and of language war. He wrote-

"निज भाषा उन्नति अहै, सब उन्नति को मूल। बिन निज भाषा-ज्ञान के, मिटत न हिय को शूल।।"

(Development of ones own language is the root of all progress, without which the pains of heart and mind do not go)

By using the word निज भाषा, he meant development of not only Hindi alone, but also of all the languages of India. Bhartendu's Hindi was Hindi used by the common men. He was not averse to using Arabic and Persian words of everyday use. But did not favour the use of these words forcibly. He had also love for local dialects. Thus, Bhartendu tried to mould Hindi in a new pattern, and he was successful in it. This Hindi of new pattern fulfilled a very important historical demand. According to Pt. Ram Chandra Shukla, "In Bhartendu's chaste Hindi the public got a natural literary form of Khariboli for Hindi prose and the form of Hindi language got stabilised.

Opposed to the Englishmen's language policy was Bhartendu's policy of language which aimed at development of culture and national language. Regarding development of Hindi and other state language, the words of Bhartendu deserve our serious attention—

विविध कला शिक्षा अमित, ज्ञान अनेक प्रकार। सब देशन से लै करहु, भाषा माँहि प्रचार ॥

In the opinion of some critics, Bhartendu was opposed to Urdu, but he was not at all an opponent of Urdu. He was as much opposed to Urbanisation or Persianisation of language as he was averse to Sanskritisation. His verses (गजलें) in Urdu, composed under the name Rasā (रसा) were published in the form of a collection Gulzare Purbahar (गुलजारे पुर बहार). He often participated in मुशायरा (assembly of Urdu poets). Therefore the charge of being opposed to Urdu against him is baseless.

Because of his contributions to Hindi, Language and its different styles, Bhartendu may be called the preceptor of Hindi literature on the period of new awakening. With his multi faced sharp talent he created an accomplished awareness of language, literature society, politics and religion. For his historical role, he is called the founder of an age of the builder of a new age etc.

The efforts as a whole of Bhartendu made for awakening full of national consciousness are relevant even today.



POLITICS



Pt. Jawahar Lal Nehru

The first Prime Minister of Independent India, Pt. Jawahar Lal Nehru was not only a politician, but also a man of many sided genius. He was also a rare type of thinker. Full of human susceptibilities, this person did not earn the love of only the people of India, but he also won the love of the people of the world at large. India adorned him with the highest honour 'Bharat Ratna'. The world accepted him as a great politician and humanitarian. Casting his light on the Indian horizon for a long time. This star left his indelible mark in the domain of free thinking. He carved out an everlasting place for himself in the history of social thought. Scientific point of view was a special feature of his way of thinking.

The country's Jewel Jawahar Lal Nehru was born as a son of Moti Lal Nehru on November 14th, 1889. At the tender age of thirteen years, he became a member of the Theosophical society. He was sent to England when he was fifteen years of age. There, he completed his education at the Harrow School and Trinity College, Cambridge. He was very much influenced by the ideas of Meredith. On return from England, he started practising as a barrister at the High Court Allahabad. During these days, he came into contact with Dr. (Mrs.) Annie Besant and he took part in the Home Rule League. He met Gandhiji in Lucknow Congress 1916. The same year he was married, and in 1917, he was blessed with a daughter, who, named as Indira Priyadarshini adorned his family, and later on became the Prime Minister of India.

In 1918, he was elected the secretary of the Home Rule League. In 1921 he was jailed for participating in the Non-Cooperation Movement. In 1923, he was elected the General Secretary of the All India Congress, and later on, the President of the All India Congress. It was under his Presidentship, that in 1929, the Congress adopted the resolution, declaring full freedom as its goal. After that, Nehruji continued taking active part in various movements. He elected many a time President of the All India National Congress, and when India was free from the foreign rule, he was elected the Prime Minister on May 27th, 1964, Death snatched him away from the people of India upto the last moment, he continued serving the Indian people as Prime Minister.

Modern India is highly indebted to Jawahar Lal Nehru. Mahatma Gandhi taught Indians to understand themselves. Jawahar Lal Nehru taught them to understand others as well. Mahatma is called the Father of the Nation, while Nehruji known as the architect of modern India. He made a great contribution in making Indian democracy strong and he untiringly worked to give to everybody human dignity and equality. He took out the Indian masses out of the mire of political, cultural and economic stagnation, and made them go forward on the path of progess. In the field of economy, his contribution is very much unique. The Five Year Plans, initiated by him worked with the zest of democracy and socialism, They changed altogether the face of India. He gave to the society a meaningful hold to the socialistic pattern of society. He raised the international status of India, and made India occupy a place of honour in the Community of nations.

Nehru gave to the world the important ideas of peaceful coexistence and non-alignment. He raised his voice against colonism, neo colonism, imperialism, apartheid, and any other type of injustice. He was fortunate enough to see in his life time, seeing about forty countries of Asia, Africa and Latin America being free from the colonial rule. He devoted his whole life in making strong the bonds of friendship and cooperation amongst different countries of the world. It was an account of this reason that the whole world recognized him as a friend of humanity. He spent his life with an aim, and continued endeavouring to achieve that aim till the last breath of his life.

As a thinker Nehru had inexaustible faith in man. The strongest part of his nature, genius and character was his scientific humanism. He did not attach much importance to things like the soul, the universal soul and mysticism. Humanism was his God, and to him service of the society was

religion. There was no place for narrowness in his views and thinking Good of humanity was for him the touchstone of right and wrong. In matters of state, government, morality and religion, he gave no credence to the worn-out ideas. He was always inspired by the welfare of the human society. As professor M.N. Das says, "His humanism and liberality are fostered by an inner respect for the individual self."

Nehru's communist socialism was different from that of Russia or China. He was on the side of everyone's good. He was not prepared to sacrifice the individual at the altar of vague ideas as the national interest and the like. Nor he wanted the individual to be under the hold of subtle ideas of political principles. It was due to his humanism and humanitarian point of view of the problems of life, that Nehru was universally loved. His allegiance to democracy, equality and the dignity of the individual made him a matchless humanistic philosopher.

To say that Nehru had no religion or he was an unreligious man, is entirely wrong. If religion means performing some rituals or reading religious books, then Nehru was not religious at all, but if the meaning of religion is faith in the moral government and service of humanity at large, then he was definitely a man of religion observing some rituals and doing worship etc., were against his nature. For Nehru, religion meant good character, truthfulness and love and a clean heart. He defined religion thus. Religion is inner evolution and evolution of consciousness in the direction of goodness. According to Nehru religion and science are not basically opposed to one another. Religion will have to put on the garb of science and will have to take scientific point of view towards its problems. Nehru wrote in 'Unity of India' that, "To have secular view is enough for the most of the people."

Like all other great persons, Nehru was a seeker of Truth but he did not believe in a purely theoretical approach to the Truth, because Truth is much a pervading thing that it is beyond the human mind. Like Gandhiji, Nehru did not accept truth as equivalent to God. His search for Truth was inspired by knowledge, science and experience. He could understand that Truth can be equated to the good and the beautiful. He believed truth to be dynamic and not static or stagnant. He took it to be a life-giving force, not a dead thought or a display or heresy, which was an impediment to the mind and humanism.

So far as the relationship between menas and ends was concerned, Nehru's ideas were similar to Gandhiji's. For Gandhiji ends and means were inseparable. According to Gandhiji the end takes birth from the means. As the means so will be the end. Means can be compared to the seed and the end to the tree. The relation between the means and ends is the same as between the seeds and the tree. This idea of Gandhiji was fully supported by Nehru. The use of noble means to achieve high ends in the whirlpool of politics was never out of Nehru's sight. He did not believe in this statement of Machiawillie that the end justifies the means. He has written, "If I had gained any useful experience in my forty years of public life, and if I have learnt anything from Mahatma Gandhi, who has taught me many things, I can say that crooked ways are never useful in the long run, although they may look profitable for a short time." In the principle of noble means for noble ends, Nehruji did not believe on account of some tenets of religion or philosophy, but he was satisfied with this principle because it appealed to his scientific mind. He was convinced that if a person does anything good, its outcome is bound to be good, and a bad outcome of something bad is not expected. Therefore, Nehruji always believed in ethical point of view while struggle with the problems of life.

Nehru was a staunch supporter of democracy. According to him democracy was the best instrument for governing human beings. He was convinced that it was through this type of government, individual could reach the top of evolution, and the nation could achieve the highest point in evolving nationalism. Even then, Nehru did not define democracy because he felt that to define a thing was to put it under limitations. For him democracy was not something stable, but dynamic and evolving, and the more it changes, the more it becomes extensive. For Nehru, the public was the supermost. Any of government which claims to be democratic, must look to the welfare and happiness of the masses or the public at large, He believed democracy to be public's liberty, equality, brotherhood and supermost power.

Nehru's unflinching belief in the dignity of man was responsible for his being a democrat. He considered public to be a partner in everything. Like Fascists he did not consider public to be a block, but preferred to consider it as separate individuals. Once, when this question was put to him—How many problems do you have, his reply was three hundred sixty millions, which meant that as many as people there were in India. At the time the population of India was 360 millions, and he was aware of problems of everyone in the populace of 360 millions. He said—We should think in reference to individuals —We should think of pleasures and pains of each and every person like J. S. Mill and Lock, Nehru was unparalleled individualist.

Nehruji believed that democracy was not a type of government but also a way of life—a way of life in which everybody could think freely and develop his capabilties according to his capabilities. Democracy is made of good manners of persons and their respect and tolerance of other person's ideas. For the success of democracy Nehruji laid stress on five requisites—

- (i) Background of vigilant public opinion
- (ii) Abuse of responsibilities in the citizens
- (iii) Self-discipline of group.
- (iv) Toleration of ideas of other people, specially of those who are opposed to us
 - (v) Material prosperity of the society.

In his opinion, socialism is an aspect of democracy. In 1936, he wrote, "the key to solution of problems of India and the world is in socialism and when I use this word, I do not do so in regard to vague humanism, but in a scientific and economic background. In fact, socialism is more than an economic theory or school of thought. It is a philosophy of life and, therefore, it appeals to me." In this way, Nehru's faith in socialism went on developing. He concluded that appalling unemployment, exploitation and the slave mentality of the public can be put to an end only through socialism. But Nehru's socialism is not opposed to the freedom of the individual. Like the other socialists Nehru did not believe that Individualism and socialism cannot go together. According to Nehru freedom of conscious mind, initiative and to own personal property have the same place in socialism as is planned in an individualist society. The only difference was, that Nehru, like some individualists, to see the centralisation of wealth in a few hands. So far as the form of socialism is concerned, he was for

establishing socialistic pattern; in which there were equal opportunities for all, and also equal possibilities for all to lead a good life. He said that we have to lay emphasis on equality and take steps to remove inequality. This is also to be remembered that socialism is not the extension of poverty. The essential thing is that there ought to be enough wealth and production.

Nehru wanted to bring about socialism through peaceful means. In the socialism of Nehru, murder of capitalists and confiscating personal property without giving proper compensation were things of contempt. Advocacy of bringing about socialism through peaceful means, and creating conditions for leading life on the basis of social justice had made Nehru a firm believer in the ideals of socialism.

Nehru was an advocate of non-violence. To him the path of violence was dangerous, and liberty cannot exist, where violence stays. The emotions of hatred and violence make us weak. Those, who take to violence have no faith in democracy Nehru had deep love for life and the human society, and in them he saw beauty. Such a man cannot but choose the path of non-violence. Nehru had in his heart a deep rooted sense of history, from which he had concluded that the blood-stained wars, instead of solving problems, had given rise to many serious problems.

For all these reasons, Nehru became a worshipper of peace and began to be called an ambassador of peace in his own country and other countries. Like Gandhiji, Nehru's peace and non-violence were not of the weak. In his scheme of things, weakness and cowardice had no place. Also, his attitude towards non-violence was not inflexible, because for him violence was bad, but there is something which is worse than violence. And when we have to make a choice between the two, it is but natural that we choose the lesser evil. He had written that if the Congress ever reached the conclusion that we could get freedom through violence, then it would take to that path "because violence is bad no doubt; but slavery is a thing, worse than violence." According to Nehru, in the scheme of nationalism, every country has its place, and that ought to be made stronger, but it may not be allowed to become aggressive, and be an obstruction in the evolution of internationalism. He was of the opinion that no country can make progress without a deep feeling of nationalism in its citizens. Unity and

indivisibility of a country depend on feelings of nationalism. Nationalism is not opposed to internationalism. Therefore, nationalism ought to remain within limits. Every nation has a place in the world where many nations are in existence, and all of them are interdependent. He had written that in the modern world which is fast becoming an unity, the feeling of separate nationalism is neither desirable, nor possible. Love for one's own country does not imply hatred for other countries. Nehru was greatly shocked by the fanatic use of nationalism in some European countries, like Italy and Germany, and to put an end to it, he took sides with the Allies. He used to say that so long we do not get rid of narrow nationalism, peace will continue running away from us. For real peace, there is only one way out, that international co-operation should be encouraged at all levels.

The greatest gift of Nehru to the world is the principle of non-alignment. The principle of non-alignment is not new because under the International Law, during both peace and war, the idea of recognition of neutral countries is very old. The special feature of Nehru's contribution was that he gave a positive character to this principle. After the Second World War, the World powers were divided into two camps—the Communist Camp and the Capitalist Camp. To join any block meant to lose one's freedom forming one's own policies. Therefore, Nehru decided to work as a bridge between the two by not joining any camp, but will work for strenghthen the forces of peace. This foreign policy, adopted by Nehru, in course of time, developed into a movement, and more than one hundred countries of the world joined it. The idea of nonalignment propounded by Nehru did not mean to sit idle or inactive, but implied to take interest in, and finding solutions of the burning problems of the world. The non-aligned nations did not adopt the policy of indifference, but think over the problems impartially, and will try to find solutions thereof. In adverse circumstances they would not sit as idle spectators, but try with more vigour to strengthen the ride of justice, and then being graded by the camp-feeling, will be on the side of a particular block on merits. Nehru had explicitly declared that the principle of non-alignment was not a permanent one—there was enough room for flexibility in his foreign policy. Nehruji said, "If there is an attack and there arises any danger to liberty, then we will not remain neutral."

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Like the above principle, Nehru had another principle, the famous principle of Panchsheel, the components of which are as below—

- (i) Respect for each other's territorial inviolability.
- (ii) Non-aggression.
- (iii) Non interference in the internal matters of one another.
- (iv) Equality and mutual benefit.
- (v) Peaceful co-existence.

Besides being a political, social and economic thinker of high order, Nehruji was a high class author—a prose-writer. His two books are very well known—'Discovery of India' and 'Glimpses of World History'. He had full control over language and could express his ideas in a very clear and lucid style. In his lucid style, there was poetic touch. His prose is poetic prose in which Nehru's sentimentalism, emotionalism and sympathetic attitude are as naturally expressed as the fragrance of a flower. In these two books all is there, that projects Nehru as a great scholar. The celebrity of India's old culture had very greatly influenced Nehru. Together with this, he was well acquainted with the different facets of world history.

In conclusion it may be said that Nehru was a complete genius. In his rich personality all were present—a politician, an economist, thinker, a literary person etc. His many sided genius added new vistas to his large heartedness—like fragrance to gold. He was, no doubt India's Jewel and 'Bharat Ratna'.





Jai Prakash Narayan

Jai Prakash Narayan was born on 11th October, 1902 in the village Sitab Diara. His father's name was Sri Harsu Dayal and his mother's name was Smt. Phool Rani. After having done Primary Education in the village school, he was admitted in the Collegiate School Patna. There he lived in the Saraswati Hostel. He was married to Prabhawati, daughter of the well-known public worker of Bihar, Sri Braj Kishore Babu. To take an active part in the Non-co-operation Movement of Gandhiji, he gave up his studies in the year 1921. The same year; he passed Intermediate from Bihar Vidyapeeth, being run under the guidance of Dr. Rajendra Prasad. Thereafter, for further studies he went to Benaras (now Varanasi). In 1922, he went to America on a scholarship. He got Graduate and Post-graduate (M.A.) degrees from Ohio University, America. He wrote a research paper on 'Social Variation'. On account of her mother's illness he came back from America in 1929, and for this reason, he could not complete his Ph.D. During his stay in America, Smt Prabhawati lived in Sabarmati Ashram. On return from America, Jai Prakash Narayan worked as a lecturer of sociology for some time in the University of Benaras (Varanasi). He left service and joined the All India National Congress to work as an active worker. Being dissatisfied with the policies of Congress, some youngmen formed the All India Congress Socialist Party. Acharya Narendra Deva and Pt. Jawahar Lal Nehru were its President and Secretary respectively. Other important leaders of this party were—Ashoka Mehta, Achyut Patwardhan, Dr. Ram Manohar Lohia, M. R. Masani, N. G. Ranga and Yusuf Mehrauli.

In the 'Quit India Movement' of 1942, he was arrested, but he absconded from the Hajari bagh Jail. He was rearrested and finally he was released in 1946. After 1947, he remained active in politics and upto 1954 was connected with socialism. After that in 1957, he joined Sarvodaya Movement. He worked with full devotion for 'Bhoodan', 'Sampatti Dan' and 'Jeevan Dan'. In 1970 he began opposing the policies of the then government. In 1974 he accepted the leadership of the student movement in Bihar and Gujarat. In Patna, while addressing an assembly he declared to bring about full revolution. In 1975 National Emergency was clamped, which Jai Prakash opposed formidably. He was imprisoned. In 1977, he worked untiringly to form the Janata Party and made Janta Party victorious in elections. Due to bad Kidneys, he died on Oct 8, 1979. Jai Prakash Narayan is known as J. P. and Lok Nayak (leader of the public).

His chief works are—

- 1. From Socialism to Sarvodaya (1959)
- 2. Towards Struggle (1946)
- 3. A Picture of Sarvodaya Social Order
- 4. Sarvodaya and World Peace
- 5. Swaraj for the People (1961)
- 6. Why Socialism (1936)
- 7. A Plea for the Reconstruction of Indian Policy (1969)

Line of Thought

During his stay in America, Jai Prakash Narayan was influenced by the ideas of Socialism. The writings of M. N. Roy stirred him. A time came when, in his eyes, the ways of Gandhian Movement appeared to be incomplete; and the method of socialism appeared to him begetting early freedom of India. The activities of the socialists in India and working system of Soviet Russia disillusioned him, and from socialism he turned to the ideas of Sarvodaya. He also used to review from time to time, the Indian Democracy. Being dissatisfied with all this, he initiated the movement of 'Total Revolution'.

A study of the ideas of Jai Prakash Narayan can be made under the following heads—

- (i) Ideas on Socialism
- (ii) Sarvodaya Ideas
- (iii) Ideas regarding Democracy, and
- (iv) Total Revolution

(i) Ideas on Socialism/Socialist Ideas—Jai Prakash Narayan believed that the problems of India can be solved by socialism. For him socialism meant establishment of liberty, equality and fraternity. In his book 'From Socialism to Sarvodaya', he has written, "The Marxist philosophy of revolution, appeared to be more specific and early-bearing results than the Gandhian way of Civil Disobedience and Non-Co-operation. At the same time, Marxism kindled in me the right of equality and fraternity. Only freedom was not enough. It ought to mean freedom of even those, who are at the lowest rung. This freedom should also include deliverance from exploitation, starvation and poverty.

In the opinion of J. P. the Socialism was a complete theory for the social and economic reconstruction. Socialism is a well thought out and well-planned theory and technique, through which complete and balanced progress of the whole society is possible.

Nature has endowed man with different qualities. Therefore, by using all the qualities simultaneously progress of the individual and the country may be ensured. J. P. pleaded for the joint ownership and co-operative control; and demanded the nationalisation of heavy transport, shipping, mining and big industries.

An admirer of socialism Jai Prakash Narayan was not for transplanting the socialism of Soviet Union. He called the dictatorship of the proletariate a diminutive government of bureaucratic dictatorship or bureaucracy. He rejected this idea because without democratic freedoms, socialism cannot be brought about, and it could not continue to exist. According to him no revolution is possible without the cooperation and support of a revolution minded or peaceful and politically and socially awakened public. To go on the path of socialism, no dictatorship was needed. As per J. P., in Soviet Union, we not only see the murder of formal freedom, but also see bureaucracy as a group of new rulers and exploiters. This is not only the absence of socialism, but also its negation.

According to him socialism is not simply negation of capitaism, because where is capitalism, there socialism can be established by putting an end to it. By nationalisation, joint ownership can be established in trade, industries, banking and agriculture. In some Asian countries like China and Russia,

socialism was established by revolution, but in the words of J. P., feelings of brotherhood, equality and liberty were the chief components of socialism, which were wanting there.

J. P. did not attach much importance to violent means for bringing about socialism. Because with violence the people having minority manage to get forcibly the support of the majority. In this support liberty, equality and fraternity are wanting. There is a deep relationship between means and ends. To bring about socialism in India, credence will have to be given to the values of Indian culture and morality.

To establish socialism in India, J. P. gave some suggestions, as below—

- (i) To reduce rent of land
- (ii) Nationalisation of Industries
- (iii) To give priority to rural development
- (iv) Provision for cooperative and collective farming
- (v) Economic and political decentralisation
- (vi) Rectification of economic problems on the basis of first priority.
 - (vii) To make secure cultural and moral values

According to Jai Prakash Narayan, socialism was a way of life, values of which cannot be adopted in the form of an institution. They will have to be accepted on the individual level. He realised that socialism, which we ordinarily take as socialism cannot take human society to its goal of liberty, equality and fraternity. He did give the message that socialism assures the mankind to it to the goals more than any other competitive social philosophy. But so long as socialism is not converted into Sarvodaya, these aims will remain beyond its reach. Probably, because of this reason give a practical shape to his tenets Jai Prakash Narayan, made a deviation from Socialism to Sarvodaya.

(ii) **Sarvodaya Ideas**—Mahatma Gandhi established the idea of Sarvodaya, and Binoba Bhave gave it the form of a movement. The meaning of Sarvodaya is "Progress of All". Bhoodan, Sampatti-dan, Shram-dan etc. are parts of this movement. Jai Prakash Narayan, for completion of his philosophy of the state turned towards it. He left active politics and began to conduct the movement of Bhoodan, Sampatti-dan, Jeewan-dan etc. In these programmes means and ends are not

different and there was no place for suppression. It was the best way of bringing about social revolution equality and liberty. He used to tell the farmers, "The owners of the land should distribute the one-twentieth of their land to the landless. In case otherwise, we will have to take recourse to Satyagraha." He was against the Naksalwadi Movement which believed in using force. About Bhoodan (Donation of land) he said,"In the Bhoodan Yajya, the landless persons are becoming more awakened than the owners of the land. This is the way to put an end to Capitalism."

- J. P. wanted to found a society, which would be full of cooperation, self-disciplined and sense of responsibility. In all sections the sense of responsibility would be realised, both at the individual and social levels on the basis of equality of men and women. He was specially inclined towards rural selfgovernment.
- (iii) Ideas about Modern Democracy—Jai Prakash Narayan was not opposed to democracy, but he was an ardent critic of corruption which had crept into democracy. For the successful democracy, he wished people to come so close to one another that they could live together a life of self-discipline, discretion and self-control, their diversities notwithstanding. To him, "For democracy constitution, ways of government parties and elections had importance. But, so long there does not develop qualities of morality and spirituality in the public mind, till then constitution and the methods of the government cannot make democracy successful." To fulfil the aims of democracy, the development of these qualities was necessary—(i) Truthfulness (ii) Sense of responsibility (iii) Sense of duty (iv) Hatred toward violence and love of non-violence (v) Full love and complete devotion to freedom, courage to resist suppression (vi) Sense of co-operation and co-existence (vii) Capacity to hear, understand and tolerate the ideas of other persons (viii) Full belief in the equality and brotherhood of humanity and (ix) Reverence for a simple and straight forward life.

According to J. P. development of these qualities could not be done by the government but it can be done by training and example by institutions, volunteering for service. Considering the success of democracy above all interests, we will have to sacrifice self-interests, decentralisation of power and establishment of rural self-government will have to be established.

Jai Prakashji did not accept the parliamentary system of democracy as a good system. He was of the opinion that in the parliamentary system of democracy there were tendency of centralisation, predominance of political parties, expensive and faulty election system *etc*. make it polluted and corrupt. He remained a life-long critic of the Indian government system. He writes, "The public is being governed even today, as in the days of the British Rule, and the persons running the government are of the same pattern. The common men even in local affairs, have no say or hand.

Jai Prakash Narayan believed that in corrupting democracy, the politicians are to blame-most. To win elections the political parties spend too much money. They adopt all and every means to attract people towards them, spread discord and to continue in power, they adopt even violent means. On account of this type of role of the political parties, changes take place in democracy and partycracy, i.e., the democracy ceases to be the moral democracy of the public and become the corrupt democracy of the political parties. Therefore, according to Jai Prakash Narayan there should be no political party in democracy. Partyless democracy is true democracy. In this way, men by developing moral qualities, can establish rural democracy. For elections, there ought to be local institutions; which may be developed in keeping with the local problems. In elections, these institutions should play an important role and most moral persons of the area should be selected to contest elections, who could put up their local probems in the Parliament and Legislative Assembly, freely, without pressure of discipline of any political party. These members of the Parliament can elect an able and capable government.

(iv) **Total Revolution**—He was tired of criticising the deficiencies of democracy for a long spell of his life. No visible change appeared to take place in the policies of the government. On the other hand, corruption, unemployment, social ill will and the tendency of centralisation continued increasing. In the last decade of his life, J. P. felt that the probems of India had acquired a horrible shape, the removal of which is not possible by reforms in parts. On June 1974, be expressed these views while addressing a public meeting and declared Total Revolution as the remedy thereof.

His Total revolution includes these seven revolutions—

- 1. **Social revolution**—Establishing equality and brotherhood in society.
- 2. **Economic revolution**—Do economic decentralisation, and making efforts to bring about economic equality by taking village as a unit of development.
- 3. **Political revolution**—Ending of political corruption, decentralisation of politics and making public partner by giving to it more right.
- 4. Cultural revolution—Defending Indian culture and regeneration of cultural values in the common man.
- 5. Educational revolution—Making education occupation based and changing the education system.
- 6. **Spiritual revolution**—Developing moral and spiritual values, and turning materialism towards spirituality.
- 7. Thought-revolution/Revolution in the way of thinking—Awakening the faculty of thinking.

To make this Revolution successful, responsibility was given to students, and they were asked to discontinue studies for one year. This movement started with great force in the Northern India, but could not be successful; on account of some shortcomings of the agenda, and the attitude of suppression by the government and indifferent health of J. P., this revolution, too, came to an end after the death of J. P.



Sardar Patel

If you look into the recent conditions, we shall find that more than half of the country is entangled in the web of communalism and the disintegrating activities of those persons who are enemies of the nation. In this time of distress it is quite natural that memories of Sardar Vallabh Bhai Patel become fresh in our minds. After Independence, the country was faced with the big problem how to include small and big Indian states, numbering 562, in the Indian Union. At that time the man who solved this great problem with ease and decency, was none else but the builder of the modern nation and the iron man—Sardar Vallabh Bhai Patel. His well-built stout body was the index of his pungent nature. But, from inside, he was as pure and at peace as ice. His radiant possessed unparalleled power of knowing the inside nature. Being a man of humour and jest, he was an outspoken man, but he spoke little, rather sparingly. He believed in action. Embodiment of temperance, simplicity tolerance, truth, courage and firmness. Patel was born on 31st October 1875, in Gujarat. During his primary education period, he organised a movement against a teacher, who compelled students to purchase books from his business centre, and put him on the right track. Before passing matriculation examination he was expelled from the Baroda school for having picked up quarrel with a teacher of this type. On account of such habits of leadership, he was able to pass matriculation at the age of 22 years, and then he devoted himself to practising law. In the year 1908, he passed in the first division the interim examination of England and became a barrister. As a lawyer of criminal side he earned name and fame on the invitation of Gujarat Club, when Mahatma Gandhi had gone to deliver a speech, Patel, paying little heed to Gandhiji made this remark. 'I have great hatred for these semi-educated nationalists. These

persons, by writing applications, will throw off the great powerful British Empire, I have great doubts about it. Such speeches and talks are garrulity. But, the success of Champaran movement opened Patel's eyes. He became an admirer and a devotee of Gandhi's method of raising movement. In the estate of Borsada, there was dreadful terror of the dacoit Devar Bamba The police and administration had become inactive. Then seeing the Satyagraha movement which Patel, launched with the help of two hundred volunteers, Dewar Bamba had to flee. For eradication of the epidemic of plague in Borsad, Patel camped there for several months.

On account of habits of renunciation, Patel was elected the chairman of the Municipal Board Ahmedabad. His unique constructive contribution to Borsad Satyagraha movement, passive resistance of Nagpur-flag satyagraha, the passive resistance movement of the estate of Bardoli and his services to the Gujarat during flood can hardly be forgotten. His reforms in the Trade Union Movement symbolised a new way of thought and action Patel held the command of movement in Southern India continuously without any break, for the years from 1930 to 1933. During the Satyagrah Civil Disobedience movement in Bardoli, Patel, addressing a gathering of delegates of 75 villages, Patel said, "Brothers, look, the government has band of cruel persons, naked spears, guns, cannons, it is a big world power. With you is only your heart. If you have courage to bear these blows on your chests then think of going ahead."

To die an honourable death is much better than to live a life of dishonour and disgrace. In this way, by making the illiterate folk familiar with realities of life, Sardar Vallabh Bhai Patel used to give them encouragement. Before the Bardoli Civil Disobedience Movement, he had written a letter also to the governor to which no reply was ever received. Now, there was no way out but the path of Civil Disobedience.

As the President of the Congress Central Parliamentary Board, Sardar Patel not only kept a sharp life on the governments of eight provinces, but also solved all their difficulties and problems. This was a proof of his being a capable administrator. On the beginning of the Second World War, the Viceroy of India declared that the aim of the British Government was to confer Dominion states in India. At the end of the war with the consultation of all communities and vested interests, necessary amendments were made in the Government of India Act of 1935. On this Sardar Patel sharply reacted, and said—We are asked—are you fit for independence, we are also asked first to square up our differences with the Muslim League. But we know that after we have made settlement with the Muslim League, we still be told—now settle your matters with the Indian states.

When a complaint was made to Gandhiji about Patel's doubts and want of confidence in the muslims; Mahatmaji said these words about him—"Sardar talks straight forward. He may talk that sounds bitter, but he is of clean heart." Sardar was of unflinching aim, matchless in matters of organising, and firm towards his ideals. Being influenced by his rock-like personality, people gave him the name of Iron-man. He is compared to the great politicians like Maciaville and Bismark.

When Mahatma Gandhi made up his mind to launch the 'Quit India' movement with full force, Patel addressed an assembly of about one lac people in the compound of the Local Board Ahmedabad, and explained the blue print or the outline of this movement. Addressing a meeting of journalists, he said, "Such an occasion will never come again. Have no fear in your minds." In a speech, delivered at Chaupati, he said, "You have to begin this war, bearing fully in your minds that Mahatma Gandhi and other leaders will be arrested. You should not forget that you possess that power, which can put an end to the British Rule within twenty four hours.

During these days, all the big leaders like Gandhiji, Patel and Nehru were in the jail, there was terrible famine in Bengal, in which lacs of men, women and children, died of starvation like insects, writhing badly. The Government of Bengal did its best to keep it a secret, but an Anglo-Indian Newspaper revealed the secret. The Congress condemned sharply this inhuman happening and brought to shame the government in the eyes of world.

Sardar Patel was appointed the Home Minister in the interim National Government of Nehru which was formed in September 1946. Being far sighted, Patel was clearly in favour of partition of India. He said it that the rotten part ought to be removed by surgical operation, before septic spreads in the whole body. In a meeting of Constitution Committee held in November, 1947, he said, "I accepted partition as the last resort,

when there was possibility of slipping the whole country from our hands. I put the condition that in the matter of Indian states, the British Government will not interfere, and we shall solve this problem. And certainly solved the problem of unifying the state easily and without any blood-shed. To include in the Union of India, the states of Rajkot, Junagarh, Bahawalpur, Baroda, Kashmir and Hyderabad. Patel had to face many intricacies. The Nizam of Hyderabad was taking full advantage of creating difference by dividing the Hindus, that formed 85% of the whole population, as using three languages, Telugu, Marathi and Kannar. Although Hyderabad was considered the third biggest city of India, the Nizam, to make ineffective the awakening of the state, had adopted a policy of keeping Hyderabad aloof, when adopting the scheme of laying railway lines to Delhi, Madras and Bombay. I was to keep the current of National movement away from Hyderabad. As a result, Mahatma Gandhi, inspite of best efforts could go to Hyderabad only twice, while was going from town to town, and from village to village to bring awakening of the Indian Public. Nizam, by making Urdu as the medium of education had played a knave.

By doing so, he had two clear aims in view—one, by giving priority to Urdu on English, he would get credit for boycotting the English language, and two through Urdu, he would be able to make Muslims educated in greater number although they were a minority community. With the idea of not including Hyderabad state in the Union of India, he had thatched a conspiracy to sell out Hyderabad to Pakistan for a sum of 10 lacs rupees. But Patel got smell of the secret plan and he put Nizam in a miserable flight and made possible accession of Hyderabad state to the Union of India.

When the Prime Minister of China Chou-en-Lai wrote in a letter to Nehru that he may accept the authority of China over Tibet, Patel insisted Nehru not to do so. In case otherwise, China would pose a danger to India Nehru did not consent and it was on account of this lapse that India had to be beaten by China, and China occupied over 40 thousand square yards of land on our boundary line.

Some of the historical contributions of Sardar Patel, will always be cherished, such—regeneration of Somnath Temple, founding of the Gandhi Memorial Fund, Blue Print of Kamla Nehru Hospital etc. How he longed for inclusion of Goa in India, one example will serve therefor. Once he was out of Bombay in an Indian warship, reaching near Goa, he asked the Commanding officer, "How many soldiers you have on this warship?" When the Commander told him, they were 800 in number, Patel asked him again—are they enough to occupy Goa. Getting the reply in the affirmative, Patel said, "Very well, go ahead; while we are here, you occupy and bring Goa under control."

The Commander was in a fix. He requested Patel to give the order in writing. Patel, thought for a while and said, "All right, we will have to go back. Jawahar Lal will object to it." There were sufficient differences of opinion between Patel and Jawahar Lal. Even then, for the word given to Gandhiji, he always cooperated with Nehru. He used to say humourously even serious things. Referring to the Kashmir problem he said—"Everywhere I have the sway of my word, but in the land of 'in laws' of Jawahar Lal, I will be helpless." How meaningful was his this statement, "In India, there is only one nationalist Musalman—Jawahar Lal Nehru. The rest of them are Communal Musalmans."

If Nehru be called the highly motivating force of India, then Patel may be called the force which controlled him politely. Although Patel had some weaknesses, yet his creative achievements made him immortal in history. He considered him as pledged to help any of his friends in distress or in time of need.

This great man breathed his last at 9:37 A.M. on 15th December, 1950. He was 76 years. To fill in that gap and to compensate the loss by his departure, is very difficult. It is also true—If Gandhiji gave life to Congress, Nehru gave it imagination and a wide dimension to its thinking, from Dr. Rajendra Prasad, it got character, and Sarojini Naydu gave lustre to the Congress, but the Congress received its power and completeness from the efficiency and capability of Patel.

There is indelible effect on the Indian mind of the services to the Indian Nation by the Iron Man—Sardar Patel.



Pt. Govind Ballabh Pant

"Pantji is son of the mountains, and he is quiet and immovable like mountains."

Pt. Jawahar Lal Nehru

As a freedom fighter before Independence and as a nationbuilder thereafter, he rendered such services to the nation as would make his name secure and indelible in Indian history.

Dr. Sarvapalli Radha Krishnan

Pantji began his life-journey in a very ordinary way. He used to be foremost in the lecture competitions in Ramse College. After that, having finished his study of law, he made a lawyer. During this period he stepped in the field of social service and established "Kumaun Association". Then he was elected member of the Legislative Assembly of Uttar Pradesh (then United Provinces of Agra and Audh). In 1937, when Congress government was formed in U.P. the leaders of the Congress could find no better person than Pantji to be appointed as the Chief Minister. After that, he was Chief Minister of Uttar Pradesh from 1946 to 1954. Thereafter, till his death, he was the Home Minister in the Indian government.

A Glimpse of Pantji's life-journey

10th Sept., 1887—born to Sri Manorath Pant in village KHOONT, district Almora—U.P. His mother's name was Smt. Govindiji.

1903—Passed High School Examination from Ramse College, district Almora.

Dec. 1905—Participated for the first in the annual session of the Congress held at Benaras (Now Varanasi).

1916—Establishment of Kumaun Association, and represented it in the Congress session.

1923—Elected to the Legislative Assembly.

30th Nov., 1928—Injured in Anti Simon Commission Demonstration in Lucknow.

16th May, 1930—Imprisoned for six months for breaking the Salt law.

20th Aug., 1931—Son, Krishna Chand Pant was born in Bhowali (U.P.).

18th Feb., 1932—Arrested in the Non-Cooperation Movement.

17th July, 1937—Became Chief Minister of U.P. (Uttar Pradesh)

9th August, 1942—Arrested in the "Quit India Movement' in Bombay (Mumbai).

1946—Elected again as the Chief Minister of Uttar Pradesh. 10th January, 1955—Appointed Home Minister of Central Government.

26th January, 1957—Adorned with 'Bharat Ratna'. **7th March, 1961**—Died.

After doing LL. B., he began his career of a Vakil as an assistant of the renowned lawyer, Pt. Motilal Nehru. Pt. Motilalji was very much impressed by the uniqueness, power of reasoning and speaking style of this young man. He made inexperienced Pant, the lawyer of the revolutionaries in the Kakauri Conspiracy Case Stalwart lawyer's like. Tej Bahadur Sapru and Motilal Nehru admired without any reservation the ability with which he pleaded the case of the revolutionaries. He gave indications of his entry into the profession as an intelligent advocate.

On 30th November, 1928, while taking part in the demonstration against the Simon Commission the police dealt mercilessly lathi charge to him. In protest of this Commission a long procession was taken out in Lucknow; which was led by Pandit Nehru and Pantji. To disperse the process, the police made barbarous lathi charge on these two persons. To save short-statured Nehru, long statured Pantji took on himself all the lathi blows. In the words of Nehruji, "My whole body was full of injuries and wounds of lathi blows. But the condition of my companions was much worse. Six feet high Govind Vallabh Pant faced with courage and fearlessness the cruel lathi blows of the police. As a result of these lathi blows he became victim of an incurable physical ailment, which did not leave him till the last moment of life, and he suffered from constant trouble in the neck.

After this incident Pantji was taken to be a symbol of indomitable courage and intense patriotism. His fame crossed the boundaries of Uttar Pradesh and spread allover the country. Later on, when he was elected to Central Assembly he was appointed the Vice-President of the Congress Party. He was a master of sweet and fluent language, an effective speaker, who could keep the audience spell-bound with his nature and sonorous style. Pantji established himself very soon in the Assembly. He spoke for the maximum number of times in the Central Legislative Assembly against the British Government's policies of suppression. Once, by speaking without any break for five hours, he made a new record.

In debate, Pantji was unparalleled in the Legislative Assembly-Uttar Pradesh and in the Central Legislative Assembly There was no speaker, who could take Pant in a debate effectively like Pantji. In the Central Legislative Assembly Pantji was counted as a famous parliamentarian of an high order. He was very proficient in the working system of Parliament. He had no equal in ready wit and the use of circasm. Pantji made his mark among the parliamentarians of the best order, and was well-known as an able Parliamentarian. With his political companions he kept lively proceedings of the parliament, specially that spell, which is known as the question-answer hour.

Pantji was proficient in all the matters of the Parliament. But his speeches on economic matters spoke volumes of his wide and deep knowledge of these subjects. The Govt. itself used to admire the speeches which Pantji delivered on Budget. His meaningful remarks on the budget had the same effect on the audience as the cool, quiet and everflowing water of the Ganges. Whatever Pantji said, did effect the government. As a result, everyone accepted him as an indisputable expert of financial matters. His opinions on public economic discipline were paid special attention.

In the 1936-37 elections, the Congress Party won by thumping majority in U.P. the Congress Government was formed and Pantji had the extra-ordinary honour of being the first Prime Minister of Uttar Pradesh (those days, the Chief Minister of the state was known as the Prime Minister). The farsightedness and administrative ability, with which Pantji conducted the government machinery, proved that he was a born administrator.

In the elections of 1946, the Congress Party was victorious again and Pantji, once again became the Chief Minister of Uttar Pradesh. The same year, he was made a member of the Constitution Assembly. He is counted as one of the chief makers of the Constitution. In this context, it may be mentioned that three important resolutions, suggested by him, were incorporated in the Constitution. This contribution of Pantji, helped to provide the Constitution a definite shape and form.

After Independence, the report, known as 'Pant Committee Report' was the basis of revolutionary reforms in the Agricultural affairs in Uttar Pradesh, after Independence. The same was presented by him to the Uttar Pradesh Congress Committee in 1931, when pressed to make recommendations of these reforms, the Congress Committee formed the 'Agricultural Reforms Committee' under the leadership of Pantji.

As the Chief Minister, Pantji got through, in 1939, the Legislative Assembly the Uttar Pradesh Agricultural Law, having 300 sections. This Law gave to the agriculturists security and Right of ownership of land. Proper rent of their land was assessed, and many such taxes were put an end to, as were unbearable for the farmers. Under Pantji's leadership. Uttar Pradesh became the first state to launch a number of solid schemes for expansion of education and Harijan-welfare. All those programmes of rural development were taken, which the party had declared before the elections. To take initiative in this direction, as well, Uttar Pradesh was first of all the other states.

After the death of Sardar Patel, Pt. Nehru was in search of Home Minister of Patel's proficiency and firmness. He cast his eyes in all directions, but could not find a better man than Pant ji.

The difficult and near impossible task of forming linguistic states was completed during the tenure of Pantji. During this task he had to face many sentiments, of various groups, which were at times contradictory. People were compelled to accept the end of many units and coming up of new ones. In this process many historical memories had to be put to oblivion and that was the cause of emotional struggle in many a state.

As the Home Minister, Pantji had to face another problem as difficult as the formation of linguistic state. To get acceptance of Hindi as a National Language by the non-Hindi speaking states, he rendered memorable or rather unforgettable services.

It was with the help of his astute political insight, that he got over the intensifying political uprisings, and communal and linguistic riots in the states of Assam, Punjab and Keral, and went ahead with his programme of integration and did not let there riots and crises come in his way.

When Pantji had taken charge of the Ministry of Home, the states of Manipur and Nagaland were disturbed and unpeaceful. But Pantji soon established lasting peace in both the states.

In his able leadership the zamindari system, also was put to an end, the Village Panchayats were established and untouchability was declared to be unlawful, and initiated many schemes of public welfare. As the Home Minister in the Central Government, he introduced in the Parliament a bill similiar to the 'Eradication of Untouchability Act' in Uttar Pradesh. After its adoption, the person who observed untouchability were considered culprits. He was dead opposed to untouchability. During debate on this bill, he said, "Untouchability is not only a slur on Hindu religion, but it also encourages the disintegrating forces, and encourages casteism. At the root of all our social evils there is untouchability."

After Independence, Pantji had to play the role of giving guidance to the Congress leaaders. His task was very difficult because he had to take the public on those paths, with which he, himself, was not conversent, or he knew little about them. Pantji did the role of the guide with full responsibility and in a dignified way and in this task he contributed greatly to take the country on the road to progress. All the historians have admired his this important contribution.

By a serious study of Pantji's qualities, as his contributions and his way of working, permanent solutions of problems like those of Punjab can be drawn easily. Today, when the country is face to face with dreadful sights and dangerous situations, and the anti social and national forces are active, we miss him very much. By learning much from the life of Pantji, we can take up the work of regeneration of the country with new zeal and inspiration.



Bal Gangadhar Tilak

Second Shivaji of India and the prophet hero of Indian Freedom Fight, Lokmanya Bal Gangadhar Tilak was born, as a ray of light in darkness, in a brahman family of Maharashtra on 23rd July, 1856. Like Abhimanyu, he had inborn skill, and there was in him an inexhaustible storehouse of Courage for struggles. On account of his selfless patriotism, indomitable courage, free and forceful tendencies, he was not only an inseparable unit of the Trimurti of nationalism (Punjab lion Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal), but also one of the builders of Great India.

After taking his degree in Law in 1879, he began to think on the national level, instead of the local one. He very well understood the national importance of education. Therefore, with the co-operation of his friends Agarkar and Chiploonkar, he in the direction of the golden future of Bharat, took the step of founding New English School in Poona (Pune) on the 1st January, 1880. Its object was to make available cheap national education to the young men and women.

Besides this, he was one of the founders of the Deccan Education Society and Fergusson College Poona (Pune). To give publicity to his ideas he published two journals—Kesari in Maratha and Maratha in English. From 1880 to the end of his life, he took to the public the principles of natural rights, political freedom and justice.

His entry in the Indian National Congress was an epoch making incident in the first year of first century (1889) of French Revolution. As happens quiet often in the beginning, he did not succeed in changing the policy of liberals, of submitting petitions, sending reminders, and meeting as board of representatives. But he remained optimist and at last became the pioneer of aggressive nationalism in the Congress and the source of life-force.

Tilak made effort to keep lit the fire of patriotism. Tilak made effort to spread here, there and everywhere his ideas of aggressive nationalism like the waves of sound. In this context, he founded in Maharashtra a number of Anti-Cow-Slaughter societies, centres for wrestling and lathi-clubs; so that the Hindus of Maharashtras may not go back, when sacrifice of life is necessary. To boost up zeal and courage, he organised the 'Ganpati Festival'. Every year this festival was celebrated with doubled zeal. As a result, lacs of Maharashtrians assembled on one platform. To strengthen the bond of unity, he, in the year 1895, started Shivaji Festival, which gave results as expected.

Tilak, never believed in the policy of political begging of the liberals. He said 'Our ideal is self-dependence and not begging mercy. He had no faith in the love of justice of the Englishmen. The nation of traders—Britain' could understand only the language of pressurisation. The means of the violent group were boycott, and national education. Tilak believed that all means were justified in achieving the linguist goal, i.e., complete Independence. This was the reason why he justified the murder of Afzal Khan at the hands of Shivaji (1659). In short, he believed in the policy of Tit for Tat—or to pay in the same coin. He wanted self-government and not reforms or changes in the British Rule System in India. His heart throbbed always for independence, and he was prepared to sacrifice his life and blood for it. It was because of this that he was called the father of disquiet or aggressive nationalism in India.

Tilak was not like a bamboo tree, which bent in the direction, the wind blew. He was firm on his aggressive ideas. He had to pay the price for it in 1897, when he was imprisoned for eighteen months. Tilak was an embodiment of renunciation. As such he never surrendered before the foreign Authority and continued going ahead on his path with new zeal. For some of his articles published in Keshari, he was sent to prison for six years in 1908. He was sent to jail in Mandley, Burma. In that 10 × 12 feet room was able to bring out many of his dormant qualities. It was during the period of this imprisonment lasting upto 1914, that he was able to write memorable books like Geeta Rahasya and the Arctic Home of the Vedas; which give us a glimpse of his scholarship, Historical Research Ability and high and noble ideas. His book the ORIYAN—a research publication held in awe the whole Europe.

It is true that in the absence of Sri Tilak, the aggressive national movement in Maharashtra subsided. But when in March 1916, Lokmanya Tilak founded the 'Home Rule League of Maharashtra', the sleeping consciousness came back again. Six months after, on 1st September 1916, Irish lady Annie Besant, founded in Madras (Chennai) The All India Home Rule League. The publicity journeys undertaken by the two founders throughout the country changed into victory journeys, and some thing like an electric current ran throughout the country's atmosphere. It was at this time that Tilak's effective slogan reverberated—"Freedom is my birth right, and I must have it." Tilakji said, "Progress is implied in independence without selfgovernment neither industrial progress is possible, nor the educational schemes will be useful to the nation. It is said that Sir Tilak opposed the social reforms. But the reality is the opposite. He said only this much (which is very reasonable), "To make efforts for India's freedom is more important than social reforms." He said that the social reforms should be done on the basis of public's awakening, not through legislation or by making rules. In the Depressed classes Conference in Bombay (Mumbai), Tilak said on 25th March, 1918, "If God is put up with untouchability, I will not call him God.

Besides the social problems, he expressed his ideas regarding National Language, which is a burning topic of the day. He was first frontline Congress leader, to putforth the suggestion that Hindi written in Devanagari script should be the National Language. In conclusion, the greatest gift of Tilak (1856-1920) to the Indian public was his philosophy and disobedience from this view point, he is called the Father of Indian Consciousness. The Secretary of state for India Montague rightly said, "In India, there was only one natural aggressive nationalist, and he was Tilak." As a matter of fact, he was fore-runner of Mahatma Gandhi. Non-payment of rent of land, boycott of government jobs (services), prohibition and Swadeshi were initiated by Tilak, and born in the mind of Tilak, which were later on conducted by Gandhiji. Sri Tilak had used them earlier. His life was celestial. Due to this, the Indian people, not only adorned him with the title of 'Lokmanya' (Respected by the public). However, he was addressed as god Tilak (तिलक भगवान). His date of death is 1st August. On this day the greatest reverence, we can pay to him, is kept alive in our hearts his love inspired by Communal goodwill and national unity.



Srimati Indira Gandhi

Whenever people will be called upon to give an example of courage and surprise in the feminine world, only one name will come from all corners of of the world, and that will be the name of Smt. Indira Gandhi. It would command all respect and honour.

Light of courage, devotee of national unity and integration, saviour of humanism and embodiment of love and forbearance, Smt. Indira Gandhi was born on the 19th November, 1917 in Anand Bhawan, Allahabad. Her affectionate parents Pt. Jawahar Lal Neheru and Smt. Kamla Nehru, called her by the name Indu, which in future, proved true to its meaning. This very Indu, the moon with her sense of duty kept on light, the whole of India. Smt. Kamla Nehru saw in Indu the image of a son, which every mother is desirous to get. Kamla Nehru always dressed Indu as a son and she brought her up in a son's way. Once, Smt. Lalita Shashtri, wife of Sri Lal Bahadur Shashtri, mistook Indu for a boy. But immediately, on getting correct information, she realised her mistake. Closeness to her father, Pt. Jawahar Lal Nehru, a competent politician and fully devoted patriot, made her take increasing interest in politics from early childhood. To give an example, thereof, she organised monkey's, brigade when she was ten years only. Her unique actions astonished the Indian people.

After having done matriculation in 1933, she received education in Shanti Niketan in the year 1934-35. On account of her mother's illness, she had to leave her studies in the middle of the session and had to go to Switzerland to lookafter her ailing mother. Thereafter, from 1939 to 1946, she studied history at Oxford university, England. On her journey back to India, she met a person named Firoz Gandhi whom she married on 26th March, 1942 Immediately after her marriage, she

together with her husband was arrested during Quit India Freedom movements. She gave birth to two sons Rajeev Gandhi and Sanjay Gandhi in 1944 and 1946 respectively. She earned knowledge of different subjects through letters of her father, and afterwards she became mature in politics, while travelling with her Prime Minister father to different places in India and abroad. This knowledge and maturity stood her in good stead while serving her motherland. Her 48 year husband, an active member of Parliament died on 9th September, 1960. To get over the shock of her husband's death, she made herself more busy. She had to bear agony. Nehru was not only her father, but also her guide and teacher. Whatever knowledge of politics and other subjects she had, was given by her father.

After Nehru's death, on 9th June, 1964, Sri Lal Bahadur Shastri became the Prime Minister of India. In his cabinet, Indira Gandhi was assigned the Ministry of Information and Broadcasting. After Lal Bahadur Shastri's death, the heavy responsibility of the Prime Minister came on her broad shoulders on 24th Jan., 1966. Thus, she was the first lady Prime Minister of India. On her becoming the Prime Minster, Dr. Ram Manohar Lohia's comment was, hence-forth, we shall see a beautiful face in newspapers everyday. During her Prime Ministership, Indira Gandhi had to face many problems. But with the help of her dynamic feet, long arms and indomitable courage. She went ahead and never looked back, she always worked with great patience and courage, whether it was the problem of famine, in the election of the President or general elections, and at the same time she achieved spectacular success. Since Soviet Russia was always there to help India in times of difficulty, she signed a treaty in 1971, known as Indo-Soviet Treaty. She made known her efficiency in action by giving a crushing defeat to Pakistan and creating Bangladesh the same year. After earning International recognition, she was worshipped as goddess by Indians. For her this golden success, the then President Sri V. V. Giri adorned her with Bharat Ratna, the highest honour of the Indian people. Unmindful of what the big powers said, she saw to a successful underground nuclear blast at Pokharan (Rajasthan) on 18th May, 1974, and sent into space the asteroid Arya Bhatt on 1st April, 1975. Her election having been declared null and void by the High Court Allahabad. Misguided by her advisers, she promulgated Emergency in the country on 26th June, 1975. On account of it,

in the elections of 1977, her Party—'Indira Congress' was defeated badly, so much so that she herself and her son Sanjay Gandhi had to swallow the humble pie. The government of Janta Party was formed, which did not let her be at rest even for a day. During this period, Sanjay Gandhi was arrested and taken to Tihar Jail, but even in adverse conditions, she remained unmoved like the Himalayas, and continued earning sympathy of the public in general. Everyone has his bad period in life, and Indira Gandhi was no exception. During even this period of distress, she continued doing service to the country, the result of which was unusual success in the General elections in 1980 on 17th January, 1980, she was once again administered, the oath as Prime Minister of India by President Neelam Sanjeev Reddy. On being becoming Prime Minister for the second time, she was felicitated with zeal at many a place. She received full love from all people speaking different languages and following different religions. It is rightly said that love has no language, caste or religion. During this time, she gave the slogan—"गरीबी हटाओ" Remove poverty, and tried hard for the upliftment of the poor and the depressed. That is why she was known as the benefactor of the poor. When she was pledged to making the country move ahead, she had to face a mishap. In the morning on 23rd June, 1980 her younger son Sanjay died in an air-crash, which moved like anything a mother's heart, and gave a great shock to her parental love. But for the sake of 68 crores of India, she swallowed the unbearable calamity.

At a time, when she was giving a new direction to country and was busy in making India prosperous, the terrorist activities in state of the Punjab compelled her to order entry of the army into the pious Golden Temple of Amritsar to crush the terrorist activities, because, for her, the country was above family, religion, caste and community. As the reaction of which, her own two bodyguards killed her on 31st October, 1984. The guards became the killers in fact the murderes have no religion or principles. In immediate retaliation and emotional moods they committed murder, not knowing what they were doing. She always fought for ideals, and for these ideals she sacrified herself in the end. History bears testimony to the fact that whenever, persons like Indira Gandhi raised a voice against the wicked and terrorists, the enemies of humanity always killed them whether they be Socrates, Jesus Christ's, Gandhi, Kennedy, Martin Luther king or Smt. Indira Gandhi. We do not

know, after whose oblation this series of murders will come to an end? The period from 1980 to 1984, during which Smt. Indira Gandhi was the Prime Minister of India, is known as the golden period in the Indian history. During this period, she organised Asiad in 1982 and Non-alignment summit conference and then by becoming the president of the, Non-alignment movement, she earned that fame which can never be forgotten. In this period, India became self-dependent in matter of food and occupied the 9th place among the Industrial group of nations. But with her untimely death, an age came to an end, and she left behind only her remembrances of her actions and her inspiring words, "I shall be a proud person, if I die for the country. I am sure that each and every drop of my blood will make the country strong and progressive." The above sentence in her speech has become very famous. What a devotion, love and sense of sacrifice for the country and the nation? It was because of this, that these words came out spontaneously from the mouths of the people of India—"जब तक सूरज चाँद रहेगा, इन्दिरा तेरा नाम रहेगा." So long there exists the sun and the moon, Indira's name will remain alive. From the student life, right to the end of her life, she set a glowing example of constant practice, firm conviction and indomitable courage. In time of distress and adversity, she stood unmoved like the Himalayas. In political life, she stood the blows of the adversaries— all in calm, quiet and natural manner. In time of war, she faced the aggressors like Kali, Mahakali and Ranchandi, and in times of peace, she continued there serving the people of India with body, mind and soul. We can get a glimpse of this great dignitary from these lines of Harish Chandra.

"नैराश्य-नद में डूबते, निज राष्ट्र की नव आस हो। कोई अलौकिक शक्ति हो, अभिव्यक्ति हो विश्वास हो। नवकाल की नवज्योति हो, उत्कर्ष की आभास हो। मानो न मानो सत्य है, तुम स्वयं में इतिहास हो।"

You are new hope of your nation sinking in the river of disappointment.

You are some super natural powers manifestation and its faith.

You are new light and height of the new age, and a glimpse of exaltation.

Believe it or not, it is true that you are history in yourself.



Lala Lajpat Rai

The fertile land of the Punjab has always been giving birth to energetic and fighter type persons. In this province (now state) in a village named Ghurhi (घुड़ी) in district Ludhiana, was born a child on 18th January, 1865, who in future, became well-known as the Lion of Punjab Lala Lajpat Rai. His father Sri Radha Kirshna was a teacher in an ordinary school, and his mother Smt. Gulab Devi also was an educated lady. High embellishments of parents put him on the path of evolution. His father was a scholar of Urdu, Arabic and Persian. Having received knowledge of Urdu in heritage and completing his initial education he went to Lahore at the age of 18 years. He took the degree of Law. He started practising Law in the district Lower-courts. Having made his mark there, he went to Lahore to practise in the Chief Court.

Being impressed by the life and social contributions of the founder of the Arya Samaj, Swami Dayanand Saraswati, he became a member of the Arya Samaj in 1882. About the influence of Arya Samaj on his life, he has written all the good points in me are due to Arya Samaj and the bad points are in my luck or received from the parents. As an Arya Samaji, he made his marks in the fields of education, religion, human service and literature. As a patriot, he could not bear to see mother India in the shackles or chains of subjugations. To liberation from slavery, he gave up law-practice and devoted himself to the service of the country. What a deep sense of service to country and the nation he had, is clear from his this statement, if you come across a person, who does not do duty service of the country and the nation as his/her duty, tell him/her that although you have got the physical body of a man, yet you have not been able to make a man/woman.

His devotion to the country was transparent and beyond doubt. He participated for the first time in the Prayag session of the Indian National Congress in 1888. But his Arya Samaji mind could not appreciate the policy of begging and submitting petitions. He did not agree with the policy of the Congress of meeting once in a year and taking some decisions on paper. He was desirous to see the liberalisation of his motherland. Therefore, to awaken the dormant consciousness of the Indians and to infuse patrotism in them, he published lives of those persons, who had lived and died for the freedom of the country, such as Mejini, Gerivaldy, Shivaji, Dayanand and Shri Krishnaji. Writing the history of India, he put before the people of India the real Indian conditions. He tried to awaken the Indians, through his writings in the journals 'Bharat Sudha' and the 'Punjab'. He went to England in 1906, and to bring to their knowledge the real state of affairs in India, he delivered a number of lectures there. He wrote articles in journals and met important persons with his revolutionary and dynamic personality. The British government was alarmed and on 16th May, 1907, he was expelled from England and sent to the Mandlay Jail (Burma). Charge of inciding revolt and to try to end the British empire was levelled against him. The news of his expulsion spread like wildfire throughout India. Against this action of the British Government, voices were raised in every part of the country. In the papers of England also this action of the government was condemned Tilak and Gokhale prepared an atmosphere against it. The result of all this was, that within six months of his arrest, he was set free from the Jail on November 11, 1907 and sent to Lahore. With this incident, his popularity can easily be gaused.

Keeping in view the unity in the Congress, he supported Ras Bihari Bose, in spite of the fact that his name was proposed for the presidentship of the Surat session in 1907. This way, he showed his sense of renunciation. He also made efforts to bring about unity within the Congress, which was divided at Surat. But he was always sad for the 'submitting petitions policy of the Congress. He too was, therefore, called aggressive with Tilak and Bipin Chand Pal, he was also a member of the aggressive group of the Congress. For the sake of the overseas Indians he went to England in 1914, with the Congress delegation. From there, he went to America and Japan as well. In course of his oversea journeys, he made contact with those

revolutionaries, who were fighting for the freedom of India in foreign lands. The first Great war, having started, his stay out of India, had to be prolonged spending about six years in foreign lands, when he came back to India he saw the Indians getting things like Rollet Act as a war gift. This made his heart bleed. He was given the heavy responsibility of the President of the historical session of the All India Congress held at Calcutta in 1928. And it was at his hands that Gandhi, non-cooperation resolution was adopted. But he condemned from inside the jail. The withdrawing of the movement by Gandhiji after the Chauri-Chaura incident. In course of time, with the help of Malviyaji, he founded the Independent Party. He organised those working for public service, he established Lok Sewa Sangh (लोक सेवा संघ) The aim of this organisation was dispassionate service of the public. Persons like Purushottam Das Tandon, Lal Bahadur Shashtri, Balwant Rai Mehta and others were connected with this organisation.

He had deep love for India's education and culture. Although, he had his education through Urdu he had great love and devotion for Hindi. Once, in Ambala, he pleaded forcefully the cause of Hindi. Later on, in collaboration with Mahatma Hans Raj and Pt. Guru Datt, he submitted a petition with signatures of thousands of people, in support of Hindi to the British Government. To foster in India an education formed with the coordination of eastern and western educational systems, he established first Dayanand Anglo Vedic College at Lahore and then at other places in India. He established the National College Tilak School of Politics keeping in mind the conditions prevailing in India.

He was a great humanist and his human's love was very extensive. He was a true server of the depressed, oppressed, orphans, widows, and the helpless ones. To attract the attention of the fanatic Hindus towards the sad plight of the out-castes and the untouchables, he in 1912-13 undertook journeys to Kashi (Benaras) Prayag (Allahabad), Bareilly and Moradabad and with his vigorous speeches, he appealed to the Hindus to remove this slur. In 1913, under his presidentship, a conference of the out-castes was called. He served with body, soul and money the sufferers of famine, epidemics and earthquake. He laid special emphasis on national education, language and the freedoms of the country.

Of what form should be the reformed government in India? To make necessary enquiries about it, the British Government sent Simon Commission to India. All the members of the Commission being Englishmen, India opposed it tooth and nail. On October 30, 1928, when the Commission reached Lahore a great procession, under the leadership of our hero, protested. The whole atmosphere reverberated with the sounds of the slogans given by Lala Lajpat Rai, Simon go back. The cruel English military men and the merciless police chief Sanders tried their best to suppress the cry of the patriots and with lathi blows but this great son of India was in a pool of blood "Every blow of lathi on his body will prove to be a nail in the coffin of the British Government." With these roaring words on his lips, this worthy son of mother India slept forever in the lap of his mother India on the 17th November, 1928. Later on another worthy son of India Bhagat Singh took revenge by killing the murderer of this patriot.

Of this advocate of self-help, embodiment of selflessness, supporter of Indian culture an avowed selfless worker, these words, spontaneously coming out Mahatma Gandhi's mouth, appear to be cent per cent true. "It is all right that he was given the title of Punjab lion. But so long as the sun shines on the horizons of India, the people of the country can not forget him."

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Man of the Age : Mahatma Gandhi

Future generations can hardly believe that there was on earth a man of bone and flesh like Gandhiji.

The above statement of Albert Einstein compels us to think seriously about actions of terrorism, barbarism and detestible in human behaviour Gandhi was not only a man of bones and flesh, but he was also a complete upheaval of ideas, timely life philosophy and a farsighted man of the age. After Gautam Buddha, he was a मसीहा (Bone factor) of place, who understood truth and violence in the widest perspective. He made truth and non-violence, apart of his life, and lived accordingly. He acted as he said. He worked for the whole life with heart and soul for the benefit of humanity and Sarvodaya-upliftment of all.

Gandhi was one of those great persons who are called men of the age. It would be irrational to confine Gandhiji to any limitations or to keep him under some community, caste or tradition. He was to become in future the universally famous pioneer of Truth, non-violence and peace. In a religious environment of books like Srimadbhagwadgita, the innocent mind of the child Moriya was influenced by books like Shravan Kumar's devotion to parents, the truthful Harishchandra etc. In his early life, of ignorance, Gandhiji indulged in condemnable acts like smoking, deceiving, being untrustworthy etc., so much so that, one of his friends misled him to the steps of the house of a prostitute. These things go to show how hard an ordinary man had to struggle to become an extraordinary man. Gandhi's inner desire was to become a doctor. But to go into his parental profession the दीवानगीरी of the state, he was prevailed upon to become a barrister while studying in England, he kept aloof from meat, wine and women. There was great change in Gandhiji after he became a barrister.

Gandhi did not know to deliver—a public speech upto the time when he came back from England. But at the time of his departure he had to say some thing. An incident of the life of Addison came to Gandhi's mind. Addison had to speak in the House of the welfare of the whole humanity, and was above all limitations and attachments. Even if we look on his policy and system of working with a practical point of view. We shall meet him a saint, hermit or angel, who with or कमण्डल (water pot) in his hand, roams in his land and abroad and swears by world peace. Gandhi watched the common man very closely, and understood his susceptibilities, and he made himself familiar with the industrial progress, competitive spirit in the realism of weapons, groupism or alignment, and imperialist hunger. After that, he called for world peace. Making an assessment of Gandhiji, Y.G. Krishnamurti said, "Mahatma Gandhi was not only a saint but also a great revolutionary. It would not be a misnomer to call him a revolutionary."

On October 2nd, 1869, Karam Chand Gandhi Deewan of the State Porbandar in Gujrat, was blessed with a son, Mohan Das. But out of love, the family members called him by the name Moriya who knew at that time he was to become, a man of dignity. He stood up, and spoke three times I conceive, I conceive, I conceive, and then sat down. The word conceive has two meanings determination and to be pregnent. As a result, a series of sarcastic remarks were passed on Adison, from all corners. "This gentleman conceived thrice, but delivered nothing" and there were roars of laughters. By beginning with this incident, Gandhiji prepared himself to hide his weakness, but could not gather courage to stand up and speak saying only 'Thanks', he sat down. But in future, this very Gandhiji was successful beyond measure, in giving to the world the message of peace. History bears testimony to the fact that Gandhiji looked at peace and non-violent means as his right and powerful means of getting justice; he defeated with this infallible weapon that imperialist. British Empire on which the sun did not set. Even today, Gandhi's view is adopted to fight against exploitation and injustice. All the political parties, in power, or out of power, running upheavals pledged to moral struggle, are supporters of non-violence. This is the relevance of Gandhism. If we throw a bird's eye view on Gandhi's life on South Africa, we shall see clearly that Gandhiji reached there as an ordinary

citizen and struggled through a long life of struggle of two years, full of insults, starvation mental agony and physical torture, and set examples of such achievements as are impossible to find parallel elsewhere. With profound experiences of these twenty-two years, Gandhiji took up the leadership of India that was more or less his helplessness. With the consent and benediction Russion saint Tolstoy 'Tolstoy farm' was established in an area of land 1100 acers, twenty-two miles (about 35 kilometers) away from Johansberg, the planner of this farm was the German architect was Mr. Kallenwolk. He was a devotee of Tolstoy and a bosom friend of Gandhiji. There in a centre of co-education, there arose a storm over the contacts of boy students and girl students. By keeping seven days fast, as repentance, Gandhiji gave a new direction. He had to go on eighteen such fasts. This showed good results. Gandhiji believed through his whole life, that with self-mortification, change of heart in others can be made. The three foreign friends of Gandhiji-Kallenwolk Polak and Miss Shlesin gave full cooperation to Gandhi's Satyagrah (passive resistance) in South Africa. Gandhi's policy was crystal clear. He never desired to be victorious by defeating any one but made him his own.

On Gandhiji's return to India, Guru Deva Tagore said, "In the garb of a beggar, a great soul has come back. Gandhi became great because of the capital of experiences, in the country of the gold mines Gandhiji played the role of the hero—the chief character from 1918 to 1948, till his death on the great drama of historical struggle for India's freedom. His life was greater than his words and his conduct was greater than his ideas, and his mode of living was more constructive than reasoning.

Man of pure action—when in Calcutta (now Kolkata), Gandhiji was introduced to Guru Deva Ravindra Nath Tagore. The surprising thing was that the introduction between the two great personalities was conducted by an Englishman, named Charles F. Andrews. One of them was a beggar ascetic and the author, a thinker and poet. But both had inner resemblance Gurudeva saw a Mahatma (Great soul) in Gandhiji and he was the former to address him as Mahatma. Gandhiji was anxious to meet Swami Vivekanand, but unfortunately he was sick. Therefore, their meeting could not be possible. It is worth mentioning that while offering fruit juice to Mahatmaji to break 156R | G. P.

his fast in the Sabarmati Jail, Gurudeva Ravindra Nath recited this prayer song from the Geetanjal—

जीवन जखन सुकाए जाए, करुणा धाराए एशो

Delivering a speech in the 'International Brotherhood Association' in January 1928, Gandhiji said—

All religions are true

Every religion has some drawback

I love all religions as I do my own religion Hinduism.

On return to India, Gandhji made a study of political, social and economic conditions, and then he, for the rights of farmers of Champaran and Kheragarh and the mill workers of Ahmedabad, he made the first experiment of passive resistance (सत्याग्रह). The period of India's Freedom struggle from 1920-47 is known as the 'Gandhian Age'. After the First Great War, the events took a fast turn and the leadership of the National Movement passed on to Gandhiji, and it became really a public movement. Violation of the trainees the Englishmen compelled Gandhiji to start non-cooperation movement in 1921. This movement brought about unprecedented awakening in the general public.

After hearing incidents of violence at Chauri-Chaura and other places, Gandhiji suspended the movement. In 1930 again, Gandhiji made a wide-spread display of the civil Disobedience movement. The British government suppressed it with a hard hand. The fire of freedom became more vigorous. On the 26th January, 1930, crores of people of India took the oath of complete independence. There, the constitution of India came into force on the 26th January, and this day, the 26th January has been given the honour of being the republic day.

Gandhiji's devotee an English lady Medelin Slade who is known as sister Meera, writes "As soon as I entered the Sabaramati Ashram, a wheat coloured light appeared before me, and overwhelmed my mind and heart."

In Gandhiji people had this sort of faith and devotion. During Dandee March, the journey was completed in 24 days on foot. Drying up the sea-water, and picking up a little common salt from it, might have appeared a notice, foolish or trivial. But this dramatic action of the lean and thin great human being, putting on dhoti, created great commotion in the whole country. This incident of symbolic breaking of salt law, created

general awakening and proved very efficacious while Gandhiji was going up the stairs of Viceroy's House to attend the Round Table Conference, at London Winston Churchill said with contempt, "Once a pleader of Inner temple, now an insurgent faquir (beggar) in a half-naked state has come to negotiate a treaty with the representative of the Emperor as an equal. He is climbing up the stairs of the Viceroy's palace. This scene is insulting and contemptable.

On his way back from the Round Table Conference, London, Gandhiji stayed for five days with the French author Roman Rolla. This was the first and the last meeting of the two learned persons. Roman Rolla had never been to India, nor he had met Gandhiji. Even then, he wrote a biography of Gandhiji before the above meeting. He called Gandhiji Tolstoy and Tolstoy a more true Christian Gandhiji used to say before, God is Truth", but now, he said truth is God".

Gandhiji realised the heart touching affliction of the neglected depressed exploited class, which had been oppressed for centuries. He named them Harijan and devoted his whole life for their welfare untouched by the melody of untouchability, in Gandhi's mind, there was no one either high or low. In his retreat (Ashram) the prayer songs reverberated everyday—

Vaishnav is he, who feels the pain of others, and

Your names are Allah and Ishwara, Give right understanding to everyone

वैष्णव जन तो तेने कहिए, जे पीर पराई जाणे रे । तथा

अल्हा ईश्वर तेरे नाम, सबको सन्मति दे भगवान ।

His Sewagram (village of service) proved to be national holy place of soul of service. Giving encouragement to the farmers, he said, ? Which that the President of my Country be the son of a farmer in his famous book Hind Swarajya, the ideas of Thoreau and Tolstoy have been well incorporated The journals. Indian opinion 'Young India' and 'Harijan' carried to the readers the essence of his thoughts and ideas.

When on August 12th, 1946, Pt. Jawahar Lal Nehru was invited to form the interim government Mr. Jinnah, being in temper, declared 'direct action'. As a result the majority community of the Muslims in Bengal, committed on the

Hindus. Such atrocities, and disastrous and barbarious acts, as were unheard or not seen before as a consequence, an endless terrible chain of massacre, rapes robberies on the high, plundering were to be seen throughout the whole country Gandhiji was greatly shocked by these non-stopping murders and such other actions. He became very peevish and irritable.

"Don't you see, I am sitting on my funeral pyre?"

You should know that you were talking to a dead body, and other such statements more than expression his deep agony and anguish. The Noakhali happenings made his heart bleed.

On the 29th January, 1948, Gandhi said to his niece grand daughter", If some one shoots a bullet on me, and taking the same on my chest. I utter the name of Sri Ram, then you may call me a true Mahatma (a great soul). And what a coincidence it was that the next day, on the 30th January, 1948, he got the desired death.

In words full of feelings of pain, Lord Mount Batten said rightly, "The whole world was well-off and rich with living Gandhi and with his death it has become pauper."





Khan Abdul Gaffar Khan

The three Gandhi's will always be remembered whose hearts were broken by the unbearable sorrow and pain of humanity Nature so arranged their departures that there was a gap of twenty years each Mahatma fell to a murderer's bullet in 1948, Martin Luther king also was victim of a murderer's bullet in 1968. Frontier Gandhi died in the year 1988. He passed as many years in the prisons of Pakistan as in the Jails of the English rulers in India. Once, Khan Abdul Gaffar Khan said with tearful eyes, "But you have killed Gandhi." Let us see why there heart breaking words were uttered.

Khan Abdul Gaffar Khan was called with respect by many a name, as Badshah Khan and Frontier Gandhi. He was no doubt the last representative of the Gandhian tradition. In other words, he was the last link of the Gandhian Age his life and work were of unique because he took the message of peacefulness, humanism and non-violent passive resistance to every house of those inhales who were used to violence and murders on the least pretext. For putting Gandhian philosophy in practical life and inspiring other's likewise, Badshah Khan was called 'Gandhi' on the frontiers. He was known as Frontier Gandhi, Seemant Gandhi and one more Gandhi. His contribution for the freedom of mother India was unprecedented. He was the last Indian devoted to the great ideals, which were to be seen no more after Independence. He sacrificed himself for freedom and after its achievement, he had to live in the prisons of Pakistan.

He had to spend the last part of his life as a citizen without nationality. And his end came in a country which was never his. In his dictionary there was no such word as Pakistan.

Life—Khan Abdual Khan was born in 1890, in a village named Utman Jaii in a province situated on the Frontiers. His father was Sir Bahram Khan and his mother a weak, patient and

religious-minded lady. His father, too, was religious-minded. His mother used to cook a handi (an earthen pot) full of salen for the poor persons of the Mohalla when some strange travellers came to the mosque. His father, with a basketfull breads on his head and salen in hand, used to go to feed them. I may tell the readers that he had a number of servants at home. When Gaffar Khan 5-6 years, his father entrusted him to a mullah, in the mosque. The mullah could not teach even the alphabets of Persian, but he made him learn by heart the chapters of the Holy Koran. During this the Mullah used to give him a good healing. But Gaffar Khan's parents were not satisfied with this they sent their elder son (Dr. Khan Sahab) to school. He was the first boy of that area to whom was admitted to an English school. After that, Gaffar Khan was also admitted in that school. He was 8 years of age then from there, they were sent to Peshawar, where they studied in a municipal school and latter on to the mission High School. After completing education in the schools of Kamvelpur and Kadiyan, Gaffar Khan took admission in a college of Aligarh. There he lived in a room in a hotel on rent. It was decided that he too, like his elder brother, should go to England and become an Engineer. Appeal was looked in the slip. To meet the expenses, Rs. 3000 had been received. But the affectionate mother, out of compassions did not let go Gaffar Khan to London. In 1912, Gaffar Khan was got married, and after one year, his eldest son Gani was born, and in 1915, the second son 'Wali' was born after the holocaust of Jalianwala Bagh in 1919, Gaffar Khan's first wife died of influenza. The story of Babar and Humayun was repeated as a matter the disease had cought hold of Gani. He was near death. His father, sitting on musalla a carpet on which a mohammedan sits during prayer was praying to God. His mother, she went round the bed, and prayed for the illness for herself and died in lieu of her son, and Gani was well up.

Abdul Gaffar Khan met Mahatma Gandhi and Jawahar Lal Nehru in the Lucknow Congress session 1928. This was the first of the meetings that changed the life of Gaffar Khan.

'Servants of God' (ख़ुदाई ख़िदमतगार) and the World of Today

Being impressed by the social reforms done by Amanulla Khan, Khan Abdul Gaffar Khan founded a social institution— खुदाई खिदमतगार (Servants of God) The melody of violence had gone deep in the servants of God Pathans so each one of them

had to take an oath I will neither indulge in violence nor, I will take any revenge, I shall forgive the person whatever tyranny he does to me. I shall never participate in discord, party politics, enemity and civil war and consider every Pakhtoon my brother and friend. Members of this institution were of red clothes so they were known as लाल कुर्ती दल (Red Shirt Party).

Gandhiji's speech and Gaffar Khan

Gaffar Khan went as a visitor to the subject committed of the Congress during the Congress session at Calcutta Gandhi was delivering the speech at that time. One boy was disturbing him again and again. Gandhiji smiled every time and continued to his speech. There was no trace of anger on his face. This behaviour of Gandhiji greatly influenced Gaffar Khan. He told to Mohammed Ali Jinnah that it would be very good for you to develop patience and forbearance. Hearing this, Mahammed Ali Jinnah lost his temper and was wild with rage, saying "this savage of a Patahan has come to give me sermons.

Congress session at Lahore 1929

Gaffar Khan, with his companions, took part in the Congress session held at Lahore in 1929 Pathan delegates were taken aback to see women taking part in such a great number in the Freedom Movement. On return they began making groups (Zirge) among the tribals, and the number of 'Red Shirt' began to increase in April 1930, when it was held a huge assembly of 'Servants of God' Abdul Gaffar Khan was arrested when he was on way to Peshawer. In 1931, Gaffar Khan was released, and the servants of God attended the Congress session at Karachi in a formal way for the first time. Eighty servants of God in their uniform-Red shirts—reached Karachi that year Vallabh Bhai Patel was the President of the Congress. It was in this Congress Assembly that Abdhul Gaffar Khan came up as a top leader of the Congress. Year 1939! The Second World War begins if the British Government made India Independent after the war, the Congress would be willing to render help to the government but on this point, Khan Abdul Gaffar Khan resigned from the Congress Working Committee. He said, "If Pathans become the soldiers in the British army, then you should be in a position to tell them to forget the tribal laws of murder and revenge.

Pakistan or Independent Pakhtunistan

The year 1947 was the most painful year for Gaffar Khan. The reason being that Congress consented to the Englishmen's scheme of partition of India. Under this scheme plebiscite was to be held in Frontier province, to decided whether they want to live in Pakistan or in India. For Gaffar Khan, it was a betrayal of trust, and it gave a heavy blow to his heart. He told to the Congress, you leave deliberately thrown us before the wolves. The plebiscite was held a year ago. Therefore the servants of God decided to boycott the plebiscite. Fresh plebiscite should be held to decide whether the Pathans want to live in Pakistan or they want independent Pakhtunistan. But this condition was rejected. After the boycott, the people of the Frontier accepted partition with nominal majority on July 30th, both the Gandhis bade farewell to Delhi forever, and they never met thereafter.

From Khyber to Chitral

For forty years after Independence Badshah Khan was in Pakistan. But it was not for a day that the Pakistan government recognised Badshah Khan and his son Wali Khan as its own. There were left some unacceptable remanences. He had his dream that from Khyber to Chitral an Independent state of Pathans and Baluchis be formed a fully independent, then except defence, foreign policy and transport it should be fully free in other matters of long journey, a very long journey a great journey of 98 years. But in this great life for the sake of independence. He remained behind the bars in the English rule. Even then, the curse of cruelties of dictatorship of Pakistan did not stop processing him. In his quiet live's journey one affliction was dealt with him that in the sub-continents of India nationalism is not getting opportunity to play its part on a satisfactory manner Badshah Khan's life is a story, which in the truest sense makes one dumb founded and stratified.

But you killed Gandhi

A party of journalists met Gaffar Khan in Kabul in 1969. They asked him—"who get freedom?" Khan Saheb's reply was matchless, "Freedom, who got freedom? To the people of India, and the Mohammedans of the Punjab pathans and other people got slavery."

Khan Abdual Gaffr Khan, saheb's complained that by accepting the partition of the country Jawahar Lal Nehru and other leaders left the pathans and other inhabitants of the Frontiers on the mercy of Punjabi Musalmans. Reviewing the background of the partition of India, Badshah Khan said, before the meeting of the working committee of the Congress, in

which the decision to accept the partition was accepted, I had smelt the rat. Before the meeting, I tried to talk to Jawahar Lal Nehru, but he turned his face away and silently went to the meeting and I understood that we were doomed. "About the meeting, he told." In the meeting there were only two persons to oppose partition—Mahatma Gandhi and Purshotham Das Tandon. Jawahar Lal Nehru, Sardar Patel, Maulana Azad and all the other members were in favour of the partition. After the meeting, I made a complaint to Mahatma Gandhi about the partition. To this Mahatma Gandhi replied. "I have fought against the English Government, but I have been left no energy to fight in this old age against Nehru and Patel. Badshah Khan then asked Mahatma Gandhi, "What would be the fate of the Pathans ?" Gandhiji's reply was," Do not worry. If tyrrany is done to the Pathans, then I will go to Pakistan." Then with tearful eyes, Badshah Khan said, "But you killed Gandhi."

Bharat and Badshah Khan

It was because of his attachment to and love for India, that Badshah Khan got so much love and respect of the Indians, which anyone could dream of. In recognition of his immense love and sacrifices for India, he was given the Nehru Peace Award in 1969, and adorned with Bharat Ratna, the highest honour, on the 14th August, 1987. Expressing his concern over communal riots in India, more than once, he gave to Indians the message of mutual love. After independence he came to India five times, in 1969, 1980, 1981, 1985 and 1987 out of his near relationship, he always chose Bharat for his treatment, whenever he fell ill in sprite of proposals for his treatment by other countries.

Why he was Badshah?

According to Girdhari Lal Puri, a very close friend of Badshah Khan, and sometime a servant of God, "After the death of his wife, Abdual Gaffar Khan decided to devote his whole life to the service of the community. He entrusted his two sons to his mother, and for himself he threw on the service of his people. His service and devotion to the Pakhtoons, won the hearts of the Pathans. All those people (Pakhtoons) assembled in a mosque and gave him the title of Badshah (King) of the Pakhtunistan, Bapu, too, out of affection, called him Badshah Khan. And no wonder, that he became Badshah Khan for the whole country.



Firoz Shah Mehta

Firoz Shah Mehta is one of those front line Indians, who in the latter nineteenth century tried their best to infuse new hope and faith in the Indian people. He is one of those great souls, who with their individuality and zealous personality put in their best for India to be released from the chains of subjugation. After his old grandfather Dadabhai Nauroji, his name has been the most important in the political field of India. Although, he never made a serious demand for freedom, nor he launched any movement for it, yet he prepared the background, on which, many a movement could be undertaken in future. Firoz Shah Mehta was born in a prosperous Parsi family on the 4th August, 1845. He took his graduation degree from Alfiston college Bombay in 1864 and with special permission, took the Post Graduate Degree soon after in 1865. Then he went to England to study Law, and from there he took the degree of Bar-At-Law in 1868. He was the first Indian to have taken the Master Degree and received higher education. During his stay in England, he came into contact with Dada Bhai Nauroji. He was much influenced by his serious and knowledgeable thoughts and ideas. He believed in achievements through power and not through revolution. He gave more importance to success through constitutional means than through violence. He had his own special place amongst the Indian liberal politicians. He was very much impressed by the ideas of the western liberals like Carlyles, Ruskin, John Stuart Mill and Bright. He expressed with all the force at his command, his disagreements. He always tried to reach his goal with constitutional means.

After obtaining the Barrister's degree he started practising Law at the High Court, Bombay, and together with it, he made his presence felt in the Indian politics. Dada Bhai Nauroji made him the secretary of the Bombay branch of the East India

Association, that he had founded in England. This goes to show his efficiency and devotion to duty. He entered into regular public life as a member of Bombay city cooperation in 1872. In future he was elected its mayor four times, with good of the public in the mind. He did many useful things, on account of which, he became popular and the public of Bombay called him to lead. He, together with Badruddin Tybji and Tailangji founded the Bombay Presidency association on 31th January, 1883 through the resolutions and meetings of this association he created interest among the people for subjects of public interest, and made them politics conscious. Due to his efforts, this association became very soon the chief centre of political activities. He had his contacts with the Congress since the establishment of this association in 1885. In moulding the policies and activities of the Congress in the first stage, he played a very important and respectable role. He was one of the founders of the Congress and considered its role very useful to the interests of the country. He as an individual had great influence on the congress for many years. He was made the president of the Congress session held at Calcutta (now Kolkata) in 1904. In the Bombay (now Mumbai) session he was the President of the reception committee. He was elected to the senate of Bombay university as well In 1886, he was nominated a member of the legislative Council, Bombay (now Mumbai), and in 1892, he was also elected for the Central Council. He was a reformer, nationalist and patriot of high order. He believed more than necessary in reforms. He did believe in action more than in words. He laid emphasis on actions not on speeches. He considered the British rule good for India. His loyalty to the British was not for self interest, but for the public interest. As the president of the Congress in 1890, admiring the British Government, he said, "We hope that the English Community will believe in our loyalty to the king. My loyalty to the king is firm like a rock. I accept the British rule now, it is for the British Government to see how it behaves. We are assured of sense of justice, wisdom and impartiality of the British Government. Having come into contact with the English community the morale of the Indian public has become high. This does not mean that the Indian people, by being loyal to the British Government, over looked their own interests. At the same time, he sounded a bell of warning to the British Government not to ignore public opinion and not to take recourse to animal force.

At that time, loyalty to the British Government was the need of the days if recourse to revolt was taken or voice was raised against the British Government, even the existence of the Congress might have been in danger. Having made Indians politically conscious and awakening the sentiment of patriotism in the people of India, he paved the way for freedom.

He was an active member of the liberal group in the Congress. In the historical division of the Congress at Surat in 1907, he was together with Gopal Krishana Gokhaley an outstanding leader of the liberals. He was opposed to violence and friction. He believed in putting up his demands before the government through petitions, memorandums, and delegations. He did not consist it for to pressurize the government by damaging national property with sabotages and violent processions. He did not consider any such action valid, that implied show of force revolt encouraged outside attacks or encourage criminal tendency.

He laid continuous pressure on the government by constitutional means by political reforms. He believed that by moral pressure the Englishmen can be made to see the priority of our demands and thereby we can reach our goal. He did emphasise on getting temporary success easily. He emphasised on achieving one's permanent progress, step-by-step and in an organised manner. He disagreed with the ideas of those who believed on violence. He believed that they had posed threat to the well-being of the nation. As such actions, he left no room for disparity between thoughts and deeds. He emphasised on regular and continuous development of all representative institutions. Inspite of a liberal individual, he criticised bitterly the English Government whenever it tried to mock with the interests of India. In the Bombay (now Mumbai) Council and Imperial Council, he worked bravely and fearlessly. As the representative of the Indians, he opposed vehemently the Press Act. He always pleaded with the government on the side of the farmers. He was a supporter of local self government. After independence, we talk of autonomous selfgovernment, whereas Mehtaji had visualised local autonomous government much before independence. He was in favour of autonomy the municipal boards. But he did not want them to give that independence, which may make them ungovernable. It was for necessary control, but was apposed to unnecessary strict control. He put up a struggle for security of autonomy of the corporations, and laid stress on the validity of increasing the number of public representatives.

He thought education an indispensable factor in bringing about constructive awakening. He stressed on education for making the people of India conscious of their social and political rights. He was in favour of higher education. As the president of the fifth Bombay Provincial Assembly in 1892, he said in his speech. He pleaded for development of higher education. He gave great importance to expansion of higher education together with the propagation and expansion of primary education. He believed that educated public alone could develop the resources of the country, and through education alone, the people of India may get knowledge through their responsibility.

He openly opposed the policies of suppression of the British Government. According to him, that basis of government should not be force, but satisfaction of the public. No government can survive for long by neglecting the welfare of the public. This was his conviction. He gave importance to respect for public opinion by the government. He was deadly opposed to beastly power. He opposed tooth and nail those Englishmen who said that Indians can be won and kept safe only through the sword. He made full fun of such a statement of Mr. Elgin. In his opinion only that government can last forever which pays heed to the pains and sources of the public. In the emergence period of the Congress, he was such a shining star on the political horizon, which did make a stir within the bounds of law. He had a great number of supporters. It was due to his efforts that in the year 1911, the government made many reforms in the country. Recognizing his capability, Father of the Nation Gandhiji said that Firoz Shah was great like the Himalayas. Modi adorned him with the title of the pillar of height. He is known as the public leader of Bombay in history. Dr. Rutherford evaluated his achievements in these words, "If Sri Mehta was born in England he would have become the Prime Minister, but having been born in a dependent country, his whole life was passed in criticisms." After having done the service of the country for 70 years, he became one with the dust of the motherland on 5th November, 1915. In his last days, Sri Mehta began to publish a daily paper 'Bombay Chronicle',

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which made great contribution to the freedom fight of India. If Indians had adopted that method of fighting peacefully for rights, which he had initiated then the problems of India should not have acquired the present dimensions. As a great Parsee a great citizen, and a great patriot, Firoz Shah Mehta will remain immortal in Indian history.

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Netaji Subhash Chandra Bose

Netaji Subhash Chandra Bose, the great patriot was awarded the highest honour Bharat Ratna in 1992. Although the declaration of the award was delayed, yet this worthy son of mother India rightly deserved it. His life is such a story of self-sacrifice, as infuses new life and hope in lifeless and dejected persons. He sacrificed his whole life in the Freedom-fight of the country.

The ancestors of Netaji Subhash resided in the village Kedalia, district Twenty-four Pargana in West Bengal. Netaji was born in Katak on 23rd January, 1897. His father was government council there. He had his primary education at Katak. In 1913, he did his matriculation, and secured second position in the province. After that, he got admission to the Presidency College Calcutta (now Kolkata). In 1915, he passed F.A. in the 1st division. In B.A., he offered Philosophy as one of his subjects Naturally, a particular sort of seriousness was seen in his personality. All class mates paid respect to such a talented student. It was he who developed the qualities of leadership and organisation. For insulting one of his friends, Subash Babu picked up a quarrel with Prof. C.F. Ottan. He was expelled from the college for assaulting the professor. Later on, he was admitted on the Scottish Church College, and from there, he passed B.A., with Philosophy in the 1st division in the year 1919. Then he did B.A. from Cambridge university as well.

Father of Subhash Bahu was loyal to the government. With great hopes, he sent Subash Babu to England for I.C.S. He amazed everyone by securing fourth position at the I.C.S. examination, but he did not avail of I.C.S. Those days, there was political upheaval, and a storm of patriotism in the country. Being inspired by that, Subhash Babu became a rebel, resigned

his job of I.C.S. and become volunteer of the Congress. After that, he was made a teacher in National Academy of Education and then captain of the Congress volunteer corps. In connection with the boycott of the Prince of Wales, he was arrested for the first time and was jailed for six months. In 1922, he rendered his help to the flood, stricken people of North Bengal in a rare manner and thus gave glimpse of his ability. He was appointed editor of the Forward journal, the chief mouth piece of the Swarajya Party. In 1925, when Deshbandu Das was elected the mayor of Calcutta, he was appointed the chief executive officer. The same year, he was arrested under the Bengal ordinance and was jailed for three years during this period of imprisonment he suffered from Tuberculosis and became very weak. The government proposed to release him on certain conditions, which appeared insulting and for a self-respecting and patriot man like Subhash, they were unbearable. At last the government had to kneel down before the stubborn Subhash. He was brought to Calcutta and released on 15th May, 1927. During this period he was in Jail, he was elected member of the Provincial Legislative Assembly in the Calcutta congress 1928, he was leading the Volunteer Corps in front of Pt. Nehru's procession, his fame spread in all the directions far and wide. Subhash Babu came in contact will the national leaders Later on gave full co-operation to Pt. Nehru in the publicity of his Independence League.

In Lahore session Congress declared complete independence as its object. Meanwhile, Subhash Babu was elected the mayor of Calcutta. Under his leadership, the Congress procession was taken out in Calcutta. The police made a lathicharge on the procession, and Subhash Babu, together with his companions was arrested he was provided one year's imprisonment. The independent movement had been started again. Laws were being broken everywhere the government got made with rage. In the jail Subhash was tortured like anything. He fell ill again. The old disease tuberculosis appeared. He was released on the condition that he should go to Europe for treatment. On release, without meeting any of his near and dear ones, he straight way flew to Switzerland.

This period of residence in a foreign land was exciting for Subhash Babu. This was made more clear, when after three years on his fathers death, Subhash came home, he was surrounded by the police. Subhash could stay at home, hardly for one month. During this one month's stay, Subhash did not participate in any political discussion. Thus, keeping his word to the govern-ment, he went back to Europe. In this overseas journey, he met D' Vellera and Mussoloni. After some time, he get tired of his sojourner in a foreign land and he decided not to stay dry more in a foreign land the Government of India's attitude was if you want to live in India, live in the prison. At last, he started for his motherland. In the meantime, the congress passed a resolution requesting the government to set Subhash at liberty. But the government did not consent. On landing at Bombay, Subhash was taken prisoner.

The whole country was in anguish. On 10th May 1930, Subhash-Day was celebrated but the government was unmoved even then no sooner Subhash reached jail, than his condition deteriorated. At last he was released. There was jubilation throughout the country.

Now the time came for constructive work the congress agreed to entering council's ministries were being formed in the provincials, Subhash Babu had no interest in their programmes on the other hand, his health was indifferent. For improvement health; he had to go again to foreign land for two and a half months. In Europe itself, he betrayed the secret of the imperialist policies of the British Empire. In 1938, he was elected the President of Haripura congress. Those days post of the congress carried with it the greatest honour, the Indian public after to its most popular leader.

At the time of being elected the president of the congress, Subhash Babu was only 41 years of age in the Haripura congress, the 1935 Act was declared totally impractical Subhash Babu himself was dead opposed to at least the rightist wing of the congress may not accede to the Act, he contested the election of President against the nominated candidate. This was for the first time in the history of the congress that there was a contest for the President's post. He won, although the contest was very tough. On the defeat of Dr. Pattabhi Sitaramayya, the nominated candidate, Mahatma Gandhi said, "Pattabhi's defeat is my defeat."

Even after the election, the rightist wing of the Congress non-cooperated with Subhash. This gave deep down pain to Subhash Babu and when there seemed no possibility of agreement, Subhash Babu tendered resignation. Dr. Rajendra Prasad was elected in his place then he formed a separate forum Forward Block within the Congress, the object was to bidfare. Well to the constitutionalism of the congress Subhash Babu was always dissatisfied with the rightist policies of the congress the founding of the Forward Block was not the reaction of Subhash Babu's defeat, but he always wanted to keep to his organisation a leftist wing.

The next annual session of the Congress was held at Ramgarh Subhash Babu arranged a agreement antagonistic conference, which proved unprecedented. The rightist leaders of the Congress became more dissatisfied on hearing the speech of Subhash Babu and levelled the charge against Subhash Babu that he had founded a party against the Congress. He was removed even from the membership of the Congress, so much so that the Bengal Provincial Congress Committee was banished from the All India National Congress. The horizon was overcast with the clouds of the Second World War and the Congress ministries had resigned. Gandhiji was determined to launch individual Satyagrah. At the time, Subhash Babu asked the public of Bengal to remove the Hall Will memorial and start a public agitation. The government got panicky to the arising storm in Bengal at the signal of Subhash Babu, and it put him in the prison. At this time, Subhash Babu did not want to perish in the jail. He went on fast, and the government set him free for one month, but put his residence under strict vigilance and guard. Even then, he succeeded in escaping on 16th January, 1941, people came to know of his escape from house arrest with a long beard grown on his face, he travelled by motor-bus and train, and anyhow reached Peshawar. The beard deceived the policemen, and under the fake name Jiauddin, he crossed the boundaries with a caravan, and reached Kabul. The spies harassed him there. He was not getting a passport to go to Germany. At last, with the help of another man's passport he reached Germany.

In Berlin, he was a respectable guest of the government. His talks were often heard from the radios of Berlin and Rome. How Hitlor, also, extended respect to Subhash Babu. He met Mussolini and his son-in-law Count Siano as well on 27th May, 1942, Hitler gave him audience, and gave support and cooperation to his plan of going to South East Asia.

In June 1943, Subhash Bahu reached Tokyo (Japan). On 2nd July, 1943 he came down to Singapore. On 19th July, 1943 Sri Ras Behari Bose appointed him regular Commander of the Indian National Army. After this the whole world felt much amazement of organising capacity of Subhash Babu. The soldiers of the I.N.A. marched ahead with the message of India's freedom. General atmosphere and equipment's being favourable, all the plans showed good results quite soon. The organisation and working of the Indian National Army surprised many war-experts. Subhash Babu divided the army in four brigades, viz. Subhash Brigade, Gandhi Brigade, Nehru Brigade and Azad Brigade. He constituted a separate Brigade for women, Jhansi Rani Brigade, under the guidance of Captain Lakshmi. There was a separate part of the army of children. It is that this group of children proved very useful. At long last on 21st October, 1943 Subhash Chandra Bose declared the establishment of temporary government of independent India, Japan Germany, Italy, China etc. different governments unanimously recognized the authority of the Azad Hind Government. In the beginning, Singapore was made the centre of this government. Later on Rangoon (Burma) was made the capital and head quarters of this temporary government in the mean time, islands of Andman Nekobar had been given independence. The Azad Hind government began to work in a well planned and disciplined manner.

Subhash Babu, himself through speeches used to collect funds. Things received as gifts and presents used to be auctioned, which brought quite sufficient amounts and at last, with the help of a millionaire a Rangoon Azad Hind Bank was established. The soldiers of the Azad Hind Army fought for independence and not for the sake of Money.

National salutation (Jai Hind), National seal, National insignia (Tipu Sultan's Lion) National Badge, National Anthem (श्भ सुख चैन की वर्षा)—shower of the good, happiness and respect and other requirements of the Indian National Army, were made good in Indian manners. The example of Communal Unity, which the Indian National Army set, was by all means memorable, enviable and imitable.

Azad Hind Army threw light on many such qualities of Netaji Subhash Chandra Bose, which were hidden so far. His power of organisation, was never seen before. No one knew

before his capacity to work for eighteen hours continuously. Matter of fact is, if Subhash Babu had not got the opportunity leading the Indian National Army आजाद हिन्द फौज, his personality might have not fully developed. Subhash's call March to Delhi (दिल्ली चलो, Dilli Chalo), worked like magic on the soldiers the day of 14th March, 1944, will be written in letters of gold in the history of India, when the Azad Hind Army fought with life and soul in the war of Kohima and Manipur. In two month's time, the assault of the I.N.A. became so famous, that the English Army was forced to retreat. But for want of equipments, specially the airforce, the Indian National Army had to retract its steps with full preparations, second assault was made only momentary success was achieved. Before the huge British army with immense resources, the small Indian National Army, with insufficient equipments and limited resources could not stand for long Subhash Babu had to abandon Rangoon on 19th May 1945, the English army occupied Rangoon once again. The power of the Indian National Army decreased day-by-day, but it continued to be in action upto the surrender by Japanese on 14th August, 1945, Netaji left for Tokyo. In a way came to an end the functioning of the Indian National Army, but its name will be there for ages to come. The soldiers of the Rani Jhansi regiment will be remembered for ages in the pages of history for destroying British Tanks by lying down on the earth with mines tied to their backs. For wagging guerilla warfare keeping half starked or by living on leaves for considering grass of freedom superior to the cheese and butter of slavery and for fighting sixteen hours a day, thereby making the British soldiers lose courage. The world was dumb founded to get the news that Subhash Babu was badly injured in an air crash on the 18th August 1945 and he left this world the same night people do not believe even today that Subhash Babu actually died in an aircrash. Whatever may be the truth, but it is beyond dispute that Subhash Chandra Bose will be remembered for ages to come.



Smt. Vijay Lakshmi Pandit

The land of India, by the advent of rising women at times has been not only overwhelmed, but also wonder struck with their actions. Among such women, rising in the beginning of the turn with century was Vijay Lakshmi Pandit, who, with her individuality and deeds made a new mark for herself to defenders of national awakening pride of the women community, bestowed with proficient intelligence, senior most member of the Nehru family, a special political leader of India and possessing a revolutionary personality, Smt. Vijay Lakshmi Pandit was born in the famous Anand Bhawan of Allahabad on 18th August, 1900. The renowned barrister, father of the Nehru report and a famous freedom fighter, Pt. Motilal Nehru was her father, and Smt. Swarup Rani was her mother, a lady well-versed in household affairs and an example of forbearance and humbleness. The first Prime Minister of Bharats Pt. Jawahar Lal Nehru was her elder brother. She was brought up under the guardianship of very prosperous parents in a way, which is not easily available to the princesses. She received her primary education under the able guidance of her parents. Miss Hooper an English lady contributed much to her education. She was her private tutor.

Her father Pandit Motilal Nehru put in his best in giving good education to his beloved daughter. She became proficient also in riding, which became an important part of her daily routine. She was called by 'Nanhi' at home. As in her family festivals of all the religions were celebrated. She developed in her childhood, a sense of equality of all religions. She got patriotism in heritage. The family atmosphere was fully political. Her family involved in the freedom fight that was being carried out at that time. On account of this, she was well conversent with the political atmosphere. In 1919, when

Gandhiji came to Anand Bhawan, she was influenced by Gandhiji's, personality and she joined his non-co-operation movement.

In 1921, when 21 years of age, she was married to Sri Ranjeet Sita Ram Pandit, a historian and a famous barrister, Swarupkumari of childhood became Srimati Vijay Lakshmi Pandit now, and lived in Calcutta for some time. As sister of a revolutionary, she could not remain like other women confined to the four walls of the house. She did not limit her eyes to the kitchen with which she had seen her father and brother going to jail. But, with a dream of seeing India make free, she experienced the pleasure of residing in solitary confinement in the prison. During the civil disobedience movement in 1930, she herself went to jail, where she easily put up with the pains of meanness for one year. She sacrificed all her interests and completely devoted herself to the freedom of the nation. In 1934, she was coopted as a respectable member of the Municipal Board Allahabad and at the same time, was elected President of Education Committee. She was elected in the elections held in 1937 under the 1935 Act. She was made the Minister of Cabinet rank of local self-government in Uttar Pradesh. In her time, she got passed the Panchayat Raj Act and made special efforts for ameliorating the conditions of the villages. Although she was brought up in king like grandeur and led a majestic life. Yet she was well aware of the tragic conditions of village life. In the individual Satyagraha movement in 1940, she had to go to jail for four months. During 'Quit India Movement in 1942, she was arrested again, and was released after nine months. Caring little for her falling health, she devoted herself to the service of the famine sufferers. To collect money, she opened the Bengal Help Fund. At this time, she had to bear the sorrow of her husband's untimely death. He bore with equanimity this blow. Even the cruel blows of widowhood could not stop her steps from moving ahead. Putting up with all difficulties and tortures, she went ahead on her chosen path. From 1940 to 1942, she was also the President of the All India Women's Conference.

She participated, as the representative of Bharat in the Conference of United Nations. Organisation held at Senfransisco in 1945. There, the Englishmen, through their political manoeuvring had created ill-feelings among the people of America. She through her speeches, presented before the world India's

case in a firm manner and to a large extend removed the misunderstandings.

No words, in praise of those speeches would be enough. That time her powerful words were, "My voice is the voice of my countrymen, on which the Englishmen have clamped iron control. I am speaking not only for the people of my country, but also for the neighbouring countries Burma, Indonesia, trodden with the feet of military governments and also for the backward countries of Asia." Her these words had great effect on the hearts of not only the American people but also the hearts of those present in that assembly. On the occasions, the manner in which she met the political big guns of the world, gave a glimpse of her political cleverness. She was the President of the Indian delegation which participated in the United Nations Organisation Conference held at Newyork in 1946. In that conference, she was the only lady delegate to attend. There, she not only highlighted the atrocities inflicted on Indians by the Government of South Africa, but also by her roaring and challenging speeches made the then Prime Minister of South Africa, General Smutts look beaten and hang his head in shame General Smutts had no reply to her sharp sarcastic remarks and bitter blows. In that conference, her performance was talk about in every corner. An American paper printed her photograph on the front page with these words, "This bold lady of 1946 created revolution in the whole world and her tumult created against the atrocities done by the whitemen of South Africa on Indians was cent per cent successful." It was a matter of good luck for India that she presided over the General Council of the U.N.O. in 1953-54.

Keeping in view her ability and energetic working, she was appointed ambassador of India to Soviet Russia to strengthen ties this between the two countries after independence on 15th August, 1947.

From 1949-1953 she worked as ambassador to both America and Mexico from 1954 to 1961, she discharged the duties at the same time as High Commissioner in Britain and ambassador to Spain and Ireland. In 1962, she was Governor of Maharashtra. After the death of her brother Pt. Jawahar Lal Nehru, she, out of respect for the public of the Constituency of Phulpur, she contested election from there in 1964 and was successful. In 1967, also, she was elected to Lok Sabha

(Parliament) from this very constituency. And at last, she resigned her membership of Lok Sabha, and went to reside in her own house in Dehradun and lived there till the end of her life. Being sore with Indira Gandhi's emergency, she convassed openly for the Janta Party in the election, in 1971. But declined to accept any post when government was constituted her courage, efficiency in work power of speech and awareness of mind and adapting ideas according to the circumstance were unequalled. She was awarded degree of doctorate by more than one university, which speaks volumes of her scholarship of a high order. The government of India, adorned her with Padma Vibhushan, and thereby gave respect, not to her only, but to the whole women community of India. She was awarded World Award, woman of the year, and as referred to above, honorary degrees by many universities. Besides being in the front line in the political field, she awakened the inner and outer powers of women in the domains of social and economic life, and thus gave new dimensions to their area of activities. She was always unmoved like the Himalayas on her path of duty, and let people have the glimpses of her capacities of her high order.

Abandonment of Politics

Smt. Vijay Lakshmi Pandit was quite successful in international politics, but after independence, she could not establish herself in Indian Politics. Having been successful in the election of 1952-53, she hoped, and rightly or hoped that Pt. Jawahar Lal Nehru will include her in the cabinet, but this did not happen. But, the same year she was elected the President of the United Nations Organisation, and amply compensated the damage when she came back, she had every hope of being elected Vice-President of India, in place of the retiring Vice-President Dr. S. Radha Krishnan. But against her expectations, Nehruji brought in Dr. Zakir Hussain as the Vice-President. Nehruji does not want to prepare any rival of his daughter-Indira Gandhi, who was at that time seeking roots in Indian politics. After Nehruji's death she had full hope of being the Prime Minister, but before the shrewd politician Kam Raj, she could not stand. It was obvious that in the Cabinet there was no place for any lady member of Nehru family other than Indira Gandhi. From 1961-64, she was Governor of Maharastra. In this capacity, she felt indifferent because she had realised that the governor is just like a puppet or a monkey in the hands of the

master Prime Minister. In 1964, after Nehru's death, the seat of Phulpur (Allahabad) Constituency fell vacant, and on special request of Smt. Gandhi, she contested the election and she won it. In the Parliament, she always remained a back bencher. For Smt. Pandit, this was a period not only of failures, but also of troubles. She could never be on good terms with Indira Gandhi. When Smt. Indira Gandhi became the Prime Minister, then in a way bad days of Smt. Pandit set in Smt. Indira Gandhi ever felt elated by taking revenge with her aunt (Father's sister) In the middle of the year 1967-68, an event made known their bad relations. To be explicit, that event is like this. Lord Mountbatten wrote a letter asking her to send Smt. Vijay Lakshmi Pandit as High Commissioner for England to make better relations with United Kingdom. In between the proceedings of the Parliament, Smt. Gandhi called Smt. Pandit to her office and told about the message of Lord Mountbatten. Smt. Pandit asked for Indiraji's opinion in this matter. After long silence, Indira Gandhi said, "Aunti (फ्रफी), I do not trust you the least." On this reply Smt. Pandit was dumb-founded. This position made her so miserable that too in the Parliament, she felt that she was of no use. Experience of so many years and the name and fame earned in foreign lands, became worthless. In 1968, she resigned the membership of the Parliament and with this she declared retirement from the politics, and went to her permanent residence in Dehradun. Just to remind, during freedom fight, her husband Sri Ranjeet Pandit had died of serious illness in Jail in 1944. She had three daughter Chandra Lekha, Nayantara and Rita.

Smt. Pandit was often not invited to government functions and family feasts. It is worth mentioning that she was not invited to the marriage of Sanjay Gandhi in 1974. It was in the air that Indira Gandhi felt offended with those persons, who kept in contact with Smt. Pandit. Most of the people, therefore, discontinued to go to meet her.

On great pressure of the opposition leaders Sri Morarji Desai, Madhulimaye and others, she came back full of feelings of revenge like a wounded lioness to the elections on 1977 and by working against Indira Gandhi, she helped the opposite party, so that Indira Gandhi could be defeated and it did happen.

The End

For the last twelve years of her life, she was indifferent to Indian politics, and lived in her residence Rajpur, situated on

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the beautiful Doon Valley. After a long illness, Smt. Pandit died on 2nd December, 1990. Besides being an accomplished speaker, Smt. Pandit was also a well-known authoress. She wrote a number of books, out which these are famous, *viz.* (i) So I became a Minister (ii) Prison Days and (iii) The Scope of Happiness.

Smt. Pandit was a worthy daughter of mother India and a shining star of Indian politics. She rendered meritorious services to the country in different capacities—minister, member of the Parliament, Ambassador Governor etc. By her unique talents, she obliged international fields. She is in the line of women of whom mother India (Bharat Mata) feels proud Grateful Bharatwasi (Indians) will ever cherish her memory.

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Nana Fananvees

Born in the royal family of Maharashtra division, a sixteen year old prince, named Balaji Janardan Bhanu, was appointed the secretary of Sadashiva Rao Bhaoo, the chief commander of the Marathi Armies and he reached to join the war of Panipat against Ahmedshah Abdali. The object of this journey was not only to gain experience of war techniques but also to visit holy places of Northern India. Therefore his mother and wife also were with him.

The war of Panipat did not prove profitable to the victorious Ahmedshah as well. The question of its being profitable to the losing side or defeated side does not arise. Both the sides suffered great losses in men and material and the chief commander of the Maratha Army, Sadashiva Rao Bhaoo was killed in the war. Balaji Janardan Bhanu had to run away. When the Maratha army lost its ground in the field of Panipat, the Maratha, camping at Delhi and Mathura also fled away. In this melee mother and wife of prince Balaji Janardan lost track.

The experience of the war of Panipat proved very deadly to this prince. Losing his mother and wife, he became orphan and widower at one and the same time. War created detachment in him. The idea of turning a hermit often haunted him, for a number of days. One day, when he was much distressed, he sat down with 'Das Bodh' of Samarath Sri Guru Ram Das. After reading of and brooding over this book, he realised that escaping from the world was not advisable. 'If I continue doing my duties selflessly, then there will be no need for me to run away from the world.' With this enlightenment, he saw a vast field before him to work and it was to reorganise and same the disintegrating Hindi Maharashtra. This juvenile, was known in future as Nana Fananveesa, a man of history. This one person alone, did not let fade in his life the glory of the Maharashtra,

which great persons like Samarth Guru Ram Das and Shivaji had organised as a matter of their duties.

Nana Fananvees was born in 1742 in a Fananvees family of Poona. As the ancestors worked as chief officer of Fananveesi office of Maratha division. The title of Fananvees was attached or added to their names. After the war of Panipat, Nana Fananvees like Guru Samarth Das and the valiant of Shiwaji, devoted himself to the reorganisation of Maharashtra Division. History bears testimony to the fact that one selfless worker Nana Fananvees saved the boat of Maharashtra, in which were seated many big Landlords ready to create holes in it. That boat of Maharashtra Mandal did not drown till he was alive.

Peshwa Nana Saheb (Balaji) could not bear the shock of Panipat defeat the sorrow and dejection took out his life. After him, his sixteen years old son, Madhav Rao, became the Peshwa Nana Fananvees was appointed his secretary adviser. Under the guidance of Nana Fananvees, Madhav Rao once again made Maharashtra division strong. Deeds of Peshwa made people so hopeful that they began to forget the defeat of Panipat. But Madhava Rao was short lived and died after ten year. After Madhava Rao, his younger brother, Narain Rao was made the Peshwa.' But he did not prove capable like his elder brother. Raghoba, younger brother of Peshwa Nana Saheb, had been longing to become the Peshwa for many years. But Nana Fananvees and the members of the Chief Board knew his wicked nature and they did not want him to be the Peshwa. From the time of Chhatrapati Shivaji, the tradition of not appointing Chhatrapati without the concurrence of Ashtapradhan Mandal 'Board of eight members.'

Ambitious Raghoba secretary got Peshwa Narayan Rao murdered such a bad act was not committed in the Maharashtra division before. Even then, Nana Fananvees, with the help of the Ashta Pradhan Board did let of a murderer like Raghoba, did not let him become the Peshwa and Minor son of Narayan Rao Sawai Madhava Rao was made the Peshwa. Nana Fananvees was made his guardian.

Circumstances were getting from bad to worse. Selfish people were busy in taking Maharashtra to the lowest levels. Under these adverse conditions, moral and selfless Nana Fananvees carried on with duties and discharged his responsibilities of the nation with great courage and patience. In spite of

being in the state duties, he remained a selfless and devoted person.

Those days, there was in Maharashtra division no other as astute a politician as Nana Fananvees, and a strong warrior to match Mahadaji Sindhia. If both of them had the same ends before them, Maharashtra kingdom might not have ended so soon. Mahadaji Sindhia was not selfless like Nana Fananvees. His ambitions were very high. So long Nana Fananvees was alive, he did not allow Mahadaji to leave Maharashtra division. After the death of Nana Fananvees, ambitious and short-sighted Mahadaji fell into the trap of foreign Englishmen.

In the time of Madhava Rao, the second, Nana Fananvees had reached the post of Prime Minister. Although the post did not matter to him. In a way, he was a recluse, but took service to Maharashtra as his Dharma. He was making best efforts to restore and re-establish the former prestige of Maharashtra. For this purpose the post of the Prime Minister was of great importance.

Nana Fananvees was a farsighted person. He knew who were the real enemies of Maharashtra. On the other hand, Mahadaji Sindhia and Raghoba did not realise who were the enemies of Maharashtra. The real enemies were the English and French traders, but they were taken as weak beings and nationalists. Hyder Ali and Tipu Sultan were taken to be their enemies. Nana Fananvees was accepted as the Chanakya of his time. He had made his Intelligence department so strong that the well known historian Major Basu has written, "The administration of the Intelligence department of Nana Fananvees was so perfect and efficient that if any important incident took place in any part of the country, the correct information and exact discription thereof, reached him in time from different sources. With the help of these descriptions received from different sources, he could know the real facts, while sitting in his study room.

He used to tell to Mahadaji Sindhia, "In case we allowed the Englishmen to step into Maratha Kingdom, the whole country will become a subject nation." The Englishmen were always apprehensive of his politics. In their eyes, there was only one person in Maharashtra division who could go deep into their movements and intentions, and that was Nana Fananvees. The Englishmen knew fully well that so long Nana Fananvees was

the Prime Minister of the Peshwa, they could not make themselves effective. They tried their best to remove Nana Fananvees from Maharashtra division and get appointed same selfish and short sighted person in his place. But they could not see through their improper intentions, as the public of Ashtapradhan Mandal and Maharashtra division had implicit faith in Nana Fananvees.

Charles Mallet of Poona Regiment wrote, "So long there is importance of Nana Fananvees in the Royal Court, the British nation should not hope a permanent place in Maharashtra division." A state of suspicion in politics between Nana Fananvees and Waren Hastings had continued for a long time and Waren Hastings had to swallow the humble pie every time. The selfish and self-centred Raghoba had taken refuge under the British, as he was ambitious to become the Peshwa. He tried to bribe Mahadaji Sindhia to create differences in the Rayal court of Poona, but before Nana he could not succeed. He not only saved Poona Royal Court from dissensions, but also surprised the Englishmen by making Nizam and Bhonsley against them. Nana Fananvees by his exemplary behaviour be proved that the nation ought to be served both honestly and selflessly. Craftiness in politics should be employed only against the enemies of the nation and not against our own countrymen for selfish purposes.

The Englishmen could take no advantage of the treaty which they made at Surat in 1775. They did not succeed in making him (Raghoba) Peshwa. At last, under compulsion, they made a treaty with Poona court at Purandar in 1777, in which their object was to remove Nana Fananvees from Prime Ministership. They were unsuccessful in this as well. The Englishmen looked for an occasion to break the treaty of Purandar. They prepared to make an attack on Maharashtra division. Nana was not unaware of the fact. He made preparation to give them a crushing reply. In 1779, there was a war in which the Englishmen suffered a crushing defeat. They had to enter into a dishonourable treaty with the Poona Court.

Treaties had no importance for the Englishmen. They could break or disown them at any time. Nana Fananvees was familiar with this crooked trend of the Englishmen. He, therefore, prepared himself to destroy them completely. Through his efforts. Nizam, Hyder Ali, Nawab of Arkaat and the Moghal

king Shah Alam were ready to join Nana. When Governor Hastings came to know this, he foresaw complete annihilation of the British in India. Under temptation, he prepared Mahadaji Sindhia to be the middle man to sign a treaty. Mahadaji Sindhia, was a brave warrior, but not a farsighted politician. He fell a victim to the temptation. A treaty was made between governor Hastings and Poona Court.

Due to the efforts of Nana Fananvees, the dying Maharashtra division once again became a great power. Marathas became the protectors of Shah Alam. The Englishmen had to sign a dishonourable treaty, not once, but twice. Nana Fananvees died on 16th February, 1800. With the death of Nana, the sun of Maratha's glory set in a way. After him, there was no selfless and able person, who could take care of the Marathas. The Englishmen got a golden apportunity. They annihilated the self-centred Maratha sardars one by one. The services rendered to the nation by Nana for forty years, are an ideal even today. After the suicide of child Sawai Madhava Rao Peshwa, they gave recognition to Raghoba's son Baji Rao as Peshwa, since no other heir had been left in the Peshwa family. Baji Rao was their arch enemy. Even then Nana's loyalty was worth nothing. Even on his presence, Nana did not let drown the boat of Maharashtra. The country needs even today such selfless politicians and persons who serve the country with no axe to grind.



Bhagat Singh

Bhagat Singh is one of those martyr sons of India, with whose blood the history of freedom fight has been written, whose sacrifices agitated most the Indian minds, whose shrewd politics put the British imperialists in great difficulties, and of whom Mother India is proud.

Bhagat Singh was born on 27 September, 1907 in village Banga (now in Pakistan) in district Layalpur, Punjab. Bhagat Singh's father Sardar Kishan Singh and his two uncles Ajit Singh and Swarn Singh, being against the English regime were in jail at that time. It was just a matter of chance that they were released from the jail, on the same day, when Bhagat Singh was born. On this happy occasion, there was extra merry making in the family. To commemorate this occasion Bhagat Singh's grand mother gave him the name Bhanga wala (Bhagyawala-the lucky) and later on, he was called by the name Bhagat Singh. Having been born in a patriotic family Bhagat Singh inherited patriotism as a matter of course. At the age of five years, Bhagat Singh was admitted to the village primary school. Among his companions he became so popular that, at times, they put him on their shoulders and came to leave him home. Bhagat Singh had to sit in small rooms in the school and this he did not like. Leaving his class, he used to go in the open to roam about the lounge to be as free as the open fields.

After completion of the primary education, he was admitted to the D.A.V. school Lahore in 1916-17. There he came into contact with patriotic like Lala Lajpat Rai and Sufi Amba Prasad. In 1919, demonstrations were being held to protest against the Rolet Act through out the country. It was during this time that the Jalianwala Bagh Tragedy took place. Hearing this tragedy, Bhagat Singh left Lahore and reached Amritsar. He paid tributes to those who had died in the name of the country,

and kept in a bottle the blood soaked earth, so that he may always remember that he had to take revenge of the dishonour done to his motherland and its inhabitants.

He was influenced by the non-cooperation movement of Mahatma Gandhi, and left the school in 1921. For those students, who were affected by the non-cooperation movement, Lala Lajpat Rai founded the National college in Lahore. Bhagat Singh also got himself admitted in this college. In Punjab National College, Lahore, Bhagat Singh's patriotic feelings were fully developed. Here, in this college, he came into contact with revolutionaries, such as Yashpal, Bhagwaticharan, Sukh Deva, Tirth Ram, Jhanda Singh and others. In the college, there was also a National Drama Club. Through this club he took a part in the dramas of patriotism, viz. Rana Pratap, Bharat Durdasha and Samrat Chandra Gupta.

In 1923, Bhagat Singh passed F.A. (Intermediate) The same year, his brother, Jagat Singh, expired. There were talks of Bhagat Singh marriage. To continue the progeny, the family members wished to have a son and so they wanted to marry Bhagat Singh at an early date. But for Bhagat Singh, marriage was an impediment, as he was pledged to remove the chains of subjugation of Mother India. To escape all this, he fled away from the college. He reached Delhi and began to work as a correspondent of Hindi daily 'Arjun.' In 1924 he met Sri Ganesh Shanker Vidyarthi at Kanpur, the director-editor of 'Pratap.' There he came in the contact with Batukeshwar Dutta and Chandra Shekhar Azad. He learnt Bangla from Batukeshwar Dutta, and he enrolled himself as a member of the Hindustan Republic Association. Now, Bhagat Singh was fully involved in the revolutionary activities and the service of the country. His meeting with Chandra Shekhar was like uniting of two revolutionary minds or combining of the two patriotic volcanoes, that were prepared to sacrifice themselves. It appeared as if these two young men not only made the revolutionary much stronger, but also they left nothing to chance to torment the Englishmen.

Bhagat Singh organised 'Youngmen India Association' (Naujawan Bharat Sabha) in Lahore in 1926. This association was not associated with any religion. Every member had to take a pledge that he would keep the interests of the country above the interests of his community and religion. To remove the distinctions of Hindu-Musalman, Casteism, untouchability and other narrow mindedness, this association did organise joint fronts. In May 1930, this institution was declared out lawed.

In December 1927, Ram Prasad Bismal, Ashfaqa Ulla, Rajendra Lahiri and Roshan Singh were hanged to death in connection with the Kakori case. Chandra Shekhar Azad did not fall into the trap of the Englishmen. He was still at liberty. Disturbance set in the Revolutionary Party, which was disturbing Chandra Shekhar Azad. He, therefore, contacted Bhagat Singh. Bhagat and Azad reorganised the party. Ammunition was collected a new. The British government was determined to arrest Bhagat Singh at any cost. On the day of Dashhara in 1927, they played a trick and arrested Bhagat Singh. A false charge was levelled against him and prosecution proceedings were started. The charges against Bhagat Singh could not be proved and Bhagat Singh had to be released. On 8th and 9th September 1928, a meeting of the revolutionaries was held in the ruins of Firoz Shah on the advice of Bhagat Singh, the name of the Hindustan Republican Association was changed to Hindustan Socialist Republican Association. In February 1928, to examine the sections of government reforms enforced in 1928, the Simon Commission arrived at Bombay. Almost at every place, opposition to it was expressed. On October 30th, 1928, the Simon Commission reached Lahore. A procession under the leadership of Lala Lajpat Rai was proceeding peacefully. The crowd was swelling every moment. Seeing opposition on such a big scale Assistant Superintendent Sanders got almost mad and he ordered a lathi charge. On Lala Lajpat Rai many lathi blows were showered. That he was in pool of blood, Bhagat was seeing all this with his own eyes. On 17th November, 1928, Lalaji expired. Bhagat Singh pledged to take revenge thereof. Hindustan Socialist Republican Association entrusted the revenge of Lalaji's murder to Bhagat Singh, Raj Guru Sukhdeva, Azad and Jaigopal. The revolutionaries killed Sandars and took revenge of Lalji's death. The killing of Sandars made Bhagat Singh a popular leader in the whole country. Pt. Jawaharlal Nehru has described in his autobiography this incident, thus, "Bhagat Singh became a symbol. The murder of Sandars was forgotten. But The traces were left behind. Within a month or so, every village of the Punjab and most of Northern India reverberated with his name. About him,

many a song was written and thus the popularity of Bhagat Singh was astonishing."

To keep himself safe from the British government, Bhagat Singh began to live in disguise, he got his hair and beard removed, put on trousers and hat. Thus, by evading the British government, he reached Calcutta. After spending some days in Calcutta, he came to Agra.

In a meeting of 'Hindustan Samajwadi Gantantra Sangh, the 'Public Safety Bill and Disputes Bill' were discussed. It was resolved that as a mark of opposition to these bills Bhagat Singh would throw a bomb in the Assembly and instructions were given also that this should be done in such a manner as it does no harm to any life. After this, the revolutionary would offer himself for arrest. Bhagat Singh insisted that he would get it done. Azad was against it. But in the end, Azad was compelled to accept Bhagat Singh's proposal. Batukeshwar Datt was appointed his assistant. On 8th April, 1929, both of them reached the Assembly on the appointed time. As the President of the Assembly rose to take the decision on the Bill, Bhagat Singh threw a bomb and gave the slogan. 'Inqalab Zindabad Samrajyavad Ka Nash Ho. Imperialism must end. Together with this, hand bills were thrown in which the indigation of the public was expressed. After throwing the bomb, they got themselves arrested. After their arrest, many revolutionaries were arrested, amongst them were also Sukhdeva, Jaigopal and Kishorilal.

Bhagat Singh knew fully well how the Englishmen would behave with him. He did not engage a lawyer for himself. To reach his wishes to the public, he decided to plead the case himself. On 7th May, 1929, the drama of justice against Bhagat Singh and Batukeshwar Datt was enacted. On 6th June, Bhagat Singh gave his statement in his favour in which he had expressed his ideas on freedom, imperialism and revolution etc. and also put before the world the ideas of the revolutionaries.

On 12th June, 1929, the sessions Judge, under section 307 of Indian Penal Code, and section 3 of Explosives Act, sentenced them to life imprisonment. Both the patriots wanted their voice to reach the maximum number of people. They, therefore, filed an appeal against the judgment of the sessions judge in the High Court Lahore. Here Bhagat Singh, delivered his speech. On 13th January, 1930, the high court honoured the judgment of the sessions court and restored the life imprisonment.

Now the Englishmen decided to entangle Bhagat Singh and Batukeshwar Datt in a new way. They referred their case to a tribunal. On 5th May 1930, hearing of their case began in Poonch House Lahore, During this period, Azad made a plan to take Bhagat Singh out of the jail. But on 28th May Bhagwati Charan Bohra was wounded and died while examining a bomb. After that, the plan could not be worked out. The court proceedings continued for about three months. On 26th August 1930, the court almost completed its Job, the court found Bhagat Singh guilty under sections 159, 302 of Indian Penal Code, and section 4 and 6F of Explosive Material Act and also under section 120 of Indian Penal Code and gave sixty eight page Judgment on 7th October, 1930, in which all three-Bhagat Singh, Sukhadeva and Raj Guru were awarded capital punishment. In Lahore section 144 was imposed against this judgment an appeal was filed in the Privy Council, but on January 10, 1931, the appeal was rejected.

On rejection of the appeal, voices were raised not only in India, but also in other countries as well many newspapers also wrote strongly against the capital punishment of Bhagat Singh, Rajguru and Sukhadev, so much so that same members of the Lower House of the British Parliament opposed this cruel punishment. On the eve of Gandhi. Irwin pact, all eyes of members and non-members of congress were looking for Gandhi's help, but Gandhiji paid no heed to this matter. About this attitude and behaviour of Gandhiji general of Azad Hind Fauz Mohan Singh has written, "Gandhiji could have saved Bhagat Singh from the gallows, if he had made it a point of national prestige, the whole country was prepared for the greatest sacrifices."

Pistol and books were two most reliable friends of Bhagat Singh. During his life of a capture behind the bars, his pistol was taken away, he used to make good use of time by reading books during the solitary confinement in the Jail. He wrote some books, autobiography, The Door to Death, Ideal of Socialism and the First Rising of Freedom in Punjab in the Freedom Fight while reading books in the jail. He often danced in ecstacy and song these lines of Ram Prasad Bismil's song—

माँ मेरा रंग दे बसन्ती चोला । इसी रंग में रंग के शिवा ने माँ का बन्धन खोला ।

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मेरा रंग दे बसन्ती चोला ।
यही रंग हल्दी घाटी में खुलकर था खेला ।
नव बसन्त में भारत के हित वीरों का यह मेला ।
मेरा रंग दे बसन्ती चोला ।
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The time of hanging was fixed early morning 24th March 1931, but the government out of fear, decided to hang the three revolutionary patriots earlier in place of morning. March 23, which was cent per cent against the rules. The superintendent of Jail went to Bhagat Singh cell and said, "Sardar ji, it is time for execution be ready." That time, Bhagat Singh was busy in reading the life of Lenin. He replied, "Please one revolutionary is meeting the other revolutionary. And then he accompanied the superintendent of Jail.

Rajguru and Sukhadeva were also brought to the gallows. Bhagat Singh put his right arm in the left arm of Rajguru and the left one in the right arm of Sukhdeva. For a moment, they were silent, and then they sang these lines—

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दिल से निकलेगी न मर कर भी वतन की उलफत ।
मेरी मिट्टी से भी खुशबू - ए - वतन आएगी ।
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and then, the three swang on the executioners nooses. The atrocities of the British government on these patriots did not end here. They decided to dishounour the dead bodies of the martyrs. They cut their corpses into pieces, packed them in sacks and took them to the banks of Sutlaj in Firozpur, stealthily by night. Kerosen was sprinkled and the corpses were set on fire But this news reached from Firozpur to Lahore with the speed of whirlwind. The soldiers of the British army fled away when they saw thousands of people coming with lighted torches. The crowd of patriots then performed the last rites of the three dead ones.

The news of martyrdom of Bhagat Singh and his companions put the whole country in a sea of sorrow. The conditions in Madras, Bombay and Calcutta became alarming. The news papers of both India and abroad, were bitterly critical of this act of the British government. The British administrators had become so panicy that they used to confiscate even the photographs of Bhagat Singh. Being impressed by the fame and name of Bhagat Singh, Dr. Puttabhisitaramayya has written, in the History of the Indian National Congress, "This would not be too

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much to say that the name of Bhagat Singh was as popular in India as that of Gandhiji."

On putting Bhagat Singh and his companions, the Urdu daily 'Payam' of Lahore, wrote, "India considers these three martyrs greater than the whole of Britain. Even by killing English men in thousands and lacs, we will not be able to avenge the death of these martyrs. This misdeed can be avenged only when we make India free. Then and then only the glory of Britain can be put to dust. Those who are happy, that they murdered them, are mistaken. They have not killed these three patriots, they have dug their own graves. Brave Martyrs, you are alive and you will remain alive always.

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Kartar Singh Saraba

As per the version of the eyewitness English officer, "When nineteen year old Kartar Singh Saraba kissed the noose thrown round his neck, all of a sudden, clouds thundered so loudly that the hands and feet of the executioner standing on the gallows began to tremble." Before taking the swing on the hangers noose, the young patriot revolutionary Kartar Singh Saraba said with a roar, "If I got lives more than one, I should have sacrificed, and continued sacrificing them until my Bharat Mata is free."

That day was 16th November, 1915, on which the age of this worthy and brave son was 19 years. The son of revolution, Kartar Singh Saraba, took the example of martyr's tradition, Sardar Bhagat Singh his ideal, whose life was a story of struggles.

For the revolutionary society, Kartar Singh was a symbol. Sardar Bhagat Singh himself celebrated 16th November as the birth day of Kartar Singh, which all the revolutionaries of the country called the Martyr's Day, and putting the mark with their blood on his photograph pledged themselves to the country's freedom.

Father of the mutiny–Kartar—The family of martyr Kartar Singh belonged to the farmer-class. His father's name was Mangal Singh and that of grand-father was Sohan Singh. Dada Sohan Singh, used to narrate to child Kartar Singh songs and stories of those brave martyrs who were made to stand before canons of the Englishmen and then shot to death in maler Kotala. The school teacher Baiant Singh was very attached to Kartar Singh. He, too, told to Kartar Singh, stories of patriot fighters. Thus, the mind of child Kartar Singh, got devoted to patriotism in early life. After passing matriculation, Kartar Singh went to Lahore for further studies.

In the mean time all of a sudden, a great change took place in Kartar Singh's life. Some persons of village Saraba were workers of the 'Hindustan Gadar Party'. On an invitation, they were going to Sanfransisco (America). Kartar Singh had come home in holidays. Full of enthusiasm of adolesence and fully influenced by the wave of revolution, Kartar Singh left for Sanfransisco, with those Gadar Revolutionaries of village Saraba. Those days, the First Great War was going on.

Gadar Party made Kartar Singh, the press in charge. For extensive publicity of Gadar Party's activities, enthusiastic Kartar Singh, published a magazine—Gadar Young Kartar Singh himself was its editor. Full of revolutionary ideas, the weekly magazine Gadar was published in English, Punjabi, Urdu and Hindi. Besides the Indian revolutionary ones domiciled in America, this magazine was distributed secretly among Indian soldiers as well. The dynamic distribution of the Gadar' changed altogether, the way of thinking of the Indian armies, and they were on the verge of revolt, seeing this attitude of the Indian armies, the British government banned the weekly 'Gadar' strictly.

In 1915, the fire of revolution had already burst into flame—In 1915, the high command of the Gadar Party sent brave Kartar Singh to assess the political situation in India and to expand the revolutionary movement, so that the members of the Gadar Party may be given arms for doing revolt.

Revolutionary patriot Ras Bihari Bose's plan was that on the 21st February, 1915, all the Indian armies simultaneously did revolt in their respective cantonments and killing their English officers, would make India free that was a great conspiracy of The Hindustan Gadar Party. If this plan had been successful, India might have been independent during the first great war. As ill luck would have it due to the presence of an English sky in the military cantonment, this conspiracy could not be successful and the conspirators were arrested. Many of them were hanged to death, and of the rest were sentenced to life imprisonment and locked in dark dungeons.

Mad after freedom, Kartar Singh, in this great effort for achieving in dependence came so close to his revolution father, Ras Bihari Bose, that he was being called the right hand of Sri Ras Bihari Bose during this conspiracy, Kartar Singh stayed in Ras Bihari's residence at Lahore. To keep Kartar Singh safe, Ras Bihari Bose sent him to Kabul with a revolutionary. Brave Kartar Singh began creating consciousness of freedom, in the name of God among Indian revolutionaries and the general public. To popularise this object, he published in Kabul a paper packed with revolutionary ideas, which Kartar Singh, distributed secretly among Indian Army cantonments and Indian revolutionaries. But far from his mother land, Kartar Singh could not live in Kabul with a settled mind Ras Bihari called back Kartar Singh to India, as he had been repeatedly insisting that he may be given a chance to popularise active revolution in India.

On reaching India, Kartar Singh began lighting the fire of revolt among Indian soldiers in Agra, Meerut, Banaras (now Varanasi) Kanpur and Allahabad, at times openly and otherwise by night.

As a part of this, one evening when Kartar Singh was addressing a meeting in the military cantonment in Sargodha, he was arrested. The English military officers declared him the leader of military conspiracy of Lahore. Legal proceedings were started against him on the charge of trying to destroy the British government. The legal proceedings against Kartar Singh were conducted by the British government in an open court at Lahore. The legal proceedings were nothing but hypocrisy farce in this open court, the adolescent Kartar, while tearing to pieces the misdeeds of the British government, said, "The object of my Gadar Party is to up root the British government for ever, because the government of the Englishmen is based on injustice, exploitation and violence. A handful of Englishmen have no right to rule over such a vast country. The Englishmen have no right to send Indian goods out of the country. The Englishmen are bound to leave India."

The English magistrate was quite influenced by the speech and the enthusiasm of patriot Kartar Singh. This time, Kartar's age was only nineteen years. Looking at his minor age, the magistrate asked Kartar Singh more than once to change his statement and tender apology, but revolutionary Kartar Singh refused to budge an inch, and on the 16th November, the day of his birth, Kartar Singh, put the executioner's noose round his neck set a historical glaring example in the series of martyrs. The British government confiscated the whole property in the name of Kartar Singh Saraba.

Minor Kartar and the noose of execution—The founder of the Gadar Party, Prithvi Singh, who was with Kartar Singh, was sentenced to life imprisonment, *i.e.*, transportation for life. Fortunately Prithvi Singh was alive till a few years ago, he was perhaps the oldest of the living revolutionaries.

Sardar Bhagat Singh was perhaps most affected by the martyrdom of Kartar Singh, Jitendra Nath Sanyal has written in his book, "Amar Shaheed (immortal martyrs)" In the Gadar Party of Punjab there were many selfless patriot youngmen. Their heroic deeds, dignified and firm behaviour keen sense of sacrifice, and embracing the gallows with smiles etc. affected Bhagat Singh very much. Out of them, the self sacrifice of Kartar Singh Saraba left a indelible mark on Bhagat Singh. The light and the message which Bhagat Singh and his companions received from Kartar Singh and his cooperators, those were carried further by them.

In the unbroken series of sacrifices, Kartar Singh is numbered as an authentic source of inspiration in the long fight for India's Freedom. The prestigeous history of Indian Revolution is decorated with special contributions of brave selfsacrificing minor sons of Mother India. Bhagat Singh in his article Baghi Kartar Singh (The Rebel Kartar Singh) had to write, "That great devotee of goddess of war, Sardar Kartar Singh, was hardly 20 years, when he sacrificed his blood at the altar of freedom. All of a sudden like a whirlwind, he came from somewhere, he lit fire, tried to awaken the sleeping goddess of war, arranged an oblation of revolt and burnt himself in that, which world he came from, and to which he went away so soon, we could not understand the least." Such was the legend of immortal martyr and hero of revolution, Kartar Singh Saraba, without mentioning whose name in beginning, the history of India's Freedom fight would be incomplete.



Chandra Shekhar Azad

Before independence, there were many princely states in India. One of them was Alirajpur. In this state was a village named Jhabua. In this village, lived a poor couple—Sita Ram Tewari and Jagarani Devi. To them, a son was born on 23rd, July 1906. The son was named Chandra Shekhar. Child Chandra Shekhar was very courageous and fearless.

Alirajpur was a backward state. There was very little education Chandra Shekar wanted to learn Sanskrit. He expressed his inner desire to his parents that he wished to learn Sanskrit at Kashi. But his parents did not give acceptance. One day, he stealthily left home and reached Kashi.

Chandra Shekhar was hardly fifteen years of age, he gave up studies and joined the non-cooperation movement of Mahatma Gandhi. Seeing that the English policemen were beating the Satyagrahies (Those taking parts in the Movement), he took a stone and with it wounded a policeman.

A policeman ran after Chandra Shekhar to catch hold of him, but Chandra Shekhar could not be reached. But on accounts of the sandal mark on his forehead, he was soon identified. When he was produced before the magistrate, he said his name was Azad, father's name as Swatantra, home address—Jailkhana (prison). Hearing these replies, the magistrate awarded him the punishment of 15 canes. Since then, he was known as Azad. At the tender age, he took this vow—

"दुश्मन की गोलियों का हम सामना करेंगे, आज़ाद ही रहे हैं, आज़ाद ही रहेंगे।"

We will face the enemy's bullets. We have been independent, and will continue to be independent. The non-cooperation coming to a stop, the question before Azad was, what next? Because the fire for freedom was alit within him. By chance he

met a revolutionary and Azad joined the Revolutionary Party. In Kashi, he met Ram Prasad Bismil also. Azad wanted to spread the network of the party in the whole Uttar Pradesh (then United Province of Agra and Awadh). He, therefore, threw himself fully in collecting funds.

To make available arms to the members of the party, money was needed. For this he made an attempt to rob a bank. He became a disciple of a monk, and then made an attempt to devour his money. But Azad did not succeed in these efforts. His problem remained as such Azad earned much fame by distributing a revolutionary hand bills in Kashi (Varanasi). He was clever enough to reach the hand bill to the police office.

Azad was expert in shooting. He never missed his target. Once, his revolutionary mates said to him, "Azad Bhai, we wish to witness your shooting feat today." Azad replied, "O.K., I will aim at the leaf of that tree. Everybody's attention was centred on that leaf. Azad fired five bullets one after the other. But, what is this? The leaf did not budge from its place. When his companions saw the leaf from close, they were surprised to see that five holes were made on the leaf by the five bullets.

Azad was always worried about the meals of his mates. On the other side, his parents were on the verge of starvation. At that time, Ganesh Shankar Vidyarthi gave some rupees to Azad, so that he could arrange food for his parents. But Azad spent those rupees on his companions and purchase of arms. Azad was worried more about those who were ready to sacrifice their lives for the country than about his parents.

The party continued to be short of funds. As advised, Ram Prasad Bismil, the leader of the party, plan was made to plunder the government treasury which is known as the Kakori case. Kakori train dacoity was a great challenge to the government at the first information, the police came into action many revolutionaries were arrested Bismil and Ashfakulla Khan were sentenced to death and hanged, but Azad was not arrested.

The party was almost disintegrated. Under the circumstances, Azad went to Veer Savarkar for consultation. Savarkar asked Azad to reorganise the party. On return to Jhansi, Azad threw himself in reorganising the party. In Jhansi, Azad met Bhagat Singh and Rajguru. After some time, they met Batukeshwar Datta and other revolutionaries. Then a party was organised— Hindustan Socialist Republican Party.

In October 1928, Simon Commission reached Lahore. In protest to the commission, meetings were held and to express opposition Lala Lajpat Rai leading a procession went to the railway station. The English police attacked Lala Lajpat Rai fatally, as a result of which Lala ji died Bhagat Singh and Rajguru were also in that procession. They took a pledge not to be at peace till they did kill captain of police Sanders.

Bhagat Singh Azad and other revolutionaries, killed Sanders and took revenge with blood for blood. After that many efforts were made to take Bhagat Singh and Azad into custody. But the British government did not succeed. Bhagat Singh, under disguise went to Calcutta. Azad went out of Lahore in the garb of a mendicant hermit. Once again, both Bhagat Singh and Azad busied themselves in reorganising the party.

There was a scheme of enacting in assembly on 9th April 1929, "Public Safety Bill", under which a law banning lock out by Indian labourers was to be enforced. They could not fight for their rights either. To oppose this Bill Bhagat Singh and Batukeshwar Dutta reached Delhi. Azad also wanted to join them but the majority of members of the party opposed it, and Azad had to accept their decision. Bhagat Singh and Batukeshwar Dutta reached the gallery of the assembly hall. From there, they threw handbills betraying the secret of the government plan of suppression of the British rulers, and threw bombs on the empty benches. They had no intention to kill any body. They simply wanted to make people familiar with the atrocities done by the government.

After the explosion of the bombs, Bhagat Singh and Batukeshwar Dutta were taken into custody. Arrests of revolutionaries were made in all places. Rajguru, Sukhadeva and Yashpal were also arrested. Intensive search was made for Azad, but he could not be arrested.

Court proceedings were taken against Bhagat Sigh, Rajguru and Batukeshwar Dutta in Lahore. Azad was making plans to get the revolutionaries out of the jail. But due to a bomb explosion Bhagwati Charan died, on account of which, Azad's plan of getting them out of jail could not be successful. At last, on the 23rd May, 1931, at 7 P.M. Bhagat Singh, Rajguru and Sukhadeva were hanged to death. Batukeshwar Dutta was awarded transportation for life or life-imprisonment. These incidents made Azad's mind infirm. The party was disintegrated, but Azad was still roaming about like a free bird.

Azad had deposited the party's funds with a rich man of Prayag (Allahabad). Being in need of funds, Azad went to Allahabad and demanded his money. At this time, on account of disloyalty of one of his collegues. Azad got into trouble. Who was responsible for disloyalty and shying against Azad, is still a matter of controversy, but it is a fact that the informer told the Naat Babar that he will find Azad and one of his companions in the Alfred Park, Allahabad, Naat Babar reached there with his full force.

Azad could smell that he had been cheated. He sent safe his companion out of the park and got ready to face the police single handed. Bullets were exchanged from both sides. Azad killed several policemen. When four bullets had hit Azad, the police wanted to arrest him alive But Azad was pledged not to fall into the hands of the police. When Azad was left with the last bullet, keeping his pledge, Azad, instead of firing it at the Englishmen, hit his temple with it. This was the 27th day of February 1931. Although no bullet was coming from Azad, yet none of the policemen dared go near him. Before going near him his dead body was hit by a bullet and they watched if there was a response.

The tree under which Azad sacrificed himself became a pious spot for the public. That tree began to be worshipped with red powder, sandal, rice and flowers. The foreigner Englishmen and the government officials could not bear even this. They destroyed that tree with roots, and tried to efface the last mark of Azad's sacrifice. But they could not destroy the honour and respect in which people held Azad. The Alfred Park was named as 'Azad Park'. Self respecting son of Bharat Mata, able organiser of Revolutionary Party, a dead shot, ruler of the hearts of patriots, a rich individuality, one pointed devoted to his object making miserable the Englishmen for about ten years and true to his pledge. Azad is not among us today, but he lives in body, mind and soul of every son of India. He is still a source of inspiration to every Indian, who loves his country.



Udham Singh

To free India from English subjugation, some people adopted constitutional means, while others took to the path of violence. Some saw the ray of freedom through public agitation, while others adopted terrorism and depended on their personal courage. But the object of all of them was one and the same, Independence of mother and Udham Singh also was one of those patriots who depending on their personal resources, wanted to repay the terrorism of the Britishers in their own coin, i.e., Udham Singh, known as Ram Mohammed Singh Azad, a symbol of synthesis of all religions, was born on 28th December, 1899, in village Sunam, district Sangroor in the Punjab. His father's name was Tahal Singh. He was devoid of parental love at a very tender age i.e., his both father and mother died, when Udham Singh was a child. When none of his near and dear ones did come forward to help, Udham Singh, with his younger brother Sadhu Singh roamed about from village to village and from door to door, and at last, took refuge in the Putaligarh orphanage in Amritsar. A social worker helped them there. Here, they learnt Punjabi a little and learnt to read and write Hindi and Urdu. Later on, they became with conversant in English as well. But he earned his wages as an expert mechanic or craftsman.

On the day of Baisakhi 1919, which is known as Bloody Baisakhi in Indian history, the life of Udham Singh took a new turn. That time, Udham Singh was a nineteen year young man. Baisakhi is a festival, which is not connected with religion and is celebrated as a festival of harvesting. On this day, every class and group of Punjab is full of joy. On this day, the 13th of April, thousands of Hindus, Muslims and Sikhs, assemble in Amritsar, and bow their heads, while singing and dancing. But this year's Baisakhi had a great touch of the revolutionaries. The persons assembled there saw that the whole atmosphere was totally changed. People did not have the usual glow on their

faces. The reason, therefore, was that the people of Amritsar were angry with the arrest of Dr. Satya Pal and Dr. Saifuddin Kichlu.

In Jalianwala Bagh, where about twenty thousand people had assembled, was not a garden but a plain land. On this land, there was not tree and no water. Only grass grew there. The main persons in the assembly were Hansraj, Dr. Satya Pal and Dr. Saifuddin Kichlu, whose arrest was a subject of talk every where. Two platoons of soldiers, invading through the narrow lanes of Jalianwala Bazar reached there, while the speech was going on. British soldeirs, also were with them. Taking positions, they turned the rifles towards the assembly. Within a second, the rifles began thundering. Hansraj cried from the dais, brothers keep quiet, keep quiet, they are firing only in the air. When brigadier general E.H. Dyar heard it, he shouted, fire at these people, why are you firing bullets in the air? Udham Singh, who was there, heard these words with his own ears. It was 30 minutes past five O' clock in the evening and sun was shining. The shower of bullets continued for ten minutes. The painful cries of those patriots continued ringing in the hearts of the people of India, till then India was not independent. The eye witnesses say that the muzzles of the rifles were towards that lane by which people were trying to get out of that place. Within minutes rivers of blood began to flow in that land. Dead bodies were lying everywhere. Shortly after, there was the blanket of the dark night.

The leader of this massacre was general Dayar. He told to the Hunter Commission, "I made this decision when I reached there by my motor car. I made up my mind that all assembled there ought to be put to death". It also came to knowledge of the commission that he did not think it necessary to give time to the assembly to disperse. His insanity had gone to the extent that he did not consult the district Deputy Commissioner. The Deputy Commissioner was not present on the site. At the end of his statement, he said that showering bullets on the Jalianwala Bagh was his duty, a dreadful duty. He wanted to teach a lesson to the people.

As per the report of the Hunter Commission, 1650 rounds were fired, and 1516 people were killed. The report says that Jalianwala Bagh is a square piece of land, in which was lying debris and building material. It has houses and walls on all the

four sides. Only a few outlets are there in it. The side from which General Dyar entered is a bit elevated. Huge crowd was there on the other side, and General Dyar stationed his troops there. About 150 yards from there, a man was delivering speech, standing on a dais. Dyar had with him 25 Gorakha Nepali Jawans and 25 Baluchi Jawans, who were armed with rifles. Forty Gorkhas with Khukharis (sword like weapons) and two armoured vehicles were also with him.

Declaring as proper this abominatile action of General Dyar, lieutenant governor Sir Mikal, said, 'He took the right step. That firing was done to boost up the morale from the military point of view. General Dayar boasted before the governor of the Punjab that he had saved Punjab. But later on, it was proved that he could keep secure India for his country men.

The process of suppression continued to be more and more, and the revolutionaries with coffins round their heads, prepared themselves to face it. The song of the revolutionaries—'पगड़ी सम्माल जट्टा' began reverberating in every lane. The composers of this song-Bankay Dayal and Maulvi Abdul Hak left on indelible mark on every heart. Government of Punjab decided to ban this song. Meetings were held in Jalianwala Bagh on every Baisakhi day, where a pledge was taken to make the country independent not only from the subjugation of the Britishers, but from any other subjugation as well. Udham Singh had taken the pledge on this day, and he renewed it every year.

There were three villains of the Jalianwala Bagh incident-Governor of Punjab, Sir Mickel O' Dyar, India born military officer brigadier General E.H. Dyar and Lord Jetland, secretary of state for India. Udham Singh had seen the Jalianwala Bagh massacre with his own eyes. He took a vow to take revenge upon these three blood for blood. His diary gives the proof thereof. To achieve this object, he first went to South Africa. From there, he went to America, where he met those revolutionaries who were fighting for India's independence. In 1923, he went to England. On a call from Bhagat Singh, he came back to India in 1928. On reaching Lahore, he was put under arrest for violating the Arms Act, and after enacting the drama of legal proceedings, he was sentenced to four year's rigorous imprisionment. Udham Singh was in another prison on the 23rd March, 1931, the day on which Bhagat Singh was put to the gallows. On being released from the jail in 1932, he ran a

shop in Amritsar for some time. On its sign board, his name was written as Ram Mohammed Singh Azad.

Evading the police, he escaped to Germany in 1933. From Berlin, he went to London. To keep his plans secret, he got himself admitted for a training course in engineering. He had to change his name more than once. One time he was Uday Singh, another time he was Sher singh, Sometime Frank Barjik or Ram Mohammed Singh Azad. Jalianwal Bagh was always hanging over his head, and he was always under the fire of revenge. By that time General Dyar had died, but Sir Mickal O' Dyar and Lord Jetland were still alive. Udham Sing shadowed them both, and kept a keen eye on their movements. He purchased a revolver which he often cleaned and oiled, He kept it with him always loaded, and was on look out for an opportunity.

Days, months and years rolled by, and he did not get a chance. On 31st March 1940, that day came, when he met success in his mission. This day, Sir Mickel O' Dyar and Lord Jetland were to take part in a seminar arranged jointly by Royal Central Asia Society and East Indian Association in the Kev Sutton Hall. Lord Jetland was to preside over it, and he had to inaugurate it too. Udham Singh sat stealthily near the dais. Sir Mickal O' Dyar delivered a provoking speech. He vomitted venom against Bharat (India), and pleaded for adopting strict measures. As Mickel O' Dyar turned to take his seat, and the secretary stood to give thanks, Udham Singh took out his revolver and fired at him. Mickel O'Dyar fell dead on the spot. It was thirty minutes past four in the evening. Lord Jetland was lucky enough to escape. He received only a few injuries. Helterskelter was naturally to be there which afforded enough time for Udham Singh to go out safely. But he kept standing firmly and said boldly, "I have killed Mickal and others need not be conformed Udham Singh was arrested and produced before the court on 2nd April, 1940. That was the day of gold of Udham Singh's life, when he stated before the court, "I have committed this crime and there was a specific reason for that I was irritated with this man. This ought to have been done to him. He was the real culprit. He wanted to crush the soul of my country. Therefore, I crushed him. For full 21 years, I had to suffer the fire of revenge. I am happy that I have been able to accomplish this job. I am dying for the sake of my brothers, for the sake of my country. Is lord Jet land dead? Yes, he ought to die. I had

fired two bullets at him. I have seen my country dying of starvation under the British rule. I have protested against it. It was my duty. What greater honour could be for me than to die for the sake of my country? On being asked his name by the magistrate, Udham replied, I am not Udham Singh. My name is Ram Mohammed Singh Azad, and Azad means independence of Bharat and then he said further, "I will not be sorry for any punishment awarded to me." Udham Singh was sentenced to death.

In London, Udham Sing was kept in British jail. He said to his friends in the letters that he wrote from the prison house that no money be spent on his defence. Instead, books in Urdu and Punjabi be sent to me specially about the history of India. In his last letter he made a complaint that the books, which are being sent for me by my friends are not being passed on to me by the jail authorities'. From Briston jail, he was transferred to Pentoville jail, and on 31st July, 1940, he was hanged to death.

After continuous efforts of the Punjab government and the central government, ashes of Udham Singh were brought to India on 17th July, 1974 and national leaders received them with honour at the Palam Aerodrome. After keeping them in Delhi for five days, they were assigned to the Ganges, at Hardwar. The nation can never repay the sacrifice of such martyrs. Their names will always glitter in our history like valuable jewels mani-manik, and will always inspire us the feelings of national unity and communal harmony.

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Sri Ganesh Shankar Vidyarthi

There are innumerable sacred places in our vast Bharatvarsh, but among them Prayag (Allahabad) is renowned as the king of sacred places. At Prayag, there is confluence of three rivers, which is known as Triveni. There are invocations and Profess of Triveni in Purans and other books of religion. This sacred place, to prove worthy of its name Tirthraj (king of sacred places) has been earning fame by redressing sins of siners. Besides this, this has been providing to the land of India great patriots, politicians, great persons of purified mind etc. such as Motilal Nehru, Jawahar Lal Nehru, Purushottam Das Tandon, Madan Mohan Malviya and many others. Sri Ganesh Shankar Vidyarthi, also incarnated on this pious place, Prayagraj on 26th October, 1890 in the house of his maternal grandfather. His father Sri Jai Narayan came from village Mungawali. He was educated, full of high ideals, patriot and benevolent. For ten months after birth Ganesh Shankar stayed in the house of his grandfather, with his maternal grandfather and grand mother together with mother Gomati Devi. His maternal grand father, sri Suraj Prasad was assistant jailer in Saharanpur during that period. Sri Ganesh Shankar was very fond of eating bread (डबल रोटी). Those days, the prisoners used to prepare breads, which were sold in the bazars. The breads for Ganesh Shankar came directly from the jail. He felt proud. When he saw them. His mother, grandfather and grandmother hardly knew then that this child will have to eat breads of jail in future life and that he was getting used to eat them right from now.

When Ganesh was of four years, his father took him to Mungawali. He wished his son to become a good citizen. By the age of five years child Ganesh earned good knowledge of Urdu. Being a lover of Hindi, his father taught him to read and write Hindi as well child Ganesh found Hindi much easier than Urdu.

Later on he wrote, "To me Hindi appeared to be very easy. I read Hindi with great interest. By reading Hindi newspapers those days, I got good knowledge of social and political affairs.

As the time passed, he passed high school in second division in 1907. He had to give up studies in F.A. (Intermediate) due to indifferent health Ganesh Shankar did not like to sit idle. He, therefore, joined service. But Ganesh, the young man did not know to bend before any one and to sell human soul for bread. He always kept serious and fearless. At that time he was doing teaching in P.P.N. school. His salary was rupees twenty per month. Those days Pt. Sundar Lal published a newspaper 'Karmveer'. Young Ganesh read that paper regularly, in which sharp and pungent criticism of the white government were published. One day, the head master of the school saw Ganesh reading Karmveer. He thundered, 'Burn this paper'. But Ganesh would not do so. Karmveer was his favourite newspaper, and Sunder Lal was his inspiring master. He replied at once. "I can not burn the newspaper. No doubt, I can resign my post." And he left the service.

By 1909, Ganesh ji established himself as a good writer. His articles were published in Karmveer, Swaraj, Abhyudaya and other papers. Good power of the pen helping him, he began to work in the reputed monthly journal Saraswati of which Pt. Mahavir Prasad Diwedi was the editor. During that period a post of assistant editor in Abhyuday fell vacant. That was a political paper, of which Pt. Madan Mohan Malviya was the founder editor. Fortunately Ganesh ji got that post.

All the time, Ganesh ji thought of bringing out his own paper. For this finances were arranged by a frontline social worker Kashi Prasad. The paper was named 'Pratap'. Yes, the very 'Pratap', which was pledged to the freedom of the common man of India. Its avowed objects were to awaken national consciousness to struggle for country's independence, to put before the common people the evil deeds of the government, disclose the atrocities of the capitalists and zamindars, to betray secrets of the tyrannies of the policemen-specially the station officers on the illiterate and innocent common men, to reach every home of the poor men, farmers and labourers to awaken in them the desire for freedom Kashi Prasad extended to him full cooperation on his mission. The way Pratap disclosed the evil deeds of the government of the white men made them all

his enemy. Cases began to be filed against the 'Pratap', and Ganesh ji had to go to jail many a time.

Now, Ganesh ji was among the public through the 'Pratap'. 'Pratap' and Ganesh were now complementary to each other. Services of the 'Pratap' to the non-cooperation movement will always be remembered. During this period, Ganesh Shankar came into contact with Mahatma Gandhi, Jawahar Lal Nehru and Bhagat Singh. Bhagat Singh worked for a long time in the 'Pratap' with Ganesh ji.

In 1931, Bhagat Singh and his companions were sentenced to death in connection with bomb explosion in the Assembly on the 23rd March, 1931. They were hanged on the gallows. When this news spread in the morning on the 24th March 1931, the whole nation was in a sea of sorrow. Riots broke out at many places. At some places, they turned into communal (Hindu-Muslim) riots. Both Hindus and Musalmans changed from men to devils houses and shops were set on fire, women and children were murdered mercilessly. No one dared to come out of the house to bring rioters and make them at peace. Ganesh ji was highly distressed to see unity of the country being shattered. He could not contain himself and came out of the house to put down the fire of the riot going on. He saved many Hindus and musalmans from falling victims to the devil.

It was the morning of the 25th March. The sun had risen and was spreading its golden rays on the earth. Ganesh Shankar, after a very light breakfast came out of his residence with four volunteers, opposition of the family members notwithstanding. Ganesh Shankar was going to Chawk (Kanpur) via Patakapur and Bengali Muhal. The way was through a Mohammedan area. All of a sudden a crowd of Musalmans appeared before him. They were armed with lathis and spears. Some Musalmans rushed towards Ganesh Shankar with spears towards him. The Musalman volunteers shouted—"Beware yourself, he is the same Ganesh Shankar who has saved the lives of thousands of Musalmans (Women and Children). To take away his life, it will be like going to the hell." The pointed spears were turned back. Wise Mohammedans in the crowd were ashamed. They began to apologise to Ganeshji. Ganesh Shankar said, "You may kill me, but I will pardon you only after you have pledged yourselves to live in unity and live together with good will. The Musalmans kept silent. Leaving them Ganesh Shankar had gone only a few steps ahead, a crowd came out of a lane. They were armed with lathis and spears. They pounced upon Ganesh Shankar like wolves and made him sleep for ever on the earth, which turned red with his blood.

There was great indignation over the murder of Ganesh ji throughout the whole country. Father of the nation Mahatma Gandhi, Jawaharlal Nehru, Madan Mohan Malviya, Purushottam Das Tondon, Maithilisharan Gupta, Acharya Mahavir Prasad Dwivedi and many other leaders condemned his murder as an inhuman and detestable action.

Abhudaya wrote, "We call them only barbarians and devils who have murdered Ganesh Shankar Vidyarthi. He is immortal, but the murderers will not get places even in the hell. Let us see how many of them are sent to the gallows, who have murdered him."





Madam Blavatsky

Helena Petrovina Blavatsky, who demonstrated and propagated Theo-sophy (ब्रह्म विद्या) was co-founder of the International Theosophical society, proclaimed universal brotherhood in the face of worldwide imperialism of the whitemen, challenging the scientific 19th century proclaimed spirituality, materialism, the society took out grip of intoxication of modernism. Towards the old values of spirituality and morality of religions and cultures, and who established the unity and truth of all religions in the period of movements of perversion of religion, was born at midnight of 30th-31st July 1831 in the city of Ekaterinoslo situated in southern Russia. Her father, Colonel Honn was an officer in the army. He came of a noble family of Maclane burgh (Germany). Her mother Helena Fadeek was daughter of Princess Dolgoro.

Talented Helena became a good horsewomen at the age of ten years. She displayed unusual talent as a piano-player. When young, she proved an expert painter and authoress.

From her childhood, she had super natural power, on account of which people of noble families came to her with their problems and the high police officers came to seek her help in apprehending and arresting criminals. From her very childhood, she used to talk to the pictures and portraits of her ancestors as if she was talking to living persons. In one word, she was an extra ordinary girl.

She always felt that some invisible soul was giving her protection and guidance, whose presence she experienced later on.

In 1848, when she was seventeen years of age, one Russian lady taunted her saying—"Who would marry a young girl like you." To give them a suitable reply, she managed to get a proposal of marrying her from General Blavatsky, who was

governor of a Russian state, and one more image, she never took marriage seriously, which was made a result of a lightly made proposal. After taking divorce, she went to live in some unknown place. Every now and then, she took financial help from her father and on the days of nofinances, she made paper flowers and earned her bread by selling them, or went without food.

After this, she was seen in the world of Tana with revolutionary Garry Baldy in 1849. During the period 1848-49 she had practised yoga she was of eighteen year now. Wounded Helena Blavatsky was taken to be dead and was thrown in a pit meant for the dead bodies. She had broken her bones of the right leg and shoulders and had a wound in the heart area. After long treatment, she could gain health and was well-up.

In 1851, when 20 years of age, one day, she was walking with her father in Hyde Park London when she had the physical vision of her teacher of many incarnations, a Hindu Rajput saint and seer, who lived in the Himalayas, whose shadow she had always been experiencing since childhood. He said that he wanted to meet Madam Blavatsky on the physical form and sought her cooperation for particular object. He also said that she would have to face many difficulties and distresses, and will have to go to Tibet for three years to prepare for that work and get training in practice of Yoga.

During the period 1852-54 she made efforts to enter Tibet many times, but the security of British did not let her do so. After many efforts she could enter Tibet in 1867 with male Lama in the guise of a male Lama. She lived in Tibet for three years from 1867-70 to get fully trained in the practice of yoga in the secret monastery of Hindu-Bauddha saints who had been her teacher in several incarnations (lives). Thereafter she devoted herself to the propagation of, 'Secret Doctrine' in the western world as instructed by her master.

She tried to establish a spiritual institution in Cairo (Capital of Egypt) in 1871, but could not do so. In 1873, when she was living with her brother in Paris, she, under orders of her master, went to New York. In 1874, she received instructions to go to A.D. farm house in Chitendin. Colonel Olcott was sent there to find truth about marvels of spiritualism and to write articles of research in newspapers. It was that Madam Blavatsky gave the warning that "to accept spiritualism of the west as spirituality

was an illusion", and taught true yoga as spirituality. Colonel Olcott came to know lady ascetic Madam Blavatsky here.

With the object of establishing universal brotherhood without any type of distinction, and to establish unity, truth of all religions, and to propagate old wisdom, both of them (Colonel Olcott and Madam Blavatsky) founded the Theosophical society in New York on 17th November, 1875. Madam Blavatsky's master had sent her there for this purpose.

In summer of 1875, Madam Blavatsky began to write 'Isis unveiled' which was completed and published in 1897. After reading this book the whole world, specially the intellectuals of the world were attracted towards spirituality. First edition of this book was sold in no time. Many other editions followed, which are read even today, in which great blows, have been dealt to communal religious, and the torpidity of modern science. She donated the income from its first edition to the Red Cross Society of Russia for helping the sufferers of Russia-Turkey war.

Being impressed by the uniqueness of Madam Blavatsky's yoga and after reading the theosophical literature famous scientists, Sir Thomas Addison, Sir William Crooks and scholars like Sir Lodge and Sir Edwin Arnold became her follower. After the invention of gramophone record, sir Thomas Addition recorded elucidations on Madam Blavatsky. He translated Bhagwatgeeta in poetry and wrote 'Light of Asia'.

Having established branches of Theosophical society in America, Europe and England, both, Colonel Olcott and Madam Blavatsky, under instructions from their Indian saint masters (teachers through their past incarnations) came to Bharat, and landed at the port of Bombay on 17th February, 1879. Where they were welcomed by the Indian Theosophical society. Just after landing they undertook journeys to different places in Bharat and Ceylon (now Shri Lanka). Their object was regeneration of religions and culture of India. To give lectures at inaccessible places, they had to travel by elephants, camels, zebras, bullock carts and the rail trains, which ran at a very slow speed those days.

To propagate teachings and tenets of Theosophy Madam Blavatsky edited and published an international journal 'Theosophist'.

As a protest against the crussade of converting the common men of Shri Lanka to christianity, both of them embraced Buddhism and thus saved Buddhists from becoming christians. They made untiring efforts to propagate Buddhism in Lanka for which the ceylonese still feel obliged and indebted to them. It was under their inspiration that the Mahabodhi Society was founded in Shri Lanka (then Ceylon).

In 1882, they established the permanent international headquarters of the Theosophical Society in Adyar (a suburb of Madras (now Chennai) on the sea coast across the river Adyar where International convention is held every year (from 26th December to 31st December).

The British government of India adopted the policy of suppression of lectures on Theosophy by Russian Madam Blavatsky and American Colonel Olcott. To avoid it, Madam Blavatsky demonstrated wonders of yoga to the high British officers in Simla. To prove authencity thereof an Englishman, A.P. sinett, editor of Pioneer, published from Allahabad wrote a book 'olcott world', and as a witness therefore, he wrote many articles in his newspaper. Being impressed by the wonders of Yoga demonstrated by Madam Blavatsky A.O. Hume (who later on founded the All India National Congress), became her follower and in the capacity of an ex-secretary of the government of India, wrote a letter to the Vice Roy of Bharat in which prayer was made not to harass the two founders of the Theosophical society. Even then, the christian missionaries and the spies of the British government continued conspiring against them through Madam Blavatsky A.P. Sinett and A.O. Hume entered into correspondence with her two Indian saint masters through incarnations. The original copies of which are safe in the British Archives London, and are available in a book form—'The Mahatma's letters to A.P. Sinett, published by Theosophical Publishing House Advar Madras (now Chennai).

In Lady ascetic Madam Blavatsky's literature are collected her lectures which challenge torpidity of modern science, and which establish the greatness and uniqueness of wonders of Yoga and religions and culture of Bharat. Having been impressed by them intellectuals and national leaders of Bharat became active members of the Theosophical society. To name a few they are Sir Asuthosh Mukherjee, Bharat Ratna Dr. Bhagwan Das, Dr. Ganga Nath Jha, Narendra Nath Seneditor, Indian Mirror, Calcutta (now Kolkata), Shishir Kumar Ghosh, editor of Amrit Bazar Patrika Calcutta (now Kolkata) Sir Surendra Nath Banerjee, Pt. Motilal Nehru, Sir S. Subramanyam Ayyar, Anand Charlu, Dada Bhai Naurojee, Sir Firoz Shah Mehta, Justice K.T. Tailang, Justice Badaruddin Tyabji, Gopal Krishan Gokhale and others.

In this way yogini (lady ascetic) Madam Blavatsky influenced greatly, both directly and indirectly the religious, cultural and political renaissance of India.

Towards the end of the 1882 Madam Blavatsky fell ill seriously in Bombay. Continuous hard working journeys, tension due to false slandering and her exciting nature, all combined to destroy her. In view of continuous illness for long, it was decided that for gaining health, she should undertake journey to Europe. Therefore, in the summer season 1884, she went to London, across the seas. There, she drew people's attention towards her and the Theosophical movement served by her. During that period, the book entitled, Secret Doctrine was written. Having read that book two atheist socialists of world fame, Smt. Annie Besant and Bishod Lead Beater became her life time follower, who living with Madam Blavatsky in London, got themselves initiated in Yoga, and after death supported through their lives her experiences and Theosophy propounded by her, by writing books and delivering of lectures.

From 1887 to 1891, Madam Blavatsky wrote books as Voice of the silence, Key to Theosophy, Lucifer, Practical occultism etc. It was a singular record of such a valuable creative literature in shatterd health.

In his autobiography Mahatma Gandhi has recommended "Key to Theosophy" for scientific study of Dharma (religion). In student life in London, as associate member of Blavatsky Lodge (London) Mahatma Gandhi had studied her 'Secret Doctrine'.

Spending every moment of her life in the service of her masters, propagation of Theosophy and development of the Theosophical society, Madam Blavatsky left her physical body on 9th May in 1891, at 19 Avenue Road London, the headquarters of Theosophical Society of England. As per her last wishes, Geeta, light of Asia, which are based on Tibetan discipline of yoga are read on her death anniversary throughout

the world, of course in Theosophical lodges; and also, poor are fed. In keeping with her pure and selfless life, her death anniversary the 8th May, is observed as White Lotus Day. Her ashes were divided in three parts, two parts of which are kept under her statue in the meeting hall, international headquarters, Theosophical society Adyar.

Her literature gave new direction to the thinking of intellectuals of the 19th and 20th centuries, e.g., universal brotherhood, the great plan of the creation, spirituality, unity of all religions and equality of all religions, coordination of Yoga, religion, philosophy and science search for latent powers in man and nature, evolution etc.

Today, Theosophical society is active in 66 countries of the world and as a worthy daughter of Russia her death-date century was celebrated by intellectuals in the country of Gorbya Chauff. It is worth noting that after the communist revolution of Russia, Theosophical Society was banned in the communist countries. On the occasion of her death-day century, the Theosophical Publishing House, Adyar, published the Russian version of the 'Secret Doctrine'.



Lal Bahadur Shashtri

Short in stature, but big of heart, great human being, Lal Bahadur Shashtri achieved such accomplishments during his short-prime ministership, as have been written in letters of gold in the history of India. He was a true man of culture and land of India. He loved very much the sweet smell of the country's earth. As Prime Minister, he said from the rampart of the Red Fort. "We live or do not live, but this flag should remain and continue, and the country must live I am sure this flag will live forever. You remain or do not remain, but country's head will remain high always."

His speeches were always to the point, meaningful and welmixed with feelings of nationalism. Dedicated to humanism, Shashtriji was an invincible symbol of Indian culture. He followed Indian ideals throughout his life. He proved in reality, a true representative of the people of India. He was hardworking, sympathetic and well wisher, of the poor, helpless and the disabled people. He was saviour of the farmers. There was not the least difference or discrepancy between his words and actions or he did what he said. On account of his statements and noble deeds, he always shone like a torch and was a source of inspiration. He as the Prime Minister added to the majesty of India. Such an example is very difficult to find in the world that the Prime Minister of a great country did not have his own house.

If survey of Sri Lal Bahadur's whole life is made, he would, beyond doubt, prove the Kohenoor diamond on the touch stone of humanity. Being impressed by his personality and deeds, the famous and thinker Hindi poet. Dr. Ramdhari Singh said rightly, "Shashtri, reached the chair of the Prime Minister through whatever way, but his deeds have proved that he fully deserved it, and was a person to be emulated. In his last days, he

showed wonders of his firmness, fearlessness, self-dependence, intelligence and bravery. Looking at him, one is compelled to say that if all the other Prime Ministers of India were like Shashtriji, then India would have become leader of the world within twenty-five years."

Certainly, Shashtriji kept the high head of India. Shashtri had full knowledge of the difficulties and problems of Indian agriculture. He was always endeavourous for the progress and development of India's agriculture. As Prime Minister, he might have not accepted any gifts from any one, but he always accepted gracefully a package of the farmer, who went to meet him. He was always worried about the farmers of India.

His slogan "जय किसान, जय जवान" is the indication of his concern about the country's self sufficiency in food grains and security of the country. Country's prosperity, stability of politics and security of the boundaries depend not on Shashtriji's power, but on the farmers and labourers. For an agricultural country like India, someone has rightly said, "In the plough of the farmers lies his power of the cannons and guns."

Shashtri was born in a poor family in Mughal Sarai on 2nd October, 1904. His father, Munshi Sharda Prasad was an ordinary teacher in Kayastha Pathshala (School) in Mughal Sarai. His father died, when Shastriji was only of one and a half years of age Great calamity fell on Shashtri's mother Smt. Ram Dulari. She with her children (Lal Bahadur and his two sisters) went to live in the ancestral house, where she, facing privations of poverty brought up her children. Naturally Lal Bahadur Shashtri, in his very childhood realised what the ill-effects of poverty are like. He has to cross the Ganga to reach the school. He could not afford to pay the fare to the boatman. So, he gathered courage to swim across the river Ganga. He did not like at all any disturbance in his studies. But under the influence of Gandhiji's non-cooperation, he abandoned studies at the age of 17 years only. He was courted imprisonment for seven times during the freedom movement where he put up with agonies of jail-life for 9 years. He earned the degree of Shashtri from Kashi Vidya Peeth in 1926. Journalist late Pt. Banarsi Das Chaturvedi said about Shashtriji, the most arresting quality, which I found in Shashtri was that he gave respect to the most ordinary person. To win by love everybody's heart was a part of his nature.

Shastriji, being active in the congress movement in Uttar Pradesh, held many posts of responsibility, and discharged his duties with ability and responsibility. In 1935, he was secretary of Provincial Congress. In 1937, he was elected member of the U.P. Legislative Assembly. First of all he was appointed Parliamentary Secretary of the Chief Minister. Later on, he was made Minister of Police and Transport. In 1951, he was made General Secretary of All India Congress Committee. In 1952, he became an important Member of Rajya Sabha, and was entrusted with the responsi-bilities of important departments of Railways and Transport. It may be recollected that during his ministership an accident of a train took place. Out of its moral responsibility, he resigned the post of Railways Minister in 1966. In view of his morality and qualities of character, he was given the responsibility of the Department of Transport in 1967. The then Prime Minister, Pt. Jawahar Lal Nehru had mentally accepted him his heir to Prime Ministership. He was given responsibilities of Transport Minister and local self-government in 1958 and 1961 respectively. In Nehru's Cabinet, he shone like the Pole Star.

After Nehru's death, he was elected unanimously the Prime Minister of India, when the nation had been suffering from the pangs of defeat at the hands of China in 1962. During short spell of $1\frac{1}{2}$ years only of Prime Ministership he had to face many difficult problems, viz. Assamis-Bengalis riots, murder of the strict Chief Minister of Punjab, Sri Pratap Singh Kairon. The matter of Hazratbal's 'Pious Hair' in Kashmir, the horrible problems of food and finance and then above all war with Pakistan etc. But Shashtriji remained unmoved. He took all these problems as challenges. He adapted himself accordingly and showed unprecedented firmness and courage.

Shashtriji's firmness and self-confidence made stable Indian politics. When America offered in a bullys way to supply foodgrains to every mouth, Shastriji was puzzled, but he kept himself cool and his tongue was under full control. His message to his countrymen was—Tighten your waists, with belts, eat more vegetables, keep fast in one evening in a week. We have to live, with respect, otherwise, we will like to die of starvation. Death with respect is better than life of humiliation or disrespect. Such were the ideas of that self-respecting, and the person devoted to the nation. He was a living example of

simplicity. While going abroad, he did not abandon his Indian dress, closed collar coat and loin cloth. By nature he was economical.

I cannot help mentioning an event of 1936 of his idealism. That time, Shashtriji had been elected a Member of Municipal Board Allahabad. As member of the municipal board, he was entitled to be a trustee of Improvement Trust as well. Under the new scheme of development of Tagore Town. The Improvement Trust of Allahabad prepared many plots on the developed land as the new development scheme. As trustee with the permission of the Commissioner, one was within his rights to take part in the auction of any plot. Once, one of his friends, in Shashtriji's absence, took Commissioner's permission in his name, he got authority to register one plot each for himself and Shashtriji. When Shashtriji, on return, came to know selfishness of his friend, he became very sorry. He immediately got that transaction cancelled, and said to the friend, as a public worker, we should not be holder of property. This action does not fit with missionary spirit. As a trustee I do not want to get any advantage. We have given words to Gandhi ji that we would not own property or house. No matter, if after us, our children be counted as orphans.

Being committed to Gandhiji's spirit of not-holding, he did not earn money or owned property or house. He always tried his best to maintain balance between Gandhiji's ideas and Nehru's modern points of view. By nature, Shashtriji was modest and introvert. He was selfless to the limit. On account of his unflenching devotion, selfless sense of duty, honesty and firmfaith, Nehru had accepted him as his heir in politics. By earning victory in Bharat-Pakistan war, he made India free from lassitude and blemish of defeat by China. Outwardly he was more tender than a flower, but in times of danger he was harder than steel. Being enchanted by his smile, Morarji. Desai had to say, "I am a man, and Shashtriji is a divine man."

Any nation can establish its inherent identity e.g. England for statesmanship, France for Art, America for trade and science, Japan for technical development etc. In the same way, spirituality and nature of coordination have become inherent identity of India. While going to England some persons wanted him to wear Achakan (अचकन) and Churidar Pajama (चुडीदार पजामा), but he did not abandon the Indian dress identity of India.

Shastri was a living monumental symbol of Indian Culture. He followed both in letter and spirit. The Gita's teaching of selfless action Shashtriji took no care of his health for the service of this poor country. In spite of heart attack twice he did not budge an inch from the responsibilities of Prime Ministership.

On 10th January, 1966, was signed the Tashkent Agreement. It was the climax of Shashtriji's success in life. His firm determination and noble sentiments during the war-period, were symbolic of Nation's Power.

After cessation of war, his words were— "we fought the war with full might. Now we have to put in our best for peace." This great man died of heart failure on 11th January 1966. This loss has not been compensated up till now. In the end, we pay our homage to this great idealist introvert, patriotic, and angel of peace, in these words of Sohan Lal Dwivedi—

शान्ति खोजने गया, शान्ति की गोद में सो गया। मरते-मरते विश्व-शान्ति के बीज बो गया।।

For purity of tongue, tenderness of feelings, loving actions and large heartedness in behaviour, Lal Bahadur Shashtri will be remembered always.



Amar Shaheed: Krantivir Madan Lal Dhingara

The independence of which good fruits we are tasting is the result of limitless sacrifices of many patriots and long struggle. Madan Lal Dhingara was one of those patriots who sacrificed everything, including life on the altar of independence.

This immortal son of India was born in a prosperous Khatri family in Amritsar (Punjab). After passing his examination of B.A. from Punjab University, he went to England for higher education. His parents wished that being highly educated their son may become a man of destiny. But providence wished otherwise. Among the sky high buildings and in the atmosphere full of hustle and bustle of London, Madan Lal was thinking otherwise. Feeling of revolt against the atrocities of the Englishmen in India used to rise in him more often than nothing. He began to go to India House, London, established by Vir Savarkar. The C.I.D. of London got after him. The reports of C.I.D. from London indicated that he used to look at flowers for hours together. According to the C.I.D. under these conditions, he was either a poet or a revolutionary. Curzon Willie did spying of Indians residing in India House those days. He had made life difficult of the patriots. At his signal, the English students of the Engineering College tried to snatch away the badge, a symbol of memory of martyrs from his coat. Although the English students were not successful in their attempt, yet this great son of India made up his mind to take revenge of this insulting behaviour. It was a matter of coincidence during that time, he met the great revolutionary Vinayak Damodar Vir Savarkar. Giving his mind, Madan Lal Dhingra told to Savarkar, I want to sacrifice my life for the sake of freedom of my country. But my sacrifice wants revolution for putting an end to the rule of the foreigners. Kindly permit me to take up arms. Mentioning the event, referred to above, he took this vow before him (Vir Savarkar) I will put this wicked Curzon Willie to death, who gave orders to remove this symbol of my national revolution from my coat. Savarkar needed such young men. He looked into the furious eyes of Madan Lal. To test Madan Lal's patience, courage, forbearance and firmness Savarkar asked him to fix his hands on the ground, and he pierced through one of his hands a long thick nail, which must have caused great pain. There was no advance reaction on Madan Lal's face. Seeing his steadiness and inner power, Savarkar was almost surprised. His test was over if the master and the disciple were overwhelmed with love to meet each other.

In those very days, several revolutionaries were sent to the gallows. Because of this fire of anguish and revenge was burning brightly in the heart of Madan Lal. But his great vow to kill Curzon Willie was there to be fulfilled. For this a definite plan was chalked out. On 26th January, 1909 he purchased a colt revolver from the Gamey Company London, and began to learn shooting from an English man, named 'Moley' Curzon Willie face was before him, whenever he aimed to shoot anything. In a very short time, he became a dead shot. As per his secret plan he made friendship with Indians loyal to the Englishmen and the secretary of the Indian National Association, an institution which produced traitors to India. He also made friendship with Curzon Willie. It was said about Curzon Willie, a body guard of secretary of state to India, that he was more cruel than the secretary of state to India, and it was under his policy that patriot Indians were being cruelly suppressed. Madan Lal decided to kill Curzon Willie on the 8th June, 1909. But on the 8th June, 1909. One more detestable and black action of the government of the white-men came to light. The English sentenced Ganesh Vinayak Savarkar younger brother of Vir Savarkar to transportation for life and confiscated his whole property. The charge against him was that he had been writing Verses which were inspired by sedition and patriotism. This made the spirit of revenge more violent in him. But because of this heavy blow, he could not be successful in punishing Curzon Willie.

After this sad event a brightness suddenly appeared in the eyes of Madan Lal Dhingara when he came to know that Curzon Willie was to take part in the annual function of the Indian National Association on 1st, July, 1909. He decided that it was the proper occasion when he could fulfil his vow. In the

evening on 1st July, 1909, he reached the shooting club, and practised intensively there. That day, he did not miss his aim. At the back of the club, he put on suit and a blue coloured turban on his head, put black lenses on eyes. Kept revolvers in both the pockets of the coat, and kept two knives as well. With the determination to kill an enemy of his country, this invincible revolutionary reached the Imperial House, London, where the annual session of the Indian National Association was being held in Jahangir Hall.

In connection with the annual function, there was much stir and commotion. In this august function many people were invited, including bodyguard of secretary for State for India Lord Morley. Sri Curzon Willie who was there with his wife. The atmosphere was charged with mirth and merry making. All eyes were fixed on the colourful programme. But the eyes of Madan Lal Dhingara were looking for their object, Curzon Willie. Curzon Willie came to the function at 10 P.M. Madan Lal had already made friends with him Taking advantage of which, he went quite close to him. That time the function was nearing its happy closing. All the guests were returning in happy mood. At that very time, Madan Lal made an indication to whisper in Willie's ear oblivious of his death Curzon Willie put his ear quite close to the mouth of Dhigara. To pacify his boiling blood, there could be no better opportunity. Madan Lal Dhingra took out the revolver from his coat's pocket and put it on the chest of Vailey, and shot into his chest one after another, three bullets. The sound of the gun made the whole atmosphere disturbed, and to save their lives people began running here and there. Madan Lal was not pacified even then. He deformed with three bullets the face of Curzon Willie, who was tossing on the ground Just then, the shadow of Willie, Cowasji Lalakka, an Indian parsi, advanced to seize Madan Lal. But lion hearted Madan Lal fired the last bullet in his revolver into the chest of the traitor Indian. The pledge of this worthy son of India had been kept.

In no time, the news of murder of Curzon Willie by an Indian spread allround. The question who could be such a brave fearless and enthusiastic Indian, who could dare kill an Englishman, in London, and also, the bodyguard of secretary for state of India who the brave son has done this? What could be his object?

Madan Lal's immediate object was to take revenge mainly of Vinayak's transportation for life, and hanging to death Kanbai Lal Datt.

Madan Lal raised his hands and the police arrested him. In this difficult time also that brave young man was at peace and was smiling to the extent that when the Doctor carried out his check up, the beats of heart pulse were normal. At the bravery of Madan Lal, the doctor himself began to tremble.

Next morning all the newspapers of London were full of news of Curzon Willie's murder. On this hair raising and surprising brandied of Madan Lal. A wave of pleasure ran through the revolutionaries not only in India, but also in those living in other countries. Like the fathers of other revolutionaries, the heart of father of Dhingara ought to have puffed with pride, but loyal to the English men, his father Dr. Shib Datta sent his statement to London disowning Madan Lal as his son. He has brought blemish to my name. His elder brother also issued a similar cowardly statement "Madan Lal has committed a very serious crime. I have no relationship with him." But what could these cowardly actions of the family do? But his mother embraced Madan Lal to her bosom. She was feeling gratified to have given birth to a son like Madan Lal.

A suit against Madan Lal was filed in a court of Law and regular proceedings were conducted. But much before it, there was opposition of Dhingara's action from all sides. To condemn the action of Madan Lal, a meeting was called under the Presidentship of Vipin Pal in London. But before any resolution could be passed Vir Savarkar stood up and he began to say loudly, the matter of Dhingara is under Judicial Trial. Therefore, no structures be passed against Dhingara as this will have an adverse effect on the case. In between the speech of Vir Savarkar, an Englishman to deal him a fist saying, "Taste a little an English fist, and see how nicely it fits. The English was continuing to speak, and an Indian from behind dealt him a blow of stave man, and said, "Taste it a little. It is India's stave." At this there was running about in the assembly and no resolution could be passed.

The first hearing of Dhingara's case was held in the West Minister Police Court, on 10th July, 1909. In the police court, Dhingara said in his statement, "In personal defence, I have to say nothing, but my action is justified. To prove this, I have to

say something regarding my case, I have to say that the British Court is fully empowered to arrest me, to put me in prison, and pass the sentence of hanging me to death. Therefore, I have engaged no lawyer for my defence. In the famous Old Belly Court, the matter was examined and was referred to the Sessions Court. Before this Veer Savarkar met Madan Lal in the Jail on 22nd July. It was a historical silent meeting. Proceedings started before the Chief Justice on 23rd July. The Jury gave the verdict that the murder was committed deliberately."

Therefore, Madan Lal is guilty of the charge. But before delivering the judgment, the judge asked Madan Lal, "Have you to say anything?" In reply the statement, which Madan gave, is like this—"Oh! I have to say nothing. You are within your rights to put me this question- I do not agree to this, I have already said that you can deal with me as you liked. If you like, you can hang me to death. But this act of yours would be fully illegal. But I do not care for it, as the whitemen are all powerful at present. But, remember that you will also have your evening. On that occasion if we were in power and strong, we shell deal with you as we liked. I have to say nothing more than this."

I accept that that evening I tried to kill an Englishman. I did so because I wanted to take revenge of how savagely the Englishmen were passing death sentences on patriot Indians. For this, I did not think, it necessary to take anybody's advice nor to seek permission from anyone. My conscience goaded me to do my duty and I did accordingly.

In the end, he was sentenced to death. When the jail authorities asked this young man who dedicated his blood to the altar of freedom, 'What is your last wish' he replied in a roaring voice "I wish that I may be born in my motherland again and again, and be hanged again and again for persons like Curzon Willie. This may continue until I make my mother free for the sake of service of humanity and majesty of God."

He was to be hanged on 17th August 1909. He issued his statement on the 15th August, which made head lines in 'Daily News', the chief newspapers of London, "as a Hindu I believe that insult against my country is an insult to God. The work for my country is the work for God Lord Sri Ram service of motherland is service of Lord Krishna. A poor and ignorant person had nothing to offer except blood to the motherland. That is why I am paying tributes to the motherland in the form

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of my blood. The crucial time of early morning on the 17th August, 1909, arrived, and with the first ray of the sun, Madan Lal woke up. That was his last sleep in the physical world. He put on a decent dress and after breakfast and in a happy and fearless mood reached the gallows; in the Petonvillay Jail in London. On that occasion he said, what else a poor and seni educated man like me could do for this country (Bharat), but to sacrifice life? And then he silently put round his neck, the rope of death. His dead body was buried inside the jail. Before death, Dhingara expressed three desires— my last rites be performed as per Hindu customs, no non-Hindu and any of my relations should touch my dead body, and the money procured by auctioning my clothes and books lying in my room should be donated to the national fund of London. The court rejected his desires.

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Astute Statesman Bismarck

Bismarck was the undisputed best statesman and the best man of his time. He earned political successes on account of his great political ability, which left a great mark on world history. He handed over the national flag to the Germans, who used to do sea trade stealthily like thieves.

His full name was Auto Wan Bismarck Skan Haussin. He was born on 1st April, 1815 in a noble family in Brandon burgh. Bismarck had great love for natural village life. Swimming, riding, hunting and shooting were his favourite hobbies. Love for village life never left him to the extent that even during his long political life, the pleasures of village life, always attracted him. In his student life in university, he was well famed for quarrels, drinking and unbecoming behaviour. After university education he took up a job in the department of justice of civil services in Prassa. But he did not find any interest in this work, and in 1839, he once again began to look after his Zamindari (estate or landed property). Bismarck had great interest in agricultural pursuits. He had said, "My intention is that after achieving success in Agricultural pursuit I may spend the whole life in village, and die in the rural surroundings. But it was not his destiny. The destiny of Germany was to be shaped with his hands. And for that he had to abandon everything connected with the village life. Soon he came into contact with Conservative Party of Germany and became a conservative for the whole life. In 1847, he was married, and with that he entered into the political life of Prussa. Becoming a member of joint Parliament of Prussa (Diet) he began to make history. Bismarck wanted to hoist the flag of Prussa in all the four directions, so that the politics of Prussa he conducted by Federal Diet of Frankfast (The Central Congress of German). On the federal Diet, there was control of Austria. At that time,

Germany was divided in 39 small States. Of them all Prussa was the largest and the most powerful State, of which Fredrick William I was the ruler at that time. Bismarck had implicit faith in Prussa and Prussaism, He often said, "We are inhabitants of Prussa and shall ever feel proud of it. I know that by saying so, I am expressing the ideas of most of my people. I pray to God that we may always be living in Prussa, whether this constitution continues or it gets defunct. Bismarck never lost sight of the fact of his ideal. When the whole Germany was united as he wished, then at that time Germany was merged into Prussa, and not Prussa into Germany.

By 1851, it was made clear that Bismarck was a powerful man, and he had all the qualities of leadership. He attracted towards him also the emperor of Prussa William, the First who was happy that Bismarck was sincerely loyal to the throne. After a short time, Bismarck was sent to Frankfart in Federal Diet as representative of Prussa. At Frankfart, Bismarck came to know that there were two big hindrances in the unification of Germany —one, the prejudicial policy of Austria, and two the sceptical behaviour of the smaller States of Germany towards Prussa. From the beginning of his life in Prussa, Bismarck considered Prussa as equal to Austria. He began to show such conduct as may irritate Austria. In this regard, he did not neglect smallest facts and things. If Austria ever tried to lower down Prussa, then Bismarck paid back Austria in the same coin. For example the then, representative of Austria smoked cigarettes in committee meetings. On one occasion, he saw with surprise that Bismarck had come to the Diet, without coat, only in a shirt. He said, "It is very hot. The coat is unbearable."

Contribution of Bismarck in the unification of Germany

In 1862, the emperor appointed Bismarck his Prime Minister. Before Bismarck becoming the Prime Minister, the Parliament had rejected the bill to increase military power. As a result, there arose differences between the emperor and the Parliament. In such a time, Bismarck was the only person in the country, who had the will and ability to cooperate with the emperor against the Parliament. On the appointment of conservative Bismarck as the Prime Minister, there was extra agitation in the Parliament. But Bismarck remained unmoved.

Iron policy of blood and iron

Soon after, Bismarck expressed his principles of politics in these words, "Germany is not looking at the liberalism of Prussa, but Germany needs power of Prussa. The problems of today can not be solved by speeches and resolutions but to solve them iron and blood are required." Later on, these words of Bismarck were given great importance in the western literature. Bismarck declared in that time gods of war will write history, and for this it is required expansion of Prussa military power at any cost." The apposition members in the Parliament started to attack Bismarck with witty remarks. Now there was a regular war between Bismarck and the Parliament. Bismarck challenged a strong opponent for a dual. But this opponent did not have the courage to accept the challenge. He fought alone with the Parliament for four years. For these four years he ran the government without any budget. Bismarck was successful in increasing Prussa-military power and the Parliament was only a silent spectator. A few days before becoming the Prime Minister, Bismarck had gone to England, where he said, "when our military power becomes strong, we would have to settle accounts finally with Austria." Average man took it to be Bismarck tricking only. But Disreilly cautioned the people and said, "Please do not misunderstand this man. He must do what he says." Bismarck knew it too well when he gets success in foreign policy, people would not remember his unrestrained actions.

Having made strong the military power of Prussa, the way Bismarck completed the unification of Germany, has an interesting story behind the matter. Glassing Halsteen being against Bismarck, he brought on his side and declared war. It may be remembered here that majority of population of Glassing Halsteen was German. Denmark was defeated in this war, and she had to sign Viena treaty with Prussa—Austria on 30th October, 1864 Denmark surrendered Laenburgh with the lasuig shleshwing Halsteen the Victorious side. Now a dispute arose over the division of these provinces between Prussa and Austria.

Bismarck did want it. In June 1866, Tension on this point became so much that Prussa made an attack on Austria. Outcome of this war took only seven weeks. In the war of Sedowa there was decisive defeat of Austria. Before starting this war, he had brought Italy and Russia on his side. He had

given an indication to France that she would get some provinces of South Germany. That too, was a great statesmanship of Bismarck. He had laid the foundation of Prussa—Austria war at the time of Denmark war. Now he was laying the foundation of future Prussa—France war. After Austria's defeat in sedowa war, Emperor of Prussa was prepared to attack Viena also. But Bismarck did not agree to it in an intelligent way. He knew that in case of attack on France, other European countries would come to interfere, and thus the programme of unification of Germany will remain incomplete. As a matter of fact, the aim before Bismarck was to throw Austria out of German Federation and not to humiliate and insult her. After this war Bismarck created North German state confederation under Prussa uniting 21 German states north of Menz river. In this way the first phase of unification of Germany was completed.

By defeating Austria, Bismarck became famous for his policy of Iron and Blood. In Prussa-Austria war France remained neutral in the hope that the war will last long, and then by interfering in it, she would take advantage. But Bismarck defeated Austria with in seven weeks only and having made a liberal treaty he brought to rest, the schemes of Nepoleon the third ruler of France. Bismarck knew that unification of Germany was possible only after Prussa-France war, because France had great influence on the states of Germany. After sometime, Bismarck said, "War between Prussa and France is a logical sequence of history." Under the able guidance of Bismarck, Prussa defeated France in the war of Sedan in 1870. After this war Prussa had full authority on southern states of Germany, and thus, unification of Germany was accomplished.

Foreign Policy of Bismarck

Prof. Rabertson writes, "On 18th January 1871, unification of Germany was completed, and the same day Europe entered into Bismarck Age. From 1871 to 1890, Bismarck was the destiny—maker of Europe and the centre of European politics. After unification of Germany, Bismarck adopted the policy of isolating France, and in this also, he was successful. There were three objects of his foreign policy—

- (i) Keeping France friendless
- (ii) Keeping England away from European matters
- (iii) Following the policy of non-interference in problems of the East

Bismarck was appointed the first Chancellor of Germany by Emperor Williams, the first in 1871. Since then, he was powerful lord of Germany for twenty years. There was no dirth of opponents of Bismarck both in the country and outside. In spite of this, from 1871 to 1890, he was the symbol of great courage, power, zeal, patience and unrestrained actions. But in his favour, there was one very important factor that he had full and unhindered support of Emperor William. In carrying out foreign relations, he always proved himself as a very able politician and astute statesman. On one occasion Williams, the first said, Only Bismarck is one such person, who can display feats with five ball at one time, out of which two balls were always in the air." These five balls were Austria, Russia, France, England and Italy. He played as he liked with the five balls of these countries. He almost kept France out of European politics. He was successful in keeping. Austria, Italy and Russia on his side. He succeeded in keeping England neutral according to his designs.

Downfall of Bismarck

In 1880, Bismarck was at the climax of his achievements. But, unfortunately, stars of his luck began to go down. In the year 1880 emperor of Germany, Williams the first, died, and his son Fredrick William Kaiser, the second occupied the throne. Since William, the second was very ambitious, Bismarck could not get well with him and he could not get his desires fulfilled. Since the time of William, the first, Bismarck used to put his signatures on every order of the government on one side. But when William, the second, declared to take back laws of restrictions against the socialists, Bismarck's signatures were not there. Not even that, after sometime William ordered his ministers to send all papers directly to him and not through Bismarck.

This added to the tension between the two, to the extent that when William wanted to know what orders Bismarck had given to a particular minister, Bismarck always boiled with rage, and he said that "His orders were confined to the drawing room of the princess. Few days after this event, Bismarck tendered his resignation. After accepting his resignation, the Emperor wanted to adorn Bismarck with honours of Nobility and military, which Bismarck declined. On Bismarck's downfall the famous newspaper of England. Punch, published a cartoon,

below which, was written "The pilot was dropped. About this event professor Robertson has written, "On the day of 20th March, 1890 the age of heroism was virtually over." Before leaving Berlin, Bismarck went to the tomb of William, the first, and offered flowers to his memory. On 29th March, 1890, he set out for his ancestral house. To bid him farewell all Army Chief Ministers, Ambassadors and an ocean of general public, except William the second, were present. Describing that event scene, professor Robertson has written, "If Williams, the second had been present on the railway platform, he should have learnt something from devotional tribute paid to Bismarck, that emperor's come and go, but not only for Germany, but for Europe only one Bismarck came and no other will come in his place." In 1898, Bismarck fell ill, and died on the 30th July the same year. Emperor William, the second, was present at the time of his burial.

Evaluation of Bismarck's Personality

Bismarck was not only the representative of his age, but also its builder. Newspaper of Europe wrote, "Bismarck is here, there and everywhere. Even today, groupism is done, swearing by his name. Today the great politicians of the world are busy in defeating their adversaries, while they talk of establishing peace. Bismarcks special quality was when he decided upon a policy, he did not budge from it. Bismarck was a worshipper of power. Once he said, Policy is nothing but the national will for expansion of power, for which all efforts are justified. A German author has written "Defiant colossality was special feature of Bismarck's character."

Critics have written much about the personality and policies of Bismarck. But one thing will have to be accepted that after Napoleon Bonaparte, there was no other man great like him in the 19th century who had stamina to work, and think and also had unflinching confidence the influence of which he exercised on Europe and other countries is not delible. The historians of Europe call him as great as Fredrick, the Great, Luther and Colvin, Bismarck was builder of an age and a great seer. With his downfall an age in European history came to an end.

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Dr. Rajendra Prasad

"About Dr. Rajendra Prasad, instead of saying anything, it would be proper to say that he was a gentleman who was a true symbol of an Indian and Indians way of life. His services in the history of independence have become a legend. His extraordinary simplicity, greatness, humanism and life-style without any pomp and show put him in the category of those men who are near and dear to the common men for whose freedom, they fought, and after independence, whom he guided. As President of India for two terms, he adorned that post with unusual dignity. He established standards of constitutional traditions." These were the comment, which Dr. S. Radhakrishnan made on March 1st, 1963 in the Rajya Sabha. While expressing the qualities of Dr. Rajendra Prasad, a worthy son of mother India, he further said that Dr. Ranjendra Prasad was really true nationalist, true believer in Gandhian way of thinking, a keen politician a renowned scholar of law, an accomplished Parliamentarian and an excellent administrator. He was fully conversant with Indian culture and a good individual who believed in simple life. To forget his contributions to the nation is not very much easy.

This great personality of India was born on 3rd December, 1884 in village. Jirodeyee in district Saran (present Sivan), in the sate of Bihar. Name of his father was Sri Mahadeva Sahai and his mother's name was Kamleshwari Devi. His family was very simple, pure practical and devoted by nature. He belonged to the family of a good Zamindar. Even then, there was to be seen no outward show in their behaviour and living. His father, Sri Mahadeva, was a well known scholar of Persian and Sanskrit of his time He treated sick men free of charge with Aurvedic and Yunani medicines, on account of which he felt extremely happy. Dr. Rajendra Prasad was known as Rajan in

his childhood. His mother often narrated to child Rajan stories of Ramayan and Mahabharat, which had a deep effect on his childlike mind. In those days, there was no provision of education in his village. A local Maulvi (Mohammedan teacher) gave him primary education, who taught him Persian. Further education, he received in a High School in Chhapara, which was affiliated to Calcutta University. That time Calcutta University had under it a wide area, Bengal, Bihar, Orissa, Assam and Burma (Myanmar) Rajan surprised every one by securing first position at the High School examination. Formerly marriages were done in early age. As such Rajendra Prasad was married to Rajwanshi Devi in 1897. He was only 13 years of age at that time. She bore him two sons. With all these things, his studies continued.

After the High School Entrance Examination, Rajendra Prasad was admitted in Presidency college, Calcutta. Since he had qualities of leadership, Rajendra Prasad was elected secretary of the students union in spite of his being quite junior. As a student, Rajendra Babu was very popular. He had maximum devotion to the nation. During this period Rajendra Prasad studied, the famous scientist Jagdish Chand Bose also was a student of Presidency College, Calcutta. Jagdish Chand Bose asked Rajendra Prasad to offer science, but he refused to do so. The speeches delivered by the nationals against the partition of Bengal in 1903, had great effect on him. He attended a meeting of the Indian National Congress for the first time in 1906. He was pursuing his studies then. But this did not satisfy him. He collected Bihari students, studying in Calcutta, and formed the Bihar students union in 1908, which was the only organisation of its kind in the whole of India. With all these activities, Rajedra Babu passed his graduation examination with high class marks, and joined post graduate class in English. After post graduation, he like many other students, with the object of service of the nation, joined Law classes. After admission in Law, he had a chance to meet Sri Gopal Krishna Gokhaley, who was running the Servants of India Society at that time. Sri Gopal Krishan Gokhaley tried his best to get Rajendra Prasad in the society, but Rajendra Prasad did not join it because he could not get consent of his family people. After completing studies of Law in 1911 Rajendra Prasad started his practice in Calcutta. On account of good command on Law, good character and arguments based on healthy reasons, he soon established as a

topclass lawyer. Famous legal scholar, learned judge and Vice Chance-llor of Calcutta University. Sri Asutosh Mukerjee was so much impressed by Rajendra Prasad that he appointed him lecturer in law in the university. Working as lecturer of law, Rajendra Prasad passed the post graduate examination at which he secured the first position. With the establishment of High Court in Patna, in 1915, Rajendra Babu shifted to Patna, and began to practise law.

Those days Champaran Satyagraha movement was in full swing. In 1917, Rajendra Babu met Mahatma Gandhi. Before that he had seen Mahatma Gandhi in the Congress session in Lucknow. On Gandhiji's call Rajendra Babu joined the Satyagraha movement, and at this very time, he became devoted to Gandhian line of thinking. With Gandhi's contact, Rajendra Babu became very simple, modest and self-dependent. Being moved by events like Rollet Act and massacre of Jalianwallah Bagh. Rajendra Babu considered Mahatam Gandhiji's Noncooperation movement above all. Rajendra Prasad was the first person from Bihar who put his signatures on this resolution. At this very time, Rajendra Prasad made up his mind to abandon legal practice and take part whole heartedly in the noncooperation movement. Rajendra Babu had great emotional attachment with Gandhiji When Gandhiji was jailed for 6 months, Rajendra Prasad wept bitterly like a child. In Flag passive movement in Nagpur in 1923, Rajendra Babu took active part. He took up the leadership of this movement after Vallabh Bhai Patel had been imprisoned. For taking part in the salt movement in 1930. Rajendra Babu was arrested by the British Government. He was released in 1934. On the adoption of Quit India Resolution in 1942, he was again arrested and sent to jail, fromwhere he was released in 1945. In view of his capability and ability, he was made the President of All India National Congress thrice, in 1935, 1939 and 1947. Besides being a top most educationist, talented scholar of Law, server of the nation and administrator, he was also a good prose writer. Rajendra Babu had good knowledge of Sanskrit, Persian and Urdu languages. In the first decade of 1920, he edited the English fortnightly 'Search light' and Hindi weekly 'Desh'. His published books are History of Champaran Satyagrah (1917), India Divided (1946), Atmakathas Hindi (1946) Auto biography (1957). At the feet of Mahatma Gandhi (1955) etc., which go to prove his class as an author.

Dr. Rajendra Prasad was the Food and Agriculture Minister in the Interim Government formed under Prime Ministerships Pandit Jawahar Lal Nehru. While on this post, he gave practical shape to many schemes for the welfare of the farmers. He gave the slogan 'Grow more Food'. To prepare Constitution of India, Constituent Assembly was established in 1946, in which he was a representative of Bihar. In recognition of his ability and efficiently, he was elected unanimously the president of the Constituent Assembly. On the first day of the last sitting of the Constituent Assembly 24th January, 1950, he was unanimously elected the interim President of India. Of this post, he took oath on 26th January, 1950. In 1952 and 1957 he took charge of the post of the President. After having been President for the long spell of 12 years, there was no change in simplicity of this great man. He did his work himself, and spun wheel everyday. After retirement as President of India, in 1962, Dr. Rajendra Prasad went to live in the Sadakat Ashram Patna, where he became one with God on 28th February, 1963.

Summary of Dr. Rajendra Prasad's life

Real Name— Rajendra Prasad
Date of Birth— 3rd December, 1884
Place of Birth— Saran (North Bihar)
Father's name— Mahadeva Sahai

Education— Primary education (At village)

High school—Chhapra District School,

Chhapra

Higher education—Presidency College,

Calcutta (1902)

Books— India Divided, Satyagrah in Champaran,

Mahatma Gandhi and Bihar, At the

Feet of Mahatma Gandhi

Public life— President Congress Session Bombay

1916, President Congress Session after Subhash Chandra Bose's resignation in 1939, Food and Agriculture Minister 1946, First President of India, from 26th January, 1950 to 13th May, 1962.

Death— 28th February, 1963.

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SCIENCE

Dr. B. P. Paul

On the fertile and green land of Bharat many such scientists have taken birth, as have enlightened the whole world with their knowledge and researches. In this chain of scientists is the important name of the agricultural Scientist, Benjamin Pyare Lal, who made history in the realm of Agricultural Science. He was born on 26th May, 1906, in Mukundpur (Punjab). He had his education in Burma. He got the degree of M. Sc. from Rangoon university, Burma, and the degree of Ph. D.—Doctor of Philosophy— in Agriculture from Cambridge university, London. It was a happy coincidence that during his researchwork, he received guidance from two experts of wheatproduction, viz. Sir Rolland Viffen and Sir Frank Anglido. Dr. Paul was appointed as second Agricultural economist in 1933. The next appointment he got was in The Imperial Agricultural Research Institute (new Indian Agricultural Research Institute). In 1950, he took charge as the director of newly formed Indian Agricultural Research Institute, New Delhi . In 1965, the above institute was reorganised as Indian Agricultural Research Council Dr. Paul was appointed its Director General. He retired in 1972, having worked in this institution for seventeen years. He had worked here with full capacity and energy both of body and mind. Today three dozens of research institutions are working under the Indian Agricultural Research Council.

Scientist priest, Dr. Paul tried to understand and solve as a whole problems of teaching and research in Agriculture. During his tenure as the Director, he established Post Graduate School under the Indian Agricultural Research Institute (IARI). It was, no doubt, such a step, as was instrumental in beginning higher education in Agricultural Science, and proved guide to the Universities of Agriculture, established in future searcher of Truth, Dr. Benjamin Pyarelal gave such a solid foundation to the structure of research and the working process as proved the

background of Green Revolution in future. His contribution to raising the standards of both education and training in Agriculture can never be forgotten, because his services in the history of development mark of Indian Agriculture are great achievements. The improved varieties of wheat, with better production, still better quality and with immunities of deseases have become synonyms of Dr. Paul. He produced wheat of varieties N.P. 700 and 800, wheat of this chain were produced throughout the country. The production of rust restraint variety of N.P. 809 of wheat is considered to be a mile stone in the historical journey of wheat production. This research of Dr. Paul has received international recognition.

The projects of future recognition, of which he laid foundations, are the blueprints of the structure of potato-production, disease restraint varieties of tobacco leaf curl, scientific knowledge of economic plants in India, collection of resources of hereditary plants ascertainment of keeping records. He did important research work in the field of plants of mixed plants of economic importance, energy and beautification. Dr. Paul developed the much talked of varieties of rose, such as Dr. Homi Bhabha, Raja Surendra Singh of Nalagarh, Delhi princes and Banjaran. Dr. R.R. Paul variety of Bogenbilia developed by him also was very popular.

As a mark of tribute to Dr. B.P. Paul's contribution to floriculture more than one varieties of flowers have been named after him, such as Krotan, Gudhal, (Hibiscus) Bogenbilia and rose. Individually and jointly, he wrote seven books in all, of which two books are held in high esteem, viz. The Rose in India, and Beautiful climbers of India. His book 'Rose in India' is recognised as Encyclopaedia of Rose by the scholars of rose throughout the world. This is a short account of his services to science, but, if one wants an assessment of his capabilities and achievements in the international perspective, then it is necessary to cast a glance on his awards honours, degree received and other achievements both at the national and international levels. The president of India conferred on him Padmashri, Padmabhushan and Padmavibhushan six universities of India and Indian Agricultural Research Institute conferred on him Honorary degree of D.Sc., He was also adorned with Sanjay Gandhi Memorial Award and O.P. Bhasin Award of national and international Associations and Institutions, he was either special member or President of well renowned institutions like

Royal Society London, and Lenin. All Union Academy of Agricultural Sciences, Mascow, included. Dr. Paul was a superb scientist, farsighted educationist, devoted lover of nature and a conscious justice loving administrator. Besides these qualities, He displayed his aesthetic art-skill as a 'Sunday painter'. For many years he acquitted himself successfully as president of Indian Art and Handicraft society. He had in born living aesthetic sense, and had no mean love for light music as well. His natural dynamism in the field of environmental protection was worth-nothing. Perhaps that was the reason why he was the president of the foremost voluntary instruction meant for planning and co-ordination of environment of his time. Revived agricultural scientist, Dr. B.P. Paul died on 14th November 1989, and the journey of his physical body came to an end at the ripe age of 83 years. But the flag of his fame is still hoisting in all directions. His writings are a great and invaluable capital for the coming generations, because his services in the field of agriculture were not meant for only a handful of people, but were meant equally for scientists, teachers, scholars, farmers, gardeners and the common men, who were in its touch earlier. Dr. Paul's living devotee of creativity, and sensitivity of a scientist will have to be admired heartily again and again, without which his biography will remain incomplete.

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Dr. Vishnu Shridhar Vakankar

Dr. H.D. Sankalia, the archaeologist Poona University has written, "It is only Dr. Vakankar who can accomplish such a great work with so very limited means. Whenever there would be any mention of pre-historic paintings, Bhim Baithaka will be invariably remembered, and his labour sense of duty, perseverance and devotion will be admired in particular. Today he has the worlds attention to that place, which in future will be like pilgrimage for archaeologists."

Be it known that the late head of the department of Vikram University Ujjain and famous painter Padmashri Dr. Vishnu Shridhar Vakankar, and Bhimbaithaka, situated at an high peak of Vindhyachal, 90 kilometers from Obedulla Ganj on Bhopal, Hoshangabad road have become synonyms. The scientist of Bhimbaithaka, Dr. Vakankar is well-known for excavation of proofs of existence of man 20 lacs years ago, human skeletons of 40,000 years ago and the art of painting 30,000 years ago. Scientist Dr. Vakankar has established a record of researches. He used to conduct his researches for days and nights together all alone amidst the frightening voices of the forest animals like lions, tigers and bears.

Bhimbaithaka, the place of his researches is situated in forlorn and difficult to reach the forest. Today Bhimbaithaka like Dr. Vakankar, emits light like a meteor on the world map.

Dr. Vakankar is also admired repeatedly for archaeological excavations at Ujjain, Kayatha, Indore, Dangawara and Runija Tata Institute, calculating the age of grains of wheat procured in excavations in Kaytha, considers them to be belonging to 1500 B.C. On this research, even Neetin Babu Chaterjee, an unparalleled archaeologist of India and a scholar of western learning was astonished.

Today Dr. Vishun Shridhar Vakankar is revived not only as an individual, but as a complete institution. His institute Bharti Kala Bhawan, has been a main centre of fine arts, history and culture for the last about 40 years Dr. Vakankar did paintings from Ravi Verma's art to picaso style following the regular changes in the field. He was fully devoted to the old Indian culture, Dr. Vakankar is a person who made an age. Exhibition of his individual paintings earned name and fame in India and abroad Dr. Vishnu Shridhar even today at the age of 69 years is ceaselessly working for establishing ever lasting values of life of the Indian culture. When after reading all stories in the old religious and cultural narrations prevalent in India, about the confluence of Ganga-Yamuna and Saraswati, Dr. Vakankar was unable to see the glimpse of the disappeared Saraswati. He set in search of Saraswati. He travelled on foot for about 4000 kilometers through Himalayas, Rajasthan, Punjab, Delhi and Haryana. He took respite only after finding out the truth. He saw the underground current of Saraswati flowing at different places. He made people know about his new research.

It was a characteristic of Dr. Vakankar that he was always doing some research and finding some thing new in painting, art of making idols, history or archaeology. In the words of Dr. Shiva Mangal Singh Suman, "He was a scholar, throwing new light always."

I can not help mentioning a remembrance of this scholar of the class of scholars of archaeology like Dr. Washam, Dr. R.R. Bux etc. When Dr. Vakankar was pointed out by the superintendent of Prince of Wales Museum, London while reciting slokas at the bathing and worshipping the idol of Saraswati of Dhar, built by Maharaja Bhoj, Dr. Vakankar said, "Used to hear hundreds of slokas daily in the royal Court of Bhoj mother Saraswati had not heard any Sanskrit verse for many years, so I am offering these slokas to the respectable feet of her.

Natural devotion of meaningful words of this soft spoken scholar had enchanted all the learned persons and well-known cartoonist Abu said, "The task of giving language to the prehistoric painting could be done only by a man like Dr. Vakankar." Contribution of Dr. Vakankar an archaeologist of international fame is unprecedented and not forge, in recreative art, training in art, stone-painting, research and organising exhibitions. 69 year old Vakankar has made popular his art exhibitions and speeches in several countries, viz. London, Paris New York, Frankfurt, Aucklands, Los Angels, Rome and South

Asia. On 17th December a function of felicitation was organised in his honour in the beautiful auditorium Sur Sadan, at Agra. The auditorium was fully packed with intellectuals. There Dr. Vakankar said that individual and national unity of India were very essential. It was also equally essential that the indiscrepancies and Halicies of history. be renounced. He said that the English historians, without proper evaluation wrote history of Indian archaeology, which is full of fallacies and doubts. As a consequence thereof, India's national unity was in danger, and our national individuality was being destroyed. Through his speeches full of reasonings he made it clear that these indiscrepancies were deliberately introduced India's history, so that by changing the way of thinking of the Indians, they may be deprived of India's real history, of real and glorious history. Vakankar said that during researches in archaeology, we had found such proofs which go to establish that one of our Rishis (hermits) was the first to prepare the electricity cell.

In this period, such aeroplanes were prepared, which were much more effective than the modern ones.

In 1979, world archaeological conference was convened in India. The foreign delegate archaeologists were taken to 'Bhim Baithaka'. Seeing the world's richest art gallery the delegates expressed pleasure on Dr. Vakankar's work. By writing a book Paradise fort, Dr. Vakankar, established Bhim Baithaka's importance on the international level. For all his research work government of Bharat adorned him with Padamshri in 1974-75.



Acharya Praphulla Chandra Ray

Acharya Praphulla Chandra Ray was a professor of Chemistry in the university of Calcutta, and was the pioneer in the field of drug industry in Bharat. He started manufacturing medicines in his home 80 years ago. This he did to check the foreign companies from earning extra profit by taking undue advantage of the helpless circumstances of the Indian patients.

He was a scientist, who earned international fame. His salary was donated to the department of chemistry, and with this money, the development programmes of the department were carried out, and scholarships were given to the poor students.

Praphulla Chandra Ray was born on 2nd August, 1861, in Raveli-Katipara in district Khulna in Bengal (now Bangladesh). His father Sri Harish Chandra was a scholar of Sanskrit Persian and English languages. Deep interest in education discrete thinking, sympathy to the poor, sensitivity, etc., all these good qualities, he inherited from his father.

Praphulla Chandra's primary education was done in the village primary school. Sri Harish Chandra in 1870 shifted with his family to Calcutta (now Kolkata), so that his children should get proper higher education. Here, at Calcutta (now Kolkata), Praphulla Chandra was admitted to the Here school. Here, he studied with full devotion, but he had to leave the school, as he suffered from chronic dysentery. The disease gradually was cured, but it left an adverse permanent effect on his health. He was throughout his life a patient of indigestion and insomnia. During the days of illness he took full advantage of his father's library and read many books of Sanskrit, Bangla and English language.

In 1876, he took admission in Albert school, Calcutta. On account of his hard labour, he secured the first position at the Examination. He won many prizes.

The economic condition of his father was getting poorer day-by-day. He was compelled to sell his ancestral property to pay-off debts. Those days London university used to hold competitive examination for Gill Christ Prize scholarship. The successful candidates could go to foreign lands for higher education Praphulla Chandra, by very hard labour cleared this competitive examination and went to Britain in 1882.

In London, he got admission in B.Sc. in the University of Edinburgh. He was very much influenced by his professor of Chemistry, Sri Croom Brown Now, Chemistry was his most favourite subject.

While preparing for the B.Sc. degree, the name of Praphulla Chandra Ray was one day, published in British newspapers, which made him well-known. The story behind it, is very interesting. This brings forth his love for the motherland. He always visualised the day when Bharat would be independent. In 1885, the university of Edinburgh announced that the best essay on the subject "India, before and after mutiny" would be rewarded. Praphulla Chandra Roy made up his mind to participate in this competition. He made deep study of Historical, political and economic conditions in India. Thereafter, wrote the essay and sent it.

Result was announced. The prize was given to some other competitor but according to the judges, the article of Praphulla Chandra was of a very high order. This article was full of criticism of the British rule in India, but there was also a covering of humour in it. A copy of it was sent to the great parliamentarian John Bright, who was considered a friend of India. The reply sent by John Bright was published by all the leading newspapers of London. This made Prophulla Chandra famous. Being merely a student, Praphulla Chandra tried to make the people of England understand what miserable conditions India had to suffer under the British rule.

Praphulla Chandra received the degree of B.Sc. in 1885. Thereafter, he did research in Chemistry. In view of his original research work, he was awarded the degree of D.Sc., and also the Hopp Prize scholarship of the university, which afforded him the opportunity of conducting his work for one year more.

Praphulla Chandra came back to India in 1888. In spite of his qualifications and abilities Prophulla Chandra could not get service in the department of education, because all the high posts were reserved for the Englishmen. For one year he worked with his friend Jagdish Chand Basu in his laboratory.

In 1889, he was appointed assistant professor of Chemistry in the Presidency college Calcutta. He took teaching work with great enthusiasm. As a consequence, he became famous as a successful and inspiring teacher. Those days, medicines for the Indian patients were imported from foreign lands. This sent the Indian money out side. He thought it fit to stop this. Although, on the whole, his financial position was not sound yet he took the risk to launch, this ambitious programme. He started preparing some chemicals at home. His work got such a boost as made it necessary to establish a separate company. Many hinderances notwithstanding, he established. The Bengal Chemical and Pharmaceutical works, which in future developed into a huge Banyan tree. Besides this, he was quite actively working in his laboratory in the Presidency college Calcutta.

His publications about origin and production of mercurous nitrite brought him international recognition. He gave guidance to many research scholars in his laboratory. So much so that, even foreign scientific established magazines began publishing his research papers on science.

Praphulla Chandra from the beginning was interested in the contributions of research work done by the scholarly books on chemistry written by Hindus in the old times. After years of study, Praphulla Chandra published his famous book. "The History of Hindu Chemistry". The scientists of the whole world admired it. In this book, he made it clear that the Hindu scientists knew from the very beginning the processes of manufacturing steel, common salt, sulphide, distillation etc.

Praphulla Chandra, met Mahatma Gandhi for the first time in 1901, at the residence of his friend Gopal Krishna Gokhale. He was very much impressed by Gandhi? Simplicity, patriotism and devotion to duty. Gandhiji, also had regard for Praphulla Chandra whenever, there came disaster of floods, Praphulla Chandra reached there for help. Due to this, Gandhiji called him the doctor of floods.

In 1904, he went to Europe on a study tour. There he visited and studied the working of many laboratories. The scientists accorded him a warm welcome there. They acclaimed his books and articles on Mercurous nitrite, Ammonium nitrite, etc. Some universities conferred on him the degree of D.Sc. honoris causa.

He made friendship with scientists like Willian Remise, James Daver, Want Halph and Barth Lott.

On some occasion, Praphulla Chandra had said, "When Europeans did not know how to prepare cloth and they used to cover their bodies with hides and used to roam about in the forests, the Indian scientists prepared wonderful chemicals at that time. We should feel proud of it."

But, at the same time, Praphulla Chandra realised, that only this much was not enough to feel proud of the past, we should follow ancestors. He was a deep scholar of English literature. He wrote his biography in English in 1932, named, "The life and Experiences of Bengali Chemist". This was acclaimed allround.

He was President of the National Education Council. He believed that securing degrees is not enough for the students. They should try to acquire real knowledge. The students should get technical education and start their own business. Young men and women should by themselves enter into business and industry. He said that medium of instruction in schools and colleges should be mother tongue.

Social education was a great ideal in the life of Praphulla Chandra. He said that the best use of one's wealth is in the public service. He spent his whole income in helping students and helping needy people living around him. He spent a very small part of his income on himself. In 1921, there was terrible famine in district Khulna, and in 1922, serious flood came in north Bengal Lacs of people were thrownout homeless. No Proper head was paid when he requested the government for help. He formed a relief society with the help of European and Indian citizens. He collected clothes, food stuffs and cash money. They were immediately distributed among the sufferers. Following the example of our ancestors as well, we must make progress in the field of science by earning more knowledge.

In 1921, when he was of 60 years, he donated his salary in advance of the remaining period of his service in the university for furtherance of progress of Chemistry and awarding two scholarships. The amount of donation was about rupees two lacs. Besides this he deposited rupees ten thousand for the annual award of research in memory of the great. Bhartiya scholar of Chemistry, Nagarjun. In the same way, for award for research in Zoology in the name of Sir Asutosh Mukherjee. He deposited another amount of Rs. ten thousand. His life was a living example of the ideal of simple living and high thinking.

In recognition of the research work done by him, he was elected, the President of Indian Science Congress and Indian Chemical Society more than once. Several universities, both Indian and foreign adorned him with honorary degree of doctorate in science. He had great attachment with literature as well. He remembered by heart, many quotations of dramas of Shakespeare and poems of Sri Ravindra Nath Tagore. He had respect for Charkha and Khadi movement. In view of its utility he used to do spinning for an hour every day. For his love of Khadi some of his friends used to call him charkha, the spinning wheel.

Strong currents of patriotism flowed in his heart, but he never took part in active politics. He believed that besides making people free, it was essential to make them educated and prosperous. When the proposal to fight the election for the council was put before him, his reply was, "the country needs also scientists, when there are thirty lady scientists in the country, I would leave this job and take part in active politics, He became a strong proclaimer of Charkha.

Praphulla Chandra had great parental love for his pupils. He said, "A person always longs to be victorious, but he should welcome his defeat at the hands of his disciples." Famous Indian scientists like Dr. Megh Nath Shah and Dr. Santi Swarup Bhatnagar had been his students.

He pleaded to make mother tongue the medium of imparting education in schools. He used to quote the example of Russian Scientist Mendleef who was known for his Periodic Law. He had published his research works in Russian language. He compelled the scientists of other countries to learn Russian language to know about important researches made by him. If we produce and develop new knowledge then the people of other countries will have to learn our country's language.

When Bharat was under the British rulers and there were very limited facilities for research he through his talented researches made his name not only in India, but also in other countries. He was that type of a scientist who was full of human qualities, and also a great patriot and a social worker. Three years before independence, this great patriot scientist breathed his last in the college of science on the 16th June, 1944 India was deprived of an invaluable treasure.

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J. R. D. Tata

'Bharat Ratna' is the highest honour of the country. During the period from 1954 to 1992, it was conferred on 29 great persons. The first person to receive it was Dr. S. Radha Krishnan, a renowned philosopher and second President of India. Most of the persons, receiving this highest honour of the country are politicians. Then come the great authors and thinkers, philosophers, social workers, Engineers, Doctors, Devotees of Hindi, Artists and others. Nine persons were given this honour posthumous. Two foreigners also, received this top most honour of India.

A great magnet of Indian industries, J.R.D. Tata, became a big personality in his life time. He conducted and directed successfully a number of industrial groups and companies for five decades Sri Tata, is not only a successful industrialist, but also a able administrator, enthusiastic player, courageous pilot and a popular orator. Thus, his field of action is very wide and extensive. His personality is many sided and influential. For his long services to the development of the industrial world of India, the Government of India, by conferring Bharat Ratna, on him, honoured not only a great Indian but also the symbol of the top most industrialist of the country.

After independence, a non-politician, a great industrialist was given the country's highest honour—Bharat Ratna, to J.R.D. Tata. In furthering industrialisation of the country and establishing with the field of business, trade and industry, a clean working style, the contribution of J.R.D. Tata has been unique and very remarkable. Besides this, he has the credit of finding a place for the Tata Group of Industries on the map of the world. With his long life a number of bear tales have been associate. The full name of Sri J.R.D. Tata is Shri Jahangir Ratanji Dada Bhai Tata. He was born in Paris (France) on 29th July, 1904. His father, Sri Ratanji Dada Bhai Tata did export

business in Paris. His mother Smt. Sufen was a French Lady. Jahangir had his school education in the Cathedral school in Bombay, he spent his holidays with his parents in Paris (France). During the first great war, he spent two years in Yakohama a city in Japan. After his school education, Jahangir jee went back to his parents in Paris. In France, he was conscribed in the Army. He spent one year, the year of 1924, with the mounted regiment in Algeria. At that time, Jahangir's father Sri Ratanji tata had a mind to send him to Cambridge for higher education, but he ultimately decided to appoint him as assistant to John Peterson, the General Manager of Tata Steel Works. John Peterson was a Scott and was mad after work. He arranged an extra table for Jahangir in his office Jahangir worked with him for five years, and during these years, every paper marked for Peterson used to pass through Jahangir Talking of that period, Jahangir says that he had to work for 75 hours a week, *i.e.*, $12\frac{1}{2}$ hours per day.

After his father's death in 1926, J.R.D. was appointed Director of Tata & Sons. Before that, at the age of 15 years, J.R.D. had a mind to be a pilot. In 1929, he was the first Indian to get a commercial licence. In the thirties, he started Tata Airlines. In 1932, he made the first commercial flight between Karachi and Bombay by one engine piper plane. This air service, in course of time, turned into Air India.

After the death of the chief of Tata Industries Group Sir Nauroji Sakalat wala, in 1932, Sri J.R.D. Tata was made its chairman. He guided the Tata Group for more than forty years, and then handed over its leadership to comparatively young Ratan Tata Even then, J.R.D. took deep interest in the working of the Tata Group. J.R.D. had played great role in solving the dispute regarding a few appointments in TISKO during the last days. Under the leadership of J.R.D. Tata Industrial Group started many Companies viz. Chemicals, Electronics Engineering, Tubes, Voltas, Tata Services, Exports, Tata Industries Limited etc. Besides this, he also established companies at Singapore and Malasia Tata Companies have been manufacturing steel for the last so many years. They manufacture light and heavy vehicles (Trucks), manufactures computers. They do other types of business as well, such as hoteling and printing. Good quality is the speciality of the Tata Companies. They have established new standard of quality in every branch.

By establishing many industries the Tata Group have provided employment to lacs of people and made them prosperous. No doubt, they earned mammoth wealth, but they made use of it in public interest and well-being the people of Tata Industrial Group consider Tata as incarnations of God. His qualities of business capability, industrial talent and sympathetic humanism are admired everywhere.

Some years back the magazine Life had brought out that part of this great industrialist knowledge of which very few people had. On him, a feature film was made for which they had appointed a female journalist who would watch his everyday activities and may take photographs of their every action at home. According to J.R.D. Tata, she was a gentle girl who discharged her duties with full devotion. The aspects of his life which were exhibited in the magazine Life were—Tata as the President of the progressing industrial field of Tata, his managerial capacity and Sharp intelligence.

Achievements

Sri J.R.D. Tata had several achievements to his credit. He had been involved in the achievements of Companies of Tata Group in one way or the other. Of some he had been the director, while of others the chairman or the President. He has been very closely associated with Indian Airlines and All India Sports Federation. He was in the General Assembly of limited Nations the representative of India in 1948. In 1974 he was declared honorary Air Vice Marshal by the I.A.F. He was honoured with at least three awards Durga Prasad Khetan Memorial Gold Medal 1970; August Award 1978 and Tonyjanes Award 1979. In 1983 on him was conferred Rank of Commander of Laison of Honour. He was adorned with honorary degrees D.Sc. by three universities of India *viz*. Allahabad University in U.P.—1947. D.Sc. Banaras Hindu University U.P.—1947. L.L.D. Bombay University Maharashtra—1981.





Ramanujam

Ramanujam is one of the front line mathematicians of the world. He was born in a poor Brahman family in village Irod in the state Tamilnadu on 22nd December 1887. His father lived in village Kumbh Konam, and served a cloth keeper as an accounts clerk.

About Ramanujam's birth there is hearsay. It is said that for many years after marriage, his mother did not bear any child. On this account, she was always worried seeing his daughter worried, Ramanujam's maternal grandfather worshipped goddess Nam Giri Devi in village Namkal. As a result thereof child Sri Nivas Ramanujam was born.

At the age of 5 years, Ramanujam was sent to school. After two years, he was sent to the High School at Kumbh Konam. He had special interest in Mathematics. He used to put questions about planets, stars and circumference, to his classmates and teachers. When he was in class III, one day, his teacher was explaining when a number is divided by itself, the dividend is one, Ramanujam put the question, does this rule also apply to Zero? In class IV, he read the three orders of serial in Algebra, of parallel order, ascending order and descending order. This is taught in Intermediate classes at present. When in class IV he read Trigonometry and in class V, he acquired expansion of sin and cos.

At the age of 17 years, he passed the High School Examination with distinction and he was awarded government scholarship. By the time, he reached the first year of degree classes, he was so much involved in Mathematics that other subjects had been almost neglected and the result was, that he failed. As a consequence, his scholarship was discontinued. Due to poor economic condition he had to discontinue his college education.

Those days, economic problems much troubled Ramanujam. At that very time, he was married. After marriage, the problems were doubled, and he was compelled to find some service at the earliest possible.

With great difficulty, he could get a job in Madras Trust on rupees thirty per month. During this period, Dr. Vakankar was very much impressed by his knowledge of Mathematics. Through Dr. Vakankar's efforts, he got a scholarship of rupees seventy five for two years in the university of Madras, and he got rid of the job of a clerk. Now, he was free from financial anxiety and he devoted his whole time to the study of Mathematics. He wrote some articles, which he sent to Dr. Hardy, fellow of Mathematics in the Trinity College. Dr. Hardy and other mathematicians of England were much impressed with his papers. They, therefore, made efforts to call Ramanujam to Cambridge University.

When, in 1914, Dr. Novil came to India, he had been requested by Dr. Hardy to meet Ramanujam and manage to bring him to Cambridge. When in India, Dr. Novil met Ramanujam and requested Ramanujam to accompany him to England, to which Ramanujam consented Dr. Novil offered him a scholarship of Rs. 250 and initial expenses of the journey out of this amount, he arranged payment of rupees sixty per month to his mother, and set out to on the journey to England with Dr. Novil in 1917.

On 28th February, 1918, he was made fellow of Royal Asiatic Society. He was the first Indian to receive this honour. On 27 February, 1919, he left for India and arrived at Bombay on 27th March on account of unsuitable climate of England. His health had badly deteriorated. For health reasons, he was taken to Kaveri Kordu Mandi. From there, he was taken to Kukha Konam. His health continued deteriorating, but light of his mind did not faint till the last moment. He was busy with his work upto the end. He did the whole work on Tock Theta Funciton while he was in bed as patient. When condition of health deteriorating much, he was taken to Madras (now Chennai). In village Chetpur, near Madras, this mathematician of international repute died on 26th April, 1920. His death made poor the world of Mathematics.



Dr. Megh Nath Saah

Dr. Meghnath Saah was one of those persons who were born in an ordinary village family and with their important contributions brought honours to the country, and earned international fame and recognition with his researches and experiments, Dr. Sahaa created turmoil in the world of scientists. He was born on 6th October 1893, village Sewara Lati in district Dacca, East Bengal (now Bangla Desh). Megh Nath was the fifth child of his father Sri Jagnnath Saah, and mother Smt. Buvaneshwari Devi. His father ran an ordinary shop in the village. His parents had no acquaintance with English education let aside modern science. When in the village primary school, child Megh Nath had to help his father in running the shop, he showed signs of his talents in the very childhood. As a protest against partition of Bengal, the school children went on strike. As a result of, some students were expelled from the school. Megh Nath was one of them.

Megh Nath passed the matriculation examination from Calcutta University in 1909. He secured the first position in the province (now state). He was now inclined towards Mathematics and Astronomy. In 1912, he passed with distinction the Intermediate, Examination with science from Dacca College. For further studies he got admission in Presidency College, Calcutta. Here, he was fortunate enough to get education from great persons like Jagdish Chandra Basu and Acharya Praphulla Chandra Roy. This association made him interested in research work together with regular studies. Sri Saah passed B.Sc. (Honours) with Mathematics and M.Sc. in Mathematics in 1915.

After that, he wanted to appear in the competitive examination of Indian Finance Service conducted by Government of India. But he was not permitted to take the examination on account of being supporter of aggressive political ideas and associations with institutions having anti-British government political inclinations. This did not disappoint Megh Nath at all. Then he made up his mind to do research in Mathematics and Physics inspite of the fact that he was still in the grip of financial difficulties. In 1916, Sir Asutosh Mukherjee appointed Megh Nath Saah as a teacher of Mathematics in university college established by him.

The First Great war having started Sri Devendra Basu, the then head of the Department of Physics, was kept under house arrest in Germany. The problem was who to teach Physics now? The teachers of the college distributed among themselves different topics of Physics as per their tastes. Megh Nath, of his own took the responsibility on himself of teaching Heat and Thermodynamics. Although, his own knowledge of these subjects was limited, yet he discharged his responsibilities successfully by making deep studies of the subjects concerned. Not only that, he also wrote important books on heat.

After this, his many research papers were published in Philosophical magazine England, and also in many established magazines of Physics in America, named Physical Review. On these research dissertations, Calcutta University awarded to him the degree of D.Sc. in 1918. Megh Nath was now Dr. Megh Nath Saah.

After that, Dr. Saah made special study of Astro-Physics and made many researches in physics. In 1920, Dr, Saah established a new principle. He proved that at a very high temperature and under low pressure, the atoms of Chromosphere get ionised, and it was for this reason that in the colour spectrum of the Sun, there are seen some thick lines.

Many problems of the astronomers were solved by his equation showing how much a particular gas would be ionised at particular temperature and pressure. This principle proved very helpful also in measuring the distance of stars with the figures which their rays form. For establishing this principle. Calcutta University awarded him Prem Chand scholarship and Guru Prasanna Ghosh Fellowship.

To complete his research work in a decent manner, Dr. Saah went to Europe for the first time in 1919. He conducted his research work first as professor Fowlers Lahora Tony, and then in Cavandish laboratory of Cambridge. Then, from England, he

went to Germany, where he conducted his research in the Laboratory of Nobel Prize winner Prof. Nanart. While working with Prof. Nanart's laboratory, he was cordially invited by master scientist Samar Field of Munich to deliver lectures on his important researches in conference of physicists, where all the chief scientists admired heartily principles established by

Thereafter, he came to India and worked for two years as principal Calcutta University. He tried to complete those experiments, which had been begun in Germany to prove practical truth of his principles, but for want of a well equipped Laboratory, many problems came in his way. Besides this, he had to face economic difficulties as well.

He received offers of a science teacher from many universities of repute. At last, he joined University of Allahabad. In 1927, Royal society of renowned Scientific Institute of London elected Dr. Saah its fellow for his important scientific achievements and important work on the principle of Space Ray's. After being elected as Fellow of Royal Society, he was invited to represent India in the Internal Physics conference to be held in Italy the same year. There, he took part in the Bolta centenary celebration as well From these, he went to Norway with the party of scientists which went there for making observations of solar eclipse.

Institute of Physics England nominated Dr. Saah as its Fellow and then International Astro-Physics society followed suit. In 1930, he was elected member of the Royal Asiatic Society of Bengal. He was elected President of the 21st Conference of Indian Science Congress to be held at Bombay. In 1934, at the Bombay Conference, he delivered a very learned lecture on "Formation of the Universe and about Innumerable Stars". At the end of the speech, he suggested establishment of an institute, Indian Academy of Sciences. As a consequence of which, National Institute of Sciences was established in Calcutta on 7th January, 1935. In 1935, the Carnegie Trust, America, conferred on him its fellowship for his important contribution to upper atmosphere. The same year, he participated in the International Astro-Physics Conference of Copenhegan Dr. Saah made researches on Maxwell's principle of pressure due to light, and proved that the pressure of light on all things is not the same, on the atoms of same substances it is less and on atoms of

others it is more, due to temperature of the sun, some colours are more marked in the sun's light. If the atoms of a particular substance begin absorption around it, then those atoms, due to absorption of energy get energised. This research in science of light, was unique in itself. His Principle of Temperature was considered very important in the world of science, and on the basis of this principle of Dr. Saah, researches are being made even today in Astro-Physics. His works in other fields are also very noteworthy, viz. Active Nitrogen, spectrum constitution of atom, Electronic Principle of Direk, Diffusion Pressure, and Colours of Salts of Metals. Dr. Saah took active part also in the formation and running of international institutions of scientific and national importance Dr. Saah was very closely connected with the Council of Scientific and Industrial Research. Dr. Saah was president of Atomic Research Committee from 1945-47, and also of the Automatic Energy Research Commission from 1947-48. He was also a member of the University Education Commission. As member of University Education Commission, he made strong efforts for establishment of University Grant Commission. In 1952, he was President of the Calendar Reform Committee. The Calendar, accepted and brought into practice by the Government of India, is the contribution of this Committee. Dr. Saah besides the domain of science evinced great interest in industrial and social fields as well. For improving the conditions of the Indian farmer, he was in favour of using modern and uptodate implements.

Dr. Saah was convinced that the scientific methods should be made use of in farming. This was only thirty per cent of the population will be able to produce grain more than needed for the requirements of the country. At present, more than 60 per cent of the population does farming and is not able to produce grain enough to meet the country's requirements. Thus 36 per cent of population will be free to increase the industrial productions. And thus, full use of the country's men power could be made.

To raise the living standard of the common man, he was of the opinion that the industrial production of the country should increase by 10 to 20 times. The extra population of the village should be transferred from farming to industries. With the idea of coordination between industry and scientific research, he with his untiring efforts established Indian Science News Committee in 1935. This Committee started publication of a science magazine, named Science and Culture in 1935. Which is counted as one of the chief science magazines of the world. He gave his all possible contribution to solving the problems of the persons displaced as a result of partition of India. At that time, he has kept aside his scientific pursuits as well. In recognition of his services, the public elected him as their representative to the Lok Sabha (Parliament) in 1952. A sense of service to the nation inspired Dr. Saah to enter into the political field. He was a true devotee of knowledge and science. He took interest in everything and anything, which could be helpful in ameliorating the sorrow and pain of the human society. He was attached to the service of the country and the society till the last moment of his life.

He died of heart failure on the 15th January 1956, the day of Basant Panchami. Having been born in a very ordinary family, Dr. Megh Nath Saah, through his sharp intelligence and hard labour, accomplished scientific achievements of such an high order, on account of which, he is counted as a great scientist not only of India, but of the world.





Alfred Nobel

There are very few such uniquely talented persons in the world, whose whole wealth and power are dedicated to humanity. This is also one of the illusions that a scientist belongs to one nation only. The matter of fact is that a scientist dedicates his life in search of truth and paves the way for the good of the whole humanity. Alfred Nobel was one such scientist who consigned his life and property to the search of truth and dedicated through his will his unlimited wealth to the scientists and to those who carried the messages of peace of the world. The huge wealth of Alfred Nobel is safe and secure with the Nobel Trust Foundation, with the interest of which the most prestigious award of the world. The Nobel Prize, is awarded on the 10th December every year to the most respectable and established scientists for their meritorious contributions. This prize is awarded for special contributions to Physics, Chemistry, Medical science, literature and the cause of peace. Economics has also been included in the list of subjects of prize since 1969. In memory of Nobel Alfred this prize was given for the first time in 1901, the lucky recipients of which were W.K. Saint, in Physics for the research of X-Ray, Jeen H Dunent in the field of peace and Fredrick Paasee, for Suli, Proodhom in the field of literature, J.H. Van't Hoff in Chemistry, E.A. Wan Beharing for Medical Science. The first lady scientist to receive this prize was Mary Suevy of France who also won this prize separately in the fields of Physics and Chemistry. Mary Suevy comes of a family which has won five Nobel Prizes in two consecutive generations. So far, three Indians have been honoured with this award, viz. Ravindra Nath Tagore (1913, in literature), C.V. Raman (1930 in Physics) and Mother Teressa (1979 in peace). Besides them, two Indian scientists having foreign citizenship have been awarded this prize—Har Govind Khurana and Subrahmanyam Chandra Shekhar.

Alfred Nobel, the father of Dynamite explosive was born on 21st October, 1833 in Stockholm (Sweden). His childhood was spent in St. Peters Burgh (Leningrad, Russia). His father, Imenyul Nobel had his industry of Nitro Glycerin in St. Peters burgh, Nitroglycerine was used as unexplosive. This chemical was known as Blasting oil those days. Nobel's father had to face an unfortunate incident in this industry. In 1859, his firm became insolvent. He had to return to Sweden, and had to start production of Nitro-glycerine. But one day, in 1864, there was a terrible explosion in his factory, in which several working labourers in his industry died on duty, and Nobel's youngest brother Emil also died. The whole building was destroyed. The Government of Sweden did not give permission for reconstructing the building. In spite of this, Nobel built a dam on Malaven lake and continued production. His research work was concentrated on safe transportation of Nitroglycerine. One day, all of a sudden, he got success in his object. One day, Alfred, all of a sudden, found that Nitroglycerine, on being absorbed in a carbonic packing had changed into a dry substance. By this, the handling of this explosive was made safe. With this new research Nobel was successful in manufacturing dynamite. With this research, Alfred was very much enthused. With this research, the transportation of dynamite became simple and safe, because of accidents due to explosion, no transport organisation was prepared for carrying dynamite. In 1867, he got patent rights for Britain and in 1868 for America. In 1889 he prepared smokeless explosive, called Belistite Nobel prepared in all 335 patents, which included artificial rubber, leather and patents of artificial silk as well. He built a huge factory of explosives in Boforse. Thus he accumulated, unaccountable money. After the latest research, the prestige of Nobel's factory increased, because with the help of safe explosion by dynamite, the blasting of rocks was done and roads, bridges etc. began to be built safely and with great speed lucky as Alfred Nobel was, one more unexpected thing happened and he was successful in making another research in 1875.

In 1875, his one finger having been cut a little, Alfred Nobel, by way of an experiment, he applied Coladian gum on it. He found that action on Nitroglycerine with Coladian, a sticky film like substance was produced. Having known that he mixed Coladian with Nitroglycerine, and heated. With this wonderful experiment, he came to know that the so produced film like

substance had more explosive power than the dynamite Nobel named it 'Dynamite Gun'. Having been successful in the trade of explosives, Alfred Nobel had the hearty desire that he may make such a substance or machine the results of which may be so disastrous that the world may be so much frightened that the war may be impossible. This desire of Alfred was supported by his one lady authoress friend in her book. Lay down your Arm's. Alfred remained married for his whole life Alfred met his painful death while examining an explosion on 10th December 1896. In his will he left his wealth of 9200,000 dollars for rewarding persons who rendered unique and noteworthy services in the fields of science, literature and peace. In the beginning of 1901, this prize money was equivalent to 8 lacs of rupees, and with that a letter of praise was also given. In 1969, with the concurrence of the National Bank of Sweden, Economics was added to the subjects on which prizes were to be awarded. The prize for peace is distributed in Oslo (Norway) and other prizes are distributed in Stockholm. (Sweden) on 10th December every year. With the devaluation of currency, the value of prize money decreased. In view of the importance of the award, the prize money was increased, so that the value of the prize may be at par with that in the beginning in 1901. Stick Romell, President of Nobel Foundation Trust made this decision to maintain the prestige and importance of the award. International Redcross Committee has been awarded this prize for peace three times Jolm Barain, Mary Curie, Fredrick Senger and Linus Pauling have received this prize twice each. For helping refugees, the office of High Commissioner, United Nations has also received twice the Nobel Prize for peace. The maximum number of Nobel Prizes have gone to Americans and then come the citizens of Britain.

Alfred Nobel is immortal even 110 years after his death. because his inventions were for the welfare of humanity. The indirect contribution of Nobel to the progress in the modern time is very great, because dynamite is used even today in making roads, constructing tunnels and dams. Such scientists remain alive even in their death, and the whole world pays them homage as their lives are beyond the limits of country, religion and community. They are dedicated to the whole human race.



Dr. Homi Jahangeer Bhabha

The modern world is living in the atomic age. This denotes the man's nature of continuous change. Because of this, from the stone age, and then crossing the iron-age, we have come to the atomic age.

The credit of taking independent India into the atomic age goes to the great scientist Dr. Homi Jangeer Bhabha. Dr. Bhabha was a scientist of the calibre that he not only made Bharat acquainted with his scientific capability but also to the whole world.

Dr. Bhabha was born on 30th October, 1909, in an educated and rich Parsee family in Bombay. His father Sri J.H. Bhabha was one of the well-known leading barristers of Bombay. Sri Bhabha had his primary education in Cathedral and John Canon High Schools in Bombay. He had special interest in Mathematics. He passed the Senior Cambridge Examination at the age of 15 years. His father wanted to send him to Europe for higher education But, it could not come about because lad Bhabha was under age. Therefore, he was admitted to the Alfiston college of Bombay. There too, he showed his talents. After that, he was admitted to the Royal Society of Science. While studying there, he passed with distinction I.S.C. Examination of Bombay University.

Thereafter he went to England to study further and was admitted in Gonwil Andkeyas College of Cambridge. There, displaying his extra ordinary intelligence, he passed with very good marks the Engineering Examination Dr. Bhabha had great love for Mathematics and Physics, besides engineering. He studied these subjects deeply. In 1930, he joined Keyas College of Cambridge. Being interested in Physics, he devoted most of his time to its study. While studying in Cambridge, he had opportunities to deliver talks on Electricity, Magnetism, and also on topics related to Cosmic Rays in different countries of Europe.

Giving lectures in different countries made him famous far and wide. During this period he had an opportunity to work with the great scientist named Hyter. Working with him, Dr. Bhabha did researches more than one. In 1932, he got scholarship for studies of higher Mathematics in Trinity College. Dr. Bhabha completed studies in Higher Mathematics and did many researches in Physics from 1934-1937. In between he established the principle of Cascade Theory of Cosmic Ray showers. As a result thereof, he was honoured with the degree of Ph.D. Thus having completed his education and studies, he came back to India. On return to India, he was appointed a teacher of Physics in Indian Science Institute, Bangalore in 1941. Thereafter he was made Professor in Cosmic Ray Research centre. He worked there with full devotion and hard labour for three years. In 1941, he was Fellow of Royal Society, because of this he had to go to London.

He was honoured with Adems Award of Cambridge University in 1942 For building an institute for research in Physics, Dr. Bhabha wrote a letter to the Dorabji Tata Trust. On his request Dorabji Tata Trust established Tata Institute of Fundamental Research of which Dr. Bhabha was the first Director. For this, Dr. Bhabha had to leave Bangalore, and went to Bombay to join as Director of the Research Institute.

After Independence, Atomic Energy Commission was appointed in 1948 Dr. Bhabha was nominated President of this Commission. Under Dr. Bhabha's chairmanship the first programme of Atomic Energy was started in Trombay in April 1965. The Atomic Energy Centre of Trombay is a big creation of Dr. Bhabha. The opening ceremony of this centre was performed by the builder of modern India, Pt. Jawahar Lal Nehru. During his tenure, Dr. Bhabha got built two atomic furnaces, named 'Apsara' and 'Jarlina'. Today many scientists are making use of their scientific capabilities. By working in this science institute in Trombay. Dr. Bhabha did researches on many subjects in his life-time. Besides being a scientist, Dr. Bhabha was a lover of art and music. He was fond of music since childhood. As a child, he wept much. His father was much worried on this account. He was not cured of this melody even after treatment. In the end a method was made use of. Gramophone used to be played before him. This method proved to be a success. On hearing the gramophone, his attention was diverted, and he stopped weeping. In this way, he gradually became lover

of music. He utilised much of his leisure in music and painting. Dr. Bhabha's life was always very simple. He was always prepared to help others. To extend the scientific field was his only desire. He advised his students to work in this direction.

24th February, 1966, was the unfortunate day of his departure forever, while the Jet plane named Kanchanjangha carrying him from Bombay to Geneva dashed against the highest peak of Europe 'Mount Blake' and was destroyed and with this plane, this shining star of the world of science disappeared forever from the world.

The scientists of future will be much helped by Dr. Bhabha's invaluable gifts to the world of science.





Sir Mokshagundam Vishveshwaraiya

The history of Indian culture has been very prestigious, and that is why the culture of India occupies a very important place in the world. In this country many such persons have taken birth as had many achievements to their credit due to their ability and competence. Then dedicated their whole lives to the service of the nation and set examples to follow Great scientists like Arya Bhatt, Bhaskaracharya, Ramanujam, Nagarjun and Charak, have incarnated on this land. Among these, the name of Engineer, Bharat Ratna Sir Mokshagundam Vishveshwaraiya is remembered with reverence and respect. He was born in an ordinary family. Through his hard work, talents and indomitable zeal, he reached the top of success and rendered invaluable services to the nation. The flag of his achievements fluttered almost in the whole world.

Sri Vishveshwaraiya was born in village Madanhalli in district Kalar of Mysore state on 15th September, 1861. His father Pt. Sri Niwas Shashtri was a respectable scholar and religious person, but very poor and an ordinary man. He had no means to educate his son. After his education in the village, he had to go to Bangalore for further education. He had meals at his maternal uncles place, and gave tuition to pay his fees. His college English Principal Charles Walters was impressed by his ability, talent and efficiency. He got him admitted in the science college, Poona and arranged him a scholarship as well. In this college, he made full use of his time, and secured first position at the Engineering Examination of Bombay University. As a result thereof, he was appointed an assistant engineer in the P.W.D. department of Bombay Province in 1884. On account of his extraordinary capabilities, he was made the Superintending Engineer after a very short time. Due to his ability, he was to occupy the chair of the Chief Engineer, when the Engineers stood in apposition to making an Indian the Chief Engineer and did not let him become the Chief Engineer. He got disgusted and resigned his government service in 1908. During his government service, he had built the famous Sukkar Dam in 1893, and in 1899, had invented the block system of irrigation, which was highly admired by able politicians like Bal Gangadhar Tilak and Mahadeo Govind Ranadey.

After leaving Government service, he went to foreign countries to study there the working of industrial systems so that he could introduce the same thing in India. When he was in foreign land Nizam of Hyderabad invited him to solve the problem of floods in his state. By building dams on river Moosi and its tributaries he solved permanently the problem of floods there.

No sooner than the problem of floods was solved in Hyderabed maharaja of Mysore invited him to come there and requested him to give the benefit of his capabilities to his motherland and the place of birth. He was appointed the Chief Engineer of Mysore state. He amazed the whole country by constructing the Krishnaraj Sagar Dam on the river Kaveri in 1912. Before that the construction of this dam many big English Engineer had expressed impossibility of building that dam and had also said that crores of rupees in constructing, will go waste. But after facing several difficulties Engineer got it Visheshwaraiya completed on time the dam, and the Hydel Project associated with it in 1912. That time, the Krishna Sagar Dam was among one of the most famous dams in the world. Rashtrapita Mahatma Gandhi on this achievement of this Indian Engineer was very pleased for his extraordinary technical ability. By building the Krishnaraj Sagar Dam his name and fame spread not only in India but also throughout the whole world. He was appointed the Deewan of the state of Mysore. The members of Indian Civil Services expressed their resentment and surprised on appointment of an engineer on such a high post, which was given only to the officers of I.C.S. cadre. But the maharaja and the public of Mysore state did not care for it and rejected the opposition. With his ability and industry he worked on the post of the Deewan for six years, from 1912 to 1918. During this period, he started many industries in Mysore state, among which, the steel factory at Bhadrawati is worth mentioning. He did sufficient expansion of education and established the university of Mysore. This was perhaps the sixth university in India. The world famous Vrindaban garden of Mysore is also his creation. People talk of his efficient and successful administration even today. The directors of Tata Steel Factory were very much impressed by his extraordinary talent in building the Bhadrawati Factory in Mysore. He was appointed Director of Tata Steel. He was there from 1927 to 1955.

The credit of initiating planned development also goes to Sir Vishveshwaraiya. He was the first person to emphasise to work on planned economy in India and he published in 1934 his book "Planned Economy for India". This was the first book of its kind. In this book Sri Vishveshwaraiya proposed a ten year plan for planned development of Indian economy, which was presented in the annual meeting of the Indian Economic Conference. It was after this that the demand for planning increased in India. To give advice in respect of construction of bridge on Ganga at Mokamal—Bihar, was his another contribution. At the age of about 90 years, by constructing this bridge near Patna, he put the whole country to surprise. For his unique industry, and power of organisation, the whole country paid tribute to him. Many universities adorned him honorary degrees viz. Andhra University in 1931; Benaras Hindu University in 1937, S.N.D.T. Women University Bombay in 1940, Mysore University, 1948 etc. The important Royal Asiatic Society of Bengal paid tribute by awarding to him Durga Prasad Khetan Gold Medal. The British Government of India conferred on him knighthood the little of 'sir'. For his meritorious services rendered to the nation the first President of independent India Dr. Rajendra Prasad decorated him with the highest honour of the country Bharat Ratna, on 7th September, 1955.

Dr. Vishveshwaraiya led a life of much temperance and followed rules of health till the age of 95 year. He continued serving the country actively. On September 1960, his 100th birth-anniversary was observed with great festivity. On that occasion, the then Chief Minister of Mysore state, Sri B.D. Jatti, released a special postal stamp in his honour. It is very rare that people get so much of honour and respect in their life-time. After completion of 101 years of life of labour and honour, he died on the 14th April, 1962. The whole country paid him tearful emotional tributes on his death, Dr. Rajendra Prasad said, "Such a man has gone, who made important contributions to several aspects of our national life." Having taken birth in a poor family, he, through his firm will power, did many things for the progress of the country. He would be always remembered for this.

Fibonacci

We are talking of Pissa—The Tower of Pissa known throughout the world for leaning Tower of Pissa is in the city of Tashkani in the state of Italy. In Pissa, in 13th century, a wizard of Mathematics and numbers was born. His some of the performances are beyond understanding of many a person for 700 years till today. His name was Fibonacci. His seat of contemplation of Mathematics was the city of Pissa Like Newton and Einstein, Fibonacci did not show signs of great future in childhood. On the other hand, he was a great fool. But, in the middle of his life, Fibonacci rose like a star and made his mark, and everlasting fame in the realm of Mathematics. Born is 1775, Fibonacci as a child was known as a block headed to his neighbours. His father's name was Bobecciyo—which meant very simple or foolish. The childhood and early life of Fibonacci was spent in Bugiya city in North Africa, where his father was in service. There Fibonacci was given Primary Education by Muslim teachers in Bar Besicost, the Arabic system of numbers soon got into his head to the extent that writing of straight Arabic numbers for example to him was much easier than writing of XCVIII, in Greek system prevalent in that time. After completing his Primary Education, Fibonacci came back to his Pissa city. To get into depths of Mathematics with open heart and mind, he roamed about on the roads of the city. He used to keep always a piece of chalk in his pocket, and whenever, anything came to his mind, he used to scrible some numbers, on the walls around him. For the first time, he published his observations 'Book of Apex' in 1202. He was 27 years then. His research paper get historical importance because of it. Arabic digits were introduced in Europe. There was a sort of turmoil in the world of scientific thinking. In the research paper, there was a small chapter, in which a particular principle was discussed, and there was also a solution thereof. That question and its discussion, were of great interest to the

researchers in Mathematics. The method of solving of that question opened new windows of knowledge in several systems of science and arts. To name a few of them are architecture, science of oceanography, Botany, Zoology, Astronomy and music. In other words Fibanacci's wonderful research in Mathematics left no system of look at it scientific knowledge untouched. Let us have a couple of male and female hares, with facilities of food and drink was kept in an enclosure so that they may not get away and a watch could be kept on its progress. The object was to observe what becomes the number of hares including the newly born ones. It was supposed that after two months of birth the hares begin reproducing, and thus each couple could produce one new pair. At the end of the year the total number of pairs found was 233 Fibanacci on casting a glance on this record, found that twelve month the order of numbers was 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233. He was surprised to see that after the second number, every number was equal to the total of the preceding two numbers you can see it for yourself.

This order of numbers could go on till infinity, but reproductive power of the hares can not be infinite partly age limit and partly old age will put a barrier to it. But let this order of numbers be infinite. Fibanacci examined the total of 100 classes, the numbers were—

354,224,848,179,261,915,075. *i.e.* in 21 digits in all counting from left (as unit) to the 10 digit, it came 100 millions.

The other surprising thing was that of from the above in order of numbers from 1 to 133, if any figure (leaving 1, 2, 3). It is divided by its previous number, then that number is 0.618034 more then the previous one. This surprising ratio number of 0.618034 is famous as Fibanacci number or 'the Golden medium'. How extensive and wide is its effect? Its detailed description is not possible to be given in limited number of pages with a few examples the extensiveness of this Golden medium can be assessed. Generations after generations of great scholars have been making deeper study of it. As a result of their hard work, veil after veil have been lifted from their surprising secrets, such endless is this research.

Mathematics does not mean Arithmetic only, it includes Algebra, Geometry, Trigonometry and much more. That becomes Mathematics to which ever the suffix of metry is added, in this way, from digits, numbers, lines circles, cycles, triangles, quadrangles to octagon, and multi-angle figures, in every figure the wonders of Fibonacci's digits or golden media are lying scattered. It may be the shell of conch, teeth of a big fish different figures of fishes of different varieties, the crooked moles of a lion or his moles, webs of spiders, beak of a parrot or the architecture in the minarets a mosque in architecture, pinnacles of a church, pyramids of Egypt, may be mind seriqu of seeds of sunflower, a pine apple fruit or the figure of a beehive, the golden rule of Fibonnaci will be these fine more examples and we finish to-day's talk. The height of pyramid was measured as 484 feet and 5 inches, which comes to 5, 8, 13 inches. See, here also the Fibonacci order is working—5 + 8 =13 if the height of the pyramid is taken as diameter, then the circumference would come to 36524.2 inches. Did the mathematician of Egypt know that the number of days in a year is 365.2429.





Dr. Subrahmanyam Chandra Shekhar

Birth and Education

World-renowned astrophyscist Dr. Subrahmanyam Chandra Shekhar was born in Lahore (then in India) on 19th October, 1910. His family background, on the whole, was well-to-do and educated. He had his whole education—from primary to higher education, in Madras (now Chennai). He passed M.Sc. in Physics, with honours, from Presidency College, Madras (now Chennai) in 1930. After that, he went to England for higher education and obtained the doctorate degree from Cambridge University. As a reward in the essay competition held by Madras University, he got the book "Internal Construction of Stars" written by Edington. After reading this book, he became devoted to Edington, and became restive to meet him. On going to England, Dr. Chandra Shekhar contacted Dr. Edington. This opened the way of his contacts with astrophysicist Fouler and others as well.

Research Work

After obtaining doctorate degree, he did research work in Trinity College with Dr. Edington for two years. The topic of his research was— "Stars also take birth, they grow and become old, and ultimately are almost dead." His research work earned good fame in the world of research. He made for himself a place in the world of astrophysics Dr. Chandra Shekhar's hypothesis was that only that star can become white Dwarf whose density is upto fourteen times than that of the sun. He also said that star can not become white whose mass is more than one and a half times that of the sun that would shrink further, and become an invisible star. This star with very great mass is called neutron star. To assess the denseness of this star is very difficult. It is called the neutron star. In the above context, this information may interest you that many many

thousand millions of this star are contracted into the size of a match box. All stars are not alike as their age advances with the time, the atomic fuel inside them gets exhausts gradually. The sun is also a star. It has been burning for over five thousand millions of years, and giving light to the world. In respect of the stars a situation arises, when their inner parts goes on contracting, and the outer part continues expanding. In this situation, the star gets sufficiently expanded, and its brightness increases many more times. When the star reaches this stage, this is called redgiant. The stars reaching the present condition of the sun are called Nova. Its fuel will gradually get exhausted and it would change into a red giant, and will be called a super nova. Under these conditions our sun after expanding, would become so large that all the planets around it—mercury, venus etc. immersed will be in it. The earth will follow the same path.

Prizes and Honours

Dr. Chandra Shekhar's thesis was published in 1939 in book form entitled Introduction for the study of stellar structure. Thereafter, he got busy with his research work.

In 1936, he, with his newly married wife Smt. Lalita went to America. There he worked on many important posts—

Research Associate, at the Yankee observatory, Chicago University (1936-38), Assistant professor Chicago University (1942-43) and later on as professor from 1944-47, and from 1952 to the last days of his life as special Professor of Theoretical Stellar Physics, Chicago University.

In 1953, he adopted American citizenship, and since then, he lived in America. During one of his visits to America, Pt. Nehru proposed to him to come back to India, but Dr. Chandra Shekhar expressed his unability. Dr. Chandra Shekhar was a scientist, who was always active and eager to know things. He was never satisfied with his achievements. He used to say, "I am deeply interested in the contexts of the whole universe.'

Dr. Chandra Shekhar's personality is like the philosopher's stone, which is believed to convert a baser metal into gold by a mere touch. He edited for some time the Astrophysics journal. During that period, he gave to the world of science two of his works, viz. Principles of Stellar Dynamics and Hydro-magnetism, and Hydromagnetic stability. They were very important contributions of Dr. Chandra Shekhar to the world of science.

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For this important contribution, The Government of India gave him the decoration of Padma Bhushan and The Indian National Academy awarded him the Ramanujam Gold Medal. At last in 1989, he was honoured with the highest award of the world—the Nobel Prize. As a matter of fact, Nobel Prize should have been given to him much earlier. He was awarded the Nobel Prize for the research of the constitution of the White Dwarf stellar system, Dr. Chandra Shekhar himself said, "I should have been awarded this prize in 1953, because, my research work had been recognized at that time."

India and the world of science, had great expectations from Dr. Chandra Shekhar Indians and their 'Mother India' feel proud of such worthy sons.

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Dr. Vikram Sarabhoy

Space has ever been a mystery to the man. Although the space science is not new to us, yet India became very late a member of the modern space club. Till a few year back, the membership of this club was limited to developed countries only, *viz.*, America, Soviet Union, France, England and Japan. Today, India has an important place in space science. The credit of it goes to the great scientist Dr. Vikram Amba Lal Sarabhoy. He not only inspired scientists to do research work, but also encouraged people to do social upliftment. He was a scientist of multiple talents. It was he, who initiated the programmes of space research. As a result of which, satellites were sent into space.

Childhood and Primary Education

Dr. Vikram Sarabhoy was born on 12th August, 1919, the day of Garun Panchemi, to Sri Amba Lal Sarabhoy, a famous business man and industrialist. His mother's name was Smt. Sarala Devi. Child Sarabhoy had his Primary Education at home, under the able guidance of his mother. A school was opened at home for this purpose. In this school specialist teachers taught language, science, arts, gardening, technical education etc. There was a separate teacher for every subject out of them three held the degree of Ph.D. and had training in Europe. Laboratory facility was also available in the school. Gurudeva Ravindra Thakur had selected an artist for this school who taught dancing. Thus this school provided to child Vikram good embellishments, and also was a place of full development. Besides the effect of the school atmosphere, he had effect of contacts with great personalities, who visited his father, such as Gurudeva Ravindra Nath Thakur, Pt. Motilal Nehru, Mahatma Gandhi, Sarojini Nayadu, C.V. Raman, Jawahar Lal Nehru etc. From childhood he was talented and courageous.

Higher Education and Research

After secondary education, he was admitted to Gujarat College, Ahmedabad. Thereafter, he went to join St. John's College of Cambridge (London) and passed from there tripos examination in Physical Science. He was of 20 years only then. On return to India, he did research for two years on space rays under the able guidance of the great scientist and recipient of Nobel Prize, Sir C.V. Raman in Indian Institute of Science, Bangalore . Here he met Dr. Homi Jahangeer Bhabha who was doing research in Space Rays and Meson. Dr. Sarabhoy's first research paper was published in 1942 in a research magazine, Bangalore, which related to changes in speed of Space Rays. In 1943, at the age of only 23 years he went to Kashmir to make a study of Space Rays on hilly places. There he had the idea of opening a research centre at such a high altitude Vikram Sarabhoy went again to Cambridge in 1945. He got the degree of Ph.D. from there in 1947. He did research work in the Cavendish Laboratory in Cambridge as well. On return from England, he established Physics Research Laboratory in Ahmedabad. The same is today one of the important research institutes of India. This institution is devoted to the study of Space Rays and outer space. Dr. Sarabhoy was Director of Physics Research Laboratory Ahmedabad from 1947 to 1965. With hard labour and devotion, he was successful in giving impetus to the scientific programmes and developing them. He established in 1955, a branch of the Laboratory in Gulmarg in Kashmir. He established such centres also in Tiruanantpuram and Kodai Kanal.

Dr. Sarabhoy did research of high order on Space Science and Atomic Physics. Dr. Sarabhoy's many research papers were published in Physics Review, Nature, Physical Society of London Journals of Geophysical Research, Astrophysics Journal, Proceeding of the Academy of Sciences and Proceeding of the Royal Society.

Contribution to Industries

Born in an industrialist family, Dr. Vikram Sarabhoy established many industries in Gujarat and in other parts of the country; the chief of them are Sarabhoy Chemicals, Sarabhoy Glass, Semibiotics Limited, Sarabhoy Mark Limited and Sarabhoy Engineering Group. He established operations Research Group Ahmedabad, and Sarabhoy Research Centre in

Baroda. He was manager of Swastik oil mills Bombay, and took charge of managing Sarabhoy standard Pharmaceuticals Calcutta (now Kolkata), and started manufacturing Penicillin and other drugs. Dr. Sarabhoy established in Ahmedabad. The Ahmedabad Textiles Industries Research Association of which he was Director upto 1966.

Father of Indian Space Research

Dr. Sarabhoy is called the father of Indian space Research. In 1962, Dr. Sarabhoy was given the responsibility of Space Research and its development. He was President of the Committee formed for Space Research Dr. Sarabhoy, carried the country in the space age, by expanding the Space Research Organisation (ISRO). The credit of achievement of India in space technology, goes to Dr. Sarabhoy, Dr. Sarabhoy was also the father of Rohini and Menaka Rockets chain of India. Among the projects initiated by Dr. Sarabhoy, was also the project, under which the Satellite Aryabhatt was propelled into space in 1975.

Although Dr. Sarabhoy was busy in space programmes. yet his first love was study of Space Rays, which he never forgot. His main curiosity was to know what changes take in them with time, and how, and what do other things associated with them means the Space Rays are the currents of energy which come to the earth from space. Before reaching the earth, they are affected by the sun, the atmosphere and magnetism. They are also affected by the events which take place in the planets. Dr. Sarabhoy, had experienced at an early age, that study of Space Rays will help in understanding the nature of space magnetism, atmosphere and the sun, and also the outer space.

Other Achievements and Awards

Dr. Vikram Sarabhoy was also the President of Indian Science Congress in 1962. Till 1966, he was Director of several companies in the private sector. From 1962 to 1965, he was Director of Indian Institute of Management. In 1966, he was appointed the Secretary of the Department of Atomic Energy and President of Atomic Energy Commission. He did admirable work as member of the Executive Committee of Planning Commission, Scientific Industrial Research Institute and Indian Agricultural Research Institute. Besides this, he was member of Central Education Advisory Board and senate Gujrat University. Dr. Vikram Sarabhoy was honoured with Fellow of Indian

Academy of Sciences, National Institute of Sciences of India, Physical society London and Cambridge Philosophical Society. Everywhere he left an unique mark of his contributions. In view of the high quality of his research work, he was honoured with the Shanti Swarup Bhatnagar Award for Physics in 1962. For his contribution of high order, the Government of India awarded to him the decoration Padma Bhushan in 1966. In 1968, he was President of United Nations Conference on peaceful uses of outer space. In 1970, Dr. Vikram Sarabhoy was the President of the Fourteenth International Conference Atomic Energy Agency. In 1971, he was Vice-President of the fourth conference on the peaceful uses of Atomic Energy.

Attachment with Culture and Society

Dr. Sarabhoy had great attachment with ancient Indian culture and Archaeology. He had deep interest also in culture, painting and photography. He started an institution name Darpan to enable the artists to get training and make experiments in free atmosphere. The Director of this institution is Dr. Sarabhoy's wife, Smt. Mrinalini Sarabhoy, who herself is a famous dancer. Dr. Sarabhoy was of the view that the scientists should always be busy with research, but at the same time, they would not neglect their social duties. The scientists should make important contributions to the progress of society, village and the country. The credit of the programme of Satellite Instructional Television Experiment (SAIT) in 1975-76 must go to Dr. Sarabhoy. The object of which was to take education to 50 lacs of Indians, living in 2400 villages. His dream of rural development of development of Education and Agriculture through television to light has come true.

This worthy son of India a great scientist and Deshratna, while on way to Thumba Rocket Launching Centre disappeared into the five elements on 30th December, 1971. The Government of India paid tributes to Dr. Sarabhoy, the father of Indian Space Research, by telecasting a serial on television, based on 'Sudoor Samvedan', on the 12th August, 1993, the day of his 72nd birthday. Dr. Vikram Sarabhoy is one of those great persons, who not only took India to the place of excellence and prestige, but also helped the upliftment of the Indian society. His life and work will inspire scientists for ages to come.



Sri Chandra Shekhar Venkatraman

Nineteenth century is the period of renaissance in the Indian history. That was a time, when to meet the needs of time in India, great patriots, educationists, engineers, and scientists were born, who with their hard work, devotion and knowledge helped the country to progress, and in the end our motherland got freedom.

During this very time, there appeared on the Indian scene a great Indian scientist, named Bharat Ratna Sri Chandra Shekhar Venkatraman, who with his hard work and dedication, indomitable zeal in the field of science, found out, in 1928, the 'Raman Effect', which was not known before. To commemorate this historical research, Sri K.R. Narain, the then Science and Technology Minister, in the Central Government India, on 28th February he celebrated as the National Science Day every year.

Sri Raman was born in Tiruchirapalli city in South India on 7th November, 1888. His father's name was Sri Chandra Shekhar Ayyar, and mothers name Smt. Paravati Ammal, who was related to a family of scholars of Sanskrit and deep knowledge of other subjects. In 1892, his father was appointed a lecturer in Physics in Vishakhapattanam. Primary education was given to Raman there in Vishakhapattanam. He obtained the degrees of B.A. and M.A. in 1904 and 1907 respectively with honours in the first division from Presidency College and secured the first position at the Examination held by the Department of Finance, Government of India in 1907, and was appointed Assistant Accountant General. He was the first Indian to be appointed on such a high post in British India, and that too, at this early age. During his government service, he continued his dedication to science, and continued his research work in science secretly. Dr. Amrit Lal Aaskar, worthy son of Dr. Mahendra Lal Sarkar, founder of the Bhartiya Vijyan Prachari

Sanstha (India Science Propagation Institute) Calcutta. In 1917, was appointed the head of the department of Physics in Calcutta University, and he resigned his government service. Vice-chancellor Sir Asutosh Mukharjee, while inaugurating the science college said, "It is my duty to praise here the heartily the unprecedented courage and sacrifice, which Sri Raman has shown by resigning the government service, carrying big emoluments and in place, accepting the post of professor in the university."

Historical Raman Effect

Raman Effect is considered to be the best science research of Dr. Raman. It was initiated during his foreign journey in 1921. The deep blue waters of the seas drew Raman's attention. He studied the light passing through the atoms of transparent things like, water, air and ice. He demonstrated through this principle that in diffusion, the colour of light changes. As a result of study of diffusion of light he brought to light the secret on 28th February, 1928, that is known as Raman Effect. For this research, Dr. Raman was awarded the Novel Prize for Physics in the year 1930, and with the help of which, innumerable problems, associated with the arrangement of innumerable compound atoms, were solved. For this research in science, 28th February is observed as science Day every year. Sri Raman established Indian Science Academy in Bangalore in 1934. He was life long Director of the newly established Raman Science Research Institute Bangalore in 1948. To this institute, he donated all his wealth and research papers. In this institute there is an unique, and difficult—to find elsewhere collection of diamonds, minerals etc. Sri Raman studied to the last day of his life, the constitutions of diamonds and other precious stones, and made researches Sri Raman was a simple, courteous and humour loving person. He was an accomplished speaker and lover of music. He also did research to make the musical instruments more musical and sweet. After a short illness, Sri Raman died on Saturday, 21st November 1970 at the age of 81 years. His funeral ceremony was performed in the compound of the institution to which he had dedicated his whole life and life's earnings.

Honours

Sri Raman received all sorts of honours, both in India and abroad. In 1924, he was elected Fellow of Royal Asiatic

Society. In 1929 he was decorated with knighthood. The Institute of Soviet Russia awarded him its highest award Lenin Peace Award. Besides this, the Science Conference Italy, gave him peace Medal, America awarded him Franklin Medal and England awarded him Hujege Medal.

Before Independence, the British Government of India decorated him with the title of Sir (Knight), and in free India, the first President of India, Dr. Rajendra Prasad adorned him with the highest honour Bharat Ratna.

A scientist of world fame, Lord Rutherford said, "In fact, Dr. Raman, not only made important invention, but also made efforts to establish a progressive institution for research in Physics in Calcutta University and developed the same."

In the words of Dr. Radha Krishnan, "Dr. Raman is a great teacher. His knowledge is not limited to different branches of science. In todays world of specialisation, vastness of his knowledge is amazing. He is our greatest scientist."

The department of Indian Post and Telegraph paid tributes to Sri Raman by issuing a postal stamp in his memory for getting a place for India on the map of modern science.



Madam Mary Curie

Introduction

Mary Curie with her dedication, patience enthusiasm and non-stop efforts crossed the dividing line of sorrows and difficulties, and under adverse circumstances completed her research on radioactive substances.

She was born in Warsaw, capital of Poland on 7th November, 1867. She was named Manya Sklodowaska. The name of her elder sister was Bronya. Her father was a teacher of Mathematics and Physics in a higher secondary school. He was a great self-respecting patriot. He took active part in the free-dom fight of Poland, and on account of this he was dismissed from service. For want of any other means of livelihood, he had to face great difficulties. It is said that calamities never come alone. Manya lost her mother, when she was of eleven years of age, clouds of sorrow enveloped the whole family.

Service for Livelihood

After mother's death, the sisters did not lose courage. Both of them continued their studies. Manya surprised everyone by securing first position at the secondary examination. She was of 16 years only then on this success, she was awarded a gold medal.

As a matter of fact, both the sisters were of sharp intellect from the very beginning. Those days, people of Poland went for higher education, either to England or to France. Both the sisters wanted to study medical science in Paris. But in view of the adverse conditions of life and family, their father was very much worried. There is way, where is will Manya pacified her father, and made up her mind to do some job and be self-supporting. She took upon herself the responsibility of her elder sister Bronga's education as well.

She began earning money by looking after children of rich families. She spent the major part of her earnings on Bronya's education in Paris. Bronya was studying medical science in Paris.

Manya had to face many difficulties in course of her service. That man's son, in whose house she worked, became attracted towards Manya. He wanted to Marry her, but Marry was inclined to get higher education. There was every chance of her education being adversely effected after marriage. Manya, therefore, did not accept his proposal. She had to leave service in that house. She began working in another family.

As a consequence of Manya's hard work for many years, her elder sister completed her study of medical science. She married and began to live in Paris. She purchased a flat there as well.

Higher Education in Paris

In 1891, at the age of 24 years Manya shifted to Paris. She got herself registered in Sobon University. Her elder sister Bronya wanted Manya to live with her. But Manya wanted to live freely and she did not like to live with her elder sister. She took on rent a small room, in which there was no proper arrangement for air and sun. During winters Paris was covered with snow every now and then, during which people kept their houses warm by burning coal. But for want of enough money, Manya burnt only little coal and spent difficult nights. In absence of hot water, she had to use cold water in domestic work.

To meet her expenses on education and daily needs, she had to work at more than one place. She used to get unconscious at times on account of pain of hunger. There was no slackening of Manya's enthusiasm, so many difficulties notwithstanding. She continued her progress towards her goal.

During those days, she had opportunities of hearing lectures of famous Physicists Edmund Bounty Sri Gravial Lipman in the university. As a result thereof, she got interested in Physics. In 1893 she secured first class first at the examination of Physics. At the examination of Mathematics, she got second position.

Being pleased with her success and hard work, Physicist of Sorbo University Paris, Sri Lippman appointed her as his assistant in research work. The people of France had difficulty in pronouncing her name. They, therefore, called her Mary. Thus Manya. Sklodowaska came to be known by the name Mary.

Married Life

During that period, Mary used to go to the house of her fiend, of Poland, living in Paris. By-chance she had acquaintance there with a young man, named Pairey Curie. He was interested in research in science. He too was a scholar of Mathematics and Physics. Those days, Piary was busy in more than one scientific inventions. By nature he was peaceful, simple and serious. His nature was much like that of Mary. Both got married on 25th July, 1895. After marriage, she was known as Mary Curie.

Partnership in Research Work

Mary was very happy by getting Piarey's life partner Piarey was a teacher. His salary was meagre. Both of them, therefore, found it difficult to lead life.

Both of them established a small laboratory at their residence, the expenses of which they had to bear with a part of their small income.

Those days, in 1896, Baikural was fully involved in one of his research works. He was of the view that some rays were emitted by a heavy substance Uranium. Mary Curie chose this subject of research for the degree of Ph.D. She got busy in her research. She found out that—

- (i) From Uranium some rays emitted.
- (ii) Besides Uranium, Thorium also had the quality of Radioactivity.

Invention of Radium

Curie gave birth to a female child in 1897. She was named Irene Besides working in the laboratory, Curie had to look after her child as also she had to spend some money on her as well. This made her economic budget more difficult. But the Curie couple continued their research work with indomitable enthusiasm and courage. Uranium is a very valuable substance. Curie couple did not have enough money to purchase it. In course of their research, found a Radioactive substance, Pitchblendy, which is a mineral of black-grey colour. This is more Radioactive than pure Uranium. Both of them were very much satisfied with this research. In their research work, there were lot of financial difficulties. After separation of substance pitchblendy, the substance is considered useless, and its value

becomes very low. But the Curie couple did not have enough money even to purchase separated Pitchblendy. Any how, they managed money on loan, and got Pitchblendy from Austria. The extent of hard work and dedication can be assessed by this simple fact that they were able to obtain only 2 milligrams of radium from 2 tonnes of Uranium by the chemical process of elimination of diseveral substances. In course of research, the obtained another radioactive substance, which was named after the birth place of Madam Curie in Poland, as 'Polonium'.

Steps of Success

In course of study of qualities of radium, they pointed out that from this substance, very fine rays are emitted, which are positively charged, negatively charged, and uncharged. These particles are called β -particles, α -particles and X-rays. Their power of penetration and masses are different from one another. There is possibility of treatment of many diseases with these particles. In honour of study of qualities of radium, Mary was awarded the degree of Doctor of Science in 1903, and was also awarded the Devi Medal of Royal Society. For work on Radioactivity, Nobel Prize of 1903 was awarded jointly to Mary Curie, Peare Curie and Baikural.

Death of Husband

19th April, 1906 was the day of great calamity for Mary Curie, when her husband Peare Curie died in a road accident. Mary was almost on the death of Piary Curie, who was not only her husband but a co-worker in scientific pursuits. Blasing this bearing blow bravery, she continued her research work. She had to pass through very difficult days, as besides research work, she had to give time to her two daughters Irin and Eve. At this time Madam Curie was appointed Professor of Physics in the place of her husband.

Nobel Prize for Chemistry

Madam Curie was honoured with Nobel Prize of Chemistry in 1911, for research of radium and Polonium, their manufacture in pure state, determining of atomic weight and studying the qualities thereof. Thus she was the first lady to receive the Nobel Prize and the first person to get it twice. Before this, no persons had received the Nobel Prize twice.

Public service of Madam Curie

After the research of radioactive substances, Madam Curie told to people the uses of it. She delivered lectures in different universities. She established a Radium Institute in her birth place, Warsaw, Poland in 1932. She provided different equipments to the Radium Institute established by the Government of France. Her daughter, Irene Curie and her husband Frederic Joliot achieved success in producing artificial radioactive substances by bombardment of Alpha particles on elements. For this Irene Julio Curie were awarded the 1935 Nobel Prize for Chemistry.

Madam Curie could not avoid bad effects of Radioactive substances on her body. Due to its bad effects, she had Luchemia. She died of it on 4th July, 1934.

By dint of hard work and indomitable zeal, she reached the highest peak of success. She lived a simple life and served the humanity. The world of science will always remember Madam Curie.



SOCIETY AND CULTURE



Swami Vivekananda

"Reformers have failed. What is the reason thereof? Because only a few of them have learnt and thought over their religion. None has gone through that devotional practise, which is so necessary to understand the true spirit of religions. I can say with confidence that with the grace of God, I have been able to solve this problem." Swami Vivekanand.

Introduction

Great persons are born for the greatest good of the greatest number. They appear for the good of the society. They do not follow the customary traditions of the society. They change the society. Universally revered, the brave ascetic Vivekanand was one such person. He was born as a historic personality. He laid foundation of the present day India. He inspired new life into India which was then only a lifeless skeleton of her old self. He gave modern European form to the old Vedantic tradition of India. His body became one with his soul forever when he was only 39 years and 5 months old. But during this short span of time he laid firm foundation of modern India.

A few days, before his death, Swami Vivekanand said an important thing, which he had heard from his spiritual guide brother. Swami Premanand—"If there had been another Vivekanand at this time, he might have appreciated what Vivekanand has done."

Life

In Simoolia Palli of Calcutta, in early morning on Makar Sakranti, 12th January 1863, Vivekanand was born. His father Sir Vishvanath Datt was a famous attorney. Before he became an ascetic, Vivekanand's name was Narendranath Datt. Narendranath was really the king of men-Indra of the human kingdom. Endowed with genius, this graduate of University of

Calcutta from the very beginning, was very much influenced by the scepticism of the western philosophy. Narendranath had his first meeting with Bhagwan Sri Ram Krishna Deva in November 1881. And upto the last day, Vivekanand received education at the feet of Bhagwan Sri Ramkrishna ji, when he breathed his last on the fifteenth August 1881. There came a time, when this great disciple reached the big assembly of religion Chicago to propagate his teacher's great teachings.

And this unknown Hindu young man became the master of hearty the dear one and members of that Assembly of Religions. The audience was influenced by Sri Vivekanand's speech more than any representative of any of the other religion. They become inquisitive to get the Vedanta jewel of the invaluable treasure of Indian philosophy. And in this way, seats of Ramakrishna Mission were established in important countries of the world.

Subjugated Bharat of the nineteenth century

Bharat of the nineteenth century was known to Europe as an uneducated backward uncultured, shor of all glory country of a slave-nation. People were unfamiliar with the real nature of Hindu Dharm. The foreign Christian missionaries were spreading the version of religious contempt. The situation was so hopeless that an English missionary lady, not finding suitable words for maligning Hindu Dharma, to quench her fire of hatred, thought it proper, to use these words—'Crystallised immorality and Hinduism are the same thing' *i.e.*, concentrated immorality and Hindu Dharma are one and same things. In the first half of the nineteenth century there appeared the lion of Bengal Raja Ram Mohan Roy, whose sun-like sharply shining genius dealt a heavy blow to the province which had used to inertia and ill customary social traditions for deliverance of a community from the mire of inferiority, which was backward socially and religiously, Raja Ram Mohan Roy fought a love battle against all the adverse forces in which he was successful. And thus came about the Indian Renaissance.

Raja Ram Mohan Roy, Devendra Nath Thakur and Keshava Chandra Sen were the great pillars of 'Brahma Dharma'. Together with them the services of Sir Ishwar Chandra Vidyasagar in the field of social reforms can hardly be forgotten. He was deeply moved with the pitiable condition of child widows. He took up their cause. For this he had to face great opposition of

person quoting Sanskrit scriptures, and using filthy Bangla language. Not caring all this fuss and tumult, he went ahead to prove that widow-marriage was supported by Hindu codes of conduct, and as a result of his untiring efforts the government made law to declare widow marriage legally valid.

Contribution of Swami Vivekanand to the Indian Renaissance

Bhagwan Sri Rama Krishna and his disciple Swami Vivekanand, possessing unsurmountable power and energy were the embodiments of means and ends of new age in India. He gave a new shape to the Indian type devotional practices. He made it free from being strictly personal, individualistic, selfcentred, and its meditation places like mountain caves, jungles, reclusion etc., and asked people to devote their energy and inner powers to the welfare of the society so that there may be all round development and progress of people at large. Dressed as a hermit, he undertook an intensive tour of India from the Himalayas right upto the sea coasts. The pitiable conditions of the Indian people, its ignorance, its despondency and its bringing up, moved deeply the large-hearted Swamiji. He said that the people of India were not to be preached to take a vow to lead the life of a recluse or a hermit, carrying with him stave and spout for accepting water. India was to be made a nation of persons, highly educated, self supporting, self respecting and to be brought in rich culture. For all deficiencies and ill luck, we ourselves are responsible. Our highly born ancestors crushed the poor masses and the high caste-people suppressed the low caste people. A time came or a situation arose, when the down trodden helpless section of the society forgot all about their birth rights. 'The Caste should be according to one's deeds and actions and not by birth.' he said. Swamiji had immeasurable compassion for those called untouchables, Shudras, Pancham etc. To eradicate the disease of mental arrogance, he dealt blow after blow on the prevalent caste system, while doing so, Swami ji said—if according to tradition—Caste by birth, and an uneducated Brahman is superior to the rest, than no money should be spent on the education of the Brahmanas, and the whole money ought to be spent to help the weaker section of the society. We will have bring home to the poor and helpless people of India. What was their true position and existence in life. The differences of caste, colour and money will have to be given up. We should tell all the men, women, boys and girls that the same

soul varies in all—high and low, strong and weak. Therefore each and everyone can become great, all can be pious persons. The difference between the working system of Swami ji and the other reformers was that he did not believe in the upliftment but in the natural and spontaneous development of the people.

The ideals of Vedanta

Swami ji recognised the Indian public life on the ideals of Vedanta. He did not make the teachings of Vedanta a subject of discussion in solitude. He did not confine it to the jungle and the mountain caves. He made it a matter of daily life and a thing of actions. He gave a strong jerk to awaken a nation which had forgotten itself on account of the pangs of chains of slavery for many a century. The new born India took to his heart his teachings which infused new life in them. Being inspired and awakened by Vivekanand the Indian people, got in future, the ambrosial message of Freedom Movement under the leadership of Lokmanya Tilak and Mahatma Gandhi. Even to-day, efforts being made for the all round development of the human society. All the time prime ministers of India made their voices heard on world platform for non-alignment, non-violence control or nuclear weapons against apartheid. Like a visionary sage (Rishi). Swami ji had declared many years ago that a time was coming soon when India would lead the rest of the world.

Every speech of Swami was awakening counsel for India. It was Swami ji who sprouted in us the seed of freedom. He did not advise us to do in solitude the practices of learning, thinking and remembering God again and again. He did not ask us to lurk about in search of some invisible god. He asked us to invoke mother country with the music of वन्देमातरम् Vande matram.

Establishment of Ram Krishna Mission

Swami Vivekanand established the chief centre of Ram Krishna Mission in village Belur on the bank of the Ganges near Calcutta. Being inspired by the personality of Swami ji many people of both India and abroad came and accepted discipleship of Swamiji. With the donations received from both Indians and foreigners a trust was founded, and in course of time the centres of the Rama Krishna Mission were opened in almost all the important towns of India. The conservatives and dogmatic Pandits of Vedanta were critical of Swami ji's

Vedanta of action or a life of action. Vivekanand said as if we accept the श्लोक (shloka) ब्रह्म सत्यम् जान्मिथ्या, जीव ब्रह्ममैव नायर Brahma is True, the world is false, Jeeva and Brahman—are one, as the sub and substance of Vedanta, then, taking the world as false or non-existent, then we shall be inactive and do nothing, and then we should take to the path of कर्म सन्यास renunciation of action and not the path of कर्मयोग, the path of activity. A critic teacher once said to Vivekanand that charity and service, too are Mayik—born of ignor-ance and aim of our life should be to get salvation, a state beyond Maya.' In reply to this question, Swamiji said in an ironical words—Under this conditions, Salvation is also Maya. Then why should we try even for salvation and Vedanta says—the soul is free. Then who is to get salvation or freedom?

Modern Vedanta, established by Vivekanand

The way escapism never appealed to Swamiji or they were never looked proper to him. He devoted his life to the service of man—to the auspicious side of the wisdom. His immemorable words were—'If for the freedom of man, I am prepared to take a crore births, even one in the body of a dog. This unprecedented large was the result of invaluable preaching of his teacher of teachers Paramhans Sri Ram Krishna ji. In his life time, Sri Ram Krishna Paramhans, had heard sometime his dear disciple Vivekanand says that 'I want to be engrossed in a state of settled or be in a state when I am able to suspend permanently all connnections between the body and the soul, he was very much aggrieved. Calling his disciple close to him Param Hansa ji said-Priy, Narendra, you are so selfish and selfcentered I thought that your life would be like a banyan tree, under the branches, sub branches and leaves of which innumerable sufferers will get shelter, you will give their soul solace.' Vivekanand remembered throughout his life this scotting lesson and giving up all efforts for personal salvation, he fully devoted himself to the service of the society at large.

It is said that by calling Brahma—the only true thing, the nondualist Vedanta devaluated the human value Vivekanand did not support this explanation of vedanta. He said that Vedanta awakens our soul-power. A weak man cannot realise the soul—This is the teaching of Upanishads. At a time, when no one could think of establishing institutions like Hindu University, National Educational Academy etc. Swami ji with his vision of future, expressed the desire to establish a National Education scheme in which no foreign authority would interfere. He liked to shape public education according to Indian ideals, To-day, in almost all important cities of India there are educational institutions run by the Ram Krishna Mission. They also run charitable dispensaries and libraries. Their education is in keeping with the ideals and values of Indian culture.

Swami ji's life and ideals, sources of inspiration of Swadeshi movement

On July 4th, 1902 Swami Vivekanand became one with the Universal for ever. His life and teachings had indelible influence on the youths of India. In 1905 A.D. Lord Curzon partitioned Bengal. The inhabitants of Bengal could not bear this assault Hindus and Muslims tied to each other the thread of Rakhi. That day, no food was cooked in any house in Bengal. In the country there appeared a new era which was almost unimaginable. The young men of Bengal united against the atrocities of the British Rule. They began thundering that the disjunction of the limbs of Bang mother will not be tolerated by us. And this important unity terrified the British government. In future, the partition of Bengal had to be withdrawn.

Sri Bhupendranath Datta, the youngest brother of Vivekanand was a member of foremost line of the Revolutionaries. Besides him Arvind Ghosh, Varindra Kumar Ghosh, Kanai jee Lal, Ullaskar Datt, Upendranath and others became active members of the Anusheelan Committee (Contemplation Committee). The Bomb case of Maniktalla (Calcutta) is an immemorable chapter in the history of Indian Freedom Movement. These young men of India kissed the gallows cheerfully. We cannot miss the contribution of Vivekanand's मानस कन्या (mental daughter) sister Nivedita, who had become the mother like source of inspiration to all the revolutionary young men.

Swami ji had taken a vow to work relentlessly to establish India for the second time on the world map. He was a seer, highly visionary, having a poet's heart intellectual. He would to propagate a religion which could prepare real men (I want to preach a man-making religion). He arose to tell the Indians who were illiterate, lifeless and badly brought up; Get up, wake up and go into the world. No section has monopoly of religion. His aim was to form a society free from the distinctions of high and low and was classless society—He taught to the people to bring

into practice in their life the teachings of Vedanta. It was due to his awakening preachings that the slumbering soul of India woke up.

Present India and Swami Vivekanand

In the nineteenth century Indians were known as a nation of dependent, poor and inferiority suffering people, who were to be taught this lesson of Vedanta that there is no place for the weak people in the world. It was the new Vedanta of service of all living creatures which Swami ji had evolved Hindu religion had taken a distorted form and to clean and modernise it was necessary. For this, it was needed to recognize its true form Swamiji was proud of his country's culture. He declared in foreign lands—"I go forth to preach a religion of which Buddhism is nothing, but a rebel child, and Christianity, but a distant echo."

Swami ji aim was to give the message of coordination of his great coordinator master and Paramhans Ram Krishna with regard to his this ideal, he said, 'Every nation and may religion will exchange ideas with other nations and religions and will do progress according to its inherent potentialities, while making secure its liberty. Right from today get it written on the flag of every religion. 'No war, Help, No destruction and take to hearts-no distinction, but co-ordination and peace.

Swami ji was a forerunner of present India. He thought it proper for the common man first to lay emphasis on an action and duty before renunciation and asceticism. In his famous book 'The Present India', he says "Indians have to give up the habit of dependence on others, imitation, and the contemptous mentality of a slave." He also said that, "We ourselves are responsible for our bad plight downfall and all the ills of life." We can never forget that great Yogi and source of light Swami Vivekanand, was a instrument in making India of to-day—a free country, Sovereign Democratic Republic and a Secular state in which untouchability is a social crime, and where women have the same rights as men.

Summary

Swami ji was the first person to raise in the eyes of foreigners the down trodden greatness of India. For this he propagated in foreign lands the dormant spiritual greatness of India. There was a flow of new blood in every vein and artery 296R | G. P.

of the Indian people when Swamiji came back to India after hoisting in the world the flag of India's great teachings. The people of India were able to realise that our religion and culture have the top-most place in the world. Those Hindu young men were embracing Christianity realised that they were in illusion.

The young men of India, being inspired by patriotism sacrificed their life at the altar of Indian freedom. Indians, who had become obivious of themselves, woke up suddenly and they made the dream of freedom true. Swami Vivekanand was, in fact, a forerunner of India.





Gopal Krishna Gokhaley

Gopal Krishna Gokhaley is remembered with great love and respect, He is one of those great persons, who in the last quarter of the nineteenth century, with their wisdom, renunciation, Zeal and courage gave new life, political awareness and humanism to the people of India. He infused new hope and faith to the Indian people. His greatness can be measured with this fact only that the man of the age worshipper of non-violence, saviour of humanity and Father of the nation, Mahatma Gandhi called him his political teacher. Being influenced by his ideas, Mahatma Gandhi, following him began his early political career and achieved unprecedented success. Gandhiji was enamoured of his ability and farsightedness of Gopal Krishna Gokhaley, he often said "If Firozshah Mehta is as high as the Himalayas, and Tilak is as deep as an ocean, then to me Gokhaley appears as pious as the Ganges, which after acts everyone. His place in my heart is uncomparable. Among the liberals like Dada Bhai Nauroji. Firoz Shah Mehta, Surendra Nath Banerji, Mahadev Govind Ranade and others, Gokhaley was a keen politician. The evaluation of his supports was done in the newspaper, nation, as its reaction to his speech delivered at Manchester. It wrote thus, "There is no shrewd politician equal to Gokhaley in England. Gokhaley is greater than even Mr. Eskinwoth, the then Prime Minister of England. He has no equal. This great genius was born on this earth in village Kotuluk, district Ratnagiri Maharashtra on 9th May, 1866. After the death of his father when he was 13 years, rebuilt his life with, devotion, thought-fulness and hard work. After doing graduation from Elfinston College of Bombay in 1884, he took up the job of lecturer of Economics and History in Ferguson college in 1886. He began his political career at the age of 22 years, by becoming a member of the legislative council, Bombay (now Mumbai). He followed throughout his life this path of peace as directed by his political teacher, Mahadeo

Govind Ranadey. Taking to the heart his forbearance, politeness and self-discipline he never looked back in his political journey. He was always up and doing on his path. In 1889, he became a member of the Indian National Congress, and took vow for service of the nation on account of capability and his energetic habits. He had the good fortune of becoming secretary of the Congress at a very early age later on. He worked as the President of Bombay branch for many years. In 1897, he went to England as the representative of the people of India, to appear as witness before Belbi Commission to bring home the Indian point of view to the people of England. He had to undertake journey to England seven times, between 1905 and 1914 and he was quite successful in his mission. On his success. Mr. Pannikar said, "He was the first shrewd politician of modern India as a member of the Viceroy's Council in 1902, he ceaselessly worked for the whole life and left an indelible mark of his super and matchless intelligence on the public. He will be remembered for his Economic speeches on the budget used to be very effective as the member of the council, he pleased to begin free primary education, remove tax on salt and to appoint more of Indians in the government services. Even Lord Curzon could not help admiring him. Thus Although I had to bear heavy blows at the hands of Gokhale in the Council, yet I can say that I have not met a national leader who may excel him in Parliamentary genius.

As the President of the Benaras session's (now Varanasi) in 1905, the genius, which he showed was admired by all of the Congress leaders. If any thing hurt him in life, it was the disunion in the Surat congress in which the Indian Congress was divided in two groups, the liberals and the aggressives throughout his life, with the co-operation of Smt. Annie Besant, he tried to organise the Congress. But unfortunately, due to his untimely death, he could not succeed in his mission. To encourage constructive work, he founded the Servants of India Society on 12th June, 1905. This society fully stood for his life full of renunciation and public life. This society gave to the public life of Indian patriots like Sriniwas Shashtri, N. M. Joshi, Pt. Hriday Nath Kunzru etc. This goes to prove the usefulness of the society. They were opposed to distinction of colour (apartheid). On invitation from Gandhiji, they went to South Africa in 1912, and joined in the apartheid movement, which Gandhiji was leading. In 1910 and 1912, they passed resolutions in the legislative against the apartheid.

They had great faith in the British liberalism. They had full confidence in the justice, impartiality and goodwill. Like Dada Bhai Nauroji. They also believed that consciousness of the British politicians would do justice to India some day, they were quite hopeful about the future of India. According to them, India of future, with the grace of God, will not be an India of poverty and wants, but it will be a prosperous Bharat of developing industries, awakened capacities and achievements in spite of loyalty to the British Government. They never ignored the difficulties and problems of India. As liberals, they believed in constitutional means. They had no faith in the policy of agitation, violent means and sabotage. Their constitutional means consisted of petitions, opposition fast-keeping and reforms, following which, Gandhiji made their dreams come true. They fully appreciated the good points of the British Government and opposed the bad ones. They not only condemned the partition of Bengal in 1905, but also called improper the policy of centralisation of the British bureaucracy and devoted themselves to creating public opinion against it.

They did great obligation to the country by opposing the centralisation of power, and emphasising the formation of village assemblies, district boards and, on legislative councils on account of which, implementation of this system could be possible in modern India. They were supporters of national solidarity and Hindu-Muslim unity. In their hearts was deep desire for progress of India, both material and moral. For this they laid stress on communal harmony and mutual harmonious relations. To bind Hindus and Muslims in the bonds of unity. He visited to many cities as Allahabad, Lucknow, Agra, Delhi etc. They were opposed to such movements as were communal and not national. Therefore, they showed no zeal to and extended no cooperation to the festivals of Shiwaji and Ganpati, conducted by Sri Tilak. They were also in favour of spiritualisation of politics. For them that was no politics, which did not contain religion and morality. Having firm faith in the western education, they favoured to continue the system of education prevalent in India, i.e., they favoured and educational system composed of both oriental and accidental systems. They struggled throughout their lives for holding in India the higher administrative examination, increasing representation of Indians, in the Viceroys Executive Committee and legislature and also giving more rights to municipal boards.

For him national interest was at the top, in spite of the fact that he favoured the British Rule. Presiding over the Congress in Banaras (now Varanasi) in 1905. He raised many demands of reform in the administrative machinery, and attacked the short comings of the government. Even then some critics levelled against him the allegation of unlimited devotion to the king and called him a weak hearted liberal, a rebel in disguise and a difficult to deal reactionary. But looking at his 30 year services to the nation, these allegations seem irrelevant. It does not behave a patriot to try to malign in this way a man, who is a great supporter of national solidarity. Hindu-Moslem unity and the movement for the swadeshi (India made) Being impressed with his contribution to national interest, Pt. Moti Lal Nehru said, "Gokhaley was a great angel of self-government, who vehemently apposed the atrocities of the British Government. Expressing his independent ideas about Gokhaley, Dr. Pattabhi Sitaramayya has written, "In fact he was neither a weak-hearted liberal, nor a rebel under disguise. He was as a matter of fact, a middle man between the public and the government. He used tell to the government the difficulties and wants of the public, and put the limitations of the government before the public and the Congress." Putting forth a balanced ideas about him. B. H. Rutherford said; Gokhale from top to bottom was a shrewd politician and he knew how to put up his national demands without giving offence to the government.

He should be looked upon in history as a true liberal national leader. As far as his loyalty to the king is concerned, that should be taken as a necessity of the time. Otherwise he always pressed the government for making political, administrative and economic reforms and brought out fearlessly its drawbacks. Greatness of his soul can be assessed from his last words, which he uttered before his colleagues, Please do not waste your time in writing my biography or erecting my statue, but put in your whole soul in the service of India. Then and then alone, you will be counted among timely devoted. Servants of Bharat (India) society. His object was neither to make himself immortal nor to leave behind him a band of his followers National good was his chief aim. That great man of great genius died on 19th February, 1915 at an early age of 49 years. Looking at his wonderful activities, the chief leader of the aggressive party, Sri Tilak, could not resist saying about him the words of praise to Gokheley was jewel and worthy son of Bharat. He was the chief of the frontline Congress workers.



Pt. Din Dayal Upadhyaya

Pt. Din Dayal Upadhyaya was great, not by birth, but by deeds. He gave a pure and virtuous form to modern politics on the theoritical level to the thoughts of the trio of the preceptors Shukra, Vrihaspati and Chanakya. He was selflessly and faithfully devoted to the nation. He was an individual who was respected by both his supporters and adversaries. On his death, Sri Yashwant Rao chabvan, the then Home Minister in the central government, called him a great Bhartiya and the chief communist leader Sri Hiren Mukharjee called him Ajat Shatru or person having no enemy Acharya J.B. Kriplani remembered him with the epithets of god, like qualities, and the Praja Samaj wadi Party leader, Sri Nathji declared him or linked him in the chain of Tilak, Gandhi and Subhash Chandra Bose. Being impressed by his way of doing things efficiently and talents, Bharat Kesari Dr. Shyama Prasad Mukharjee said, "If I get two more Din Dayals, I would change the Indian politics in no time. Sar Sanchalak of the Rashtriya Swayam Sewak Sangh Sri Bala Saheb Devrasha, comparing him with Dr. Hedgewar" called him an ideal Swayam Sewak (Volunteer). No doubt, leaders of different political parties were all appreciators for his services to the Nation.

Pt. Din Dayal was born on 25th September, 1916, in Dhanakiya, a village situated on Jaipur-Ajmer railway line. Both his father Sri Bhagwati Prasad and maternal grandfather Pt. Chunnilal Shukla were station masters. Upadhyaya ji's grandfather, Pandit Hari Ram was a famous astrologer. He was resident of Nagla Chandrabhan, a village one Kilometer in the west of Farah, Distt. Mathura. His father died when Upadhyaya was only two and a half years old and his mother passed away at the age of four years. He was brought up by his maternal uncle Sri Radha Raman Shukla. Upadhyaya ji was talented

since his very childhood. He passed matriculation with the first division from Kalyan High School in Sikar Rajasthan. He secured the first position in the Ajmer Board as well. After two years, he secured a first division in intermediate, from Pilani, Rajasthan. He joined St. Johns College Agra from where he passed M. A. previous, having secured highest marks in the university. But due to some unavoidable reasons, he had to go to Allahabad, where he cleared B.T. examination. There too, his talents were acclaimed. This gold medalist of High School, received scholarships as a bright student throughout.

In 1937, while pursuing his studies at Kanpur, he had inclination towards Rashtriya Swayam sewak Sangh (R.S.S.), and his contacts with it, changed the direction of his life in 1942. He was appointed the Zila Pracharak in Lakhimpur (U.P.). Till the end of his life, Upadhyaya continued serving R.S.S. In spite of this, he established himself as a shining star guide in Indian politics.

On account of dirty politics, the national life, had badly fallen in the hands of those, having no principles, greedy of loaves and fishes of office, full of animosity and were undisciplined. He trod such a difficult path fearlessly and preached selfless service. As such, Upadhyaya ji is always remembered as an ideal man. Having devoted his life to the service of the country, Upadhyaya ji had only one aim in life that he may be able to build a nation which would he politically strong, socially developed and economically prosperous. He had a very pure trust in Indian culture and national unity. It was because of these qualities that in spite of his being in politics, the life of this young ascetic shines as a light house to the future politicians. As a matter of fact, Mathura the pious land of Shri Krishna, Rajasthan the land of warriors, Kanpur the land of revolution and Allahabad, the land of Ganges and the confluence of the three rivers all combined, moulded and directed the life of Sri Upadhyaya ji. In short, his life and personality were dignified. He inherited astrology from his grandfather. That went a long way to help him in assessing the conditions in the country and making right decision at the right time. His forecasts are witness to the fact that his predictions and findings were always true on the touchstone of time.

As an original thinker, he was the first to establish universal humanism, and he proposed a programme for reconstruction of modern politics, economy and society. This universal humanism of Din Dayal Upadhyaya paved the fore development of the Indians just like the Arthashashtra of Acharya Chanakya in the past, and the Gita Rahasya of Sri Lok Manya Tilak in the modern age. In his universal humanism, Din Dayal Upadhyaya commenting on the universal Indian culture, he says, "The foremost speciality of Indian culture is that it considers the whole life, and the whole creation as one unit. The main difficulty of the western culture is that it takes life in pieces or parts, then tries to join them with the help of Patches." "Giving an example he goes on to explain this difference, "The multiple character is the present underlying unity and, therefore, there is in its traditional conformity and mutual supplementary character. The oneness of the seeds manifests in different forms as the roots, trunks, branches, leaves, flowers and fruits of the tree. There are some differences in their colours, forms and qualities. Even then, we are able to recognize their oneness with reference to the seed thereof."

A few extracts from his speech, which he delivered in the Pratinidhi Sabha held at Gwalior in 1964, may be helpful in making clear his ideas; "We remember two persons who brought about revolution in the history of Indian war strategy Jagat Guru Shankaracharya and Chanakya. The former had gone round the country with the message of sanatan intellectual religion to fight the countrywide malpractices and the latter went out with his concept of Arthashashtra tried to unify the scattered forces of the Republic and thereby to establish an empire. Today, there is the third occasion to put forth the same blue print, when the Indian point of view of universal humanism has to be established against the western concepts of human relationships based on incomplete and half valid reflections. It may be impressed that our humanism considers the universal welfare. We have to unify valid Indian concepts."

Besides being a thinker and a conscious politician Pt. Din Dayal Upadhyaya was a keen author and a journalist of high order. In his leisure, he wrote articles on many topics. His first work Chandragupta got much popularity which was translated in many languages. His other books, which were talked of, are Jagat Guru Shankaracharya, Bhartiya Rajneeti, Ek Disha, Five year plan, Devaluation etc. During the period, R.S.S. was banned, his literary work picked up speed under his editorship

of Panchjanya, a Hindi weekly, Rashtra Dharma a Hindi monthly and a Hindi daily.

In September 1951 Dr. Shyama Prasad Mukharjee and Pt. Din Dayal Upadhyaya talked of establishing Jan Sangh under the leadership of Dr. Shyama Prasad Mukharjee. On October 21, 1951. The founding of Jan Sangh was formally declared in Delhi. Under the able organisation the first All India Jan Sangh conference was held successfully at Kanpur in 1952. It was on this conference that Upadhyay ji was entrusted with the duties of the General Secretary of All India Jan Sangh. In 1957, he was elected the President of All India Jan Sangh when it was Kashmir agitation, or Kisan Mazadoor Front or Five Year Plan or any other socio-political problem, Pt. Din Dayal's guidelines were useful for both the Jan Sangh and the country.

In free India, the party in power, being panicky of the increasing popularity of the RSS, banned it, and began suppression hurriedly. Pt. Din Dayal Upadhyaya, a counter part of Chanakya in intelligence teased the government a lot, and commenced with great ability, passive resistance movement against the government Fearlessness and sweet tongue were the distinguishing characteristics of Pt. Din Dayal Upadhyaya, a man possessing almost all good qualities and putting on simple Dhoti and Kurta. Under great pressure of the workers of the organisation, Upadhyaya contested election for Parliament (Lok Sabha) from Jaunpur. In spite of great apprehension of defeat, he did not adopt those means, which he thought improper for the political life of India. He said in no ambiguous words, "I have no interest in victory achieved through undesirable means." Thus, even in politics, he maintained coordination between theory and practice principles and behaviour. He made this fact clear to all his party workers and none dared go against his will, and as a consequence, he was defeated in the election which was the first and last election for him. In the great session, held at Kalicut, he gave to the nation, the message 'चरैवेति, चरैवेति' (Go on, Go on). By following this message in his whole life, Upadhyaya ji seton an example of "as words, so deeds".

The devoted nation lovers were dumb founded on 11th February, 1968, when they heard the news that Pt. Din Dayal Upadhyaya was found dead at the railway station of Mughal Sarai. The cause of his death has been a secret uptill now. On his sudden death, Pt. Atal Behari Vajpayee, the then president

of Jan Sangh, expressed his feelings thus, "The sun has set, now we will have to find our path under the dimlight of the stars." In fact Pt. Din Dayal Upadhyaya was like Maharshi Dadhicha, who offered every bone of his body for building up the temple of nation. He was a selfless worker and an original thinker of the modern time. It is worth knowing, that of late, to keep his memory for ever, township, roads building are being named after him. Research work on him is also being carried. His memorials are to be definitely erected in his parental village Nagla Chandrabhan, near Farah in the district of Mathura. To understand and evaluate his universal humanism and idealism given to the political environment will be the true tribute, offering to him.





Dada Bhai Naurojee

It would not be too much to say that Dada Bhai Naurojee occupies a very important position among those foremost leaders who gave correct direction to the freedom fight of India. He was one who motivated the national line of thinking. He was the first person to use the word Swarajya (स्वराज्य). Later on, Lokmanya Tilak used it as—swarajya is my birth right. Dada Bhai Naurojee made untiring efforts to bring together Sri Gokhale, leader of the liberal Party and Lokmanya Tilak, leader of the aggressive Party, but he could not succeed. In his presidential address at Calcutta conference, Dada Bhai said, "We should put our differences aside and devote ourselves to the task of making the country prosperous. All of us should forget our caste-distinctions and should sacrifice ourselves as a group for the sake of the country. Then and then alone, we will be able to achieve Swarajya (self government)."

Dada Bhai was born in a Dastoor Parsi family in Bombay on September 8th, 1829. He lost his father when he was only four years of age. His mother did his bringing up. As his mother did not come of a prosperous family, so she had to struggle hard to give him higher education. Although, she was not educated, yet she well understood the importance and usefulness of education. Besides the school education, she made him conversant with moral education at home. It was due to this education that Dada Bhai never told a lie, never used in temperate language and did not waste his time.

Besides the text books, he was fond of reading other good books as well. The persian poetry 'Shahnama' was loved by him. He learnt quite a lot from the book of Parsee religion named 'Duties of Zoroastrians'. Duties of Parsees (Zoroastrians) were mentioned in this book. The biography of an Englishman, named Havard also, had greatly influenced him.

Havard had done much to improve the conditions of prisoners in England. This truely applied to him that a person can make his life worth while only by doing service to others. This is only way to pay back to persons who have been helpful and benevolent to us; that we too helped less fortunate persons.

All the professors of the college were pleased with his good nature and sense of devotion. Looking at the qualities of Dada Bhai, the principal forecast that this student will turn out to be a great man. He wished Dada Bhai to go to England to complete his education. For this, he was prepared to meet half the expenses. But being unable to arrange for the other half expenses, he had to postpone his Journey to England. He had to do service in Elfiston College Bombay. Dada Bhai Naurojee was the first Indian to get the honour of professorship in this college. He served on this post for six years.

Besides teaching in the college, he devoted himself to doing service to the society and the country. With the help of his friend he opened small schools where children of poor parents had to pay no tuition fee. Those days, no one could think of giving education to girls. Dada Bhai got opened schools where girls were given free education. In this direction, he received much help from his mother.

On August 26th, 1852, he founded 'Bombay Association', the first political institution in Bombay, where educated men and women used to meet to discuss the ways and means of progress of the country. He laid the foundation of another institution, whose object was to get translated good books of English in Indian languages. To finish the custom of child marriage, to encourage widow marriage and to put an end to unhealthy social customs, he laid foundation of many institutions. The Englishmen and Parsees were equally very much pleased with these efforts of Dada Bhai and always encouraged him.

Dada Bhai also published a Gujrati weekly paper, named 'Rastaguftar', which means the teller of truth. The object of this paper also was to oppose useless customs and show to the public a path of progress.

In his student life Dadajee longed to go to England for higher education that desire could not be fulfilled for want of necessary funds/money. In 1856, a famous business concern, 'Kama and company' fulfilled his desire. The head of the

company was a childhood mate of Dada Bhai. He fulfilled Dada Bhai's, desire by forwarding money on behalf of the company. With this, Dada Bhai left the professor's job and took to business. But Dada Bhai did not succeed in that business for which he had gone to Landon Being basically a man of principles and ideals he could not adjust himself in that atmosphere which was full of frauds and deceit. At last, he left that concern and in 1859, he established his own company, 'Dada Bhai Naurojee and company' in England, and he began mainly with the trade of cotton.

Even after this, Dada Bhai could make no progress in business. In England, he took even greater interest in public affairs.

Living in England to help Indians and ameliorate their living conditions, he founded an institution named 'East India Association'. In this enterprize, he received full cooperation of Indian princes and important citizens, living in England. Many English also enrolled themselves members of this Institution. The object of this institution was to present before the English citizens the reality of appalling conditions of the people of India, so that they may goad to the English authorities in India, to better the living conditions of people of India. This institution did tell to the inhabitants of India, that the British government was responsible for poverty, illiteracy and dishonourable things in India. Our country received regularly news of what Dada Bhai had been doing for Indians in England. The citizens of Bombay, therefore, on return of Dada Bhai from England in 1869, arranged a big meeting, and as a mark of respect, presented to him a purse of money, which he got distributed to the poor.

After some time, he again went to England this time, he made efforts to create public opinion sympathetic to the Indians. There he told the citizens that Indians, living under the protection of the British government, did not have yearly income more than rupees twenty per person. The people of England were diffident to believe this statement. Then Dada Bhai collected material to support his statement and wrote a book 'Poverty and unbritish rule'. This book opened the eyes of the British people.

This time, when Dada Bhai came back to Bharat, the ruler of Baroda honoured him by appointing Deewan (Prime Minister) of his state. He was for two years on this post. Within

two years, he introduced so many reforms that Baroda was considered the first state in India later, on account of some opposition, he resigned and went back to Bombay.

In Bombay, Dada Bhai began taking great interest in affairs of social service. As reward, he was elected to the corporation and legislative council of Bombay. In both the councils, he became the central figure of all the activities. It was Dada Bhai who had laid the foundations of all the institutions, for which Bombay is known as the topmost city of the country.

The best result of Dada Bhai's public services came in the form of formation of the Congress Party in 1885. Dada Bhai, with A. O. Humes cooperation formed the highest national party. In spite of being an English man Mr. Humes well realised the difficulties of the Indians, and had full sympathy for Bharat (India). His object was that through this institution, the Indians could make their voice reach the British government and could tryfind solutions there of Dada Bhai quite agreed with this idea of Hume. Next year .i.e., Dada Bhai was made the president of the session of the congress held in Calcutta.

In 1886, Dada Bhai went to England for the third time, this time, he felt that he should be elected a member of the British Parliament, because that would be helpful in moulding the British public opinion in favour of India (Bharat).

After a long struggle, he was elected member of the British Parliament in 1892. As a member of the Parliament, his first speech in the House of Commons spoke volumes of his patriotism. In this address, he put forth many important proposals, in which one proposal was that the I.C.S. (Indian Civil Service) examination be held in England and India at one and the same time. This would afford an apportunity to larger number of Indians to progress in life.

In 1893, congress annual session was held in Lahore. People of India expressed great way and honour when they heard that Dada Bhai will be the president thereof. When he was going from Bombay to Lahore, he was fecilitated by the public as railway stations on the way. The young men of Lahore were so much enthusiastic that they decorated a chariot to take Dada Bhai in a procession. They themselves, drew the chariot.

Dada Bhai had the good fortune of becoming the president of the congress for the third time in 1906. At that time, the

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defferences between the liberal and the aggressive groups of the congress were at the climax. The division of the congress could not be avoided, notwithstanding the best unting efforts of Dada Bhai. In 1907, at the Surat congress, the division between the two groups was made formally. In the last period of his life, Dada Bhai went to take rest in village 'Varsova' a village on the sea coast, twenty miles (about 34 km) away from Bombay. During his days of rest, he continued to guide national affairs. In the end after a month's illness, he breathed his last on June 30, 1917 and went to his heavenly abode. To the last moment of his life, he kept aloof from political groupism. The whole nation remembered Dada Bhai as the grandfather of the nation, and even today, people remember him as such.





Dr. Ram Manohar Lohia

In August 1929, a student from India went to the university of Berlin, Germany for higher studies in Economics. That time, Professor Varner Sombart was the head of the department of Economics in the university of Berlin. Those days Professor Sombart was a great scholar of Economics. That Indian student wanted to learn Economics from Prof. Sombart alone. He reached Prof. Sombart and he put up his problem before him. Naturally, he spoke in English. Prof. Sombart had only working knowledge of English. It was impossible for him to teach in English. Or in any other language. He taught his students only through his mother tongue, German. He expressed his limitation to that Indian student. Hearing the difficulty of Professor Sombart, that student returned home. Then, he, again went to Prof. Sombart in November and began to talk to him in fluent German. Professor Sombart could not help without being impressed by his sense of devotion and talent and kept him to teach Economics. So you know who was that student? None else but Dr. Lohia-. Dr. Ram Manohar Lohia a socialist thinker of India, was a shining star in the sky of Indian politics for thirty five years.

Dr. Lohia was born on 23rd March, 1910 in village Akbarpur, District Fyzabad of Uttar Pradesh. His Father's name was Sri Hira Lal Lohia. His mother came from Mithila (Bihar), and her name was Smt. Kumari Chanda. Basically, his family belonged to Rajasthan. His fore fathers, some fourgenerations back, left Rajasthan and settled in Mirzapur. Like other Marwaris, his family also belonged to the business class. His fore fathers started iron business in Mirzapur. Being leaders of business in Iron, the people of Mirzapur called them Lohia, and the word Lohia turned to be the word by which the family was addressed. In Mirzafar, their family became quite large, and for unknown reasons, the number of deaths in their family

increased. Religion fearing, the Lohia family that these deaths occurred due to the ill-effects of the place where they resided and grand father of Ram Manohar, Sri Shiva Narayanji shifted to Akbarpur with family. Untimely deaths persued them there as well, and his son Hiralal ji only survived and the other three sons of Hiralal ji died, so, in that religion Lohia family, Ram Manohar was the only son. To keep him safe and secure, worships were regularly carried out in the family. For the welfare of only son, his mother Chandaji used to do worship in the temple for hours together. But nobody can stop the inevitable Lohia's mother died, leaving child Lohia of only two and a half years age. That was really a bolt from the sky on the Lohia family.

Hiralal ji made up his mind to bring up this son under his care. His old grand mother also lent her trembling hands to the bringing up of the child. After her death, the Lohia family, in a way, was almost finished. Even then, he received primary education in village Akabarpur. Lohia ji as a child, was very sharp, but at the same time very naughty. Besides his studies he took active part in games and sports. His favourite games were Kabaddi and Gilli-Danda. After he passed class four, he was admitted to the high school under the name Visheshwar Nath. In 1920, he went to Bombay. He was admitted to a high school. Here he got acquainted with the politics of the country. This very year, Loka Manya Tilak died Ram Manohar ji attend the condolence meeting of Sri Tilak, he was only 10 years then. By that time, Gandhiji had appeared on the horizon of Indian politics Hiralal ji, also, was becoming active in the Swadeshi movement, but very slowly. Father's accomplishments had greatly influenced Ram Manohar.

In 1925, Lohia ji passed matriculation, securing 61% marks. That time financial position of Hiralal ji was not sound. But he wanted to continue his son's education further. Lohia ji wanted to join Hindu Vishwavidyalaya Banaras (now Varanasi). On his father's advice, Ram Manohar ji got admission in the Banaras Hindu University. He passed intermediate in 1927, and joined B.A. in Ishwar Chand Vidya Sagar College, Calcutta. He passed B.A. in the second division in the year 1929. After that, he received higher education in economics in the Berlin University, Germany Here, he also completed his thesis on 'Economics of salt', and for this he was honoured with the doctorate degree (Ph. D., doctor of Philosophy)

Dr. Lohia was interested in politics from his childhood. When a student in Calucutta, he became of famous as a speaker both in Hindi and English Nehru ji was very much impressed by him as a speaker. He attended the congress, in Calcutta in 1928. He was 14 years only. Here he came into contact with Nehru ji.

On return from abroad, he was fully active in politics. In 1934, Acharya Narendra Deva founded the socialist party. Like Jai Prakash Narain and other leaders, Lohia ji, on account of socialist thinking, joined the socialist party. And edited the 'Congress socialist' the mouth piece journal of the socialist party. In 1935, at its annual meet in Lucknow, the Congress established a foreign section. Lohiaji was entrusted its responsibility, which he carried out very well. After that, he continued the struggle for freedom for India.

Lohia went underground before the Congress passed the 'Quit India' resolution on 9th August, 1942. He was apprehensive of the policies of the British government much earlier. While absconding he established a secret radio station, as congress Radio, to give impetus to the 'Quit India Movement'. Lohiaji himself did its efficient direction. On Gandhi's advice, he continued secretly this communication arrangement from Calcutta and Bombay. Unfortunately, our people do not know this secret uptil now. Lohia broadcast exciting speeches through this medium with the help of Usha Mehta for ninety four days in all. The British government felt embarrassed on account of this method of propaganda. The government began to search for this centre Lohia had to escape to Nepal, where he was arrested. There, his other co-workers, including Jai Prakash Narayanji were also arrested. Escaping from the jail there, they came back to India on 20th May 1944, they were arrested in Bombay, and Jailed. In the prison, they had to bear intolerable oppressions. They were made to keep waking for days together. But they got over these inhuman actions also.

Latter on Jai Prakash ji was also arrested, and these people were kept in Agra jail. At last, being sick of them, the British government released Lohia and Jai Prakash on 11th April, 1946.

After that, he began to fight for independence of Goa. Gandhiji also gave them his support for this on 26th June, 1946. In this struggle, he had to live in prison of Goa government from 28th September to the 8th October, 1946. As a result of

direct interference by Gandhiji. The government of Goa, released him.

After on ideas about socialism there arose differences between Lohia and Nehru. Therefore, he left the congress. After independence. Dr. Lohia was member of the parliament upto 1966. He was on the opposition benches. On important matters, he pulled the government Nehru often sought his advice on important matters.

As a member of the parliament, he reached only of Jaxan in America. He was pained to see discrimination between the black and the white people there, and while entering a hotel, he was taken into custody as 24th May, 1964, because he was a black complexioned citizen on hearing this news, the Indian govern-ment was out of temper, and the American minister for foreign affairs had to apologise and set Lohia free.

Dr. Lohia considered the customs of untouchability and high and low, as detachable roots of the society. Throughout his life, he continued to ameliorate the pains and difficulties of the oppressed people. He had not learnt to make any compromise with principles.

In the year 1966, Lohia fell ill, Later on it was discovered that there was some dangerous disease in his neck. On 30th September 1967, he was operated upon, but it did him no good. This only struggling great patriot, had to bow down before death on 12th October, 1967.

Today Lohia is not among us, but his ideas give us a new direction even now. They will continue giving us light for ever. Many young men and women of India are his followers.

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Dr. (Mrs.) Annie Besant

Dr. (Mrs.) Annie Besant is the foremost among those foreigner brothers and sisters who rendered memorable services to India and her people.

Smt. Annie Besant was born on the 1st October, 1847 in London. Her parents were originally Irish. Her childhood (before marriage) name was Annie Wood. Smt. Besant was born in a very respectable family. Her family had given a mayor to London and had given to London Lord Haitherlay as one of the Lord Vice chancellors to London.

Smt. Besant was proud of her family traditions. On account of which she always tried to make her behaviour the best, so that she may not fall in her own eyes.

When child Annie was only five years old, her father died. Thus the whole burden of bringing up the child Annie fell on mother Smt. Annie as a result, childhood of Annie was full of struggle. Her mother began to run hostel and the responsibility of bringing up Annie Wood, was more than shared by miss Marryat, sister of the renowned novelist Captain Marryat.

Miss Marryat took Annie to Germany, when She was fourteen years old Annie learnt the German language for sometime there. After studying for sometime French and German languages, Annie came back to England to be with her mother. In England, she was given intensive education in music.

In 1867, Annie was married to a priest named Reverend Frank Besant. Annie was twenty years at that time.

Annie had in her mind and soul true spirit of religion. She had a hypothetic desire to see an ideal man in her priest husband, but this did not happen.

As a result, only after a year of marriage, tension crept in their family life— as a husband and wife. A son and then a daughter were born to them in 1869 and 1870 respectively. A

new light came into their lives. After some time the children expired. Husband's behaviour cum conduct and her own extensive studies made Smt. Besant atheist. Differences in their family life continued to be more and more, and in 1873, Smt. Besant took divorce and got rid of family life.

By 1875 Smt. Besant had prepared herself to take the next step in life. She was already attached to charles Bradley and earned her living by writing pamphlets for Mr. Scott. In 1875 Smt. Basant started doing propaganda for the Free Thought society by delivering lectures. Through this, they come into contact with the general public and had various experiences.

In the year 1885, Smt. Besant became member of the Fabian Society and came into contact with Sydney Web. George Bernard Shaw, Graham Walles, etc. As member of the Fabian Society, Smt. Besant gave active cooperation to more than one social reforms. Smt. Besant found solutions of her problems in the ideas of Madam Blavatsky which were published in Secret Doctrine written by her, in May 1889. She enrolled herself a member of the Theosophical Society founded by Madam Blavatsky. She continued serving this institution till the last breath of her life. In 1906, she was elected International President of the Theosophical Society and continued on this post for her whole life, i.e., upto 1933. Her unique services to the society can be assessed on this important statement—Madam Blavatsky gave us Theosophy and Smt. Besant gave us the Theosophical Society. Even to day, most of the people call it the Theosophical Society of Annie Besant. It is needless to say that by accepting the membership of the Theosophical society, she had, by implication declared that she believed in the theory of Evolution-both material and spiritual, and had turned theist. As a result, the Christians believing in the tenets of their religion and the supporters of atheism became her adversaries. 16th November, 1903 was that red letter day, on which with a lecture in Kandy, Smt. Besant began her Journey to Bharat. After that, she propagated the Theosophical ideas through her lectures on religion, philosophy and such other subjects in Tutikoran, Vaijwada, Bangalore, Agra, Lahore, Bombay and other cities.

Pt. Jawahar Lal Nehru met Smt. Besant in 1901. At that time, Pt. Nehru was only 12 years old. In his Autobiography, Nehru ji has referred to that meeting as a very important incident of his life. He has written, "Her personality, her fame and

her power of oration had overwhelmed me I used to run about her. Many years after that, I met her in the field of politics. My devotion to her was intact and unmoved. I was her admirer throughout my life." Nehru ji has admired her services to India without any reservation, because "India especially owes a very deep debt of gratitude for all she did to enable her to find her own soul."

Great scholar's like Dr. Bhagwan Das and Professor Chakravarti chose to be Dr. Besant's admirers and co-workers. Dr. Bhagwan Das has written, "Although Dr. Besants Dharma" was Theosophy, yet she did her best to Indianise herself—in every realm of life, including food habits, mode of living and putting on dress."

Services

Her services are multiple and multifaced cultural, literary, social, political, educational.

Before Smt. Besant set her feet on the soil of India in 1893 she had called Bharat (India), her Mother Land, in one of her letters written in 1892. In the political field she worked hand in hand with Lokmanya Tilak, Harendra Nath Benerjee, Mahatma Gandhi, Madan Mohan Malviya etc. To see India at her proper place on the map of world politics, she founded the Home Rule League in 1916. In this connection she was sent to jail in June 1917. This very year, she was elected the President of the All India National Congress. Smt. Annie Besant had a very keen political eye. She was opposed to both Non-Cooperation Movement and Khilafat Movement launched by Gandhiji in 1920-1921. On this point, on account of differences with Gandhiji., Smt. Besant left the congress. Today, we realise that she was more practical and foresighted. In reference to the Non-Cooperation Movement she had said rightly, We shall free the country, but will not be able to rule over it, because the forces of indiscipline will fully catch hold of the young men." Country wide indiscipline declares from the house tops the foresightedness of Smt. Besant and the severance of Mohammedans needs no comment. It is crystal clear. It is a glaring fact that during the Non Cooperation Movement, some persons crossed the limits, and in that context, Gandhiji had to accept his mistake as an Himalayan blunder. By supporting the Khilafat Movement Gandhi ji could not win over the Mommedans and he weakened the national forces by bringing religion into politics.

Her greatest contribution to the resurrection of Indian culture is that she did resurrection of the Puranas, which she accepted as such because they represented real culture of the Indians. Swami Dayanand Saraswati had disowned Puranas by calling them false or imaginative, but Annie Besant called them store house of everlasting wisdom, veiled in allegories and explained by symbols and she said that for the security of Indian culture and its regeneration we have to accept the importance of the Puranas.

In the field of education, she established many institutions. She wrote over, two hundred books and initiated children's literature, made clear the real object of education etc. The credit of establishing Hindu College Varanasi, on the foundations of which, Hindu University, Banaras developed, must go to Smt. Besant. There would be hardly any field of social welfare, to which Smt. Besant did not make her important contribution. Smt. Besant was among those persons, who like Mahatma Gandhi, could not be tied down to the units of any particular field of work.

Last days

Many forces and circumstances made it possible for India to get independence and as a free country, she became a member of the British common wealth. For this position of India, Smt. Besant struggled for her whole life and put up with difficulties and dishonours. But, as ill luck would have it, she could not keep alive to see this auspicious day. Unveiling her portrait in Madras (now Chennai), Governor General of India, C. Rajgopalachari uttered these words in a painful voice—"If we had accepted her advice, India should have been independent twenty years ago. Smt. Besant had put the proposal in 1927 that India should accept independence, as a member of the Common Wealth. In that case there should have been neither partition of the country, nor the hair-raising Hindu-Muslim riots in its wake, and the blood shed which followed. And now, at last, India has become a member of the British Common Wealth."

Disappointed after the failure of the Round Table Conferences, shattered her health badly, and on the 20th September 1933, she passed on to the other world, her heavenly abode. While we enter her residence 'Shantikunj' in the Theosophical society, Varanasi, we feel, as if she is still busy in rendering service to Bharat Mata (Mother India) and her children. In

conclusion we would like to add that Smt. Besant served India and Indians in ways more than one—in the fields of education, religion, philosophy and politics. Pt. Madan Mohan Malviya, Mahatma Gandhi and other contemporary national leaders, recognizing her contributions to the freedom fight of India, paid their tributes to her as a great personality of India. In his message to the Theosophical Lodge New Delhi, Pt. Jawahar Lal Nehru said in 1956, "For the young generation, Smt. Besant may be only a name, but for my genera-tion and the preceding one, she was a great personality, who influenced everyone on a wide scale. There is no doubt about it that her contribution to fight for India's freedom was very important. Besides all this, she was one of those persons who attracted our attention to the prestigious traditions of India and inspired her to feel proud of that."

Proficiency in action is yoga and to be without fear is to know Brahmani—these two sentences of Bhartiya literature were the ideals of Smt. Besant. Getting inspiration from these two sentences, she seemed enthusiastic always for struggle. In the congress session in Calcutta in 1917, her these words uttered as the president, reverberated all round, even today, "Bharat may become independent, and keep her head high among the free nations of the world, her sons and daughters may be treated honourably everywhere, Bharat may become great in keeping with her prestigious past, and be devoted to the building of her better future. Is it not worth while to make efforts for it, to bear hardships for it, and to live and die for it? Is there any other country in the world which awakens so much love for its spirituality, creates so much.

So much reverance for its literature, arouses so much respects for its heroic deeds? Bharat Mata is the mother of the nations. The nations of Europe and America, which are leading the world of today, were born from the womb of Bharat Mata. After being disarmed after the great war Kurushetra, Bharat has faced so many distresses and privations, which no other nation of the world had to do."

In the words of Mahatma Gandhi, "Reverence of Smt. Besant to Bharat was transparent, above reproach and worth following.'

Bharat will remain indebted to her forever.



Dr. Zakir Hussain

Dr. Zakir Hussain was the third (1967-69) president of Bharat. He was not only a good politician, but also a great educationist. Dr. Zakir Hussain was born in Hyderabad (Deccan) on 9th Feb., 1897. He devoted his whole life for regeneration of education. By conviction he was secular and believed in Gandhi's principles. He followed the noble objects of nationalism.

After passing matriculation from Etawah (U.P.), he joined Aligarh Muslim University for higher education. There he passed M.A. and LL.B. He was a very keen and talented student. As an accomplished speaker, he won many important debates. He was also for some time, the vice president of the students union.

Under Gandhi ji's influence, he devoted his life to the nation. Due to his efforts Jamia Milia, was established in Delhi (now New Delhi) in 1920. With the cooperation of an English friend, he went to Europe for specialisation and stayed in Germany for three years. He studied literature and philosophy in the university of Berlin, Germany. He published many research papers in Economics, and was awarded the degree of Ph.D. by the university of Berlin later on, he was awarded (Honoris causa) the degree of D. Litt. by universities of Berlin, Cairo (Egypt), Delhi, Kolkata, Aligarh and Allahabad.

Dr. Zakir Hussain had been pledged to education for his whole. His love for education was full of life. He was vice chancellor of Jamia Milia for 22 years (1926-1948). He eradicated the feeling of high and low among the teachers. Under his leadership Jamia Milia achieved that much of fame, that Mahatma Gandhi got admitted his son Dev Das in that institution.

There is important mark of Zakir Hussain on whatever has been done in the field of education from the third of decade of the 20th century to the date of writing of this book. He was, from the very beginning the leader of Hindustan Educational organisation established by Gandhji. For eight years, from 1948–1956, he was vice chancellor of Aligarh Muslim University, Aligarh. Besides this, he was connected with Basic Education Committees of different States and University Grants Commission. From 1956–58, Dr. Zakir Hussain was a member of U.N.E.S.C.O. (of U.N.O.) and earned many achievements.

In 1937, when provincial (now called states) governments were formed under Autonomous rule, he was the president of Basic Education. Whichever, Dr. Zakir Hussain, accepted in principle, he used to do his best to do accordingly in practical life. He made sufficient reforms in the scheme of Basic Education and joined it with handicraft, the object of which was that after finishing education, the student may be self supporting and does not run after service.

Dr. Hussain said in Kashi Vidyapith in 1935—"Our country does not need streams of boiling blood coming out from necks of young men, but needs the all the year round flowing rivers of sweat of the brows. Dr. Zakir Hussain believed that politics was an unnecessary burden on the country." We need work, silent and real work. The future of our country can be made or marred under the farmer's shaltered cottage, the worker's roof blackened with smoke and under the that shed roof of the village school, and here our future will be decided for centuries to come. At places like this decisions can be made only of political conferences and of the day to day disputes of the congress men. Pt. Jawahar Lal Nehru got Dr. Zakir Hussain a member of the Rajya Sabha in 1948. He was a nominated member of the Rajya Sabha in 1957 Government of India honoured him with Padam Vibhushan. In 1957, while was a member of the Rajya Sabha, he was appointed Rajya Pal (Governor) of Bihar much against his wishes. He was elected vice president of India in 1962. It was a matter of honour for our Republic to have educaionists on both the highest posts. In keeping with the E. generous ideals of secularism and nationalism, Dr. Zakir Hussain was elected president of India in 1967. To have an educationist on its highest post was a great occasion for the country, 1963, government of Bharat honoured him by conferring 'Bharat Ratna'.

Zakir Saheb's hobby was gardening and collection of coloured stones and pieces of art. Rose was his favourite flower

very few people know Dr. Zakir Hussain as a lover of literature, art and games. He was not only a lover of literature, but also a literary person. He earned good fame by writing शिक्षा (shikchha), a book in Hindi. Dr. Zakir Hussain translated successfully in English. Plato's Republic, a book of world fame, Kenans famous work political, Economy and National Economy, a book in German. His famous children's stories are—मुर्गी, जो अजमेर चली, शहीद की अम्मा, उकाब, अन्धा-घोड़ा and 'पूरी, जो कढ़ाई से निकल भागी'।

On 3rd May, 1967, Dr. Zakir Hussain died of heart attack. On his sudden death, the whole country was overwhelmed with grief. Great educationists and national leaders, while paying him tributes called him a man basically and an educationist.

Dr. Zakir Hussain considered children as a ray of light in darkness. He often said, "Our country may progress and the country be prosperous—for this we should first of all pay attention to the education of children, we should respect children and treat them honour and give them proper education who knows some of them may turn out to be Mahatma Gandhi, Jawahar Lal Nehru and Ravindra Nath?"

Addressing the young men and women, Dr. Zakir Hussain said, dear ones, people, even of this country will oppose you at every step while you render services to the country, who are living a comfortable life and are afraid lest the conditions should change, and they may not be in a position to fill their purses with the fruits of labours of other persons. But remember that all of them will get tired and will be out of breath you are fresh and young. If you have doubts and have no trust, then believe that number of difficulties are to come in your way. Therefore make preparations from the very beginning and develop power. With dirty hands and impure hearts, you will not be able to take it to its goal.

To conclude of Dr. Zakir Hussain was a living idol of communal har-mony and secularism. Humanism was his religion. He was deadly against to making students bookworms, and had full faith in Basic Education. His different contributions and experiments in the field of education will be remembered always. Zakir Saheb used to say, "Education should not be made self centered. The same should be directed to moral and soul development."



Sri Arvind Ghosh

Some such persons come on this earth as make their lives worthwhile by making others great. In the early Indian renaissance period (19th century) a flower was there, which by blooming enamoured not only Bharat, but the whole world by its sweet fragrance. That flower was Arvind. Sri Arvind was born 15th August 1872 in Calcutta at the residence of his father's friend Barrister Man Mohan Ghosh.

On account of his mother's illness and father's leaning towards the west, he was more attached to his maternal grand father, Sri Raj Narain Basu. Sri Basu was an exponent of religion and nationalist, which can be read between the lines of this statement of Arvind—"Are you people so dullard that you do not understand this simple fact that these invaders are no friends of men, that they are here not to do you any good, but to fulfil their own interests. Do you think that by becoming indifferent to Burmingham and Manchester they would patronize your art and productions! You people of down trodden community! You must keep it in your mind that those, who are desirous of progress, have to make efforts themselves."

What a sense blow it was on those who thought that the Englishmen were well-wishers of Bharat? Thus, after seeing Arvind's nationalism and his devotion to motherland it can be easily inferred that he must have had his maternal grand father's influence.

As per his father's wishes, Arvind received primary education in Lorento convent school, Darjeeling, and at the tender age of 7 years, he was sent to England for education. His father's friend Sri H. Drivet and his wife looked after him in England. In England Arvind received his primary education in St. Paul School and higher education (1890-92) in King's college,

Cambridge. He used to compose poems in Greek and Latin, which is enough to get a glimpse of his capability and talent. His father's ardent desire was that his son passes I.C.S. examination and become a highly placed government officer. Arvind did not want to injure his father's feelings by openly disobeying him. Therefore, he took the I.C.S. Examination, and also passed it, but did not appear at the horse-riding test. Thus by kicking government service he showed to the world that, how significant is foreign service in the eyes of a true Indian doing I.C.S. service was, infact, a great sacrifice. It was his first victory over material magnificence and pleasure. This incidence set before the patriot Indians an ideal and an example when occasion demands, an Indian can make the greatest sacrifice. This opened a big gate to Arvind himself. By treading the path of thorns, and by giving a new direction to history, he laid the first present at the feet of Bharat Mata. Thus he won the hearts of Indians.

During his student life, Arvind to work for India's freedom became a member of 'Indian Majlis', which was established in Cambridge. Later on he worked as its secretary once, Maharaja Gaikwarh of Baroda went to England, and there being impressed by the talents of Arvind, he invited him for service in his state. Arvind accepted the offer. When Arvind's father came to know it, he was much pleased, and waited eagerly for his son's return. He anyhow got a wrong information that the ship bringing Arvind had drowned. He could not bear this shock, and with all his long drawn expectations slept for ever in the lap of death. On return to Bharat, Arvind served the state of Baroda for about thirteen and a half years. From the 3rd February, 1893 to the 18th June, 1907. But this work was never to his taste and so he became a lecturer in Baroda college.

In 1901, at the age of 29 years, Arvind married Mrinalini, 14 year old daughter of Bhupal Chand Basu of Ranchi. Their married life was not happy, because, in the eyes of his wife, Arvind was respectable, but unfit to run a family. During the period in which he was in the service of Maharaja Gaikwar, he had to go to Kashmir with Maharaja. In 1903, he at the Trilock, that time known as Takht-e-Suleman and was formerly famous as the temple of Adia Shankaracharya, he had practical experience of boundless vacuum. As a consequence he had written two poems 'Advata' and "The Hill top Temple". Then

he had some knowledge of प्राणायाम from a disciple of Swami Brahmanand and practised process of retaining breath (प्राणायाम)।

On account of his sacrifice, hard labour and valour Sri Arvind was considered to be one of the pillars of the Indian Congress, symbolical of the Indian freedom movement. In the beginning he was a great admirer of the Indian Congress, but later on, because of its uncertain and weak policies, Arvind became opposer to it. According to him, "For us, Congress was an oasis of cool water in the vast desert of despair and despondency. It used to be the flag of our crusade or the fight for independence, it was like Prayag, a confluence of different schools of thought, in which rivers of different castes had combined to be one. But all those rivers of hope have proved to be a mirage. In due course time he called the National Congress as Non-national Congress, because, according to him, the same had neither the capacity to lead our possessed the requisite self respect. He had special love for his motherland. Once, replying to acquisition, he said, "Before returning from the western countries, I love India from the care of my heart, but now the air of India, nay, every dust particle of India is greater than the heaven itself. The India's soil is pious soil. Bharat is my pious place of pilgrimage. Arvind considered Congress to be a useless institution believed that only an organisation composed of all people could deliver goods as a movement of self-dependence, non-cooperation and revolutionary ideas.

His motivating forces were to him Joan of Arc and Mazzini. What deep rooted hatred he had for the British Rule, a glimpse of which can be had from one of his letters which he had written to his wife, 'If some devil is setting on the breast of mother, and is preparing to suck her blood, then what is expected of a good son? Whether, he callously sits to dine or goes about merry-making with his wife or he should run to free mother from his clutches? That is why, to awaken enthusiasm in the habitants of India, he used to write revolutionary articles in different magazines, like Yugantar and Vande-Mataram etc. For him, the awakening of the Indian people was not the awakening of a handful English knowing persons of India, but true awakening meant the awakening of crores of uneducated, villagers, depressed and neglected people of India. On June 27th, 1907, the British Government arrested him for his article entitled 'India for the Indians', published in the magazine

Vande-Mataram. As a reaction thereof Various Newspapers and magazines praised him lavishly.

The British Government felt much harassed by his active participation in the Freedom Movement of India and revolutionary articles. Different charges were levelled against him, viz. Alipur Bomb case, sedition, trying to destroy the train by which Mr. Frazer, Lieutenant Governor of Bengal was travelling throwing bomb in the house of the mayor of Chandra Nagar, shooting at the District Magistrate of Dacca and conspiring to send Khudi Ram Bose and Prafulla Chaki to kill king Ford. But another great and beloved son of Mother India, Chitaranjan Das, by pleading his case with all his talent and labour, proved him innocent and saved him. For this, no praises for him will be too much.

When a prisoner in the Alipur Jail, he, in an amazing manner, turned a Yogi from revolutionary. This incident brought about a great change in his life, and renouncing the path of revolution, he adopted the direction to become a great Yogi (महायोगी-एक great saint). On 30th May, 1909, Arvindo delivered a lecture in Uttar Pradesh. That was the first step of his Yogahood. As proof of Yogahood, leaving British India he shifted to Chandra Nagar, a place in the French India and thereafter, on 4th April, 1910, he went to Pondicherri. There he preached to the people of India to achieve Aryan life and Aryan ideas and removing all doubts about renouncing his political activities. He said, "I did not leave politics because I had told that I would not be able to do anything more—such an idea never came to my mind, but I did so as I wanted no interference in my practice of Yoga. But before taking this step, I did find through my inner power that other persons would complete the work by treading the path which I had chalked out I have also had trust in the movement, initiated by me, would achieve its objective even without my active participation and physical presence. In my renunciation of politics, there is not the least the element of despair or the feeling of des-pair.

The modern philosophers are of the opinion that Arvindo's philosophy is basically the philosophy of non-dualism, but he has defined the all powerful Existence in a different manner that of Shankar. Arvind accepts that the super Existence is beyond the human thought that, we can call neither in one word nor in two nor in many. Nor that can be defined in terms of matter or

any units of trust, in the context of human knowledge, the super Existence can be apprehended in three ways—viz. सत, चित्त, आनन्द—The Truth, The Life and The Bliss.

These aspects of the super or spiritual Existence are reflected as units, unconscious and sorrowful. Shankar, has called the world as born of Maya (Ignorance) and non-true. But Arvind, taking the world the manifestation of the celestial or the super Existence, has accepted it as real. According to Arvindo, Maya is only an energy through which Brahma world originates.

Arvind explains the social evolution of the country in his book 'Manava Chakra' (The Human Cycle). For this, he takes recourse to Lempret's classification, but at the same time, Arvindo does not accept his straight sequence. Thus he accepts the symbolical, tradition and subjective five stages of human evolution. In this way, the first stage of human society is provided by religions and mystic experience in the next stage, the human beings are kept in definite proforma. In the third stage, traditions became predominant or the chief thing. In the fourth stage the man accepts only his reason and intellect. In the last or the final stage there is a spiritual change in the individual. These are the stages of self-knowledge. Thus, Arvindo will always be remembered by the people of India as a revolutionary thinker, spiritual Yogi, and an original thinker.

This is an important chapter of history how Arvindo, through his presence from 4th April, 1940 to 5th December, 1950, imparted to Pondicherry almost a dead city supernatural power and changed it into an attractive place of pilgrimage. He edited from Pondicherry a monthly journal 'Arya'. His famous works are Divine life, Savitin, Ved Rahasya, Basis of Bhartiya Sanskrit, and Manava-Chakra. Pondicherry became an important part of his life. In its praise, he had once said, "Pondicherry is the place of my spiritual accomplishment, the cave of my devotion/finance, but unlike the cave of a recluse, but a novel type of cave, invented by me." Shall India ever forget Arvind, a man of unique greatness, revolutionary thinker, a great Yogi and scholar and a spiritual personality? Perhaps, not till, the current of spirituality flows on this earth and mother does not achieve all round development.

To maintain the eminence of the pious place of this great personality, by bringing poets from 121 countries and almost all states (provinces) of India, the foundation stone of Orobil city 328R | G. P.

was laid on 28th Feb, 1968, a place 7.8 miles (about 15 km) from Pondicherry. This international township is never tired of singing the praise of Sri Arvind.

It should be the duty of us, the Indians that we should try to practice in life the thoughts, ideas, and emotions nurtured by this worthy son of Mother India. That would be our true offering of reverence to this great Yogi.

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Acharya Vinoba Bhave

Maharashtra has contributed greatly to making the strong chain of greatmen in Bharat. Maharastra has proved its name meaningful by making important contributions in all fieldspolitics, social reform, cultural renaissance etc. One side she gave birth to saints and sages like Shyam Deva, Nam Deva, Eknath, Tuka Ram and Samarth Guru Ram Das and on the other she produced politicians and social reformers of the calibre of chhatrapati Shivaji, Gopal Krishna Gokhale, Mahadeo Govind Ranade, Lokmanya Tilak, Bal Gangadhar and others. On this very land of Maharashtra, was born Vinayak Narhari Bhave. He was a living example of sevenfold evolution of this sevenfold creation.

Vinoba ji, a statue of a handful bones, a superman, a wisher of bringing into real form the desire and dream of Ram Rajya, a great seer like Vashishitha, a giver of message of love humanism, freedom, equality and brotherhood to the world, a devotee of peace and a symbol of Bhartiya culture. As a symbol of Bhartiya culture, his contribution in keeping alive the tradition of Indian spirituality was unique no doubt, but his contribution to political thinking was quite important.

On 11th September, 1895, in village Gagoda, Distt. Colaba, Maharashtra was born Acharya Vinoba Bhave a great politician of India, and the author of Bhu Dan movement. His childhood name was Vinayak Narhari Bhave. Child Vinayak Narhari Bhave was deadly opposed to religious display, fanaticism and rituals.

Vinoba's father, Sri Narhari Shambhu Bhave was a textile engineer in the Baroda State. Mother, Smt. Rukmani Devi was a very religious lady. As a family of brahmans would have it, there used to be regular study and reading of books of religion in his house hold. As a matter of fact, he got allegiance to books of religion in heritage.

His father lived alone in Baroda. As such, he had to spend his childhood under the guardianship of grand father Sri Shambhu Rao Bhave in the natural surroundings. Therefore, nature was Vinoba ji's childhood companion.

On the pretext of taking the intermediate examination on the 25th March, 1916, Vinoba Bhave went with his companions from Baroda to Bombay. At surat, he changed the course of his life and took a vow not to go back home. While living in Banaras (now Varanasi U.P.) he passed some days as a mendicant, but took so much of alms as was necessary to satisfy hunger. Vinoba ji had almost made up his mind to go to Himalayas to live in caves, when he felt attracted to the Ashram of Gandhi, because Truth, Non-violence and celebacy were given the top priority there. Gandhiji tested fully the personality of Vinoba ji. His opinion was, "Vinoba is like that pure soul from whom much can be learnt. ××× Vinoba is one of the pillars of the Ashram. He is not one of those persons who come to the Ashram to receive benediction (आशीर्वाद). On the other hand, he has come to oblige the Ashram not to receive something but to give something."

In 1920, total conducting of the Wardha Ashram was in his hands, and after 1921, the whole of Wardha was his area of working. In 1923, he began to edit the journal Maharashtra Dharma. He had to go to Jail twice in the Nagpur Jhanda Satyagraha (सत्याग्रह) movement. In the jail he completed translation of Srimadbhagwad Geeta in Marathi—मीताई। On return of Gandhi ji to Wardha, a girls high school was opened, the responsibility of running it was given to Vinoba ji. During the time of Satyagraha. Vinoba ji had to spend about two years in jail. Vinoba ji became well when Gandhiji nominated him to be the first satyagrahi to take part in individual satyagrah in 1939. Vinoba ji conducted the Sarvodaya Movement in the interest of the common man. Vinoba ji covered the whole of Telangana on foot, as a rejoinder to the movement started by the communists in that area, and initiated the Bhoo Dan movement.

In 1960 he persuaded the decoits of Chambal-Yamuna area to surrender willfully. 1975, he undertook fast un to death against cow-slaughter and broke it on assurances of the government. In the last days of his life he lived in the Pavanar Ashram, from where he published the journal 'Maitri'. In that Ashram, on 15th November 1982, he breathed his last. He was

honoured with Magsese Award and Bharat Ratna in 1958 and 1983 respectively.

Philosophy of Vinoba ji

Besides Gandhiji, Vinoba ji was influenced by Saint Jyaneshwar and Shankar. Vinoba ji said, "Shankar, Jyaneshwar and Gandhiji have influenced my life deeply. I am indebted to Shankaracharya, who provided me the intellectual background and the basis of Vedanta. I am obliged to Jyaneshwarji also who wrote an epic which is so splendid. It is this epic which made me so much full of sentiments and enthusiasm."

Vinoba ji was a spiritual saint. He had implicit faith in God. He gave much importance to his physical creation also. He has written in his book Random Reflections'— "I have unshakeable and implicit faith in God, but not in the lamp placed before me, because the experience which we get through our organs of perception that may be false at times but the experience of existence of God is beyond doubt."

In Vinoba ji's opinion perception of God is quite easy. He says, "An easy path to perceive God is that without true will, God perception is not possible. If there is the will and the door is open, then God will enter it by himself. God is always on the search of such persons as have His will. But men keep the door closed and do not let God come in God has more will to enter into us than the will we have to perceive him. But we keep the doors of our hearts closed, then how can he enter? The contrivance to open the hearts is truth, love and compassion.

Vinoba ji laid much stress on religious tolerance. That is why he loved equally temple, Mosque and Church. In his book, 'Modern Indian Social and Political Thoughts' Dr. Lakshaman Singh, referring to Vinoba's entry into Vithoba' temple. He says that Vinoba says, "In Mosques, Gurudwaras and Churches, the followers of the respective religions welcomed me with equal love. Ajmer is considered to be the Mecca of Bharat. I went there in 1948, and recited the श्लोक (shlokas) of Geeta before a congregation of ten lacs Musalmans. After that, I joined their Namaz. Thereafter, as customary, the people present there kissed my hand."

Accepting मानव धर्म (religion of humanism) as the best religion, he has written, "No religion is opposed to मानव धर्म. मानव धर्म means— behaviour with goodness with all. Truth, love

and temperance, which ought to be in every religion, and there should be something more than this, what is Atma? What relationship we have with God? Does rebirth takes place after death? What is worship? All these differences are found in every religion.

Disapproving idol. worship Vinoba ji has said, "Only moral behaviour of man can help him to perception of God." At one time, in 1955, in one of his speeches Vinoba ji said, "To bring about a great change in present values in present social values is very necessary. *e.g.* Theft, drinking of wine, adultery, murder etc. and some other crimes are considered sins, while same other crimes are not serious crimes. But I think that so long we do not consider falsehood or untruthfulness as the root of all sins, and do not place other sins as secondary or not so important, we will not be able to make any progress in our spiritual changes.

Acharya Bhave wanted to reconstruct the society on the ideals of Mahatma Gandhi. His society would be a society of 'Sarvodaya' in which emphasis will be on the progress of every one. According to Binova ji education was an important means to bring about social changes. His ideas on education are well mentioned in his book, "Thoughts on Education". Accepting no government control on education, Vinoba ji supported Basic Education.

To be true, Vinoba ji, through his भूदान, सम्पति,दान and श्रम दान movements was successful in bringing about a change, which can be legitimately called moral revolution.

In the valley of Chambal, there was rule of the ill-famed dacoits, but the psychological revolution that Vinoba ji brought in their minds is no small achievement. He inspired the dacoits to leave the life of rebels. All the rebels, relinquishing their arms, took a vow + uture to lead a peaceful life in Annihilating the dacoits, the police had to undertake, herculean task, but Vinoba ji succeeded there in an easy and natural way recognising equality, as a matter of course, Vinoba ji said about Sarvodaya, "In Sarvodaya, equality is considered to be the highest aim. In the present society, we have to face different kinds of inequa-lities. The glaring example of social inequalities are disrespect of physical labour, dishonour of motherhood, contempt of depressed and backward classes, misbehaviour to the minorities on the bases of religion. To eradicate them with

roots, there is only one remedy—Shram Dan (donation of labour).

In continuation of his economic ideas, Vinoba ji wants to put an end the economic disparities in the society. For this, Vinoba ji opposed industrialisation. He adopted भूदान (Donation of land), ग्रामदान (Donation of village) and सम्पत्तिदान (Donation of property). He was in favour of mutual love among all people. He was of the opinion that unless the capitalists and wealthy persons do not give up attachement to wealth, there can not be such economic conditions which may be suitable for everyone to make progress. In this reference, he has mentioned his ideas in सर्वोदय दर्शन (Philosophy of Sarvodaya) and स्वराज्य दर्शन (Philosophy of self government), "In our country, poverty has reached a point, from where it is too difficult to uplift the public by any other means. It cannot be said, whether the public will continue to be on the side of non violence. Therefore, we must make our minds that we try our best to follow the principle of Trusteeship, and will not keep unneccessary property. No effective boundary line can be drawn between legitimate property and illegitimate property."

Vinoba ji's object was to establish a society which has no government, and there is no exploitation. He believed that in his ideal government, there will be no ruler, no ruled, no exploiter, no exploited. Sovereignty will rest neither in the ruler nor the state, but it would rest in the public, or in the individual. The basis of this state or government will not be penalty, but self discipline and self control. Like Mahatma Gandhi for Vinoba ji's State was a symbol of penalty and violence, in the same breath, he opposed it as well.

In favour of the state, this argument is often put forth, that like the old state, the modern state is not a rule of the police, but it is a welfare state which works for the benefit of the many and for the happiness of the many. It should be welcomed, therefore, Vinoba ji said, "If in the name of the welfare state, there is seen welfare of the people, even then I woun't call it welfare state we call it an illfare state, because, by entrusting power to a few hands, welfare can never be there. The public should have its own power to look after its own welfare, and if it does happen, the public will continue to be slave, whether the ruler be an Akbar or an Aurangjeb.

Power to govern is won with the help of the police and the army. It increases under the patronage of the law. It grows with the power of money/ finances. In spite of all this, if unable to make the public happy. Vinoba ji was not in favour of any state policy but he was in favour of public policy (Lok Niti). Making clear the difference between the two, Vinoba ji says—

- (i) In state policy, the main thing is the state/government; in public policy, self-discipline is the main thing.
- (ii) In state policy, power is the main thing in public policy freedom is the main thing.
- (iii) State policy depends upon control while public policy is dependent on temperance.
- (iv) State policy gives importance to, is competition between power and rights, while the public policy gives priority to the carrying out of duties. Vinoba ji wished that we should form government to discipline, from power to freedom, from control to temperance and from the competition of rights to the carrying out of duties.

So long as we are not in a position to make public policy fully practicable and we have to take the support of state and state policy, till then we should make efforts to establish ideal non-violent form of government. For such an ideal form of government Vinoba ji gave some directions—

- (i) The power of the capable persons be used for the service of the public.
- (ii) The public be self dependent and have spirit of cooperation.
 - (iii) The government be based on non-violence.
- (iv) Value of everyone's standard labour be equal *i.e.*, the government should be based on freedom and equality and be a welfare state.

Shortcomings of democracy—Vinoba ji agreed that democracy is the best form of government at present, yet it is defective. It runs on the bases of numbers and narrow self interests. It is nourished by factors like communalism and casteism.

The second danger of the modern democracy is centralisation of power and authority. Vinoba ji said once, "When we became independent, the parcel of authority reached from London to Delhi all right, but as bad luck would have it, instead of reaching the villages the same adhered to Delhi.

Three way Remedy—The path, which Vinoba ji has suggested for both government and the rulers, to follow is—By decentralisation of power, establishing village government (ग्राम स्वराज्य). Decentralisation does not mean that we keep the villages devoid of advantages and benefits of science and technology, that only means that a village may be a unit, where everything will be produced, the centre will possess more moral forces and direct power scheme will be vested in the village-government or the local government. Under this scheme, the means of production will not be limited to a few persons and so, neither capitalism nor dictatorship would flourish. Thus, the basic process of progress would not be neglected, but spiritual development will be joined to the material progress.

Having done decentralisation the rulers and the administrators must at all levels, change their behaviour and bring temperance in it, and may take power as a means of service, and not as a means of achieving self-interests. As a matter of fact, for the success of democracy saint like leaders and administrators are badly needed. Gandhi ji when requested to give same message to ministers, said—"Let them hold their chairs by all means, but let hold them lightly and not tightly. In other words under intoxication of the chairs, they should not forget the voters and their interests."

Democracy without partiality—Vinobaji's aim was establishment of democracy partyless. Parties give vice to feelings of mine-thine and consequently narrow mindedness. This destroys the unity of the country. I want to awaken and create 'equality' in stead of 'sarvodaya equality' and the feeling of 'our' in place of 'mine'. For this, we will have to destroy the walls not only of parties, but also of nations. Without this, the feeling of universality could not be awakened.

As long as the system of parties exist, it will have to be seen that the members of different parties may have differences of opinions, but that may not turn into differences of hearts or take the form of enemity, and the elections be contested with sportsman spirit or should be played as a game. Vinoba ji said, "If there are parties, they should be strong, but in the politics of today no policies are found, and without policy neither a party nor a government can work, and neither any party can stay nor any scheme can work". Vinoba ji said this emphatically, "Together with the party in power and the opposition party, there ought to

be also an impartial or no party, which keep the rulers on the right track and work as the watch dog of democracy." In the same way Vinoba ji emphasized the creation of a third power, 'Lok' शक्ति (Public power) together with the penal power and power of violence and said, "To make this power wide-spread or extensive, the workers of sarvodaya should not identify themselves with any party *i.e.*, they should keep impartial and independent and continue serving and educating the public. He also suggested that as in other fields of service, there should be a clause of compulsory retirement after the age of 60 years in the field of politics as well. This would remove, if not all, but some shortcomings of democracy. Consequently, all decisions should be taken unanimously. In case this is not possible. Then no decision ought to be made with lean majority or narrow margin of votes.

Democracy and Satyagraha—It is the duty of every citizen to observe the rules and regulations of the government, and thus cooperate with the government in the smooth running of administration. For the success of democracy, constitutional habit is very essential in the public. Every educated citizen must give his contribution to educate public opinion and to create public awakening. But, when there is bad government, in stead of good government and the persons in power behave like emperors and empresses, atrocities are committed in the name of democracy and majority, and where control is imposed on the life and blood of democracy freedom of speech and expression, then to redress it, to show Satyagraha against it, is only the right way, but also a duty of every citizen. Vinoba ji said— "This is wrong to say that Satyagraha has no place in democracy. For negative passive resistance, there may be little scope, but positive passive resistance must have the desired effect. In this passive resistance, there would be no place for violence and threats, there would only be arrow of love." It is true that Vinoba ji laid more emphasis on truth than on resistance in passive resistance, but he never rejected the importance of passive resistance.

Vinoba ji in this way persisted in his policy of establishing love and peace in place of punishment and the coordination of morality and politics. Besides this, he put before us a clear picture of the shortcomings of the modern democracy. Not that much only, he made us realise the importance of partyless

democracy and the village self-government. He warned us telling how individual freedom is destroyed with too much centralisation of power Vinoba ji, told us also that our auspiciousness should not be in blindly following England or America, but in remodelling democracy according to Bhartiya culture. Through donation of land and village, he gave a new dimension to revolution by making it humanism-biased.

World Peace and Vinoba—Symbol of Bhartiya culture Vinoba ji's life philosophy comprised of detachment, mutual love and sympathy Naturally; he was opposed to violence, war and armament. He conducted his movement in non-violent manner. Therefore, he is called a worshipper of peace. He said, "Where arms will be hoarded continuously, new types of weapons will be manufactured, tensions between nations would increase, charges and counter charges will be made by one another, then under this atmosphere how can the dream of world peace, could be realised?" He said that the development and welfare of the society is dependent on world peace. These all should work together for world peace.

Was Vinoba Bhave an anarchist?

Some learned critics say that Vinoba ji was an anarchist philosopher. But, Is he so ? yes, anarchism is a political thought that supports the idea of stateless and classless society. This line of thinking apposes also government, state and society. He wants to see the individual so much disciplined that no government would be needed.

Vinoba ji's idealism also, is for the establishment of a stateless and classless society. In his opinion, government is unnecessary. Vinoba ji said, "I can appreciate when some say that he can not do without farmings industry, love arts, action. I can also appreciate it some people say that they can not live without marriage but I can not understand how in all these things, the government comes in. Vinoba ji had gone to the extent, "To see how anarchy in the soceity takes birth, we should send the government on holiday for two years." Vinoba ji did not agree with the necessity of army. He said, "The government based on non-violence will be army free society. If any one has some complaint, it should be removed in a non-violent way. In case it is not settled through mutual talks, it may be referred to some intermediary. In case the intermediary is not able to satisfy the complainent, and it makes an attack, then the society will face it in a non-violent way. As a token of world sympathy, the country would receive help in the form of arms. In this way the soul of the aggressor will be evoked, and it will be compelled to give up violence.

Evaluation—The evaluation of Vinoba ji's individuality is not easy because Vinoba ji appeared before the society in a manner that some one call him like a seer-saint Vashishtha, who was desirous of making true the dream of Ramrajya, others called him an angel of peace who gave the message of love, humanism- friendship to the world. Some called him a living statue of Bhartiya culture, while some called him an anarchist. They were some others to whom he was philosopher of spiritual ideas.

As a matter of fact, Vinoba ji was a thinker of Gandhian philosophy. To give a practical shape to Gandhi ji's idea of sarvodaya, Vinoba ji adopted the path of donation of land, village and property, which was his original contribution.

Dr. S. Krishanan wrote about him, "Vinoba ji proved himself a time servant of the public. His present object was to reach the depth of the soul. After Gandhiji's death he began to propagate his ideas. The Bhoo-dan movement was a natural corollary of that faith, which he had received from his teacher."

As a matter of fact, Vinoba ji was the true spiritual heir of Gandhi ji. His main object was the propagation and extension of Gandhian philosophy.

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Hemant Mukharjee

Hemant Mukharjee, the uncrowned king of the Music world, and affectionately called Hemant Da Departed forever on the night of 26th Sept. 1989, and with it, the voice of music has become feeble. In his voice was magical attraction, whose every part of the body was drenched with music, in whose songs soul of Bharat and in notes the pride of Bharat were reflected. His tones were overjoyed in singing the songs of patriotism. His voice had magical attraction. His every step was on a rhythm of music It will not be a hyperbole to say about him that his routine daily life was full of music. In one word Hemant Da lived music.

On account of these qualities, he ruled over the hearts of lovers of music for about forty years. Crores of people of the country were enamoured of his enchanting music as the name of Dhyan Chand, the hockey wizard, is famous, so his name will be remembered for centuries as a music charmer. No doubt, the Rabindra Sangeet Mandal was honoured by his grandeur. Expressing sorrow at the death of this great personality, Jyoti Basu, the then chief minister of West-Bengal said "In his death, the nation has suffered an irreparable loss."

This star of the world of music was born on 16th June, 1920 in a Bengali family of Benaras (now Varanasi). His father was an ordinary clerk, and mother a sensitive family lady. He was born in poverty and grew up among limitations, but with his notes of music, he reached that height which he had never thought of. He was so shy by nature that whenever he wanted anything from his father, he asked his mother to get it for him. and mother tried to get his demand fulfilled. He had great love for music from his childhood. He was overjoyed or intoxicated with music almost every moment. One day, he was turned out of the class in Mitra School because he was humming music in the class-room.

In course of time, his family shifted from Varanasi to Bengal. His father had the ambition of making him an engineer. Therefore, he got him admitted in the engineering course in Jadavapur university of Bengal. Here, his love for music increased all the more. On account of love for music, he could not pay due attention to his studies, and leaving the engineering class, he involved himself in music.

At the age of 15 years, he sang his first song at the radio and began his journey in music in public life. Hearing his this song, his parents and acquaintances were highly pleased. Those days the names of Pankaj Malik, R.C. Boral and Kundan Lal Sehagal were over shadowing the world of music, The Bangala film 'Nimayi Sanyas' proved a milestone for him. A song sung by him made him famous allover the country. His charming voice enchanted the people. Having worked for some time as an assistant of Hari Prasanna Das, he gave for the first time an independent music programme in the film 'Purva Raag' in 1945. The film 'Priya' added to his fame.

The next step of Hemant Mukharjee's life began when he was called by Hemant Gupta to Bombay, for composing music for the film 'Anandmatha'. After singing 'Vandemataram' for the first time in the Hindi film Anandmatha, he never looked back. In 1951, he joined Filmistan. The credit of success of the film 'Nagin' in 1954 was given to songs of Hemant Mukharjee. And now, he was at the top of progress. He gradually earned fame as a singer besides being a musician.

His name will always be in the forefront among those persons who touched great heights through sheer labour. He got poverty in heritage but struggling with it, he joined the world of great musicians. Pointing out this fact in his autobiography 'Anand Dhara', he has written, "We were very poor. My father was an ordinary clerk in school, I was charged concessional tuition fee. After leaving college, I had to do tuition for meeting my pocket expenses. In the beginning, only two girls came to learn music from me. But when four records of my music came in the market, my fame increased, and I began to get more tuitions." Having been brought up in poverty, through my labour and devotion, reached the top, but he never loss touch of the ground. He always kept far away from vanity and egoism. He always kept his days of poverty before him, and gave work to every new artist in his films, and always encouraged them to do better. Whatsoever loss, he had to incur because of the new

artists, he always co-operated with them, keeping in his mind his days of poverty. When in 1987, the ornament of Padmashri was offered to him by the central government, for his valuable contribution in the field of music, he declined it saying 'It is too late now'. The award which was offered to him is much late, even after many junior artists had received it, was rightly declined by him, as by that time, it had lost its propriety.

The physical body of this famous play back singer and musician mingled with the earth of Bharat on 26th September, 1989. With his death a powerful tone of music became quiet. Although, Hemant Da is not among us in physical form, yet the notes of music, which he gave to us, will continue reverberating for the ages to come. He will keep shining as the polestar in the heavens of music forever. He is immortal in his death.





Satyajeet Ray

Satyajeet Ray was one of those Indians, who represented an age and whose heart always bled on account of tragedies and irregularities born of social order. He was a film-producer who projected social problems through the powerful medium of films. His films were mainly based on human relations. His films were both provoking and thought-provoking. By temperament and traditional by style, Stayajeet Ray, made selection of problems around him and of places befitting them. His plots, dialogues and selection of artists were selected accordingly, and he gave them a new point of view. This originality in filmmaking put him in the class of greatest film-directors of the world. Satyajeet Ray was born on 2nd May, 1922 in the city of Calcutta (Now Kolkata) His father Sri Sukumar Ray was one of the chief writers, Journalists and painters of his time. His father and grandfather were staunch followers of Brahma Samaj. But this did not have much effect on Satyajeet Ray. He lost his sensitive father when only two and a half years of age. As a consequence, he was brought up by his mother Smt. Suprabha Devi. At the age of eight years, he was admitted to the Government High School Baliganj, Calcutta. After that, he obtained his graduate's degree from the Presidency College, Calcutta. To get special training in arts, he got admitted in the Arts faculty of Shanti Niketan. Famous painter Nand Lal Bose was his teacher there. Here, contact with scholars was available to him. The two years, which Roy spent in Shanti Niketan proved a boon to him. During this period of time, his talents and ideas got a novel sharpness, which guided him throughout his life.

After studies, he joined as a visualiser in the British Advertising Company of Calcutta (now Kolkata) Here he developed self-confidence by using through advertisements his talents of art and film-making. In 1950, he went to London, where he saw

99 films. Mere recreation was not the purpose in seeing those films, but to study the art of film-making and learn something thereby. He watched the shooting of the film River by the French film-producer J. Renua. Having watched it, Satyajeet Ray was inspired to make a good film. On his way back from London, he thought of suitable story of the film throughout. Thereby he was successful in giving the plot of— 'Pather-Panchali'. In 1952, he started making his first film 'Pather-Panchali'. This was completed in 1955. This film was admired everywhere, in India and in foreign lands. This received more than one international awards. Beyond expectation success of the first film, made Satyajeet Ray interested in film-making, and in 1956, he left service and made him self-busy in filmmaking.

Satyajeet Ray's aim of film-making had never been profit making. From 1955 to 1991, he made 35 films, all of them proved to be historical milestones in the world of artistic films. After every film, he always dreamt to make one more great film. With this living idea, he continued making milestones in the world of film making and he continued getting success and fame and continued with the goal for future film. During his forty years period of film making, Satyajeet Ray produced films-Pather Panchali, Aparajita, Paras Patthar, Jalsagar, Apoor Sansār, Devi, Teen Kanya, Kanchan Jangha, Abhijan, Mahanagar, Charulata, Pratidwandwi, Shatranj ke Khilarhi, Sadgati, Ghare Bahare ya Bayar, Ganshatru Shakha-Prashakha, Agantuk etc. are awarded and profusely admired.

The films were given awards from the very beginning in the national and international festivals. The film Pather Panchali was given the Kans special award in 1956 and was adjudged as the best film for the Best Film Award in Sen Fransisco in 1957. Aparajita was given Venice Grand Frix in 1957, and was honoured with the Sen Fransisco Award for the best directed film. Apoorv Sansar was given seljanik Award and Souther Land Trophy in 1960. The film "Distant Thunder" received the Golden Bear Award in Berlin film festival in 1973, Also films, other than these were given national and international awards. His film Agantuk was adjudged the best feature film at the National Film Festival 1939. It was given the best directed feature film award.

Satyajeet Ray was not only a high class film-director, but was also person of many sided talents. He was not only an excellent film-director, sensitive author, musician, designer painter and artist. Because of formal education imaginative in painting, he made original contributions to line drawing designing and painting. He made his contribution to the field of advertisement, by doing designing. English Typhasis Re Roman and Re-Bijar for an American film. He mostly used his training in art preparing advertisements and posters for his films.

He learnt the method of singing English music. He liked to the last the music of Majorts, Beetsovan, and Bok. He prepared music for Ivory Merchants film Shakespearewala'. He republished his father's weekly magazine Sandesh. He used to write stories for children in that and published paintings. Ray had, himself, written the stories for some of his films, viz. Kanchan Janga (His first coloured film), Agantuks Shakhā Prashokhas, etc. He wrote some articles on filmstar the magazine sight and sound sequences. He aslo wrote some books, viz. our Films, Their Films (1976) stories (1987), the chess players and other screen plays. This person of uncommon talents founded the first film society in 1947. He devoted his whole life to making and development of artistic films. He was honoured with highest awards for films, and special award Oscar Award and also Ankira Kurosava Award in 1992. This great scholar of Art was honoured with the highest honour of the country 'Bharat Ratna'.

Honours received by Satyajeet Ray

- 1957 Padmashri
- 1964 Padmabhushan
- 1967 Magsaysay Award
- 1971 Star of Yugoslaviya
- 1973 D. Litt, University of Delhi
- 1974 D. Litt, Royal College of Arts, London
- 1976 Padma Vibhushan
- 1978 D. Litt. Oxford University, special Award on Berlin Film Festival
- 1982 Homage to Satyajeet Roy, special Golden Lion for St. Mark Vanice film in Kans film Festival
- 1983 Fellowship of the British Film Institute
- 1985 D. Litt, University of Calcutta
- 1985 Soviet Land Nehru Award

- 1987 Legion De Honour
- 1991 Homage Album (Published) at the $K\overline{a}ns$ Film Festival Ankara Kurasona Award, and Bharat $R\overline{a}tna$

Films made by Satyajeet Ray (34)

1	1955	Pather Panchali
2	1956	Aparajita
3	1958	Jal Sagar
4	1959	Apoor Sansar
5	1960	Devi
6	1961	Teen Kanya
7	1961	Ravindra Nath Tagore (Feature film)
8	1962	Kanchan Janga
9	1962	Abhijan
10	1963	Mahanagar
11	1964	Charulata
12	1964	Two
13	1965	Kapurush-O-Mahapurush
14	1966	Nayak
15	1967	Chisia Khand
16	1968	Goopy Gyne Bagha Byne
17	1969	Arayather Din-Ratri
18	1970	Pratidwandi
19	1971	Sikkim
20	1972	The Inner Eye (a feature film on painter
		Vinod Bihari Mukharjee)
21	1973	Distant Thunder
22	1974	Sonar Kela
23	1975	Janā Aranya
24	1976	Bala (a feature film on Bal Saraswati)
25	1977	Shatranj ke Khilarhi
26	1978	Joye Baba Philunath
27	1980	Pikoo
28	1980	Hirak Rajar Dese
29	1981	Sadgati
30 31	1984 1987	Ghare Bahare or Bayar
32		Sukumar Ray (A feature film) Ganshatru
33	1989	
33 34	1990 1991	Shākhā-Prashākha
J 4	1771	Agantuk ●●●



Kumar Gandharva

The independence or spontaneity which is seen in Kabir in the field of social reforms, in Nirala in the field of poetry and in Rajnish in religion the same freedom vis-a-vis music is found in Kumar Gandharva. Kumar Gandharva made liberated music from the shackles of feudalist conventions and other traditions and schools. His importance in the world of music was not because of attracting the audience, but due to his this special contribution. He, according to needs, left the old ways and gave more importance to the new ones. He made efforts throughout his life to uproot the almost dead factors of singing. He disowned the hereditary authority of anyone particular class on the art of singing. He disowned traditions in the field of music. He sang melodies in his own way. He used to do ascent and descent in the tunes/ melodies in his own way. He said, that it is the need of the time to keep music free from all coverings just as a modern poet does not observe the rules of meters, a painter, while drawing a painting keeps free from all restraints a musician, therefore, should be fully free from all bindings.

This high priest of classical music was born on 8th April, 1924 in Sulebhavi in district Belgaon, Karnataka. His childhood name was Shivaputra Siddha Rāmaiyā Komakalimath. The reason of naming him Koma Kali was that his family was connected with the Komkali monastery. Kamkali monastery was related to the worship of Shaivism. Being related to the family of priests, he used to visit monasteries every now and then. When he was only six years of age, he used to copy successfully the ways of singing of masters of music like Abdulla Karim Khan, ustad Aajaz Khan, Pt. Onkar Nath, Sawai Gandharva, senior Gulam Ali and Kesar Bai. It was almost impossible to distin-guish between the voices of Abdulla Karim

Khan and child Kumar Ganddharva, when he sang पिया बिनु आवत नाही चैन it is said that when he was six year old a priest of monastery, Purohit Swami Shivayogi got in trance on hearing his songs, and automatically more than once the words Kumar Gandharva came out of his mouth and in course of time, he came to be known as Kumar Gandharva. The will to accomplish something new in the world of music took him from Karnatak to Bombay. At Bombay, on being impressed by his uniqueness, Pt. B. R. Deodhar gave Kumar Gandharava regular training for eleven years. Under instructions of his master, Kumar Gandharva began to learn also from the renowned lady musician Smt. Anjani Bai Malpekar of Mindi Bazar School. He received education in music also from Neelkant Buwa. His entry in the world of music, took him from mimicry of music to the peak of classical music and light music.

From 1947 to 1952, he suffered from some disease of lungs, and these years were very troublesome for him. To gain health, he shifted to Devas (Malva) in 1948. In Devas his one doctor student and his wife looked after him very well, and he got well-up. During his stay in Dewas, he made on study of folk music, its songs and melodies of Malwa. Stay in Devas will take him to such heights in music, he himself, perhaps, had not thought of. There he prepared about 250 tunes, and 11 new melodies. These melodies prepared by him are very famous Malwati Madhsurya, Langna-Gandhar, Saheli, Tarli, Behad Bhairaw, Gandhi Malhar and Sanjari. To make a centre of music, he founded these, Kumar Gandharava Academy, and to immortalise the melodies prepared by him, he wrote a book on them, entitled 'Anup Rag Vilas' He was not a follower of any tradition. He was in favour of disowning a tradition according to the time, and made efforts to establish new tradition. On account of creating new traditions, he stood apart from nearly all musicians of. He was a supporter of new creations, and believed that revolutionary Kabir was nearest to him. That is why he mostly sang the Padas of Kabir. Without caring for what others said like Kabir, he continued paving his own path. Because of his tendency some people called him a rebel musician and an opponent of music while others called him a brave and revolutionary musician. According to some persons, he was opposed to traditional melodies. He did not sing melodies, but sang septenaries. He sang Karnataka music in the

Indian style, but through rise and fall of the note he would keep the aduience spell bound. He had entered into the filled to put an end to the classism of Classical music. He paid no attention to such charges of his opponents and continued going ahead on his chosen path, and never looked back. But whenever he considered the charges levelled against him, they appeared all together futile to him. If to go on a path different from the tradition one, was a fault, then he stood guilty. Since the capacity of going on untraditional path, is not possessed by all. So the incapable persons. Levelled charges against him Doing his meaningful assessment, Sri Rahul Barpute, his childhood mate, has written "It was from the singing style of Kumar Gandharva, that we came to know that Classical music is an outcome of the mansarovar (the lake mansarowar) of folk song. The great quality of his music is the presence of roots of music and not the purity of notes and melodies." He turned the music of a few into the music of the many.

The life of Kumar Gandharva is known for his contributions to the world of music, came to an end on 12th January, 1992. He is no more in the world, but he has left behind him a rich heritage of Classical music. The world of music will always be decorated by the everlasting capital which Kumar Gandharva contributed. Admirer of literature and music, Dr. Shankar Dayal Sharma, the then Vice President of India, said in his condolence on his death, "Kumar Gandharva made immortal the Indian music, in general, and Padas of Kabir in particular his music is a unique confluence of Indian music and Indian culture. This great artist will always make felt his presence to the world by the heritage he left behind. A person of great genius remembered everything he heard only once. That is why he was familiar with the finery of music of all schools. He had also the influence of Malda school of folk music. The combined effect of music of all schools took Kumar Gandharva to such heights, which cannot be minimised, in spite of being not admired by some persons. History will never forget him for the work he did on Kabir, Sur, Tulsi and Meera Bai. The amount of love, which persons of all schools, with a few exceptions, gave him, is indescribable. Government of India was not miser to extend honour to him. It decorated him with Padma Bhushan and Padma Vibhushan. The government of Madhya Pradesh honoured him with Kali Das Award. In 1973, he received Honours Course degree of D. Litt. from Vikram Vishva Vidyalaya Ujjan

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(M.P.) Hafiz Ali Khan Award was declared to be given to him as a matter of fact, the honours themselves are honoured when some such person is honoured by them. In the creation of new music, he was no doubt the Kabir of music, and Classical music will never forget him. No doubt, Classical music has suffered irreparable loss in his departure.





V. Shanta Ram

History never takes rest. Persons come and go. But only those persons prove true on the touchstone of history, who by their labour, devotion and in exhaustible faith, work in any field of life and thereby serve the country. He drives the chariot of history, who translates into practice what he thinks. Such a person was Vankatre Shanta Ram, in the cinema world, who did what he thought. Name of Shanta Ram is among those frontline persons who dreamt of making the cultural heritage of the country and development of the country through cinema. He tried throughout his life to fan all the natural emotions through reason. His films are full of terrible thunders of wrath against the tyrants, pious love for maintaining communal harmony, sympathy and sorrow for the upliftment of the trodden ones, compassion for the neglected and dishonoured people, roars of bravery and pride to fill into the patriots the feelings of patriotism and moving emotions to awaken devotion to God. To them, who believed films to be a medium of recreation only, he gave a clear cut reply in the negative. For him the films should play the role of keeping safe the national cultural values and making sure national integration.

Such a great personality, took birth on this earth on 18th November, 1901 in the district of Kolhapur, Maharashtra. Since childhood, he had no heart for school-studies. Giving up studies he joined the Gandharva dramatic troupe run by the renowned musician Bal Gandharva. He was of 13 years when he began troupe career as a curtain raiser in this dramatic troupe, he ended as a film maker of international fame. Here besides raising and pulling down the curtain, he also acted as maid of kings and queens. After working for 6 years in this dramatic troupe, he entered the Maharashtra Film Company. About this, he has written in his autobiography "I got tired of working in the Drama Company and one day ran away from it." Those days

some of his relations, Malji Pendhar, Babu Rao Pandhar etc., worked in the films Babu Rao Pendhar in the company as the manager and an actor. Through his co-operation, Shanta Ram got an opportunity to get into this company on the 20th June, 1920. Here too, he had to move studio materials from one place to another and do such other small work. Together with it, he worked as a coolie, carpenter, editor and an actor. In 1923, he was given small roles in the films Maya bazar and Singh Garh. In 1925, he worked as a popular hero in the film Sahukari Pash (साहुकारी पाश) directed by Babu Rao Pendhar. That was an important film and the first film in realistic films of the country. Babu Rao Pendhar was Shanta Ram's cine-master, whose inspirations took him to such soring heights in the world of Cinema. The first film directed by him was Netaji Palkar. Having gained experience in the Maharashtra Film Company, he with the co-operation of Sitaram Kulkarni, Keshava Rao Dhevar, V. Damale, Sekh Fateh Lal and others, he started the Prabhat film company. Through this company, he produced some silent films and later on talkie films. Under the banner of the Prabhat Films, his first film was Gopal Krishna.

The first talkie film was produced in 1932 Alam Aarā. Before that, films were silent films.

After this 'Rani Saheba' and 'Khooni Khanjar' were made. They were all silent films the talkie film of this Company was Ayodhya-ka-Raja made in 1932. This film was made just following India's first talkie film 'Alam Aara' (आलम आरा) This was made in both the languages Hindi and Marathi. In this film the heroine was famous Durga Khote and its director was V. Shanta Ram. He believed in the heart-touching dialogues. Therefore, he laid much stress on powerful dialogues. Under the banner of this company, he produced same light films like Rani Saheba, Khooni Khanjar and Thudner of Hills, and some serious films like Gopal Krishna, Aadami, Parosi, Dunia na Mane, Sant Gyaneshwar and Amrit Manthan. His film Amrit Manthan proved very important for this company. It was displayed in the Venice Film Fair. His film Parosi was very utilitarian from the point of communal unit and harmony. To awaken consciousness about the National Movement for India's Freedom. He produced the film 'Swaraj Toran' in 1930, in which Shanta Ram himself played the role of Chhatrapati Shivaji. But due to the pressure of the British government he had to cut some parts, and released it under the name Udayakal.

In the year 1943, he left the Prabhat Company and purchased Wadia Studio situated at Parel (Bombay), and in memory of his parents, established Rajkala Mandir. Under the banner of this company, the first film he made was Shakuntala. After that, he made Dr. Kotneesh-ki-Amar Kahani; Matawālā Shāyar, Apana Desh, Dahej, Parchhayin, Surang, Teen Batti, Char Raste, Subah-ka-Tara etc. were memorable films. He was also the producer of Hindi, Marathi, Bangala and Tamil films. In 1952, his immoral film was made in 1952 in three languages Hindi, Marathi and Bangala. He made 'Sita Kalyan' film in Tamil. He dealt severe blows through his films a social evils, as dowry, dissimilar marriage, child marriage, etc. In 1955, he made a film 'Jhanak-Jhanak Payal Baje' (झनक-झनक पायल बाजे), which was very popular. In this film, he tried to project music and dance in a new experimental way. Keeping the central role of the dancer in this film, he filmed dances in a superb way. On account of new subject and presentation in a novel way, this film was liked very much by the cinema-going public. Songs given in this film were very popular, in spite of its melodies being classical. In the film 'Dahej' there was a severe blow on the dowry system, as a social custom; in 'Amar Jyoti's emphasis was given on 'Women freedom'. In 1957, three films brought international fame, viz. Mahboob Khan's Mother India, Gaurudatt's Pyasa and Do Ankhen Barah Hath (दो आँखें बारह हाथ) of Shanta Ram. In the film Do Ankheyn Barah Hath, the problem of captives was taken up and it was suggested that the prisons be kept in the open and efforts be made to reform them. Adverse place time, and environment make even a pure man a criminal. There efforts should be made to reform such criminal prisoners—this was the main theme of this film. Due to its effective subject and powerful presentation, this film was given 'Gold Bazar' award, at the International Berlin Film Fair, and at the same time, it was adorned with the Presidents Medal. Besides this, he made other popular films, viz. Navarang (1959), Sehara (1963), Geet Gaya Pattharonne (1964), Boond jo Ban Gayee Moti (1967), Jal Bin Machhali, Nritya Bin Bijali (1969) and earned popularity in the world of cinema films. After preparing films on powerful themes and music based films in Hindi, he turned towards Marathi films, and produced Pinja (1972), Chandanji Choli Ang-Ang-Jali (चन्दण जी चोली अंग-अंग जाली, 1975), and Chanee (1977). In 1982, he re-made Jhanak-Jhanak Payal Baje on 70 m-m stereophonic and released it. After that he retired from the world of films. In all he made 82 films, and directed 55 films in his life.

The place, which he, with his matchless genius, carved out for himself in the world of films will be an example for the coming generations to follow. With his new style, he left an indelible marke in the world of films. He devoted his life to the film industry, and always made efforts for its development. He was determined to establish Hindi films on the international platform. With full devotion for the development of Hindi films in each breath and in every inch of his body, he left the physical world on 28th October, 1990, at the ripe age of 89 years. He was survived by three wives, two sons and five daughters. His wives Jaya Shree and Sandhya were popular actresses. In the years gone by One of his sons, Kiran, Shanta Ram is film producer.

V. Shanta Ram was an able artist, talented producer and director. In fact, he was not an individual, but an institution by himself. On his death, while condoling, Gulzar said, "with his departure, an age has passed." In the words of Randheer Kapoor, "we are reaping the harvest of the seed which he sowed." In this field, his superiority proved by the fact that he was honoured with the highest honour of the film world 'Dada Saheb Phalke Award', in 1986 Government of India, also decorated him with 'Padamsri' so long, as he was alive, he was immovable like the pole-star in the Cinema world. Now that he is no more in this world, but he will not be forgotten for ages on account of the films created by him. It will not be a misnomer to call him Bhishma Pitamah of the cine-world.

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Raja Ram Mohan Roy

Raja Ram Mohan Roy was one of India's shining stars, who took from darkness to light the common man life cursed with the curses of blind faiths and painful soul customs from darkness to light. Such a great man was born in village Radha Nagar in district Wardhaman, in west Bengal in a respectable conservative Brahman family on 22nd May, 1774 (some people say the year of his birth is 2 years earlier, *i.e.* 1772 and not 1774) During primary education, he learnt Bangala and Sanskrit. Later on, at the age of 12 years, he went to Patna to learn Persian and Arabic. He was in East India Company's service for about 14 years from 1800 to 1814 A.D., During this period, he learnt English from an Englishman, named Digbi. For studying Christian religion, he learnt Greek, Latin and Hebrew as well.

The word 'Raja' attached with his name is not hereditary title, but a title earned through the multitalented personality, which was bestowed upon him by the Mughal emperor. When he was sailing for England he was the first great person who made efforts to take India on the path of a new age. He lighted a lamp to drive away drakness from the dungeon of hypocrisy, mutual hatred, untouchability, slavery and social and religious evil customs. That is why, he was respectfully called the father of Indian renaissance. Nand Lal Chaturjee also said, "Raja Ram Mohan Roy was point situated between progress and reaction. As a matter of fact, he was the morning star of Indian Renaissance." A study of Raja Ram Mohan Roy's multi genius can be made under the following heads.

Reformer of Religion

Being conversant with many a language, he could make study of scriptures of all religions. As study thereof, he arrived at the conclusion that in all religious monotheism is popularly accepted. He, therefore, believed in the essential unity of all religions Probability, according to him religion is accumulated light from which two rays emanate (i) Non-acceptable, and (ii) Acceptable. In all religions hypocrisy and blind faith are not acceptable. On this basis he openly opposed idol worship and blind faith customary in Hindu religion. As a sequence he has to put up with the anger of his conservative parents and also of wife. In the same style, he critisised the divinehood of the Jesus and Islam for dividing human race in two categories the blessed ones and the cursed ones. But he accepted the pious principle of Hinduism that man is like demigod—वयं ब्रह्म।

In his book Tuhafat-ul-Muvauddin (तृहफ़त-उल-मुवाउद्दीन). He has analytically discussed monotheism and has thrown light on reasoning. With the subject of reflecting a true image of all religions, he founded Brahma Samaj in 1882. Thus, it would not be too much to say that Raja Ram Mohan Roy was a strong supporter of religious tolerance and in the ocean of pure hearts rivers of pure ideas did mix. With reference to religion Monior Williams has written about Raja Mohan Roy that, "Raja Ram Mohan was perhaps the first true seeker of comparative religions."

Social Reformer

Raja Ram Mohan Roy is mostly remembered as a social reformer. He made such efforts to infuse new consciousness into the diseased Hindu society, as are not only praise worthy but also laudable. Those days, the society was suffering from infectious maladies like sati-custom, child marriage caste system and untouchability. He tried to reform the Indian society, so that it could get rid of these evil customs. It was due to his untiring efforts that the inhuman custom like the sati" could be put an end to because Lord William Bentik declared it unlawful in 1829. He called child marriage as a social curse and opposed it strongly, and encouraged widow-re-marriage. Making references of manusmriti he took off. Indian widow from the burning pyres, and convinced them to lead a simple life. Besides this, he was an active devoted fighter in opposing and fighting those forces which were out to undermine national unity and integration. He called the feelings of high and low and untouchability as great enemies of humanity. To get rid of these customs, he supported intercaste marriage. In his own words "Main reason of our slavery was the caste system which has

divided the Hindu society in many castes and sub-castes. For want of unity, we are in the chains of slavery." For proper justice he laid stress on independent judiciary and for this, he believed that the principle of separation of judiciary from the executive was very necessary Raja Saheb was very much annoyed with the British system of justice which was corrupt and against the Indian traditions. For making definite reforms in it, he suggested the following steps—(i) The jury system be introduced (ii) posts of judge and magistrate should be separated (iii) The legal proceedings should be made open to the public (iv) Maximum number of Indians be appointed on high posts (v) The Panchayat system should be revived and (vi) Laws should be enacted which are according to the Indian traditions and supported by public opinion.

When he heard that East India Company was to bring in a new charter in 1833, he went to England as the first Indian delegate in 1830, so that he could make the British people know the appalling conditions of the Indians. To make known the shortcomings of the company and make the British public opinion in favour of the demands of the Indians. In England, he was given a warm and rousing reception. He also presented a list of demands together with the petition of the pensioner Mughal emperor. He was the first Indian whom the British Parliament used to consult in matters of administration.

Great Patriot

Raja Ram Mohan Roy was a great patriot, in whose views the current of pure feelings of patriotism used to flow. He used to be filled with pity on seeing the tattered conditions of the illiterate and the poor. He thought over and over again how to uplift these people as a consequence he launched a movement in 1830, to restore the land, which had been snatched away which was given to the poor and the helpless in charity or revenue free. He was, compassionate from the core of his heart. He favoured the allround welfare and freedom of the Indian people. To bring about political consciousness, he edited two journals, 'Samvad Kaumudi' and 'Mission-ul-Akhabar'. He also launched a movement to reform the administration.

Author of Hindu-Muslim unity

Raja Saheb thought that for India's independence, Hindu-Muslim unity was essential, and he was ever prepared to oppose any such act, as may, by creating poisonous differences between the two religions, and thereby make wider the gulf between the two communities. For example, he opposed in 1827, the Jury Act, which aimed at creating further disintegration of the two communities and in this reference, he submitted petition to the British Parliament. On the auspicious occasion of his life-anniversary, Sri Ravindra Nath Tagore rightly said, "He had place for all-Hindus, Muslims, Christians etc. in his heart. As a matter fact, his soul was the soul of Bharat i.e., India."

Supporter of Freedom of the Press

Raja Mohan Roy thought it necessary, any how, to improve freedom of the Press. He was not prepared to accept any restriction on the newspapers. This was the reason why he launched constitutional agitation against the 1823 Press Act of Adaas of which aim was to snatch away the free class of the Press. First of all, he submitted a memorandum against it in the Supreme Court, Calcutta. Although it was rejected here, yet he continued his movement. At last, his efforts borefruits, and after two years, in 1835, the Governor General, Charles Metcoff had to recognize the freedom of the Press.

Internationalism and Humanism

Raja Saheb believed in internationalism without any reservations and was a great humanitarian. He had full faith in the Indian culture principle Vasudhaiva Kutumbkam—one world one family or under heaven, one family. This was the reason that he was disappointed on the news of suppression of Naples rebellion by Austria and happy on the establishment of constitutional government in Spain. Together with this he welcomed the July revolution in France in 1830, and of the Reforms Legislation in England in 1832. His this statement gives ample proof of his being humanist, "The whole humanity is one big family. Different nations and several races are its branches only." Being enamoured of these sentiments, B.N. Seal said, "He was a true and pure humanist and the blue print of world humanism used to be dancing before his eyes." Besides this, to solve international disputes he believed not in war but in peaceful agreements. To make this proposal successful, he was infavour of establishing an international congress, having one member from the parliament of every country. Probably the United Nations organisation, Non-alignment Movement and other international organisations are the pious culmination of his dream.

Successful Educationist

Raja Ram Mohan Roy was great educationist as well. For the progress and development of India, he believed in the necessity of western education and English. Notwithstanding all this, he had great attachment with literature and languages of India, the proof of which is 'Samvad Kaumudi'. With this, he founded Hindu College in Calcutta.

Such a great person of many sided genius died on 27th September, 1833 in Bristol, at a time, when he was busy in England in welfare work for the people of India. Although, today he is not among us, yet lamp of his together with memory is burning in our hearts and will continue to burn in the hearts of the coming generations as well. Because many lights lighted by him are giving light to the whole India even today. As Mc Nikaule has written, "Ram Mohan Roy was the author of a new age and the light, which he lighted, is burning continuously without any break today".

After studying and analysing his contribution, one is bound to say that the tree of India, having been irrigated by the water of his contributions, is smiling proudly at the top of progress today. In short, it would not be a misnomer to say that it was Raja Mohan Roy who took the chariot of Indian society out of the most of irrelevancies, bad customs, backwardness, illiteracy etc. and set it on the path of light and progress. He was a successful driver of the chariot.





Maharshi Dayanand Saraswati

Swami Dayanad Saraswati has a very special place among those, who removed the dark forces adversely effecting the Indian life. Giving the slogan 'Back to Vedas', he gave new life to Hindu Dharma. Maharshi Dayanand was born in a small village Tankara in state Moravi of Gujrat in 1824. He added grandeur to the family of Sri Krishanaji Trivedi by taking birth as his son. His father was a shaivite Probably, for this reason child Dayanad was named Mool Shankar.

Swami Dayanad was a genius by birth. That is why he learnt Sanskrit, Grammar and Vedas in no time. His childhood indicated his great future. At the tenderage of fourteen years, he was inspired for search of truth. Once Mool Shankar kept fast on the day of Shiva-Ratri, and kept awake for the whole night in the Shiva temple. His mind was not at peace. One question continuously haunted his mind—can a piece of stone be Maha Deva or Ishwara (God)? His reasoning mind did not accept it. Following the foot-steps of Mahavir Swami (599-527 B.C.) and Gautam Buddha (567-487 B.C.), Swami Dayanand Saraswati abandoned home in 1845. For 16 years, he journeyd through Bharat (India). In 1861, he reached Mathura. There this great ascetic met Swami Virja Nand, from whom he learnt Vedas. It was on account of Swami Virja nand's teachings that to appose hypocrisy in the name of religion, he raised the flag of.

Swami Dayanand wanted to create a pleasant atmosphere of truth and love, in place of hatred and malice allround opposition with this object, he founded Arya Samaj in Bombay in 1875. Not even that much, to carry his ideas to the people, he did not give up his method of roaming about. But this process could go on for 8 years only, because in 1883, at the age of 59 years he took leave of this world.

To give a definite direction to the people groping about in the dark, he wrote many books, important of which are (i) Satyarth Prakash, and (ii) Comments on Hindi Rigveda and Yajurveda.

In the beginning, Swamiji enunciated three principles of Arya Samaj—(i) Vedas contain Eternal Truth (ii) Every member of the Arya Samaj will donate $\frac{1}{100}$ of his income to the educational institutions run by Arya Samaj or to the Arya Samaj **Journal** Arya Prakash, and (iii) The educational institutions, established by Arya Samaj will impart education of Vedas. But 1877, Swamiji made ten rule in place of these three principles viz. (i) Only vedas are the source of Truth, therefore, study of vedas is compulsory (ii) As per vedas, transmigration of the soul from one body to the other, and the law of Action are true, (iii) Idol worship is useless (iv) Pilgrimage and the theory of incarnation are totally false (v) Three elements in the world are real-Ishwar (God), Atma (soul) and Pudgal (Tangible object) (vi) God is one, He is omnipotent, without form, without beginning, without end (vii) Women-education must be supported (viii) The customers of child marriage polygamy and untouchability should be opposed, (ix) Widow remarriage should be encouraged, and (x) efforts should be made for propagation of Sanskrit and Hindi languages. Besides this, the line of thought of this worshipper of Goddess of Learning was that no individual should remain content with his/her progress. But in everybody's progress, he should see his own progress.

Bharat of Swamiji's dreams

As a dreamer of new India, a century back, Maharshi Dayanand drew a blue print of such grand Bharat as would be a democratic country and also would be free from all evil customs. He wished to establish a Bharat where would be an empire of love, cooperation and brotherhood, and in which every person would be free to work according to his capabilities he belonged to see the flag of fame of India fluttering allover the world Bharat of his dream is Bharat as described in Vishnu Puran (2/3);—

गायन्ति देवाः किल गीतकानि धन्यास्तु ते भारत भूमि भागे। स्वर्गापर्गास्पदमार्ग भूतेः भवन्ति भूतः पुरुषाः सुख्यात् ॥

That blessed Bharat, of whose fame the gods sing songs. That is more auspicious than the heaven and Emancipation. May its people be happy.]

Swamiji had a desire to fill the gaps existing among persons forever. That is why, he vehemently opposed the differences of castes and subcaste, and to wash off this slur on the Indian society, he putforth the ideal of inter-caste-marriages—Which was something startling in those days.

Swamiji wanted Hindu Dharma to be fully renovated that is why he initiated the movement of purification (Taking back Muslims as Hindu). Those persons, who, leaving their religion, had become either Christian or Musalman, were after purification brought back to the fold of Hindu-religion. It is worth mentioning that about 60,000 are such persons were afforded to come back to Hindu religion, who were Malkhane Rajputs and those Hindus who were forcibly made musalmans during the Mopalā Rebellion.

Swamiji sincerely believed that in expansion of education lay the prosperity of Bharat i.e. India. The doors of educational institutions should be kept open for all men, women, rich, poor, etc. According to the needs of the day, he laid much emphasis on women-education. He believed that the evil customs of child marriage, sati, Parda and dowery can be removed early only through women-education. For the expansion and popularisation of education he opened Gurukuls, in large number Kanya-Gurukuls and D.A.V. schools and colleges. It is noteworthy, that in Gurkuls study of Sanskrit, Vedas and Ayurveda was made compulsory.

In the D.A.V. colleges modern school subjects and science were taught. The educational institutions only not safeguarded Hindu religion and culture but also made progress in the field of education and knowledge.

Swamiji was of the opinion that women can be of much help in the progress of the society and the nation. Tomorrows blue print is in her hands. She is that artist who can give a beautiful shape to the future generation. Therefore, swamiji has said in Satyarth Prakash, in unambiguous words; "Woman is worth worshipping"—यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता :—Where women are worshipped, there live gods (मनुस्मृति)

Besides purification in the social and religious fields, Swamiji tried to purify politics as well. He had full belief that democracy is the best institution for Bharat.

The election of the head of the government should be done by the public, directly or indirectly. He is the servant of the public, and there can be nothing against the wishes of the public. All the government servants ought to be truthful, intelligent and impartial and just dispensers.

Relevance of Swamiji's Ideas in the Present

Today, the unfortunate thing is that we cry about ideals, but make no efforts to put them into practice. We all know that the path of love, co-operation peace and brotherliness is auspicious, but even then, the general atmosphere is charged with violence and terrorism. We have stooped so low that for selfish ends, we can go to any extent even, seditious activities. The problems like Bodoland, Khalistan could be solved by mutual discussion, but not, because we want to have a separate land. It is definitely a sign of diseased mentality that we cannot make progress, while living together.

Swamiji told us that so long as untouchability exists, all progress was meaningless. But even then, we can see with open eyes today. Incidents at Bhagalpore and Badaun are creating a new history. But who cares for it?

On one side, we boast of modernism. At the same time, on the otherside, we are in the clutches of customs like sati and dowry. In 1961, the Government passed an Anti-Dowry Act. Inspite of this, dowry is still the measure of our richness.

So far, as the position of woman is concerned, she has ended with becoming a model on account of blind imitation of the western culture, our clothes are shrinking regularly, fashion parades are getting new life, and competition for nakedness is on the increase.

Conclusion

It is true that in the race for modernism, we have forgotten the teachings and ideas of Swamiji. But the fact is that even today, Swamiji's ideas are our true companions. We may make changes in institutions, make many form of new states, and store piles of limitless weapons, but real progress is possible only through peace and brotherliness. It was because of Swamiji's ideas that the journey of India's Independence got a new impetus. He was the first person to use the word 'Swadeshi', and thereby augmented self-respect and patriotism. By giving the slogan that 'Bharat was for the people of Bharat' he increased our capabilities. In Satyarth Prakash, he has written fearlessly." "Howsoever good, the foreign government may be, but it cannot be a substitute of freedom." Admiring Swami Dayanadji, the great author and painter of France, Romain Rolland, has rightly written—"Dayanand Saraswati is like the hero of Eliad or Geeta. He possessed Herculean strength. As a matter of fact, no other saint of such an tremendous intelligence like Shankaracharya (788-820) has taken birth.





Dalai Lama

It was a Thursday, when on the 5th October, 1989, the Nobel Prize Committee announced that the Nobel Prize for peace for the year 1989, would be awarded to Dalai Lama, the religious and spiritual leader of Tibet, who is devoted to compassion and world peace. This news spread throughout the world with the speed of electricity and for China, as if she has lost ground under her feet.

In her reaction, China said, by announcing Dalai Lama's name for Nobel Prize for peace, the Nobel Prize Committee, has interferrd in China's internal affairs. Here too, India's reaction was rather with reservation Vice-President of India, Dr. Shankar Dayal Sharma, and India's Prime Minister Sri Rajeev Gandhi, no doubt expressed pleasure in the congratulatory message to Dalai Lama. But it was added in language that the Nobel Prize for peace for Dalai Lama was announced at a time when Bharat and China were on way to friendly relations after three decads. The then Prime Minister of India Sri Rajeev Gandhi had been on a goodwill journey to China in December 1988, and after that in October 1989, China's Deputy Prime Minister came to India on this occasion, both these countries, relaxing the tension for years, had signed an agreement of trade as well.

In politics, movements are made carefully Dalai Lama, is on revolt against China for Tibet's independence, while he is in exile he is living as a guest in India. Under these circumstances, India has to improve her relations with China, then India will have to give priority to her interests and Dalai Lama will have to keep-silent. He should play the game of chess, while living in India.

Marktuli, B.B.C. reporter in India asked Dalai Lama, "How did you feel when your name was selected for the Nobel Prize?" With a smile, Dalai Lama replied, "This is a boon of Chinese"

kindness. If they had not been cruel and atrocious to the Tibetans, who should have known Dalai Lama?

Dalai Lama, 14th Incarnation of Bodhisatva From Tensing Gyatso

14th Godly ruler Dalai Lama was born on 6th July, 1935 in the cowpen of a small village Takche in Tibet. His parents named child Dalai Lama as Tensing Gyatso, when he was only two years of age when some mendicants reached his small house in search of the Dalai Lama incarnate. These mendicants had received indications to come here from the dead body of Dalai Lama, which appeared showing signs of life. It was a nice scene on the bank of a lake, when clouds castover the sky gave indications of an auspicious time. Those mendicants recognized child Tensing Gyatso as the incarnation of Bodhisatva, the guardian protector of Tibet. This little child was examined in ways more than one. Having made sure, two years after, a group of fifty persons brought this child to the celebrated land of Lhasa where he had to live only with his elder brother, in the huge 'Potal Palace' consisting of one thousand rooms. This child when only 7 years of age, welcomed ambassadors of the then President of America, Franklin Roosevelt, and conducted the group prayers of 20 thousand Bauddha mendicants at a time but, on account of Chinese pressure, he got no time of respite.

Why self-exile?

In 1950, the peace and silence of Tibet was disturbed when China made an attack on Tibet from the eastern side. As the ruler was only an adolescent, he did not want to give a reply with arms. He just wanted to enter into an agreement. The adolescent ruler sent a delegation of five members to Peking that talks of agreement may be held with Chou-en-Lai and Mao Tse Tung. But China was not to abandon its authority on Tibet. The Tibetan delegation had to sign the agreement drafted by the rulers of China. Under that agreement, Tibet was given autonomy of religions, but establishment of Head Quarters at Army cantonment in Lhasa was provided therein. After the ruler of Tibet was pressurised to mould Tibetan society according to the Chinese pattern of Communism, making three divisions of Tibet, efforts were made to lower the status of Dalai Lama as well.

On account of permanent residence of Chinese citizens and soldiers in Tibet, sparks of revolt continued kindling in the public. By 1956, in some parts of Tibet, Gurilla war came in full swing. These secretly done small actions of revolt, came in the form of open attack in 1959. In 1959, in Lhasa, the capital of Tibet, there was open revolt against the rule of China. Realising his helplessness before the huge military power of China, Dalai Lama, with majority of ministers and his followers secretly left his palace and passing through the hilly tracts of the Himalayas, came to India for asylum.

Atithi Devo Bhav (Guest is god) under this tenet of Indian culture, Dalai Lama was granted asylum in India. After the arrival of Dalai Lama, other Tibetans also came to India for protection of their lives.

How could China like asylum being given to Dalai Lama and his followers? There must be this one of the reasons of Chinese attack on India in 1962. Nevertheless, this is certain, that asylum to Dalai Lama made relations of the two countries more strained.

Dalai Lama has remained unmoved during his 30 years life of exile, Dalai Lama has established 53 rehabilitation townships in Bharat and Nepal and has established many institutions to keep alive traditions of Tibet's arts, scriptures and Ayurved.

Point of View of Forgiveness

At this time, there are in Tibet political prisoners in thousands, and on the high roof of the world. Janvaling Chhau, the government of China has deployed 300000 troops. The young men of Tibet say to the Dalai Lama to act against the inhuman and beastly behaviour of China. They put to him the question, "When there would be the rule of wrath on your brain." Dalai Lama smilingly replies, "It appears that all of you are getting insane. You are not able to take the right decision and do not see facts as well. But if your mind is at peace and unmoved then you will see everything in the right perspective. In my opinion, all politicians need to have such patience and balance."

By peace, inaction is not meant here. He says, that at least, the Chinese will have to concede that Tibet is a separate country. In case Tibet continues to be a permanent part of China, then the Tibetans will have to accept that positions willingly or unwillingly, but it would not happen. Therefore, we have full right to demand our rights.

Why so much Popularity?

Tenjing Gyatso, or the sole spiritual and dethroned ruler of Tibet, 14th incarnation of Bodhisatva, Dalai Lama is by nature a living example of compassion, patience and firmness. The chain of Dalai Lama has been continuing unbroken for the last 600 years—from 1391 A.D. to this date. In the dress of Buddha mendicants this simple and gentle person is not only a spiritual symbol joining lacs of exiled Tibetans and Tibetans living under the Chinese rule, but also a leader who keeps them together politically. He is fully devoted to compassion and peace. This 14th Dalai Lama is perhaps the most popular all the other Dalai Lamas.

For the Tibetan public, Dali Lama is the living incarnation of Bodhisatva, and for the exiled Tibetans, he is the president and the master of wisdom. The Tibetan public respects the dear Dalai Lamas as God on this earth. The life of Dalai Lama is completely devoted to truth. The people of Tibet know it full well the blue print of the constitution, which Dalai Lama prepared in 1963, there was a provision that even against Dalai Lama, motion of impeachment could be brought. Now, they are thinking of means of electing another Dalai Lama. They want to adopt the method of electing C Pope of Vatican or appointment of Dali Lama on seniority basis or doing away altogether with the post of Dalai lama. They say, "In our opinion, time has come when we must begin dissuasions about this matter, so that people may be mentally prepared for the change."

Philosophical point of View

Dalai Lama is a profound scholar of one of the most difficult philosophers of the world. He presents his principles in a very simple and acceptable style. He has decided to live such a simple and selfless life as is inaccordance of the middle path of the ideals of Buddhism, Neither attachment to nor total detachment from the world. He has well mentioned his ideas in his book 'Kindness Clarity and Insight', published in 1984. In this book, he has also written "My true religion is kindness." During the last few years, Dalai Lama lost his principal, junior teacher, mother and elder brother. He took all these events in a simple philosophical way like other events taking place in the world. Old companions depart, new friends come, this is like passing of days, the old day passes away and the new day

comes. The important thing to make it meaningful a worthy friend or a meaningful day.

Life of Exile

In March 1959, the public of Tibet had come out in revolt against the occupation of Tibet by the military of China. It was on that occasion that Dalai Lama had to leave Tibet and take refuge in India. In the district Dharmashala in the state of Himanchal Pradesh and about 402 kilometers to the north of New Delhi. The figure of Dalai Lama, as described in old fairy tales is still seen in the physical form, 54 year old. Dalai Lama lives there with his seven member cabinet, and Tibetan astrologers, Vaidyas (Physicians of Indian school of medicine) and other Lamas. A congregation of Tibetans is held at Dharmashala on the first day of the Tibetan year, every year. Here thousands of people from Sikkim and Bhutan assemble. At that time Dharmshala looks like duplicate Lhasa.

The awarding of Nobel Prize to Dalai Lama may not be palatable to China and may appear interference in her internal affairs, but it is, no doubt international recognition of his war for peace. By giving Nobel Prize, his love for peace, has been given a true tribute. The world need take inspiration from him for his love for, peace and forgiveness. The world, with the atom bomb, is standing at a crossing, whereby any explosion may be annihilated any moment. At such a time, the world needs persons fully devoted to peace like him. Under these conditions right decision of the Nobel Prize Committee, to award 1989 peace prize, is realistic and fully proper more so because a great a person, like Dalai Lama has been living in the hotels as a guest of a peace loving in the country like India.

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Jagadguru Aadi Shankaracharya

Since the beginning of the creation, the land of India has been glorified by the foot steps of thinker, ascetics and seers. On account of the noble-deeds and grandeur of these sages and saints, the Indian culture has been evergreen and immortal like the dodder [a parasitic plant which has neither leaves nor roots, an air plant], and has been putting up with many adverse situations. When the country was divided politically in many parts, the followers of different religions were destroying the proprieties of conduct by their misdeeds. When corruption had found place in Buddhism and the male and female mendicants followers of Buddha had become licentious and playful, and they were adversely effecting the minds of the common men and the soul of Buddhism had died, social standards were observed no more, moralities were thrown to the winds and the centers of faith and devotion had turned into places of unbelief and hypocrisy, short, when the fire of hatred and avarice were alight allround, under such disastrous circumstances, an incarnation of wisdom appeared, by whose footsteps the earth felt gratified. The whole world woke up from its slumbers, the consciousness of the masses was awake, morality blossomed once again, songs of renaissance began to be sung-all these combined made changes possible—That great human was none else than Aadiguru (The First Teacher) Shankaracharya, whose benedictions filled the whole country with conscious awakening, which ultimately made India united, and integrated.

Shankaracharyaji was born in village Kalarhi (Kalandi) in Kerala in 788. It is said that behind his birth was Grace of Lord Shiva. His mother Smt. Aryambika was a lady fully devoted to religion and his father Shivaguru was fully dedicated to the worship of Lord Shiva. For a long time, they were without a child. At last, worship of Lord Shankar gave them a son, and they named him Shankar Shivaguru. They could not enjoy the

pleasure of the son, and he had to go from the world when Shankar was only three years of age.

From the very beginning, Shankar was so intelligent that he remembered by heart, which he heard even once. It is said that, when only three years of age, Shankar had authoritative knowledge of his mother tongue Malyalam. He learnt systematically literature, grammar and the sacred books at the Gurukul. On account of his matchless intelligence and spotless character, his teachers were very kindly inclined towards him. Within only two years study at the Gurukul, he had knowledge of all the sacred books—Law, Philosophy, Science etc. By time, Shankar was eight years of age, he became famous, throughout Kerala, for his knowledge and learning. At the age of eight years, his sentiment of detachment became so strong, that he made up his mind to leave homely life. He left with these words of promise to his mother, "Dear mother, I may be anywhere, but I will perform your last rites with my own hands." After travelling for many days, he laid under a tree to take rest and lighten fatigue. He saw a queer scene— a snake with its hood, was providing shelter or shadow to a distressed frog in that scorching heat of the sun. This scene did surprise him, but also made him to give it a deep thinking. It did not take him long to arrive at the conclusion that this place was fully possessed of the blessings of some greatly virtuous man. On enquiry, he came to know that that place had been pious reclusory of the ascetic thinker Shringhi Rishi. It is due to the magnificene of his virtuous life, that animals and birds, live here peacefully, forgetting their instinctive enmity. This event greatly effected Shankar's thinking. He immediately resolved that to maintain peace and piety of the place, he would establish his first monastery on this spot. In due course, he gave practical shape to his resolve. That sacred place is renowned as the Shringari Math.

After roaming, Shankar reached that cave on the bank of Narmada river, in which. Acharya Govind Bhagwatpad, disciple of Gaurpad, was dedicated to devotion. After meditation, he saw that minor child, with whose ability, knowledge scholarship and dedication to character, he was very much impressed, and accepted him as his disciple. In a short time, only in a short stay there, Shankar understood the hidden secrets of upanishads, Brahmasutras, and the principle of Non-dualism Guru Govind Pad examined Shankar's capabilities and initiated him as his disciple. After time, due to his personality and good work,

Shankar now came to be known as Acharya Shankar, whom the whole world now knows as Aadi Guru Shankaracharya. It is said, that one day, when Guruji was in deep meditation, Narmada river was in flow, and the flood water was to enter the cave. Other pupils were in anxiety and fear stricken. To make his classmates free from anxiety and fear, Shankar put an earthen jug at the entrance of the cave. Whatever water came to the cave, it was contained in the jug. Being out of meditation, Guruji came to know the whole thing. Guruji came to know the whole thing. Guruji said to Shankar— My son, now go to Kashi (Benaras/ Varanasi), have a view of Sri Vishvanath ji and as per the wish of Vyasji, write a commentary on Brahma Sutras (ब्रह्म सूत्र पर भाष्य). While in Kashi, he received practical knowledge on Non-Dualism from God Shankarji in the guise of an untouchable (चाण्डाल)। From the untouchable he got the knowledge — Brahma is the realty, the world is unreal/false, soul and God are one. Then he went to the place where Vyasji had composed the Brahmasutras. Crossing difficult and fearful vallies, forests jungles and hilly tracks, Shankar reached Badarikashram. He stayed there for four years and completed the commentary on Brahmasutras. In due course, he established Jyotir-monastery (ज्योतिर्मठ) there. From there, he went to Kedarnath. Taking a vow to save the world from the cult-science of rituals, he went to the famous mimansak. (fully conversant with the units of Mimansa Philosophy. Mimansa through determination or examination of a point mimansa is one of the six systems of Hindu philosophy). There, he saw Kumaril Bhatt burning his body with the help of rice-husk. Shankar asked him the reason, why he was doing so. He replied, because to establish the importance of action, I have disowned or opposed the existence of God, while I have full faith in his existence, so for repentance on this precursor act of mine Shankar proposed that he may save his half-burnt body. But Kumaril declined offer saying that I have full faith in you and I do not want to live any more. Please let me complete my repentance, and accept my disciple Mandan Misra as your disciple. He will propagate this Non-dualism. The debate on scriptures between Shankar and Mandan Misra is well-known. Mandan Misra was a great scholar, and a great performer of religious rituals. Acharya Shankar defeated in discussions of scriptures both Mandan Misra and his learned wife, and made Mandan Misra his pupil. After being initiated by Acharya Shankar, Mandan Misra came to be known as Sureshwaracharya of historical importance, and he began propagating the principle of Non-dualism extensively. Having propagated non-dualism in North India, Acharya Shankar turned towards South India and went to Sri Sahil Sthan in Madras (now Chennai). There he brought to an end the influence of the Kapaliks (The followers of the Shaivasect who carry with them human skulls, eat flesh and drink wine) and freed the public from their impure and unpious style of worship. From there, he went to Maharashtra and went to the Mahavaleshwar temple. From there, he went to Shringeri, where he established the Shringeri Monastery (श्रंगेरी मठ). By that time, that had become the centre of propagation of Shankar's non-dualism-theory.

One day all of a sudden, Shankaracharya had an impulse of his mother's illness. He handed over the management of the place to Surehsacharya, and started for his village Kalshi (Kalandi) to have a sight of his mother. He went by the same route, which he had taken to, while leaving the house. Seeing the recluse Shankar by her side his mother felt overwhelmed and an incessant current of tears of joy began to flow from her eyes Shankaracharya gave to his dying mother the wisdom of Non-dualistic wisdom of the Nirgun Brahma. A regular recluse can neither perform the last rites, nor is expected to touch fire. But Shankaracharya, for the sake of her mother's will and his dedication to her, disowned the rules, applicable to a recluse/ hermit because these rules had no spiritual bases. He performed her mother's funeral with full devotion and dedication, as every for her personality felt obliged to his mother's love, affection and her life of sacrifice. He did all this inspite of opposition of Brahmans and his family members. The ideal established by Shankaracharya in the memory of his departed mother is even today, is a very step of Indian culture. The villagers left their village and went elsewhere, when they saw a recluse performing a funeral ceremony collecting a few pieces of wood, Shankaracharya performed mother's funeral, just infront of his residence, on account of which that place changed into a burning ghat. Blessed is the son who for honour of his mother disowned all rules and bindings.

Aadi Shankaracharyaji established four monasteries, symbolic of cultural unity of India, *viz.* in North Jyotipeeth—Badrinath, in South Shringeri Peeth—Mysore, East Govardhan Peeth—

Jagannathpuri and in West Dwarika Peeth—Dwarikapuri. After the last rites of his mother, Acharya Shankaracharya, in his forceful and effective voice, gave to the whole of India, this everlasting message—Brahma is one, who pervades every thing nothing is separate from, Him. To make India as one unit, he established four monasteries—One each in the four ends of India, as is mentioned just above. He entrusted the management of the monasteries to his august disciples and made hard and fast rules for running them. He became one with Brahma, when only 32 years of age. Perhaps no other great person should have accomplished so much in such a short span of life. The following adage peeks volumes of his greatness—

अष्टवर्ग चतुर्वेदी, द्वादशे सर्वशास्त्रवित्। षोडसे कृतवानभाष्यं, द्वात्रिशेमुनेरभ्यगात्।।

Meaning at the adage of eight years, learnt the four Vedas, and at the age of twelve years acquired knowledge of all the scriptures. By the age of sixteen, completed writing of books, and went into eternity at the age of thirty-two years. The basis of non-dualism, the commentary on Brahmasutras is his immortal work. Besides this, he wrote commentaries on all the important Upanishads and on Bhagwadgita. He became immortal in the pages of history by writing also other books, viz. Vivek Churamani, Saundarya Lahari, Updesh Sahisi and commentary on Vishnu Sahasranam.

Important Works of Shankaracharya

Brahmasutra's commentary, Geeta Commentary Sarvavedanta Sangrah, Viveka Churamani, Prabodh Sudhakar, Ishan, Kath etc. 12 Upanishads commentaries.

The establishment of four monasteries is his wonderful contribution to Indian culture and national unity. His other contributions are literary—the books mentioned above, social exoneration from religious rituals, and establishment of nondualism. From cultural and religious points of view some of his accomplishments are embossed in letters of gold on the pages of history. By bringing about revolutionary changes in intellectual and spiritual fields, he gave proper guidance through religious messages to those gone astray. He made praiseworthy efforts to bring together the disintegrating humanity. He had unique and unparalleled capacity to fight all sorts of circumstances and pave his own way. He was a heavenly man, but by living on the earth like an ordinary man, he did unique service of humanity. His unparalleled efforts to serve disintegrating humanity made by declaring into castes, religions and communities.

ब्रह्म सत्यं. जगन्मिथ्या. जीवो ब्रह्ममैव नापरः—

Meaning—Brahma is True, World is false, the Jiva is not different from the Brahma. His message, delivered 12 hundred years ago is nectar—like even today. He dedicated himself to knowledge for the whole life. He was a real wise man or a man of wisdom. He considered knowledge as necessary for salvation. According to him Brahman alone was Truth from the spiritual point of view but, out of ignorance the man accepts various 'truths' and goes astray. According to him the world is customary truth only. The individual soul and Brahman are one—by giving this message of non-dualism, he expanded the teachings of the Upanishads—

त्वाम तत्वमिस and अयमात्मा ब्रह्म.

His words, wisdom and philosophy are relevant even today. Such great personalities do not belong to a particular age. They are eternal. It is therefore, that we should try to solve our problems by following the path shown him. When this happens then the advent of such great personalities on this earth can be meaningful. The contribution he made to Indian culture is by all means praiseworthy. Efforts made by him for national unity are worth emulating.



Mahatma Jyoti Rao Phule

Before the social reform of the nineteenth century, many problems were there. The Hindu society was conservative and prey of blind faiths. As it was, India had been under subjugation for long. It was much behind the modern scientific researches of the English Community. Three things specially jeered at it—(i) Traditions and blind faiths (ii) Assaults and scorns by the Christian missionaries and (iii) increasing atheism due to English mentality. The point under consideration was that the prosperity and freedom of that country and society were bound to decline, which were divided into many sections and castes, such as Brahmans, Rajputs, Kayasthas, Kurmis, untouchables etc., while man had ceased to be man, and each community behaved adversely and maliciously with the other community, branding the learned persons as fools, persons of good character as devouches of the other community, and In contrast, had just the opposite yardsticks in renown of persons of their community, calling a fool a learned person, and the sinner a virtuous person.

Against traditions, full of evil social customs and hypocrisies, a chain of great persons—Raja Ram Mohan Rai, Gopal Krishna Gokhale, Mahadeva Govind Ranade, Keshawa Chandra, Professor Karve, Dayanand Saraswati, Lok Manya Tilak, and others— waged war. In this series of great personalities shines the name, of social reformer of Maharashtra, Mahatma Jyoti Rao Phule. In his time, the in human and barbarious customs like worship of inanimate objects, untouchability, casteism, feelings of high and low, inhuman of treatment with women, cruelty on child-widows, etc. were prevalent. The depressed and the untouchable I found it difficult to breathe freely. Open sex— exploitation of the child widows by the prosperous upper class people was an everyday event. To become a widow was

both unfortunate and a curse. On becoming a widow, her hair were so mercilessly shaved, that the skin of the skull began to bleed. After that, throughout her whole life, she never got a square meal and was not allowed to go near the place of marriage and auspicious ceremonies. To pass the whole life in a cotton white dhoti (Loin cloth) was her destiny. For both untouchables and women education was prohibited. Educational institutions and drinking water wells were out of bonds for them. The doors of the temples were closed against them. Deprived of all human rights, the depressed classes were obliged to serve the higher caste people with body and soul, so that they could earn their livelihood under these adverse conditions.

Jyotiba Phule was born on 28th April, 1827 in Govind Rao's family in a backward area in Pune. At a very early age, he became conscious of the prevalent evil customs, as evil traditions in the name of religion, hypocrisies, untouchability etc. He studied carefully the ideas of his predecessor social reformers, specially in respect of hypocrisies and baseless cus-toms, sanctioned by the Brahmans, against whom he stood in revolt.

There had occurred some such events in Phule's childhood, as made him think, why the innumerable members of the depressed classes were given barbarious treatment in the name of God and religion? What is the propriety behind classifying a child on birth as a Brahman or a schedule caste? On what basis, the new born child becomes a Hindu, Muslim, Sikh or Christian, when he has no knowledge of religion and has no faith in it? All such questions made him sceptic of books on religion, such as Vedas, Puranas. Manusmriti, Mahabharat, Ramayan etc. He was full of anger and hatred for the Brahmans, who indulged in hypocrisy in the name of religious rituals. He felt, through his life, the indelible effect of insults which he had to suffer in the marriage party of his Brahman friend in childhood. His heart on the designed atrocities on the depressed class in the name of casteism and the climax of improper behaviour towards helpless women. From the remembrances of Smt. Rama Bai, wife of Justice Mahadeva Govind Ranade, it can be seen what types of flutters were created, when there was a talk of women education. Ranade's grandmother had to eat for 12 years breads prepared from flour mixed with the urine of cow so that her children could servive. Till the rule of Peshawas, Brahmans did not drink water touched by a woman.

Girls of underage were married to old men, and on the death of the husband, she was forced to be sati. It would not be too much to say that Mahatma Jyotiba Phule was the first person in modern Indian history who awakened consciousness in the exploited depressed classes and the helpless women. Mahatma Phule established the first school for the untouchables. He was the first Indian social reformer to open a school 1848 for girls. It is also a coincidence that his wife Smt. Savitri Bai gathered courage to become the first female teacher under these odd circumstances. She had to face great opposition. That childless woman of indomitable courage adopted with pleasure the son of a widow named Kashik Bai, and brought up him. The widow on being a victim of sombody's lust was prepared to commit suicide. But Mahatma Phuley's sympathetic behaviour, made her change mind, and she took refuge in an orphanage. Mahatma Phule had a wide view point on evil social customs and awakened the consciousness of the depressed classes. He also encouraged them to do constructive work. He established an orphanage in his residence where he provided shelter to orphan children and oppressed women. And thus he showed his dynamic practical energy. He struggled through out his whole life for the rights of those who had been victims of casteism and social injustice. In the opinion of Mahatma Phule, the tiller should be the owner of the land. He also fully supported the cause of the poor labourers and said that they should get a reasonable share of the profit which the prospering factories earned through the sweat of hard labour of the poor labourers.

The credit of initiating programmes for liberation of women must go to Mahatma Phule. He was much apposed to those scriptures of Hindu religion which call the woman as of low breed, weak and a maid servant. Mahatma Phule opposed all such scriptures, be it Puran or manusmriti, as talked of putting restrictions on the freedom and human rights of women. Ignoring those scriptures, he said that the men made scriptures denoted their self-centered selfishness. In his opinion the main cause of women's exploitation was that they were not selfsupporting. He expressed strong resentment against keeping women confined to the fourwalls of the house and treating them as slaves of lust. He encouraged the young men for widow remarriage. He denounced the cruel custom of sati, and inspired people to give respect to women. That was a very difficult time when Mahatma Phule struggled hard for expansion of education

of women and the shudras and also for removal of untouchability. Those days, it was almost impossible to get help for such things from anywhere. In the present democratic government as the upliftment of women, farmers, exploited, depressed and labourers takes place, so with it will come the name of Mahatma Phule in Indian history. These are the words of the first Prime Minister of India, Pt. Jawaharlal Nehru which he uttered at the inauguration ceremony of Phuley Tantrik Secondary School Bombay, on the death anniversary of Mahatma Phule.

The names of Ranade, Gokhale and Tilak are noteworthy amongst social reformers of Maharashtra during that period. They were known through out the country, because they were connected with the national stream. But the names of Sri Agarkar and Mahatma Phule remained confined to their province (now State). Even then their services to the social reformation and women upliftment in the transition period will always be remembered.

Mahatma Phule expired on 28th November 1890, and over hundred years—113 years have passed since his death But how unfortunate it is that evil customs-like women exploitation, dowry casteism and neglect of the depressed are still alive in India!

But, now there is no doubt, that these evil customs would not last for long. Today, the depressed and exploited are awaked and certainly the soul of that everactive Mahatma Phule will rest in peace, when the depressed and exploited classes are fully awakened.



Ishwar Chand Vidyasagar

It was a great achievement for Ishwar Chand that Sri Ram Krishna Paramahansa adorned him with the title of Vidyasagar Pt. Ishwar Chand Vidyasagar met Sri Ram Krishna Paramahansa on 5th August, 1882. At his first sight, Paramahansaji said, "Wah, at last, today, I have come into an ocean. Before this, I saw only canals, rivers and marshy places. But today, I have met an ocean.

Pt. Ishwar Chandra Vidyasagar also was a person of humour. He said jokingly, "Then take with you some Saline water as well."

Ram Krishna Paramahansa jokingly replied at once, "How Saline water? No water can be saline you are not an ocean of ignorance you may be an ocean of knowledge. You are an ocean of dense milk". Vidyasagar, ocean of knowledge, was born on 6th September, 1820 in village Varsingha, district Medinipur in West Bengal. He was the first child of father Thakur Das Banerjee and mother Bhagwati Devi. Vidyasagar was his degree. Vidyasagar means sea of knowledge. Looking at his extraordinary talents and achievements, Sanskrit Mahavidyalay had conferred on him the degree of Vidyasagar. Later on this degree was discontinued. But, even today, when we utter Vidyasager, it means the degree of Ishwar Chand Banerjee. Although Sanskrit Mahavidyalaya awarded this degree to some students also, yet as Vidyasagar, Pt. Ishwar Chand alone got popularity.

He was sent to the village school at the age of 5 years. He completed education at this school in three years only. For his teachers, it was an amazing thing. Therefore, the school teachers advised that for English education, child Ishwar Chand be sent to Calcutta. Distance from Virsingh to Calcutta was 60

kilometers covering this distance on foot, he took three days to reach Calcutta. He learnt English by reading the numbers written on the mile stones on the way. Before reaching Calcutta he became so efficient in reading English numbers that everyone was surprised. To begin with, he did his study through Bangala in a school. After this the question was what kind of education should be given to him—English or Sanskrit. At last, he was admitted to a Sanskrit college, where medium of education were both English and Sanskrit, while in Hindu college, only English education was imparted. Therefore, he was not sent to Hindu college.

Ishwar Chand was a student of Sanskrit college from 1829-1841. During this period, Ishwar Chand specialised in many things, he got number of prizes, and was awarded scholarships also. He studied different branches of Indian literature, viz. Grammar, Rhetories, Philosophy, Veda Vedanta, Nyaya-Shashtra, Geography Methods of Actuals and literature. In the quarterly memory test, he got the second position with the exception of memory he got first position in all subjects. In April 1839, he was selected as Hindu Law Officer. His duty was to explain Law to the European judges in different courts of justice. By that time, his students in Sanskrit college were not completed. Therefore to complete his studies, he had to decline the offer of service. During his student life, he was married to Dinomaji Devi. He was 14 years only then. Within one month, after completion of studies, he was appointed Head Master in Fort William College, Calcutta. For about 4 years, he worked on fifty per month as teacher of Bangla in this college. During this period he added to his knowledge of English language.

In April 1846, Ishwar Chand took charge of Assistant Secretary of Sanskrit College. On getting appointment in his own college, Ishwar Chand was quite pleased. On the post, made vacant by Ishwar Chand in Fort William College his younger brother was appointed while forwarding Ishwar Chandra's application for appointment in Sanskrit College, the Secretary of Fort William College, Calcutta, wrote this remark also "In my opinion, Ishwar Chand possesses extra-ordinary qualifications. He is also hard working, a good manager intelligent and a man of character." While working in Sanskrit College, he prepared a note on utility and usefulness of Sanskrit. This was of much use to the students in making preparations during the

educational session. But secretary of the college, Rushomi Datta wasted his labour, by rejecting his scheme. As a result, he resigned his post in Sanskrit College. He had served Sanskrit College for about one year and for the sake of self-respect, he left the job at once. On account of this he had to face economic problems. He was unemployed for about one and a half years. During this period, he published some books on love for Sanskrit and Bangala. Later on, the condition of both these establishments improved, which continued to be the source of his income. But he made use of this income to run social institutions. During this period Ishwar Chand wrote a book entitled—Betal Pancharimsati (बेताल पंचारिमसती)। This book was prescribed as a text book in the syllabus of Bangala. After this, he wrote the book— History of Bengal. That was an ideal book for the youth of India.

On March 1849, Ishwar Chand was appointed the head writer and cashier in Fort William College, Calcutta. In December 1850, he was again called by Sanskrit College. While working on the post of lecturer of Sanskrit literature, he prepared a report on the working method of Sanskrit College. In this college, he gave some suggestions for improvement as well. In January 1851, he was appointed principal of this college on Rs. 150 per month. He was given full rights in all matters concerning the college.

In 1853, Ishwar Chand founded a free education school in his ancestral village Virsingha. In 1854, he was made a member of the Examination Board. In 1855, he was appointed additional inspector of schools. He established also a normal school in Calcutta. That was for training teachers for model schools. Later on he established such other schools in other districts under him. For educating women, he established female school in Calcutta in 1849. A benevolent social worker Englishman named Bethun provided patronage to this school and Ishwar Chand worked as its secretary.

Ishwar Chand started 35 schools in different districts under him. To make aware of duties, of the parents of girls, he got written a lecture on Manusmriti (मन्स्मित) on horse-carts, which were used to fetch girls from homes, and reach them back. The central idea of that lecture was that— in the bringing up and education of girls equality with boys should be kept in mind.

The most important thing about Ishwar Chand as a social reformer, was that he was successful in getting social recognition of widow—remarriage. The number of widows was increasing continuously. As a result, the condition of widows became very pitiable. On the then social conditions of widows, he dealt heavy blows. To make his efforts forceful, Ishwar Chand gave quotaions from Indian codes of conduct, and quoting from Parashar Sanhita (पाराशर संहिता) he confirmed the social recognition of widow-marriage, under which, under some conditions, remarriage of women was permitted Provision was made of the right to woman, to select a second husband under five unfortunate conditions in the Parashar Sanhita, *viz*. when the husband was mad, husband was dead, husband has, became very ascetic, husband was important and the husband was outcaste.

The result of untiring efforts of Ishwar Chand was that legal sanction was given to widow marriage in 1856. He, himself got many widows married and spent his own money lavishly on them. So much so that, his son married a widow.

Later on he submitted a petition to the English government to put an end to the custom of having more than one wife, but the foreign government paid little heed to it, and no favourable reaction was thereon, but he made achievements in the field of social reforms, which are as below—

- (i) **Establishment of Hindu Family Account**—Under this, if a person deposited a certain amount of money every month, then a maximum financial help to his family after his death was guaranteed.
- (ii) **Establishment of Metropolitan Institution**—Under this education was given on nominal expenses. Of course this was kept in mind that as a result of this education, no harm was done to Indian Culture. Under this scheme, education was imparted bringing forth good points of both eastern and western cultures. Later on that institution was named Vidyasagar Institute.

In the context of achievements of Pt. Ishwar Chand hid contribution to Bangla literature and journalism also needs special mention Kavi guru Ravindra Nath Thakur, when paying respect to his memory, prepared as short list of Ishwar Chand's achievements which are as following—

(i) In the development of Bangala language, Ishwar Chand's contribution has been most noteworthy.

- (ii) He was the first prose writer of Bangla-literature, who began the use of punctuation in Bangala-language.
- (iii) On account of Vidyasagar the static condition of Bangala language gave place to dynamism.
- (iv) It was Vidyasagar who freed Bangala literature from the chains of Sanskritisation.

The list of his original works is not long. The main reason was that he worked mostly on translations, criticisms and preparing text-books. The main original books of Vidyasagar are Shakuntala, Sita Vanwas, Bhranti Vilas (Bangla translation of Shakespears drama 'Comedy of Errors', Varna Parichya (knowledge of alphabets of Bangala language), Kathamala (Collection of stories), Charitawali (Biographies) and Akhyan Manjari (collection of tales). Besides this, he worked as author, editor and patron of these magazines—Sarva Shukh Kavi, Som Prakash, Hindu Patriot etc.

The most important thing worth mentioning about his greatness is that he was successful in all what he did in the fields of doing good for others and in the name of charity. It was difficult to find such another example in those days. Once there was horrible femine in Bengal. He arranged for free meals in the districts of Medinipur and Hugali. This arrangement of free meals worked for three to four months, which was conducted only by his efforts. Another example, once there was malaria in an epidemic form in Vardhaman district. He established charitable dispensaries for the treatment of malaria patients.

On account of his benevolent nature and generous behaviour, Ishwar Chand was popular in the whole society. As such, major portion of his income was spent on helping the poor, students, widows, orphans and other needy persons. Above all to the prostitutes roaming about on the roads of Calcutta in cold weather in search of customers, he said, mothers take this money, go to your homes, and do no waiting in this cold weather.

Inspired by his role as social reformer, the Asiatic society (London) made him its member in 1864. After the title of C.I.E. (Companion of Indian Empire) was conferred on him in 1880. He did not go in person to receive this title. In 1883, the University of Punjab made him its member.

This humanist true server of society died of some heart disease on 29th July, 1891. On his death, Gurudeva Ravindra

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Nath Tagore had made a very heart-touching remark—the grandest quality of his character was neither compasion, nor learning, but uncompromising industry and human-excellence. It is true that he laid a pillar of educational background of present independent India when she was a subject country. That light which he kindled to make children of mother India educated and civilised, is still shining and at the same time the same is expanding. In fact, he left no stone unturned in playing the role of a great personality as one of the great personalities of India. Even today, the whole country is grateful to him.

