enduring perseverance and grim determination carried this institution, from its modest beginning in a small rented house at Jeliapara in Bowbazar area Calcutta, to its spacious campus at Gauripur. Swami Nirvedananda had by now got some monastic workers to help him. They started coming in from 1920. Another thing which must be mentioned is the hearty and infallible blessings the institution received from the apostles of the Ramakrishna Order. Many of these holy personages like Srimat Swami Brahmanandaji, Srimat Swami Shivananandaji, Srimat Swami Saradanandaji, Srimat Swami Akhandanandaji, Srimat Swami Vijnananandaji and Srimat Swami Subodhanandaji sanctified the institution by their august visits.

In connection with the Silver Jubilee Celebration in 1941 was brought out a souvenir in which the main article tracing the history of the institution from its very inception right up to 1941 was contributed by Swami Nirvedananda himself.

The Storm

Soon after Silver Jubilee of the Home was celebrated with great jubilation, a new chapter in the life-history of the Home unfolded itself which nobody could anticipate.

The Second World War which had started in 1939, assumed global proportions when Japan attacked Pearl Harbour. The Allies, including Great Britain, which ruled India at that time, feared, and rightly so, that the war would enter India across its eastern frontier. Calcutta would then naturally be the first target of the enemy. The city was sure to be bombed heavily.

Swami Nirvedananda with his unerring foresight visualised that being so close to the Airport it would not be possible for the Students’ Home to stay at Gauripur during such dangerous times. He started to look for a safe and suitable place where the Students’ Home could be shifted for the time being. The students residing at Gauripur were given the option to go home. Some of them followed the advice, but some ten or twelve of them preferred to remain in the Home with the monastic workers. Preparations for the exodus were set on foot. One of the student inmates agreed to and did take away the dairy herd to his village home in Hooghly. Meanwhile a house, a tumble-down two-storied building, was secured on rent at Hasanabad near Taki. About that time, to be exact on December 17, 1941, Swami Nirvedananda quietly put down in his diary that it would have been a great relief if the Government requisitioned the Students’ Home
premises during the emergency. The same afternoon, from Alipore, the 24-Parganas District Headquarters, came a special Land Acquisition Officer with the errand that due to the exigency of the war the whole campus of the Students’ Home was under requisition for an indefinite period.

Thus what Swami Nirvedananda wished to be the best way out of the impasse came about. The Ramakrishna Mission Vidyamandira, Belur, and the Ramakrishna Mission Ashrama, Taki, did a lot to help the Students’ Home at this critical juncture. Belur Vidyamandira lent several rooms where the Home’s large stocks of movable properties were kept in safe custody. The Students’ Home’s bus also was kept there. Swami Abhinnananda, the then Secretary of the Taki Ashrama, found for us the house at Hasanabad where the Home was removed. He also placed at our disposal a portion of the Ashrama premises to be used as temporary abode of the Students’ Home. This was needed because the house at Hasanabad, required extensive repairs before the Students’ Home could move there. Thus in a much depleted form the Students’ Home once again started functioning in a rented house at Hasanabad, some 40 miles away from Calcutta. Its roll-strength was consequently much reduced. In October, 1941, when the Silver Jubilee was celebrated, the roll-strength of the Home was 48. But all these students could not be accommodated in the Hasanabad house. Colleges in Calcutta, too, were in a fix. As they could not function under the shadow of Japanese bombing, some of them actually shifted to distant places.

So a good number of boys having nothing to do went back to their respective homes. University Examinations were held at centres at different places deemed safer. Some of the examinees staying with us had to go to Basirhat to sit for their Intermediate Examinations and some had to go to Daulatpur College (Khulna) for their B.A. and B.Sc. Examinations.

Though removed to Hasanabad, the Students’ Home had a small house in Calcutta, a tiny two-storied building at 53, Garpar Road, which was received as a gift in 1932. The ground area of the house was about 470 sq. ft.

At Hasanabad, some twelve students were living with Swami Nirvedananda and four other monastic workers. In the Garpar house were living two monastic workers with three students. This building could not accommodate more.

As the first high tide of exodus from Calcutta slowed down,
colleges in the city started working, though on a reduced scale. Naturally, the Students' Home authorities started looking for a good house big enough for the inmates of the Home. At first a two-storied building was rented at Garpar, but soon it proved to be highly unsatisfactory. So a frantic search was made for another house, and very soon a three-storied building at 279/3, Upper Circular Road was rented and the other house at 89C, Garpar Road was given up.

It should be mentioned here that after some negotiations, the Government started paying rent to the Students' Home for its Gauripur property at the rate of Rs. 1012-50 P. per month with effect from the date of requisition (i.e. 24.12.41). The Government also paid a lump sum grant of Rs. 5,000/- to cover sundry expenses in connection with the removal of the institution.

In November, 1943, the Students' Home was removed to a more commodious building at 20, Harinath Dey Road. In September, 1945, Sri Ram Chandra Sur came forward with a magnanimous offer. He had just finished raising a fine two-storied building in his Sodepur garden. The garden itself measured about 75 bighas in area. Sri Sur placed this entire area with the newly constructed building at the disposal of the Students' Home, free of all charges, and for an indefinite period. So the rented house at Hasanabad was given up and the establishment was removed to Sodepur in September, 1945.

Bolt from the Blue

The War ended in 1945. The life of the Students' Home was also gradually returning to normality when another blow, and a completely unexpected and severe one, fell on it. It came in March, 1947, and from the Government, in the shape of a notice that the entire Gauripur property of the Students' Home was being permanently acquired by it.

This act of the Government once again landed the Students' Home in a sea of difficulties. The amount of compensation to be paid by the Government was not known. A plot of land suitable for a permanent site of the institution would have to be found and houses would have to be built there before the Students' Home could live again in its own residence. However, the management put their shoulders to the task. A strenuous search was launched for a plot of land big enough for the purpose. The site should also be near a Railway Station not far from Calcutta, because the student inmates of the Home would have to go to the city every day to attend their
Simultaneously, negotiations were started with the Government for settling the amount of compensation for the Gauripur property.

Meanwhile, another mishap of great magnitude overtook the Students' Home. Swami Nirvedananda who was suffering from high blood pressure and diabetes, suddenly had a stroke. Prior to this, a rather good thing happened. A settlement was arrived at with the Government regarding the amount of compensation for the Gauripur property. A sum of Rs. 5,65,244/- as price of the property and Rs. 1,15,577/- as interest on it was received from the Government.

Nearing the Harbour

Negotiations for the purchase of a portion the Belgharia Rifle Range ground belonging to the Defence Ministry, Government of India, were started in right earnest. Towards the end of 1949, while Swami Nirvedananda was still convalescing, an agreement was arrived at between the Government and the Students' Home regarding the area the Government could spare and the price the Students' Home would have to pay for the same.

Towards the end 1949, Swami Nirvedananda took a step of far reaching consequences regarding the management of the institution. So long it was being managed by himself as Secretary with an Assistant Secretary and a Treasurer. There were other workers also but they did not have any official designations. He now decided to hand over the charge to a Managing Committee, with himself as its President. Thus the first Managing Committee of the Students' Home came into being on 1.1.50.

Difficulties in the way of acquiring a permanent site for the Students' Home were however not yet over. On the eve of taking possession from the Government of the ear-marked area, a portion of it was found to be occupied by squatters. The Belgharia Rifle Range ground was a pretty big area measuring more than 100 acres. By the time the Government made up its mind to sell to the Students' Home its southern section measuring about 34.60 acres, the refugees began forcibly occupying the plot of land. Gradually, they encroached into the area ear-marked for the Students' Home. It became evident also that the Government was not prepared to take necessary steps to evict them from their unauthorised occupation. Thus, faced with a peculiar situation, the management of the Home approached the refugees concerned through some local people.
However, when the refugees realised that the particular area was meant for an institution of the Ramakrishna Mission, they agreed to vacate on condition that they were paid the cost of removing their belongings from that place. To this the management of the Students’ Home readily agreed. Thus a clear possession of the area was taken in August, 1950. The plot ultimately sold by the Government measures 34.999 acres or about 105 bighas.

Rehabilitation

Now the question of processing the land and raising the necessary structures was seriously taken in hand. But some more difficulties were yet to be solved. The land had no access road. The Ministry of Defence still hoping to be able to oust the squatters from the Rifle Range ground could not make up its mind about finding a suitable stretch of land for the purpose of an approach road which could be made over to the Students’ Home authorities. Ultimately, a settlement was arrived at between the Civil and the Military authorities according to which the Defence Ministry agreed to relinquish its claim on the Rifle Range ground in lieu of an alternative plot to be provided by the Government of West Bengal which the Military authorities could convert into a shooting range. According to old records, the plot of land sold to the Mission also included, evidently by oversight, a small area already occupied by the Railways. So to make good for this mistake and for providing an access road to the Students’ Home, the Defence Ministry in 1952 made over a plot of land (2000’×20’) to the Ramakrishna Mission, and the Mission gave up its claim on the area which was in occupation of the Railway authorities.

Development work on the Belgharia land began in right earnest in 1950. A thatched cottage was put up, a tubewell was sunk and two workers—a monk and a probationer—were posted there. Meanwhile a site-plan was prepared.

The Belgharia site had one special advantage. The whole campus was one single undivided plot of land. But being a low and swampy area, it had no trees or plants. During the rainy season the whole area used to be submerged under two to three feet deep water. Moreover, though quite close to the Belgharia Railway Station, the location of the campus on the eastern side of the Railway lines placed it under a handicap: the level cross-
ing gate there is a standing obstruction to motorists coming from or going to the site across the Railway line.

However, as stated above, the management of the Students' Home lost no time in settling itself to the task of preparing a site-plan and a workable scheme for rehabilitation. In formulating the scheme the experiences acquired in Gauripur were of great help. Moreover, Swami Nirvedananda, in spite of his failing health, was carefully guiding the entire operation with his vast experience and wise counsel.

To implement the entire scheme, the first thing to be done was to raise the level of the area above flood level. This was a huge task. For this seven lakh cubic feet of cinder ash was purchased and spread over most parts of the campus. The cinder ash was topped with earth got by excavating a lake 1000' x 150' and a tank 210’ x 180’. A few small ponds had also to be dug. Thus nineteen lakh cubic feet of earth were raised and spread in a thick layer over the area according to a well thought out plan. Areas meant for orchard were filled with earth only, while residential sections and play grounds etc. had cinder ash underneath.

After the land was developed construction work was taken in hand. As mentioned earlier, the Students' Home got some money as compensation for its Gauripur property. Then the State Government and the Central Government were approached for building grants. Both the Governments were favourably disposed to our cause. The Central Government sanctioned a grant of Rs. 1,50,600/- and the State Government Rs. 1,00,000/-. An old and genuine friend of the Students' Home, Mr. S. K. Mukherjee, was entrusted with the task of constructing buildings, and an order for the job was placed with his firm Messrs. Jardine Menzies & Co.

Thus were built a temple, six dormitory buildings, a kitchen-block, the medical ward and a workers’ quarter. Three pucca ghats, one at the northern end of the lake and two on the eastern and western sides of the central tank were constructed. A fencing with landing mats and barbed wire was put all along the boundary. To expedite the work, for one workers’ quarter and the library and office building, Messrs. Bird & Co. came in as contractors. The construction of the aforesaid buildings was completed by the beginning of 1954. Subsequently were
added a garage, a gymnasium, a workshop with a godown and a pair of cowsheds.

As soon as the main buildings were put up, the institution was shifted to Belgharia, and thus the Home had once more a permanent residence of its own.

On 11th March, 1954, Srimat Swami Madhavanandaji, the then General Secretary of the Ramakrishna Math and Mission, formally opened seven buildings. A room in one of these was converted into a shrine where, in the early morning of that day, portraits of Sri Guru Maharaj, the Holy Mother, Swamiji and Raja Maharaj were installed, being brought from the shrine at the Calcutta house. Then came the great day, the 14th of April, when in the midst of great jubilation, the revered President of our Math and Mission, His Holiness Srimat Swami Sankaranandaji, ceremonially opened the new temple. Soon after this, on 3rd. October that year, the Sodepur establishment was closed and the house so generously lent by Sri Ramchandra Sur was vacated.

The construction of the new approach road took a little time, because its northern end where it opened on the Madhusudan Banerjee Road ran through a water-logged area. Moreover, three refugee families were occupying another section of the area earmarked for the approach road. However, at long last, everything was made straight and the construction of the road completed. Meanwhile, in 1954, the institution had electric connection from the Calcutta Electric Supply Corporation but not before the management of the Students' Home had agreed to meet the cost of installing overhead wire from the eastern side of the Railway Station right up to the gate of the institution.

An Alluring Offer

The idea behind the Students' Home kept evolving with the passage of time. It was decided that ultimately the institution would take the form of a residential college with a vocational wing. This was long before 1932—that is, when the institution was removed to Gauripur. That was another reason why Students' Home authorities actually procured a pretty big plot of land for its permanent site. However, the idea of a residential college was gradually given up more so because the Ramakrishna Mission began the experiment in right earnest at Belur itself where a residential college under the
name of Ramakrishna Mission Vidyamandira was started in 1941. Swami Nirvedananda was the first President of its Governing Body.

By the middle of 1955, quite unexpectedly, came a big and tempting offer from the State Government. One day Dr. J. C. Ghosh, the then Vice-Chancellor of the University of Calcutta, along with the Education Secretary Dr. D. M. Sen, and the Treasurer of the University Sri Satish Chandra Ghosh, came to the Students' Home. Dr. Ghosh, on behalf of the Government, made a categorical offer to meet the entire expenditure of starting and running a first grade residential college here with 500 students on the roll. As mentioned earlier, Swami Nirvedananda had relinquished his charge as Secretary of the institution with effect from 1st January, 1950. So, as a matter of courtesy, he met the party only for a short time specially because Dr. Ghosh was not only his class mate but a close friend as well. The task of meeting this august party and dealing with their offer was left with the present Secretary. About a year or so earlier another offer had come from a local gentleman. He had proposed to make a gift of a little over four acres of homestead land for establishing a college there. The Secretary, after a careful consideration of all aspects of the two offers made a counter proposal to the visiting party. He suggested that the Government might accept the piece of land offered by the local gentleman and establish a college here. Of its five hundred students, the Secretary told them, as many as 250 boys would be accommodated in the Students' Home, allowing the remaining 250 to be day scholars. Dr. Ghosh as a gentleman of a very high order agreed to the proposal with a good countenance though it was evident from a subsequent communication from him that he was rather disappointed. For, in that letter, after referring to the marvellous success of the Vidyamandira boys in the University Examinations, he said with evident sorrow that much good would have been done to the student community had the Students' Home accepted his proposition.

Breaking New Grounds

One day, in 1956, Dr. D. M. Sen and Sri A. C. Sen, the then Education Secretary and the Chief Inspector, Technical Education, West Bengal, respectively, came to see the Students' Home Secretary. After initial formalities, Dr. Sen made the offer that the Government would take the entire financial responsibility if the Students' Home
agreed to run a Technical Institute here. The Secretary had no difficulty in accepting this offer. For, several decades ago, perhaps in 1919, His Holiness the revered Swami Brahmamandaji had one day told Swami Nirvedananda, then Suren Babu, “Can you start a Vocational College?” This behest of Raja Maharaj (Swami Brahmamandaji was popularly called so), the first President of our Order was always fresh in the memory of the Students’ Home workers. Now here was a golden opportunity to carry out his behest. So the Secretary readily agreed to the proposal but on condition that he would at first have a full knowledge of the scheme as contemplated by the Government.

Soon a full scheme was prepared in consultation with the Chief Inspector, Technical Education, Mr. A. C. Sen, and on the 1st of June, 1957, the foundation of the main building of the proposed Technical Institution was laid by Srimat Swami Madhavanandaji Maharaj, then General Secretary of our Math and Mission. A little over a year after, on July 25, 1958, Swami Madhavanandaji himself performed the ceremonial opening of the Shilpapitha. Thus was started a polytechnic, called the Ramakrishna Mission Shilpapitha, to teach the students three-year diploma courses in Civil, Mechanical and Electrical Engineering. Originally, it was meant for 540 students, though now its roll-strength has gone up to 720. Its official opening, however, took place sometime later on December 13, 1959. It was performed by Union Minister, Professor Humayun Kabir. It was a very impressive occasion attended by a large number of distinguished persons. On this occasion Dr. D. M. Sen unveiled an oil painting of Swami Nirvedananda in the College Library.

A Stunning Blow

Nineteen Fifty-Eight is a momentous year in the history of the Students’ Home. The greater part of the year, till the middle of November, passed off peacefully. On November 10, Kali Puja, the most important religious festival of the Home, was celebrated with due solemnity and jubilation. Swami Nirvedananda attended it as usual. On Saturday, 15th November, at about 6 in the morning, Swami Nirvedananda, the life and soul of the institution, suddenly fell ill. He had been having high blood pressure for quite a long time. Now he had a severe stroke. In no time he lost his speech which was followed by loss of consciousness. Doctors rushed in and did their best to stave off the impending calamity. But all their
efforts were of no avail. He passed away at about six in the evening, the same day. Swami Nirvedananda’s last moments were an elevating experience for all those present. His breathing difficulty set in as early as nine in the morning. But by 5 p.m. everything about him including his breathing became quite normal. It was as if he was then sleeping peacefully. Suddenly the end came. His hair stood on end, a tear-drop rolled down his cheek, his lips parted in a gentle smile and he breathed his last. His body was cremated at Cossipur Burning Ghat. As is the case with every worldly affair, gradually the Students’ Home returned to its normal life, but it will always miss an eminent guide like Swami Nirvedananda.

**Advancement on a New Line**

By 1961, the idea of building an Assembly Hall began to take shape. Soon it was decided to have a spacious three-storied building, the ground-floor of which would be used as an Assembly Hall and the first and second floors as a Library and Free Reading Room. For this a grant of Rs. 1,90,000/- was received from the Ministry of Relief and Rehabilitation, Government of India, and Rs. 1,19,384/- from the State Government in instalments. For the Union Government’s grant without which the project could not have been taken up, the institution is specially indebted to Sri M. C. Khanna, the then Minister of the Relief and Rehabilitation Department and our unfailing friend Sri Mriganka Mohan Sur, M.P. Our Thanks are also due to Dr. D. M. Sen for the State Government’s grant. The State Government’s actual sanctioned grant for the building part of the project was Rs. 1,31,000/-, but its total contribution did not exceed Rs. 1,19,384/-, because the rest of the sanctioned amount was not needed for completing the building.

In 1965, another grant, of Rs. 1,06,720/-, was received from the Ministry of Relief and Rehabilitation, Government of India, for furnishing and equipping the building. It is expected that the building will begin to serve the desired purpose before the end of this year.

The foundation of the building was laid on April 19, 1961 by Srimat Swami Nirvananandaji, and it was again he who ceremonially opened it on December 19, 1963. Its official opening was done by Sri Mehr Chand Khanna, Union Minister of Relief and Rehabilitation, on May 25, 1964. It was a great occasion attended by a large and
distinguished gathering. The building, in fact, a three-storied one, has only one room 33’ × 16’ on the 2nd floor. The dimensions of the building are 125’ × 63’. Incidentally, the foundation of the building having been laid during Swamiji’s centenary, it has been named Vivekananda Shatabdi Jayanti Bhawan.

Memorable Occasions

The year Nineteen Fifty-Four will be specially remembered by all friends and well-wishers of the Students’ Home. This year, the institution once more moved into a permanent residence of its own at Belgharia and then observed in a befitting manner the centenary celebration of the Holy Mother. On this occasion 206 pieces of sari were distributed among women belonging to distressed families of the locality.

The centenary of Swami Vivekananda, the chief apostle of Bhagavan Sri Ramakrishna Deva, was celebrated with becoming pomp, grandeur and solemnity. Inaugurated by Srimat Swami Yatishwaranandaji, the then Vice-President of Ramakrishna Math and Mission, on 22nd January, 1963, the celebration, in various forms, continued for full one year. Actually it began on 17th January when a procession starting from different Boys’ and Girls’ Schools of Belgharia, Dakshineswar and Ariadah converged on the Students’ Home campus, where a public meeting was held with different speakers addressing the assemblage. In this connection the activities of the Students’ Welfare Association, a local organisation, needs special mention. The members of this association set up a Vivekananda Centenary Committee and successfully carried through a varied programme like processions, public meetings, essay competition, etc. They also organised an inter-school football tournament and gave the winners and the runners-up trophies called Vivekananda Challenge Shield and Nirvedananda Challenge Cup respectively. This tournament has since been an annual event.

One of the important items of the programme taken up by the Students’ Home was the publication of a series of books under the general heading Vivekananda Shatabdi Jayanti Granthamala. Altogether six books were published. Among them a booklet Amader Vivekananda was priced at 6 paise per copy although its production cost was not below 25 paise. During the year nearly 40,000 copies of the book were sold. Selections from the Upanishads arranged under different heads were published in two volumes, both in Bengali
and Hindi. The sixth book, and the last in the series, was Vivekananda Vani Shatak.

As a token of service to the Daridra Narayanas, so beloved to Swamiji, 1,200 blankets were distributed among them.

In the week-long exhibition (from Jan. 22, 1963 to Jan. 29, 1963) were displayed different religious books like the Vedas, the Koran, the Zend Avesta, the Bible, etc. Incidents from Swamiji’s life depicted in a number of excellent paintings were highly appreciated by every visitor. The paintings were so popular that they had to be sent for exhibition to different centres where the centenary was being celebrated. These were also on show at the exhibition organised by the Central Centenary Committee at Park Circus Maidan.

The Idea Behind

The foregoing pages should have acquainted the readers with a brief history of the Students’ Home from 1941 until to-day. Some idea about the inner life of the institution may perhaps be given now. Swami Vivekananda, a spiritual giant by any standard, who infused a new life into a decadent nation, was never tired of saying that, for the uplift of the people, the right type of education should be introduced in the country. According to him, education, specially in our country, should be based on spirituality. For this he gave definite directions also. It was with a view to giving shape to some of his ideas that this institution was started. In reality it is a Brahmacharya Ashrama adapted to the changed conditions of the modern age. Another characteristic of this Ashrama is that most of its inmates, all college students, are, in consideration of their merit and financial condition, provided with board, lodging, fees, books, etc. free of all charges.

By the grace of God the institution is completing the fiftieth year of its existence. During this half-century, the service it has rendered to the society perhaps amply justified its existence.

In Retrospect

With the end of the current year (1966), the Ramakrishna Mission Calcutta Students’ Home will step into the fifty-first year of its existence. It is time, therefore, to assess, with as much detachment as possible, how far this institution has succeeded in translating into action the high ideals with which it was started.

Its other name, the Ramakrishna Mission Vidyarthi Ashrama,
PREFACE

Starting from a very humble beginning and depending on voluntary contributions of the generous public the Ramakrishna Mission Calcutta Students’ Home, by the grace of the Almighty, is completing this year the fiftieth year of its existence. Though it became a branch of the Ramakrishna Mission in 1919, its life is counted from 1916 as it was then that the infant institution took the definite shape of a Brahmacharya Ashram. The Golden Jubilee celebration begins on December 24 because the date has a special significance. It was on this day that the Home was blessed by the holy visit of Srimat Swami Brahmanandaji Maharaj, the first President of our Order. The Home was singularly lucky in receiving in abundance the blessings of other apostles of Bhagavan Sri Ramakrishna, too, some of whom sanctified the institution by their august visit on different occasions.

It is in the fitness of things that on this occasion a Souvenir with relevant information about the Home is being published. It opens with the blessings of the President of the Ramakrishna Order and messages of goodwill from some eminent persons including the venerable President and Prime Minister of India, and the Chief Minister, West Bengal, to all of whom we owe a deep debt of gratitude.

It is gratifying to note that the ex-students of the Home have enthusiastically come forward to assist their Alma Mater in going through an elaborate programme in commemoration of its Golden Jubilee.

Many stalwarts among its friends, including the Founder-Secretary, whose unbounded zeal and enthusiasm carried the institution through many ups and downs to its present position, are no more with us. May the great departed souls rest in peace!

We take this opportunity of conveying our grateful thanks to all our friends and sympathisers whose active support and hearty cooperation enabled the organisers to carry out their humble task.

Publisher
ॐ सह नाचवतु। सह नौ सुनकु।
सह वीयं करवावहे।
तेजस्वि नाचपीतस्मि मा विद्रिष्टावहे॥
ॐ शान्ति: शान्ति: शान्ति: ॥

— कठोपनिषत् ॥
“ঈধরকে দেখ। যায়, তাঁর সঙ্গে কথা কওয়া যায়, যেমন আমি তোমার সঙ্গে কথা কচি।”
It is a matter of immense joy and satisfaction to us that this Ramakrishna Mission Calcutta Students’ Home at Belgharia has reached the 50th year of its eventful existence and has developed into an ideal seat of learning from a very humble beginning. It speaks volumes for its achievements that it has all along provided free board and lodge and other educational facilities for a large number of poor meritorious students for their all-round training under the loving care and guidance of an able batch of monastic members of our Order.

It redounds also not a little to the credit of this Home that, from amongst its alumni, a fairly good number has joined the Ramakrishna Sangha in the course of the fifty years of its useful career.

On this auspicious occasion of its Golden Jubilee Celebration, I invoke with all humility the blessings of the Lord for the further development of this Home which has more than justified its existence as a great Centre of education and culture for the younger hopefuls of the country.

(Swami Vireswarananda)
President
রামকৃষ্ণ মিশন
পোঁ: বেলুড়ড় মঠ, হাওড়া।

যুগমায়ক স্মার বিশেষকন্দের শিক্ষাদর্শক উদ্দেশ্যে এই রূপ দিতে গিয়া যে সব 
প্রতিষ্ঠানের উদ্দেশ্য হইয়াছে, শ্রীরামকৃষ্ণ মিশন কলিকাতা বিষ্ণুর্বাহী আশ্রম 
(ফ্রাঁসোয়ে হোম) তাহাদের মধ্যে এক গোরবর্ষ স্মার অধিকার করিয়াছে। 
স্মারীঘ্ন চাহিয়াছিল আমাদের সকল শিক্ষাধারার লক্ষ্য হওয়া উচিত পূর্ণীয় 
মাহায় তৈরি করা। তিনি শিক্ষার সংজ্ঞা দিয়াছিলেন—“মাহায়ের মধ্যে যে 
পূর্ণীয় স্বতঃই বিষ্ণুর্বাহী তাহার বিকাশের নাম শিক্ষা।” তর্ক বিষ্ণুর্বাহীদের 
অন্ত্যনিহিত পূর্ণীয় বিকাশের জন্য বিষ্ণুর্বাহী আশ্রমের একমিষ্ট সাধন। শিক্ষাহীন 
ব্যক্তিমাত্রেরই অকুল প্রশংসা লাভ করিবে।

সমাজ ও রাষ্ট্রের অজিকার দর্বিষ সম্ভব সমাধান এই পূর্ণীয় মাহায় 
স্থানের উপর নির্ভর করিতেছে। দার্শনিক ভাষায় স্মারীঘ্ন বলিয়াছিলেন— 
“চাই মাহায়, আর সবই জঙ্গে। অভাব শুধু মাহায়ের। চাই বলিহ, বীর্যধারান, 
আধ্যাত্মিক শৃঙ্খল অক্ষম যুক্ত যুবকের দল।” নানা সমাজ-অজিকতার সাধীন 
ভারত স্মারীঘ্নের কথাগুলি আজ মর্য মর্যে উপলব্ধি করিতেছে। বলিহ, 
বীর্যধারান, আধ্যাত্মক যুবকের প্রয়োজন যে আজ দেশের পরম প্রয়োজন 
যে বিষয়ে কাহাও দিনত নাই। অত্যন্ত আসনের বিষয় বিষ্ণুর্বাহী আশ্রম 
জাতির এই মোট প্রয়োজন নিকট জন্য তাহার সমস্ত শক্তি নিয়োগ 
করিতেছে। জাতি ও সমাজের দেবায় বিষ্ণুর্বাহী আশ্রমের অবদান একক 
দিয়াও বিশেষ উল্লেখযোগ্য।

বিষ্ণুর্বাহী আশ্রমের পঞ্চান্তর-পৃষ্ঠের সংবাদ তাই দেশবাসীর নিকট বিশেষ 
অধিননন্দন-যোগ্য। প্রাধান্য করি দেশ, জাতি ও মাহায়ের সেবায় বিষ্ণুর্বাহী 
আশ্রমের সবিধিপ্রাপ্ত উত্তরাধিকার সাফল্যাভিত্ত হউক।

মন্দির সেখানে

২৬. ১০. ৬৬

(স্মারীঘ্ন গুরুপ্রীয়ন)
বিধান কর্মচারী
The Ramakrishna Mission Calcutta Students' Home, in these fifty years, has done very valuable work and brought out many books of immense benefit to young men and women who are lost today in a world which is unable to pull itself out from its entanglements. To give them some secure anchorage is an important work and the Students' Home has done it.

I congratulate the Students' Home on its performance and wish it the best in the future.

(Dr. S. Radhakrishnan)
President of India
तदृ विद्वि प्राणिपातेन परिप्रश्ननेन सेवया।
— गीता।
Dear Swami Santoshanandaji,

Thank you for your letter of September 26.

I am impressed by the account of the work done by your Belgharia Students' Home. For the last fifty years, the Home has been helping the student world through its hostel and by running a large Polytechnic. It is good to know that you have undertaken projects in order to meet a good part of your expenses.

My good wishes for your golden jubilee celebrations. May your good work continue.

Yours sincerely,

[Signature]

(Indira Gandhi)
I am glad to learn that the Golden Jubilee of the Students’ Home, Ramakrishna Mission, Belgharia, District 24-Parganas, West Bengal, would be celebrated this year. The Ramakrishna Mission has been doing wonderful work not only in West Bengal but all over the country over a long span of years. Their activities cover education, medical relief and such other social work. After the partition of the country when lakhs of displaced persons came to India, both from West Pakistan and East Pakistan, the Mission opened a number of Homes in the Eastern Region as well as in the Western Region and gave timely help to the needy and displaced who were psychologically and physically in a shattered condition. The Students’ Home in Belgharia is one of such institutions. I had the privilege of visiting it two or three times and also rendering some help through financial grants from the Ministry of Rehabilitation. Let me take this opportunity to offer my sincere felicitations to the Swamiji and other workers who are rendering valuable service to this Home.

(Mehr Chand Khanna)
CHIEF MINISTER
WEST BENGAL, CALCUTTA,
September 22, 1966

I send my greetings to the Ramakrishna Mission Students' Home, Belgharia, on the occasion of their golden jubilee this year.

During the past fifty years many old institutions have changed, and new values have emerged. The moral fabric of life has been rudely shaken. What has sustained the world is not its material progress or economic advancement but its firm spiritual foundations. There has been frustration and failure. Man has not been able to subordinate self-interest to public good. Could we have left the best part of humanity to suffer the consequences of past injustices and contemporary prejudices? The answer came at the right moment from the various institutions run by the Ramakrishna Mission. They appeared like buoys in the stormy sea. They have laboured to serve the fellow-being and those whose life was still surrounded by gloom and frustration.

Let us pray for the success of this Students' Home so that it may help to bring about that day nearer, as surely it will, when there would remain no further need for such help, or at least none in its present form, when we will emerge into light from darkness.

(Prafulla Chandra Sen)
MINISTER
FINANCE AND HOME (TRANSPORT)
WEST BENGAL, CALCUTTA,
19th October, 1966

It is a great pleasure to me to learn that the Ramakrishna Mission Calcutta Students' Home is going to celebrate its Golden Jubilee this year. Fifty years of life for any institution is a record of pride because it shows that it has consistently followed a progressive policy and has been able to cross many a hurdle and obstacle successfully during its long career of progress. It is needless to add that institutions sponsored by the Ramakrishna Mission with its motto of service to the Daridranarayana should feel inspired by the ideal of man-making education of Swami Vivekananda. This institution is trying to give chance to the poor students to become good citizens through their corporate life in the campus of the Ramakrishna Mission with varied extra-academic activities. The unique record of its alumni shows that its contribution during the last 50 years is not insignificant in the body-politic of our country by producing good administrators, scientists, teachers, industrialists, engineers etc. with chastened character based on the teaching of religion and sharpened intellect making them fit for handling any job successfully entrusted to them.

I hope under the inspiring guidance of Ramakrishna Mission and its stalwarts, the Students' Home will grow from strength to strength and inspire its inmates who have the good fortune to get admission there. Its expanding activities in the matter of running a polytechnic as also a good Assembly Hall cum Library deserve sympathy and support from every quarter.

I wish the institution all success and progress.

(Saila Kumar Mukherjee, M.A., B.L.)
I am immensely delighted to learn that the Ramakrishna Mission Calcutta Students’ Home is going to celebrate its Golden Jubilee quite soon.

A branch of the Ramakrishna Mission (Belur) this welfare institution has passed half century of its very useful existence by broadening the heart and sharpening the head of its student inmates in such a fashion as to make of them self-reliant citizens worthy of trust and honour.

I wish this institution will live to celebrate many more glorious Jubilees, not to speak of this present one.

Calcutta,
3rd October 1966

(Rabindralal Sinha, M.A., B.L.)
Mriganka Mohan Sur, B.Sc.  
Member of Parliament

I have watched with pride and admiration the growth of the Ramakrishna Mission Calcutta Students' Home from the humble beginning in a small rented House in Central Calcutta to the present stage of a self-contained Ashram with its own paddy fields, vegetable gardens, dairy and fishery.

Student admission has been purposely kept to a figure which enables the venerable Sadhus of the Ashram to come in closer contact with students and thus help developing in them the spiritual background of our culture.

Simultaneously with high academic training in the Calcutta colleges they have in the Ashram training in house-keeping, they learn how to maintain a small dairy, grow vegetables in kitchen-gardens and are trained in social activity so necessary in the latter part of their lives.

Great thought is being given for making each student an ideal citizen useful to nation and the people wherever they go after a few years of disciplined Ashram life.

80% of the population live in villages and the villages have to be self-contained and villagers happy so that the mad rush for town-life may be kept in check.

We all wish the Calcutta Students' Home a long and useful life dedicated to the service of the people.

7.10.66  
(M. M. Sur)
Dr. G. Raychaudhuri, M.A., Ll.B., Ph.D. (Lond.)
Registrar, Calcutta University

I heartily congratulate the Ramakrishna Mission Calcutta Students' Home on the completion of the fiftieth year of its eventful career. It is one of the oldest public institutions recognised by the University of Calcutta as a non-collegiate hostel. The Home maintains a large number of needy and meritorious college students and helps them in all possible ways through their college career. The Home is more than a hostel. Run under the guidance and supervision of monastic members of the Ramakrishna Mission it tries to impart an all-round home-training with an eye to a balanced growth. It is heartening to note that many of its boarders, through these years, topped the list of successful candidates in various examinations under the University. I wish the Home all success and a brighter future.

1.12.66

[Signature]

R. N. Sircar,
Barrister-at-Law

5-C, Heysham Road, Calcutta-20

I had the privilege of being associated with Ramakrishna Mission Calcutta Students' Home for some time in my capacity as a member of its Advisory Board. But my interest in the Home dates from before such association. My father, the late Sri Nripendra Nath Sircar, was an enthusiastic supporter and well-wisher of the Home.

Everyone knows what good work the Home is doing, not only by helping impart education, but also by inculcating discipline, individual and social. This good work is due to the dedicated and selfless band of sannyasins of the Order and their associates. May the Home long endure to continue its precious services.

September 24, 1966

[Signature]
Hem Chandra Guha, B.Sc. (Edin.),
M.I.E. (Ind.), M.I.E. (Lond.),
M.E.M., A.I.E.E. (U.S.A.)
Vice-Chancellor, Jadavpur University

I am very happy to learn that the Ramakrishna Mission Calcutta Students’ Home is celebrating its Golden Jubilee this year. The 50 years of its life and growth also coincide with the most eventful half-century of our national life. The movement of Indian Renaissance which started in the 19th Century and reached its peak in the early 20th, revolutionised our entire outlook, and this period may be rightly termed the Ramakrishna-Vivekananda era of our history. The movement of social revolution started by the great patriot-saint sought to remedy evils from their very root and attached great value to ‘man-making’ education.

One of the greatest contributions of Sri Ramakrishna Mission, I think, has been the spread of true education that builds character and fosters self-confidence and faith. Following the principles laid down by Swamiji, this Home has already made its mark in this part of our country and has set up a glorious tradition for other such institutions to emulate. Through many hazards and difficulties the Students’ Home has been able to expand its activities and impart all-round ‘home-training’ to youths during the past 50 years.

Our country, now passing through many confusions and calamities, needs new leadership of high intelligence and strong character and I hope this Home will prove to be a true training ground for such dependable leadership.

12.10.66

(H. C. Guha)
“May I be born again and again, and suffer thousands of miseries so that I may worship the only God that exists …… my God the wicked, my God the miserable, my God the poor of all races.”
Swami Brahmananda
P. K. Bose, M.A. (Cal.), B.A. (Oxon.),
Principal, Bangabasi College

86A, Dr. Suresh Sarkar Road,
Intally, Calcutta-14

On the occasion of the Golden Jubilee of the Ramakrishna Mission Calcutta Students’ Home I offer it my warmest greetings and good wishes. For over a period of half a century the Home has been doing useful work for the students on the ideals of Swami Vivekananda. With gratitude and reverence we recall today the foresight and vision that had inspired a small band of devoted followers of the great Ramakrishna to lay the foundation of this institution for the development of young minds on the ideals set forth by the great Swami Ji. Starting from a very humble venture of a few sincere men it has today attained a high position providing accommodation for about one hundred students. Situated on its own grounds of 38 acres at Belgharia it provides all the necessary amenities of a student’s life. There are three classes of residents here—free, half-free and paying—and it is a matter of pleasure to note that no distinction is made amongst them. All get the same privileges of food and residence, religious and moral training and the benefits of a good library. All are given technical and social education. All work on the land for growing more food. All join the educational tours. And a well-furnished hospital looks after all if and when necessary.

May the highest standards of education, culture, morality and sense of useful service to the country and community continue to inspire the Home in the fulfilment of its noble mission.

29.11.66

(P. K. Bose)

M3
S. C. Mitter, B.A., LL.B.
Barrister-at-Law and Senior Advocate of Calcutta High Court and the Supreme Court of India

When I was requested by Swami Santoshananda, the Secretary of the Ramakrishna Mission Calcutta Students’ Home, Belgharia, to write a few lines for a Souvenir to be published on the occasion of the Golden Jubilee of this institution, my first reaction was to avoid it. But then suddenly my mind went back forty years, when I had the privilege of coming in direct contact with the manifold activities of the Ramakrishna Mission and its many centres in India. So far as the Students’ Home in particular is concerned, for some time I had the honour of being a member of its Advisory Board, many years ago.

I visited the Belgharia Students’ Home, and the more I think of the selfless work of the Sannyasins of the Ramakrishna Order both here and elsewhere, the greater is my admiration for the tremendous energy of the band of workers flowing from the divine inspiration of Ramakrishna-Vivekananda. It founds a tradition of its own, with an example for others to be inspired. Its world-wide organization and its universality is without parallel, so far, in the world. Example is better than precept.

No testimonial from whomsoever it may come can have any greater value than the work itself: because one has only to visit the institution and satisfy oneself.

Sight is the touchstone of belief: so let me conclude this humble appreciation by my own prayer that may this magnificent service with a spiritual foundation supply the constant stimulus to successive generations, irrespective of caste, creed or colour. For, in this spirit of love lies the real strength of India which sustained and can even now sustain, if that spirit pervades, millions of tortured souls all the world over. Amen!

9.9.66

(S. C. Mitter)
রামকৃষ্ণ মিশন কলিকাতা বিভাগী আশ্রমের জীবনে পঞ্চাশ বৎসর পৃথি
উপলক্ষে আত্মরক্ষা অধিভূত হয়। নিরবধি কাল এবং বিপুল পৃথিবীর
বক্ত পঞ্চাশ বৎসর অব্যাহ স্বীকৃতি জীবনের দাবী করিতে পারে না। কিন্তু
সার্বজনীন জীবনের পরিপূর্ণ, একটি প্রতিভার উত্তরাধিকার সাধনের যুগের
তাই দিক হইতে আমি মনে করি, এই বিভাগী আশ্রম সম্পর্কে সার্বভৌম গত পথে আগ্রহ হইতেছে।

পঞ্চাশ বৎসর পূর্বে, ১৯১৩ সালে কলিকাতার দৌলাগঞ্জের একটি
অধ্যাত্ম গৃহে এই শিল্প প্রতিভার জন্ম দেহাত করিয়াছিল। বর্তমান দরিদ্র
পরিপূর্ণ স্বামী নির্ভরশীল সর্বাঙ্গের অঙ্গন চেহারা ও সাধনার পথ। এই প্রতিভার
বর্ধিত হইয়া নবজীবন লাভ করে।

অজ এই সুখম জয়লাল অহংরকে আমরা শ্রদ্ধার সঙ্গে তাকে স্রবণ করি।

শিক্ষার আহ্লাদ সঙ্কে উপনিষদে শেষ পার্থিব ইঙ্গিত আছে, তার প্রতিকূল
আমরা এই বিভাগী আমরা দেখিতে পাই: “তাদের মূর্তিতে, পর।
চৈতন্য চাই।” প্রাচীন কালের ব্রহ্মচর্য আশ্রমের যুগপূর্বকালে জীবন
শিক্ষাপ্রতিভার পরিপূর্ণ। ব্রহ্মচর্য স্বামী বিভক্ত শিক্ষার ছিল। বিভাগী
আশ্রম এই তাকে রূপান্তর করিয়া একটি উজ্জ্বল দৃষ্টিকোণ। রামকৃষ্ণ মিশন
পরিচালিত সংগঠনে উজ্জ্বল ভারতের শিক্ষাপ্রতিভার মধ্যে এই প্রাচীনতম।
দরিদ্র, মেহাবো ছাত্রবন্ধনে এখানে শিক্ষার সাহায্য বিশেষ স্থাপন লাভ করে।
এইভাবেই এই প্রতিভার বৈশিষ্ট্য। বহু ছাত্র এই আশ্রমে দাস করিয়া
জীবনে প্রতিভিত হইতে পারিয়াছে। অনেক আমার ‘বহুসন্দেহক সর্বজনীন
স্বামী’ সর্বদায় বরণ করিয়া ‘শিক্ষার স্থাপন’ রূপে নিযুক্ত আছেন।
আশ্রমের অনেক প্রকাণ্ত ছাত্র এখনও এই প্রতিভার সঙ্গে তাদের বোধগত
অষ্টক রীতিবদ্ধ শ্রীরূপের জন্য নির্ভর আধিক সাহায্য করিতেছে। এই
দৃষ্টিকোণ বর্তমান যুগে খৃষ্টি আধ্যাত্মিক এবং ব্লুমায়ার্স।
( xvi )

কল্যাণ-ব্রত কখনও নিষ্কল হয় না। শিক্ষার ক্ষেত্রে যে কল্যাণ-ব্রত পঞ্চাশ বৎসর পূর্বে আরোহ হইয়াছিল, তাহার হোমানল অনির্বাণ রাধিবার যোগ্যতা যেন আমরা অর্জন করিতে পারি, এই শুভ অহংকারের দিনে ইহাই আমাদের ঐকান্তিক প্রার্থনা।

শ্রী পরিপ্রভু কৃষ্ণনাথ

( শ্রীতিপূরাণী চক্রবর্তী )
অধ্যাপক, কলিকাতা বিশ্ববিদ্যালয়
Arise, awake, and stop not till the goal is reached.
SITE PLAN OF R.K. MISSION CALCUTTA
STUDENTS' HOME, BELGHARIA, CAL. 56.

TOTAL AREA 38 ACRES MORE OR LESS.

A. TEMPLE
B. WORKER'S QUARTERS
C. MEDICAL WARD
D. KITCHEN & DINING HALL
E. POND
F. COWSHED
G. BULL'S SHED
H. WORKSHOP
I. HOSTEL BUILDINGS
J. LIBRARY
K. GARRAGE
L. GYNASIUM
M. ASSEMBLY HALL
N. SHILPAPIATH MAIN BUILDING
O. STORE & CANTEEN
P. CARPENTRY SHOP
Q. MACHINE SHOP
R. MOULDING
S. WORKSHOPS LAV.
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- বাংলা ভাষায় হাতিয়ার হাতিয়ার
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8। পৃযাপদ মহাপুরুষ মহরাজঢোর
ঋণকাশিত পত্র

9। ভারতে শক্তিপুঞ্জা
ঋণলিঙ্কুমার চক্রবর্তী

10। পথের সমানে
বামী অমলানন্দ

11। বিশ্বয় ও প্রজা
ঋণদীবন চক্রবর্তী

12। হে ভারত তুলিও না
ঋণচন্দ্রকুমার কন্তু

13। বেদায়ত্তা ব্যাক্তি-বিবেকানন্দকুর্ত।
ব্যাখ্যা
ঋণবৰ্ধকুমারঃ অধিকারী

14। আমেরিকায় বেদায়ত্তা যা দেখেছি,
যা পেয়েছি
ঋণনকুমার সেন

15। রামকৃষ্ণ মিশন ছাত্রাবাস
(পরিষদের মন্ত্র)
স্ম্রিতির আলোকে

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Fifty years of Progress

Gauripur

Twenty-five years ago, in 1941, the Ramakrishna Mission Calcutta Students' Home celebrated its Silver Jubilee on the completion of twenty five years of its existence. In 1932, the Students' Home had shifted to its permanent residence at Gauripur in Dum Dum. Situated just in the North of Dum Dum Airport, the Home's campus measured about ninety bighas in area. At the centre of the campus was raised a modest temple and prayer hall which could accommodate about one hundred persons at a time. In front of the temple was a big tank, on four corners of which were built four single-storied houses, each accommodating twelve students; at the centre of the north bank was a two-storied building with accommodation for twenty-four students. Thus, in all, there was room for seventy-two students. Besides, there were a kitchen-block and a medical-ward. There were also a few minor structures, such as a garage, a cow-shed and some thatched cottages in which monastic workers as well as cooks and other employees used to live.

Besides the tank, there was a big lake measuring 1100'×100'; and also play-grounds, orchards, vegetable gardens etc. Gauripur being quite far away from Calcutta—nine miles, to be precise, from the Government House—the Home had its own bus to carry the students to and from their colleges in the city.

In those days, it was not strictly 'honourable' to seek and have Government patronage for any welfare work, and so the Students' Home had to depend entirely on contributions from the generous public for its activities. It may be mentioned in this connection that out of the ninety bighas of land belonging to the Students' Home at Gauripur, twenty bighas were received as gift from the Late R. M. Chatterjee, a well-known Attorney of Calcutta. He also made a total cash contribution of Rs. 6,000/- for meeting the initial expenses. The Late Yogendra Narayan Sahas Roy, Zaminder of Lalgarh in Midnapur, donated Rs. 6,360/- for purchasing about twenty one acres of adjoining land from the Government. The Late Kumar Hemendra Kumar Roy of Dighapatia (Rajshahi) and his pious wife Hemlata Devi provided the money for building two one-storied
houses and the temple and prayer hall. The Late S. K. Mukherjee of Messrs. Jardine Menzies & Co. and the Late Charu Chandra Das each made contributions covering the entire cost of a single-storied building. Mr. Mukherjee also helped the Students' Home in many other ways. The Late Kumar P. N. Roy of Bhagyakul met the entire cost of the two-storied building raised on the northern bank of the central tank. With a donation from the Late Jnan Chandra Chowdhury of Bariati (Dacca) the dining hall was built, while Sri Naresh Nath Mukherjee provided the funds for building the kitchen and the stores. The Late Sir N. N. Sircar met the entire cost of building and equipping the medical ward. The Late Mahesh Chandra Bhattacharyya of Comilla contributed a handsome amount for excavating the central tank and constructing a pucca bathing ghat on its eastern bank. The Students' Home is indebted to him for many other kinds of help.

It may be noted that being specially meant for poor but meritorious students going in for college education the Students' Home from its very inception used to provide such students with board, lodging, fees, books etc., free of charge. Of course, it never shut its door completely upon paying boarders, though their number was strictly limited to one-third or less of the total roll-strength. In meeting the day to day expenditure on students, the assistance rendered by the Late G. C. Bose, then Principal of the Bangabashi College, was of considerable value. He granted free studentship to all students sent to his college by the Students' Home. The tradition created by him is still being followed by the college authorities.

Thus established in its own premises at Gauripur, the Students' Home celebrated its Silver Jubilee in 1941. At that time some of its ardent benefactors like Sir M. N. Mukherjee, Judge, High Court, and S. K. Mukherjee of Messrs. Jardine Menzies & Co. and, above all, Swami Nirvedananda, the Founder-Secretary of the Home, were there.

Swami Nirvedananda was not only an erudite scholar but he had also a charming personality. He gathered around him as friends and admirers quite a number of men of great learning and character. His books—Sri Ramakrishna and Spiritual Renaissance, Hinduism at a Glance, Our Education, Religion and Modern Doubts, etc.—established his reputation as a scholar, thinker and writer of the highest order. His unostentatious but steady devotion to the cause, his
enduring perseverance and grim determination carried this institution, from its modest beginning in a small rented house at Jeliapara in Bowbazar area Calcutta, to its spacious campus at Gauripur. Swami Nirvedananda had by now got some monastic workers to help him. They started coming in from 1920. Another thing which must be mentioned is the hearty and infallible blessings the institution received from the apostles of the Ramakrishna Order. Many of these holy personages like Srimat Swami Brahmanandaji, Srimat Swami Shivananandaji, Srimat Swami Saradanandaji, Srimat Swami Akhandanandaji, Srimat Swami Vijananandaji and Srimat Swami Subodhanandaji sanctified the institution by their august visits.

In connection with the Silver Jubilee Celebration in 1941 was brought out a souvenir in which the main article tracing the history of the institution from its very inception right up to 1941 was contributed by Swami Nirvedananda himself.

The Storm

Soon after Silver Jubilee of the Home was celebrated with great jubilation, a new chapter in the life-history of the Home unfolded itself which nobody could anticipate.

The Second World War which had started in 1939, assumed global proportions when Japan attacked Pearl Harbour. The Allies, including Great Britain, which ruled India at that time, feared, and rightly so, that the war would enter India across its eastern frontier. Calcutta would then naturally be the first target of the enemy. The city was sure to be bombed heavily.

Swami Nirvedananda with his unerring foresight visualised that being so close to the Airport it would not be possible for the Students’ Home to stay at Gauripur during such dangerous times. He started to look for a safe and suitable place where the Students’ Home could be shifted for the time being. The students residing at Gauripur were given the option to go home. Some of them followed the advice, but some ten or twelve of them preferred to remain in the Home with the monastic workers. Preparations for the exodus were set on foot. One of the student inmates agreed to and did take away the dairy herd to his village home in Hooghly. Meanwhile a house, a tumble-down two-storied building, was secured on rent at Hasanabad near Taki. About that time, to be exact on December 17, 1941, Swami Nirvedananda quietly put down in his diary that it would have been a great relief if the Government requisitioned the Students’ Home
premises during the emergency. The same afternoon, from Alipore, the 24-Parganas District Headquarters, came a special Land Acquisition Officer with the errand that due to the exigency of the war the whole campus of the Students’ Home was under requisition for an indefinite period.

Thus what Swami Nirvedananda wished to be the best way out of the impasse came about. The Ramakrishna Mission Vidyamandira, Belur, and the Ramakrishna Mission Ashrama, Taki, did a lot to help the Students’ Home at this critical juncture. Belur Vidyamandira lent several rooms where the Home’s large stocks of movable properties were kept in safe custody. The Students’ Home’s bus also was kept there. Swami Abhinnananda, the then Secretary of the Taki Ashrama, found for us the house at Hasanabad where the Home was removed. He also placed at our disposal a portion of the Ashrama premises to be used as temporary abode of the Students’ Home. This was needed because the house at Hasanabad, required extensive repairs before the Students’ Home could move there. Thus in a much depleted form the Students’ Home once again started functioning in a rented house at Hasanabad, some 40 miles away from Calcutta. Its roll-strength was consequently much reduced. In October, 1941, when the Silver Jubilee was celebrated, the roll-strength of the Home was 48. But all these students could not be accommodated in the Hasanabad house. Colleges in Calcutta, too, were in a fix. As they could not function under the shadow of Japanese bombing, some of them actually shifted to distant places.

So a good number of boys having nothing to do went back to their respective homes. University Examinations were held at centres at different places deemed safer. Some of the examinees staying with us had to go to Basirhat to sit for their Intermediate Examinations and some had to go to Daulatpur College (Khulna) for their B.A. and B.Sc. Examinations.

Though removed to Hasanabad, the Students’ Home had a small house in Calcutta, a tiny two-storied building at 53, Garpar Road, which was received as a gift in 1932. The ground area of the house was about 470 sq. ft.

At Hasanabad, some twelve students were living with Swami Nirvedananda and four other monastic workers. In the Garpar house were living two monastic workers with three students. This building could not accommodate more.

As the first high tide of exodus from Calcutta slowed down,
colleges in the city started working, though on a reduced scale. Naturally, the Students' Home authorities started looking for a good house big enough for the inmates of the Home. At first a two-storied building was rented at Garpar, but soon it proved to be highly unsatisfactory. So a frantic search was made for another house, and very soon a three-storied building at 279/3, Upper Circular Road was rented and the other house at 89C, Garpar Road was given up.

It should be mentioned here that after some negotiations, the Government started paying rent to the Students' Home for its Gauripur property at the rate of Rs. 1012-50 P. per month with effect from the date of requisition (i.e. 24.12.41). The Government also paid a lump sum grant of Rs. 5,000/- to cover sundry expenses in connection with the removal of the institution.

In November, 1943, the Students' Home was removed to a more commodious building at 20, Harinath Dey Road. In September, 1945, Sri Ram Chandra Sur came forward with a magnanimous offer. He had just finished raising a fine two-storied building in his Sodepur garden. The garden itself measured about 75 bighas in area. Sri Sur placed this entire area with the newly constructed building at the disposal of the Students' Home, free of all charges, and for an indefinite period. So the rented house at Hasanabad was given up and the establishment was removed to Sodepur in September, 1945.

Bolt from the Blue

The War ended in 1945. The life of the Students' Home was also gradually returning to normality when another blow, and a completely unexpected and severe one, fell on it. It came in March, 1947, and from the Government, in the shape of a notice that the entire Gauripur property of the Students' Home was being permanently acquired by it.

This act of the Government once again landed the Students' Home in a sea of difficulties. The amount of compensation to be paid by the Government was not known. A plot of land suitable for a permanent site of the institution would have to be found and houses would have to be built there before the Students' Home could live again in its own residence. However, the management put their shoulders to the task. A strenuous search was launched for a plot of land big enough for the purpose. The site should also be near a Railway Station not far from Calcutta, because the student inmates of the Home would have to go to the city every day to attend their
Colleges. Simultaneously, negotiations were started with the Government for settling the amount of compensation for the Gauripur property.

Meanwhile, another mishap of great magnitude overtook the Students' Home. Swami Nirvedananda who was suffering from high blood pressure and diabetes, suddenly had a stroke. Prior to this, a rather good thing happened. A settlement was arrived at with the Government regarding the amount of compensation for the Gauripur property. A sum of Rs. 5,65,244/- as price of the property and Rs. 1,15,577/- as interest on it was received from the Government.

Nearing the Harbour

Negotiations for the purchase of a portion the Belgharia Rifle Range ground belonging to the Defence Ministry, Government of India, were started in right earnest. Towards the end of 1949, while Swami Nirvedananda was still convalescing, an agreement was arrived at between the Government and the Students' Home regarding the area the Government could spare and the price the Students' Home would have to pay for the same.

Towards the end 1949, Swami Nirvedananda took a step of far reaching consequences regarding the management of the institution. So long it was being managed by himself as Secretary with an Assistant Secretary and a Treasurer. There were other workers also but they did not have any official designations. He now decided to hand over the charge to a Managing Committee, with himself as its President. Thus the first Managing Committee of the Students' Home came into being on 1.1.50.

Difficulties in the way of acquiring a permanent site for the Students' Home were however not yet over. On the eve of taking possession from the Government of the ear-marked area, a portion of it was found to be occupied by squatters. The Belgharia Rifle Range ground was a pretty big area measuring more than 100 acres. By the time the Government made up its mind to sell to the Students' Home its southern section measuring about 34.60 acres, the refugees began forcibly occupying the plot of land. Gradually, they encroached into the area ear-marked for the Students' Home. It became evident also that the Government was not prepared to take necessary steps to evict them from their unauthorised occupation. Thus, faced with a peculiar situation, the management of the Home approached the refugees concerned through some local people.
However, when the refugees realised that the particular area was meant for an institution of the Ramakrishna Mission, they agreed to vacate on condition that they were paid the cost of removing their belongings from that place. To this the management of the Students' Home readily agreed. Thus a clear possession of the area was taken in August, 1950. The plot ultimately sold by the Government measures 34.999 acres or about 105 bighas.

**Rehabilitation**

Now the question of processing the land and raising the necessary structures was seriously taken in hand. But some more difficulties were yet to be solved. The land had no access road. The Ministry of Defence still hoping to be able to oust the squatters from the Rifle Range ground could not make up its mind about finding a suitable stretch of land for the purpose of an approach road which could be made over to the Students' Home authorities. Ultimately, a settlement was arrived at between the Civil and the Military authorities according to which the Defence Ministry agreed to relinquish its claim on the Rifle Range ground in lieu of an alternative plot to be provided by the Government of West Bengal which the Military authorities could convert into a shooting range. According to old records, the plot of land sold to the Mission also included, evidently by oversight, a small area already occupied by the Railways. So to make good for this mistake and for providing an access road to the Students' Home, the Defence Ministry in 1952 made over a plot of land (2000'×20') to the Ramakrishna Mission, and the Mission gave up its claim on the area which was in occupation of the Railway authorities.

Development work on the Belgharia land began in right earnest in 1950. A thatched cottage was put up, a tubewell was sunk and two workers—a monk and a probationer—were posted there. Meanwhile a site-plan was prepared.

The Belgharia site had one special advantage. The whole campus was one single undivided plot of land. But being a low and swampy area, it had no trees or plants. During the rainy season the whole area used to be submerged under two to three feet deep water. Moreover, though quite close to the Belgharia Railway Station, the location of the campus on the eastern side of the Railway lines placed it under a handicap: the level cross-
ing gate there is a standing obstruction to motorists coming from or going to the site across the Railway line.

However, as stated above, the management of the Students’ Home lost no time in settling itself to the task of preparing a site-plan and a workable scheme for rehabilitation. In formulating the scheme the experiences acquired in Gauripur were of great help. Moreover, Swami Nirvedananda, in spite of his failing health, was carefully guiding the entire operation with his vast experience and wise counsel.

To implement the entire scheme, the first thing to be done was to raise the level of the area above flood level. This was a huge task. For this seven lakh cubic feet of cinder ash was purchased and spread over most parts of the campus. The cinder ash was topped with earth got by excavating a lake 1000’×150’ and a tank 210’×180’. A few small ponds had also to be dug. Thus nineteen lakh cubic feet of earth were raised and spread in a thick layer over the area according to a well thought out plan. Areas meant for orchard were filled with earth only, while residential sections and play grounds etc. had cinder ash underneath.

After the land was developed construction work was taken in hand. As mentioned earlier, the Students’ Home got some money as compensation for its Gauripur property. Then the State Government and the Central Government were approached for building grants. Both the Governments were favourably disposed to our cause. The Central Government sanctioned a grant of Rs. 1,50,600/- and the State Government Rs. 1,00,000/-. An old and genuine friend of the Students’ Home, Mr. S. K. Mukherjee, was entrusted with the task of constructing buildings, and an order for the job was placed with his firm Messrs. Jardine Menzies & Co.

Thus were built a temple, six dormitory buildings, a kitchen-block, the medical ward and a workers’ quarter. Three pucca ghats, one at the northern end of the lake and two on the eastern and western sides of the central tank were constructed. A fencing with landing mats and barbed wire was put all along the boundary. To expedite the work, for one workers’ quarter and the library and office building, Messrs. Bird & Co. came in as contractors. The construction of the aforesaid buildings was completed by the beginning of 1954. Subsequently were
In Retrospect:

(1) Jeliapara Lane House: Coaching Class cum Ashram
(2) Corporation St. House: Visited by Rev. Swami Brahmanandaji
(3) Halder Lane House: Here Rev. Mahapurushji spent a night
(4) First Bungalow At Gauripur.
First Cottage: Belgharia Site (1950)

Harinath De Rd. House (1943-54)
A set of present Hostel Buildings
added a garage, a gymnasium, a workshop with a godown and a pair of cowsheds.

As soon as the main buildings were put up, the institution was shifted to Belgharia, and thus the Home had once more a permanent residence of its own.

On 11th March, 1954, Srimat Swami Madhavanandaji, the then General Secretary of the Ramakrishna Math and Mission, formally opened seven buildings. A room in one of these was converted into a shrine where, in the early morning of that day, portraits of Sri Guru Maharaj, the Holy Mother, Swamiji and Raja Maharaj were installed, being brought from the shrine at the Calcutta house. Then came the great day, the 14th of April, when in the midst of great jubilation, the revered President of our Math and Mission, His Holiness Srimat Swami Sankaranandaji, ceremonially opened the new temple. Soon after this, on 3rd October that year, the Sodepur establishment was closed and the house so generously lent by Sri Ramchandra Sur was vacated.

The construction of the new approach road took a little time, because its northern end where it opened on the Madhusudan Banerjee Road ran through a water-logged area. Moreover, three refugee families were occupying another section of the area earmarked for the approach road. However, at long last, everything was made straight and the construction of the road completed. Meanwhile, in 1954, the institution had electric connection from the Calcutta Electric Supply Corporation but not before the management of the Students’ Home had agreed to meet the cost of installing overhead wire from the eastern side of the Railway Station right up to the gate of the institution.

**An Alluring Offer**

The idea behind the Students’ Home kept evolving with the passage of time. It was decided that ultimately the institution would take the form of a residential college with a vocational wing. This was long before 1932—that is, when the institution was removed to Gauripur. That was another reason why Students’ Home authorities actually procured a pretty big plot of land for its permanent site. However, the idea of a residential college was gradually given up more so because the Ramakrishna Mission began the experiment in right earnest at Belur itself where a residential college under the
name of Ramakrishna Mission Vidyamandira was started in 1941. Swami Nirvedananda was the first President of its Governing Body.

By the middle of 1955, quite unexpectedly, came a big and tempting offer from the State Government. One day Dr. J. C. Ghosh, the then Vice-Chancellor of the University of Calcutta, along with the Education Secretary Dr. D. M. Sen, and the Treasurer of the University Sri Satish Chandra Ghosh, came to the Students’ Home. Dr. Ghosh, on behalf of the Government, made a categorical offer to meet the entire expenditure of starting and running a first grade residential college here with 500 students on the roll. As mentioned earlier, Swami Nirvedananda had relinquished his charge as Secretary of the institution with effect from 1st January, 1950. So, as a matter of courtesy, he met the party only for a short time specially because Dr. Ghosh was not only his class mate but a close friend as well. The task of meeting this august party and dealing with their offer was left with the present Secretary. About a year or so earlier another offer had come from a local gentleman. He had proposed to make a gift of a little over four acres of homestead land for establishing a college there. The Secretary, after a careful consideration of all aspects of the two offers made a counter proposal to the visiting party. He suggested that the Government might accept the piece of land offered by the local gentleman and establish a college here. Of its five hundred students, the Secretary told them, as many as 250 boys would be accommodated in the Students’ Home, allowing the remaining 250 to be day scholars. Dr. Ghosh as a gentleman of a very high order agreed to the proposal with a good countenance though it was evident from a subsequent communication from him that he was rather disappointed. For, in that letter, after referring to the marvellous success of the Vidyamandira boys in the University Examinations, he said with evident sorrow that much good would have been done to the student community had the Students' Home accepted his proposition.

Breaking New Grounds

One day, in 1956, Dr. D. M. Sen and Sri A. C. Sen, the then Education Secretary and the Chief Inspector, Technical Education, West Bengal, respectively, came to see the Students’ Home Secretary. After initial formalities, Dr. Sen made the offer that the Government would take the entire financial responsibility if the Students’ Home
agreed to run a Technical Institute here. The Secretary had no
difficulty in accepting this offer. For, several decades ago, perhaps
in 1919, His Holiness the revered Swami Brahmanandaji had one
day told Swami Nirvedananda, then Suren Babu, "Can you start a
Vocational College?" This behest of Raja Maharaj (Swami
Brahmanandaji was popularly called so), the first President of our
Order was always fresh in the memory of the Students' Home
workers. Now here was a golden opportunity to carry out his behest.
So the Secretary readily agreed to the proposal but on condition
that he would at first have a full knowledge of the scheme as
contemplated by the Government.

Soon a full scheme was prepared in consultation with the Chief
Inspector, Technical Education, Mr. A. C. Sen, and on the 1st of
June, 1957, the foundation of the main building of the proposed
Technical Institution was laid by Srimat Swami Madhavanandaji
Maharaj, then General Secretary of our Math and Mission. A little
over a year after, on July 25, 1958, Swami Madhavanandaji himself per-
formed the ceremonial opening of the Shilpapitha. Thus was started
a polytechnic, called the Ramakrishna Mission Shilpapitha, to teach
the students three-year diploma courses in Civil, Mechanical and
Electrical Engineering. Originally, it was meant for 540 students,
though now its roll-strength has gone up to 720. Its official opening,
however, took place sometime later on December 13, 1959. It was
performed by Union Minister, Professor Humayun Kabir. It was
a very impressive occasion attended by a large number of dis-
tinguished persons. On this occasion Dr. D. M. Sen unveiled an oil
painting of Swami Nirvedananda in the College Library.

A Stunning Blow

Nineteen Fifty-Eight is a momentous year in the history of the
Students' Home. The greater part of the year, till the middle of
November, passed off peacefully. On November 10, Kali Puja, the
most important religious festival of the Home, was celebrated with
due solemnity and jubilation. Swami Nirvedananda attended it
as usual. On Saturday, 15th November, at about 6 in the morning,
Swami Nirvedananda, the life and soul of the institution, suddenly
fell ill. He had been having high blood pressure for quite a long
time. Now he had a severe stroke. In no time he lost his speech
which was followed by loss of consciousness. Doctors rushed in
and did their best to stave off the impending calamity. But all their
efforts were of no avail. He passed away at about six in the evening, the same day. Swami Nirvedananda’s last moments were an elevating experience for all those present. His breathing difficulty set in as early as nine in the morning. But by 5 p.m. everything about him including his breathing became quite normal. It was as if he was then sleeping peacefully. Suddenly the end came. His hair stood on end, a tear-drop rolled down his cheek, his lips parted in a gentle smile and he breathed his last. His body was cremated at Cossipur Burning Ghat. As is the case with every worldly affair, gradually the Students’ Home returned to its normal life, but it will always miss an eminent guide like Swami Nirvedananda.

Advancement on a New Line

By 1961, the idea of building an Assembly Hall began to take shape. Soon it was decided to have a spacious three-storied building, the ground-floor of which would be used as an Assembly Hall and the first and second floors as a Library and Free Reading Room. For this a grant of Rs. 1,90,000/- was received from the Ministry of Relief and Rehabilitation, Government of India, and Rs. 1,19,384/- from the State Government in instalments. For the Union Government’s grant without which the project could not have been taken-up, the institution is specially indebted to Sri M. C. Khanna, the then Minister of the Relief and Rehabilitation Department and our unfailing friend Sri Mriganka Mohan Sur, M.P. Our Thanks are also due to Dr. D. M. Sen for the State Government’s grant. The State Government’s actual sanctioned grant for the building-part of the project was Rs. 1,31,000/-, but its total contribution did not exceed Rs. 1,19,384/-, because the rest of the sanctioned amount was not needed for completing the building.

In 1965, another grant, of Rs. 1,06,720/-, was received from the Ministry of Relief and Rehabilitation, Government of India, for furnishing and equipping the building. It is expected that the building will begin to serve the desired purpose before the end of this year.

The foundation of the building was laid on April 19, 1961 by Srimat Swami Nirvananandaji, and it was again he who ceremonially opened it on December 19, 1963. Its official opening was done by Sri Mehr Chand Khanna, Union Minister of Relief and Rehabilitation, on May 25, 1964. It was a great occasion attended by a large and
distinguished gathering. The building, in fact, a three-storied one, has only one room $33' \times 16'$ on the 2nd floor. The dimensions of the building are $125' \times 63'$. Incidentally, the foundation of the building having been laid during Swamiji's centenary, it has been named Vivekananda Shatabdi Jayanti Bhawan.

Memorable Occasions

The year Nineteen Fifty-Four will be specially remembered by all friends and well-wishers of the Students' Home. This year, the institution once more moved into a permanent residence of its own at Belgharia and then observed in a befitting manner the centenary celebration of the Holy Mother. On this occasion 206 pieces of sari were distributed among women belonging to distressed families of the locality.

The centenary of Swami Vivekananda, the chief apostle of Bhagavan Sri Ramakrishna Deva, was celebrated with becoming pomp, grandeur and solemnity. Inaugurated by Srimat Swami Yatishwaranandaji, the then Vice-President of Ramakrishna Math and Mission, on 22nd January, 1963, the celebration, in various forms, continued for full one year. Actually it began on 17th January when a procession starting from different Boys' and Girls' Schools of Belgharia, Dakshineswar and Ariadah converged on the Students' Home campus, where a public meeting was held with different speakers addressing the assemblage. In this connection the activities of the Students’ Welfare Association, a local organisation, needs special mention. The members of this association set up a Vivekananda Centenary Committee and successfully carried through a varied programme like processions, public meetings, essay competition, etc. They also organised an inter-school football tournament and gave the winners and the runners-up trophies called Vivekananda Challenge Shield and Nirvedananda Challenge Cup respectively. This tournament has since been an annual event.

One of the important items of the programme taken up by the Students’ Home was the publication of a series of books under the general heading Vivekananda Shatabdi Jayanti Granthamala. Altogether six books were published. Among them a booklet Amader Vivekananda was priced at 6 paise per copy although its production cost was not below 25 paise. During the year nearly 40,000 copies of the book were sold. Selections from the Upanishads arranged under different heads were published in two volumes, both in Bengali
and Hindi. The sixth book, and the last in the series, was Vivekananda Vani Shatak.

As a token of service to the Daridra Narayanas, so beloved to Swamiji, 1,200 blankets were distributed among them.

In the week-long exhibition (from Jan. 22, 1963 to Jan. 29, 1963) were displayed different religious books like the Vedas, the Koran, the Zend Abesta, the Bible, etc. Incidents from Swamiji’s life depicted in a number of excellent paintings were highly appreciated by every visitor. The paintings were so popular that they had to be sent for exhibition to different centres where the centenary was being celebrated. These were also on show at the exhibition organised by the Central Centenary Committee at Park Circus Maidan.

**The Idea Behind**

The foregoing pages should have acquainted the readers with a brief history of the Students’ Home from 1941 until to-day. Some idea about the inner life of the institution may perhaps be given now. Swami Vivekananda, a spiritual giant by any standard, who infused a new life into a decadent nation, was never tired of saying that, for the uplift of the people, the right type of education should be introduced in the country. According to him, education, specially in our country, should be based on spirituality. For this he gave definite directions also. It was with a view to giving shape to some of his ideas that this institution was started. In reality it is a Brahmacharya Ashrama adapted to the changed conditions of the modern age. Another characteristic of this Ashrama is that most of its inmates, all college students, are, in consideration of their merit and financial condition, provided with board, lodging, fees, books, etc. free of all charges.

By the grace of God the institution is completing the fiftieth year of its existence. During this half-century, the service it has rendered to the society perhaps amply justified its existence.

**In Retrospect**

With the end of the current year (1966), the Ramakrishna Mission Calcutta Students’ Home will step into the fifty-first year of its existence. It is time, therefore, to assess, with as much detachment as possible, how far this institution has succeeded in translating into action the high ideals with which it was started.

Its other name, the Ramakrishna Mission Vidyarthi Ashrama,
though not so popular, is more connotative. For here the boys really live an Ashrama life suitably adapted to the changed conditions of modern society.

Fifty years back, in 1916, when the institution was lodged in a tiny first-floor flat of a two-storied building with the Founder-Secretary and two school students as the only inmates—the apartment they rented could not accommodate more—even the boldest optimist could hardly imagine what a distinguished future the institution had in store. In September of that year, the Founder-Secretary passed his M.A. Examination. Earlier, by coming in close contact with some direct disciples of Sri Sri Ramakrishna Deva, specially Srimat Swami Premanandaji Maharaj, who was as it were Divine Love Personified, Surendra Nath Mukherjee, for that was the premonastic name of Swami Nirvedananda, decided to join the Ramakrishna Order of monks after finishing his M.A.

But meanwhile a little difficulty came in his way. He ran into a small debt which he had to incur for performing the Shradh ceremony of his mother. His only source of income was a coaching class conducted by him, his connection with his family having been cut off long ago. By the middle of 1917 this debt was cleared and he was getting ready to renounce the world. Thus it is clear that even to its founder the Ashrama was destined to a premature death. But it was not to be. The Divine Dispenser of all events meant it otherwise! One day when the young man, now free from all encumbrances and determined to join the Ramakrishna Order, arrived at the Belur Math for his weekly pilgrimage Srimat Swami Shivanandaji Maharaj, the then Vice-President of our Math and Mission, suddenly told him to stick to the work he had then been doing. Surprised beyond measure, the future Swami Nirvedananda asked, “Is it because, Maharaj, you find the spirit of renunciation lacking in me?” “No, my boy,” came the unambiguous reply. “By the grace of Guru Maharaj”, he explained, “the work you have started is very useful, and is after the heart of Swamiji. We could not start the work so long for want of a proper worker. Now that you have started it, stick to it. Moreover, the work is particularly suited to your nature, so this will also prove to be a blessing to you.” But the monk in the young man was not fully satisfied. His urge to cut asunder his old moorings goaded him once more. So one day towards the end of the first half of 1918 he left for the Math, determined not to return to the Ashrama any more.
On his arrival at the Math, he first saw Srimat Swami Brahmanandaji Maharaj, whom Sri Ramkrishna used to call his spiritual child. He told Swami Brahmanandaji with some force that he wanted to join the Math then and there. Raja Maharaj—this was how Srimat Swami Brahmanandaji used to be generally addressed—as was his wont, said, "My child, I am nobody here! I don't know anything. You better go upstairs and make your prayer to Mahapurush Maharaj". Though he knew very well that Mahapurush Maharaj, that is, Srimat Swami Shivanandaji, would not agree to his proposal, without a word in reply he quietly went upstairs and placed his prayer before Mahapurush Maharaj. The Great Swami said, "Stick to the work you have taken up. Do you think that the Math is confined within the four walls of this campus? If you join the Math to-day, there is no guarantee that you will be permitted to stay here. You may be sent to Madras, to America or to some other place. On the other hand, you are now living in Calcutta quite close to us. You can come here whenever you like. Moreover, if you stay in the Math you will not be allowed to sit idle. Some duties or other will be allotted to you, which may not quite suit your nature. You have, by the grace of Guru Maharaj, taken up a work quite agreeable with your nature. This will also help your spiritual growth. This is a work after the heart of Swamiji. This will in no way hinder your spiritual progress. But supposing it does, it will not, I say it shall not, will you not sacrifice a single life of yours for the sake of Swamiji?" The appeal was simply irresistible, and the young man submitted in all humility, "Yes, Maharaj, I agree." The continuity of the infant Ashrama was thus assured. Who knows what future picture of the Ashrama flashed across the all-knowing mind of this venerable Rishi?

Another event of equal significance took place towards the middle of 1918. One day, Srimat Swami Brahmanandaji of hallowed memory, the first President of our Math and Mission, told Sri Mukherjee, "Try to raise your workers from among the inmates of the Ashrama. It will assure a smooth running of the institution. Bringing in workers from other centres may give rise to differences of opinion and consequent difficulties." These words, though uttered in the form of an advice, really proved to be a boon. For the Governing Body of Ramakrishna Mission had never had to spare a single worker for this centre during its pretty long life of half a century! From among
Srimat Swami Vireswaranandaji,
President, Ramakrishna Math & Mission
Swami Nirvedananda, Founder-Secretary
its student inmates, as many as thirty-one have so far joined the monastic Order.

A measure of the service rendered by the institution to the society can be had from a scrutiny of the lives and careers of the young men who during their college days had lived here and undergone the training imparted to its inmates by the institution. During the fifty years of its life, some 700 students have passed through this institution. Most of them are well-placed in life, some holding high positions of trust and responsibility. It is gratifying to note that they have given very good accounts of themselves, wherever they have been placed. They maintain a close and cordial relationship with the Students’ Home and try their level best never to miss any opportunity to come and stay here for a day or two. Every function in the Students’ Home is invariably attended by many of them. They have organised an Ex-Students’ Standing Committee which maintains regular contacts with almost each and everyone of them. A reunion of old and new students is held every three years. Their regular contribution to the general fund of the Students’ Home is considerable, although not all of them are particularly well off.

On the passing away of Swami Nirvedananda, the ex-students held several meetings and decided to create a fund in his memory and organise an Annual Meeting in which a memorial lecture would be delivered by some eminent person. Since then the memorial lecture is being delivered every year, and a fund has also been opened.

For the path chalked out for itself as well as for its unique career, humanly speaking, the institution is immensely indebted to its Founder-Secretary, Swami Nirvedananda, a man of extraordinary wisdom, great vision, and having a large and sympathetic heart. By his lovable personality he drew around him a number of men of light and leading who formed themselves into a strong Advisory Board which guided the Students’ Home from 1926 right up to 1959. The Advisory Board ceased to exist a few years after the Managing Committee took charge of guiding the institution.

The life-force instilled into the Home by the apostles of Sri Ramakrishna Deva, headed by Srimat Swami Brahmamanadaji Maharaj, is working itself, the workers being no more than mere witnesses—and quite imperfect ones at that—of the grand unfoldment which is still going on.

SWAMI SANTOSHANANDA
"The ideal of all education, all training should be man-making."

... ... ...

"One should live from his very boyhood with one whose character is like a blazing fire, and should have before him a living example of the highest teaching."

... ... ...

"The old institutions of living with the Guru and such like systems of imparting education are needed. What we want are Western science coupled with Vedanta, Brahmacharya as the guiding motto, and also Shraddha and also faith in one's own self."

... ... ...

"We need technical education, and all else which may develop the industries, so that men, instead of seeking for service, may earn enough to provide for themselves, and save something against a rainy day."

—SWAMI VIVEKANANDA
ABOUT THE FOUNDER

The Founder-Secretary of this Students’ Home, before joining the Ramakrishna Order, was known as Surendranath Mukherjee. A brilliant student, he got his B.Sc. degree in 1913 from the Presidency College, Calcutta, and passed his M.A. in English in 1916. Just after graduation, he started a coaching-class *cum* Ashrama, which gradually came to take the shape of the present Students’ Home. As soon as the results of the M.A. Exam. were out, he snapped all ties with his family. Between 1914 and 1916 he came in contact with some of the direct disciples of Bhagavan Sri Ramakrishna, and felt drawn towards the fold. He was initiated by Srimat Swami Brahmnanandaji Maharaj of hallowed memory about the middle of 1918. He had his *sannyasa* in 1923 from Srimat Swami Shivanandaji Maharaj, and came to be known as Swami Nirvedananda (popularly known as Anadi Maharaj).

The Swami tried with success to the last day of his life for giving a practical shape to some of the educational ideals set forth by the illustrious Swami Vivekananda for the uplift of the country. His contribution towards shaping the educational policies of the Ramakrishna Mission is outstanding. A vastly erudite scholar, a powerful writer, an eminent thinker and, above all, a deeply spiritual soul, he wrote a number of books of abiding interest. The qualities of his head and heart earned him the genuine love and esteem of the Brotherhood. He was a Trustee of the Ramakrishna Math and a member of the Governing Body of the Ramakrishna Mission. Born on July 19, 1893, the Swami breathed his last on November 15, 1958.
Swami Vivekananda’s Message to Young India

SWAMI TEJASANANDA
Principal, Ramakrishna Mission Vidyamandira, Belur

Today the whole world is in a state of flux and ferment in some form or other. Frequent changes are sweeping over the different countries and posing new problems almost of a baffling character to the great distress and dismay of humanity. The war-mongering nations are waging bloody battles on various fronts and manufacturing dreadful weapons from day to day in the name of peace and self-defence with Olive branch in one hand and Atom bomb in the other, some nations have stepped into the forum of international politics as self-constituted intermediaries to settle disputes among the belligerent countries with the avowed object of colonial expansion. In fact, there is today no sphere of human life which is not saddled with hydra-headed political, social, economic and cultural problems, the solution of which is almost beyond the comprehension of even the most outstanding political thinkers of the world. The horizon of peace is receding every moment and is getting out of human reach, and there is no knowing when this much-coveted dream of peace would become an actuality in the society of mankind.

India that has been singing the song of peace from time immemorial and has left no stone unturned to hold aloft this sacred spiritual idealism throughout the colourful saga of her eventful career, stands today at a cross-road in view of the dangerous repercussions of the inter-action of international political forces and the aggressive designs of some neighbouring States. As a matter of fact, the responsibility of maintaining collective solidarity and internal security within her borders and meeting the covert threat of invasion from outside was never so great as now and this onerous responsibility, to say the least, lies more on the younger generation than on the old. To meet this challenge most effectively and, squarely, India needs at this critical hour a brilliant galaxy of well-disciplined young men and women who would be prepared to lay down their lives for the preservation and defence of the priceless treasure of their hard-
won Freedom, to dedicate themselves to the responsible task of building the future destiny of their motherland and to usher in an era of lasting peace in the world.

There is no gainsaying the fact that this message of peace is the outcome of India's realization of the fundamental spiritual oneness of mankind and is as old as the cultural history of the land. The basic principle of this theme of peace and goodwill has been admirably brought out by Romain Rolland, the illustrious litterateur and thinker of the West, in his celebrated Work entitled "The Life of Sri Ramakrishna", when he says, "The age-long history of the spirit of India is the history of a countless throng marching ever to the conquest of Supreme Reality. All the great peoples of the world, wittingly or unwittingly, have the same fundamental aim; they belong to the conquerors, who age by age go up to assault the Reality of which they form a part, and which lures them on to strive and climb. But each one does not see the same face of Reality. It is like a great fortified city, beleaguered on different sides by different armies, who are not in alliance. Each army has its own tactics and weapons to solve its own problems of attack and assault. Our Western races storm the bastions, the outer works. They desire to overcome the physical forces of nature, to make her laws their own, so that they may construct weapons therefrom for gaining the inner citadel, and forcing the whole fortress to capitulate. India proceeds along different lines. She goes straight to the centre, to the Commander-in-Chief of the unseen General Headquarters; for the Reality she seeks is transcendental." In fact this apprehension of the core of Reality has been the basis of the immortal theme of Indian life—the universal message of her culture and this has enabled India to stick to her ideal of peace and goodwill and to triumph over the brutal onslaught of the forces of materialism on the citadel of her life and thought from age to age.

But India has also many other problems to tackle and solve. Though she has achieved Independence, she is still wallowing in the mud-puddle of rank poverty and illiteracy. Once a land of plenty and profusion, she has verily become today one of the poorest countries in the world. It cannot be gainsaid that the situation has been rendered very much complicated by the inter-play of manifold conflicting interests of different classes, and it is certain that unless there is a collective co-operative effort between the rulers and the ruled, and a surrender and sacrifice of vested interests
at the altar of national well-being, no amount of pious wishes or frothy sentimentality, or even stringent administrative measures will be able to cut the Gordian knot and to substantially change or ameliorate the condition of the sunken Proletariat. It is however a hopeful sign of the time that the present national Government is trying its best to fulfil its multiple obligations in accordance with the provisions of the new Constitution framed for the Union immediately after the achievement of Independence.

Swami Vivekananda, the heroic monk of modern India, visualized the grim tragedies of the lives of the grovelling Indian masses during his historic wanderjahre from the foot of the snow-capped Himalayas down to Cape Comorin on the eve of his sojourn to the West. He exclaimed in agony, “Do you feel that millions and millions of descendants of gods and sages have become next-door neighbours to brutes? Do you feel that millions are starving for ages? Do you feel that ignorance has come over the land as a dark cloud? ..........Who will travel from door to door to bring education to them? Let these people be your God—think of them, work for them, pray for them incessantly.....If the mountain does not come to Mohammed, Mohammed must go to the mountain. If the poor cannot come to education, education must reach them.” This is his stirring call to India, the responsibility he has left behind as a sacred legacy to his countrymen.

It is an undeniable fact that the uplift of the sunken masses and, for the matter of that, of the country as a whole, depends primarily upon the rising generation of the land. There is no movement in the world today which does not count upon the creative genius and activities of the youngmen for its success. The achievement of Freedom will remain an unproductive labour if our youngmen lag behind and fail to march forward in tune with the time. Swami Vivekananda wrote to the youngmen of India from America, “I may perish of cold or hunger in this land but I bequeath to you, youngmen, this sympathy, this struggle for the poor, the ignorant, the oppressed.........Make a great sacrifice, the sacrifice of a whole life for them.........” Let us hope that, to make our political independence a reality and a beneficent influence in this land and abroad, our youngmen will march ahead with healthy minds, full of reverence for the cultural heritage of the past, full of appreciation of the realities of the present, and full of hopes for the future.

Indeed, the future of India depends principally upon how we
train our young boys and girls. The ideal of national education must be a living expression of our indigenous spirit and outlook,—a new construction of Indian genius in consonance with the moving forces of the time. It should not aim at a mere passive awareness of dead facts but at an activity directed towards the world that our efforts are to create, should open our eyes to the shining vision of the society that is to be, of the triumphs that our thoughts will achieve. It must bring into full play, in an orderly manner, all the latent qualities of head and heart of every individual in an atmosphere of peace and discipline, so that he can fulfil his obligations towards himself and his country in the best possible way. To realize this end, educational institutions must also be re-organized and re-modelled on national lines so that they may be the chief agency in the mobilization of our cultural resources for the supreme purposes of national integration as well as international amity and peace. Thus our education would be considered effective and fruitful only when our younger generation would be physically strong, intellectually alert, morally great and culturally sound, when they would be fit to bear the cross manfully and pour down the sweet wine of youth for the betterment of the lot of their sunken brethren as also for the collective good of humanity. So does the great Swami exhort the younger generation: "Awake, arise, and stop not till the desired end is reached... .......Be bold and fear not. It is only in our scriptures that this adjective is given unto the Lord—'Abhiih', 'Abhiih'. We have to become Abhiih, fearless, and our task will be done. Arise, awake, for your country needs this tremendous sacrifice. It is the youngmen that will do it. 'The young, the energetic, the strong, the well-built, the intellectual',—for them is the task." This inspiring message of the great Swami Vivekananda must be actualized in the lives of us all, if we really want to see India seated once again on her pristine throne of glory and occupy an undisputed place of honour in the comity of nations.
Vedanta in America

SWAMI SHANTASWARUPANANDA

Assistant Minister, the Vedanta Society of
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It was in the year 1893 that Swami Vivekananda delivered his message of Vedanta to the West in the Parliament of Religions in Chicago. The reception given by the people of America to the lofty ideas and ideals presented by the Swami was stupendous. It signalled the beginning of a new era in which a fresh outflow of Indian religious thought was to take place, penetrating to the farthest corner of the world.

After his unprecedented success in the Parliament of Religions Swami Vivekananda was invited to different parts of the United States where people were eager to hear him. He moved like a whirlwind from place to place, spreading the message of Vedanta. Wherever he went he created great enthusiasm in the minds of people. They found in his teachings the truth for which they had unconsciously been searching for years. Many lives were radically changed, and a deep appreciation for the ancient culture and civilization of India was created in the minds of the general public.

Before he left this country Swamiji established a permanent Vedanta centre, called the Vedanta Society, in the great city of New York and placed one of his brother disciples in charge of it to carry on the work. On his second visit to America in 1899 the Swami spent the larger part of his time on the west coast of the country and started two other centres, one in San Francisco and the other in Los Angeles. He left behind him another of his brother disciples to conduct the work of these two centres and returned to India, never to come back again. These original centres, one of which was later suspended for some years and started again, have now multiplied to thirteen in different parts of the country and a number of Swamis are working in them to spread the teachings initiated by Swamiji.

Associated with some of these centres are monasteries, convents and retreats which have grown up in course of time to meet the spiritual needs of their members. Young, educated men and women
came who wished to renounce the world in the name of God and
dedicate themselves exclusively to the pursuit of spiritual life.
Thus the monasteries and convents came into existence. The
retreats are meant for householder devotees who would, according
to the instruction of Sri Ramakrishna, seek to withdraw periodically
from the world and live a peaceful life for a time, devoting
themselves to intensive spiritual culture. These institutions are
still in their initial stages, with the promise of a great future for
them.

Vedanta has come to stay in America because it fulfills certain
needs of the people of the country. The centres, when they were
first started, had almost invariably a lowly beginning. But with
the passing of time they have grown and their spiritual influence
has extended far and wide. Through the efforts of some of the
centres many treatises on Vedantic philosophy and on the lives and
teachings of Sri Ramakrishna and Swami Vivekananda have been
published. Thus a larger public in different parts of the country
has been reached. One centre publishes a bi-monthly magazine
which has a wide circulation. The movement is thus growing,
though at a moderate pace, yet with unflagging steps. Universities,
colleges, schools, churches and other public organizations invite the
Swamis to speak before their groups and the talks are well received
and highly appreciated. The people get something out of Vedanta
and therefore its popularity is on the increase. We shall try to
enumerate below some of the teachings of Vedanta which appeal
most to the American people and draw them towards it.

America is a country in which people from many nations and
races have come and merged together. Broadmindedness and
liberalism have come to characterize the new nation as a result.
Modern scientific education has also contributed its share to this
salutary development by breaking down narrowmindedness and
bigotry, the heritages of an antiquated religious tradition. Doctrines,
dogmas and creeds do not influence people's judgement as much
here as in other Western countries.

It was because of these facts that when Swami Vivekananda
spoke in the Chicago Parliament of Religions there was an over-
whelming response from the vast audience. They instantaneously
recognized and welcomed the idea declared by Swamiji that "If
one religion is true, then all the others also must be true." The
message of harmony of religions, which is a cardinal teaching of
Vedanta, has evoked a permanent response from the heart of America which, with the passing of time, is becoming progressively widespread. "This is to me the greatest significance of Vedanta," says an American thinker of recent times, "its all-embracingness, and its assertion that all religions are paths, some more and some less direct, to the same end." Many people hold identical views.

Religion is a formidable force in the life of men. If there is conflict in this field, peace for the human race will ever remain an unrealized dream. Therefore the future of mankind largely depends upon the whole-hearted acceptance of this great truth proclaimed by Vedanta that all the great religions when followed rightly are capable of leading the aspirant to the ultimate goal of spiritual life. The final destination of all religions is the same. It is a happy sign that people of one of the leading nations of our time are accepting and assimilating this great teaching of Vedanta on a progressively larger scale as days pass.

The second Vedantic idea that has made an impact on the American mind is the divinity of the soul. This was one of the main themes which Swami Vivekananda repeatedly emphasized. In one of his addresses to the Parliament of Religions Swamiji declared, "So the Hindu believes that he is a spirit. Him the sword cannot pierce—him the fire cannot burn—him the water cannot melt—him the air cannot dry...... In its (the soul's) very essence, it is free, unbounded, holy, pure and perfect." This great truth about the human soul was discovered in ancient India, but a practical application of it in daily life on a large scale has never been tried. Swami Vivekananda, for the first time, spread this truth broadcast and called upon people to mould their daily life on the basis of it. In fiery words he declared, "All glory, power and purity are within the soul already.....All power is within you. Stand up and express the Divinity within you!"

Christian theology in the West has painted the human soul in colours of extreme depravity and degradation. Man has become so involved in sinful nature that his redemption has receded beyond his powers. To many modern educated men and women such a view of the human soul appears highly repugnant. In this scientific age man has shown his tremendous power in bringing the forces of nature under his control and harnessing them to his service. If he is so powerful in the field of external life, can he be wholly powerless internally? This incompatibility between what man now
feels within himself and what Christian theology teaches has led many to seek for a better view of man elsewhere, and they have found it very convincingly in Vedanta. In the idea of the divinity of the soul they find a completely satisfactory explanation of the phenomenon of human life and of man’s hopes and aspirations. A well-known author in America writes: “The definition given in Vedantic literature seems to me satisfactory: the threefold statement that man’s nature is divine, that it is the aim of man’s life here on earth to unfold the divine nature within him, and that this basic truth is universal—that is, that every religion that has inspired mankind has been trying to state these facts. In short, Vedanta offers that system of thought and way of life for which increasingly men have been looking for.”

The rational character of Vedanta, specially of the Advaitic school of thought, is another source of attraction for the scientific American mind. Monistic Vedanta does not offer any dogma which must be swallowed without reason. Dogma and authority have played a dominant role for centuries in the life of people in the Western world of Christianity. Reason was supplanted by faith. But times have changed due to the development of sciences and modern knowledge. Wonderful results have been obtained in scientific investigations of external phenomena through the use of reason. As a result, man’s respect for reason has increased beyond measure. The modern mind argues that if reason has been so successful in unfolding the secrets of external nature why should it not be able to discover the truths of religion, which deals with the internal nature of man? This trend of thought in the mind of the educated American is squarely met by monistic Vedanta which upholds reason as an instrument of knowledge in both the external and internal fields of life. Sruti (testimony of realized souls), Yukti (Reason) and Anubhuti (intuitive experience) are the three valid means which, when combined harmoniously, lead to the knowledge of truth. In upholding reason Swami Vivekananda declares: “Let man think. A clod of earth never thinks, but it remains only a lump of earth. The glory of man is that he is a thinking being. It is the nature of man to think and therein he differs from animals. I believe in reason and follow reason, having seen enough of the evils of authority.” Further he says, “The monistic theory has this merit, that it is the most rational of all the religious theories that we can conceive of.”
Many earnest souls among the Americans who have come in contact with the monistic system of Vedantic thought respect it for its rational approach to truth and reality. A typical one of these writes: "Vedanta appeals to me because it is attractive rationally. It allows one to be cosmopolitan, permissive, broad. It furnishes a psychologically sound programme for personal growth and development. Its tenets square with reason and with the discoveries of modern science." Instances of such appreciation can be multiplied. Vedanta seems to have a great future among a vast section of Americans who seek earnestly a rational approach to the truth of religion.

The doctrine of Karma and reincarnation is slowly finding a place in the hearts of many people in America. The Christian religion visualizes human life as circumscribed within a single birth and a single death. After that there is either everlasting heaven or eternal damnation. To many people such an eventuality seems entirely out of proportion, a limited cause producing unlimited effect. Moreover, on the basis of the one-birth theory many of the facts of life—its evils and inequalities of fortune—remain unexplained. Karma and reincarnation offer an equitable and satisfying explanation of the conditions and qualities of life. Therefore the the popularity of this doctrine is growing. Writes one who has become a student of Vedanta: "To me reincarnation and Karma appeared, the first time I heard of them, most sensible. They tie in with science and explain individual differences wonderfully: all results have a cause; my present condition is the outcome of what I have been, what I really wished for; and I may govern my future by what I am, what I wish for, now." The far-reaching effect of the acceptance of these truths of Karma and reincarnation the future alone will show.

Vedanta teaches a threefold conception of God and a fourfold path that leads to His realization. The universality of Vedanta is grounded on these two basic tenets. God is viewed as absolute, immanent and personal in one. In His supreme aspect He is the Absolute Being, impersonal and one without a second. He is beyond all names and forms, and beyond the reach of human speech and mind. In the highest mystic experience, when man transcends his senses, mind and ego, he realizes the Divine in His absolute aspect and not before that. The experience takes place through identity and comes in the form of "I am Brahman."
When the Absolute is conceived and experienced in association with the world He becomes the immanent being pervading the whole universe. "He who is in fire and in water, He who exists equally in the large tree as well as in the small plant, to Him our salutations," says the Upanishad. Sri Ramakrishna often used to have the experience of this omnipresent Divine as the essence of everything and every being. "As in the rainy season," he used to say, "the whole earth becomes soaked in water, so is this whole universe saturated by the presence of God." This is the second type of mystic experience of the Divine which a spiritual seeker can attain.

The same God who is absolute and immanent reveals Himself from time to time through personal names and forms, human as well as divine. He is then called the personal God, the unlimited who has assumed a limited form of manifestation for the sake of the devotee. The religious literature of the world is replete with instances of this personal manifestation of the Divine to His earnest seekers.

The dualistic religions of the world present God to their adherents only in His personal aspect, either with form or without form. There is no alternative. In complete contrast to that the universality of Vedanta offers man full freedom in choosing any of the above aspects of God as his Ishta or chosen ideal while recognizing the fact that He can be realized in many aspects and that no limit should be put to the nature of God. The Infinite can reveal Himself in infinite ways. This is a new idea in practical spiritual life in the West, where heretofore only the personal aspect of God has been popularly known and adored, and that too has been limited to His manifestation as either the Father or as the Lord.

Vedanta allows freedom not only with regard to the conception of God but also in one's choice of the path leading to the spiritual destination. There are primarily four paths: the path of action, the path of devotion, the path of knowledge and the path of psychic control. According to one's temperament and psychological make-up one may select one or a combination of more than one of these paths in one's effort to reach the spiritual goal. The offer of these alternatives and the freedom both with respect to the conception of God and the path of practice to reach Him are deeply appreciated and valued by many Americans who enjoy ample freedom in their secular life but little in the spiritual realm. One of those who have been deeply impressed by this freedom granted by Vedanta writes: "Vedanta's
approach to the practice of attaining this goal (realizing the unlimited spirit) seemed to me unique. With the broadest outlook, it uses many means of which the mind is capable, to bring you near to the destination. Worship, ritual, prayer, meditation; everyone is led the right way, according to his temperament."

We have seen in how many ways Vedanta makes an appeal to the modern American mind. This does not mean that large numbers of Americans are ready at once to embrace Vedanta as their avowed religion. Large-scale changes in the history of man take time. Moreover, Vedanta is not a proselytizing religion. It embodies certain valuable truths which humanity badly needs at the present juncture for its peace and progress. These truths require to be spread broadcast for the good and safety of the human race. Some may embrace this religion while others will be benefited by accepting these great truths and assimilating them in their own professed faiths. But one thing is certain: directly or indirectly, the great Vedantic truths are going to influence the thoughts and practices of mankind. The signs are already visible. The future of Vedanta among coming generations of men all over the world seems promisingly bright.

"And mark it, my friends, that in and through all the literature voicing man's struggle towards freedom, towards universal freedom, again and again you find the Indian Vedantic ideals coming out prominently."

—SWAMI VIVEKANANDA
Youth Unrest in India

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Entering a first-class compartment of a suburban train recently, a middle-aged gentleman saw a group of school boys engaged in cutting off with blades pieces of the expensive cushions with which the berths in the compartment were fitted. Judging from their looks, one would have thought the young boys not only enjoyed what they were doing but that they also felt proud that they were able to do it. There were quite a few elderly persons in the compartment but though it was obvious from their looks that they thoroughly disapproved of what the boys were doing, they watched the proceedings silently as if they were helpless to do anything about it. They perhaps argued that there might be trouble for them if they protested unless they thought—as it is likely some of them did—that it was none of their business.

The middle-aged gentleman who had at one time taught school was aghast at this act of vandalism by the boys. He called to them and said, 'Hello there! What do you mean by destroying those cushions? What right have you got to do it?' One of the boys looked up and said, 'You busybody! Will you please keep your mouth shut? Or do you want us to throw you out of the compartment?' Just then, the train crunched to a halt at a station. Saying that he was going to call the police, the gentleman went to the nearest window hoping he would find on the platform at least a constable whose help he might seek, but there was none in sight. Before he had time to decide what step he should take next, the train had jerked to a start. As succeeding stations offered no better prospect of his getting police help to prevent the boys from doing further mischief, he retired to his seat, utterly disgusted that he was unable to carry out his threat. But the boys were not idle all this while: They kept hurling at him every possible abusive language that only perverted youth of the present generation can invent. Not being able to bear the insult any longer and fearing that if he stayed on, he might be driven to do something desperate,
the gentleman got off at the next station, provoking a crescendo of sarcastic shouts and insulting words.

Is this an isolated incident? One wishes one could say it is, but the fact remains that such incidents are now an everyday occurrence in the country. Travelling ticketless on railway trains is now a widespread practice among the students, but what is very intriguing is that when the railway authorities try to adopt measures to prevent them from doing so, at once there are angry and sometimes, even violent, demonstrations by the students in a spirit of injured innocence. Instances are not few in which young people have been known to break into riots over admission to cinema houses or over some unpopular decision of the referee in a football match or even over an issue which is not even remotely connected with them or the country, but with far-off, obscure places in a different continent altogether. It is now an annual phenomenon that the students should assault invigilators if they try to stop them from cheating in examination halls or smash the furniture of the examination halls or walk out en masse from them or otherwise stage violent demonstrations against universities, in protest against allegedly stiff questions or on similar pleas. It has now come to be accepted as normal behaviour on the part of young people that if they feel aggrieved for some reason or other, they should express their resentment by organising strikes and processions, thereby throwing out of gear all normal activities, and also by assaulting officials and destroying national property. The issue over which they feel aggrieved might be very small and they might also have channels open to them through which they can have their grievances, if any, adequately and peacefully redressed, but they invariably prefer courses of action which inevitably lead to violence, bloodshed and loss of property. It is not known if any track is kept of the loss the country suffers annually in terms of dead and wounded and in terms of national property destroyed and damaged as a result of such demonstrations by the youth of India. The loss must be staggering. Equally great must, also, be the loss the country suffers in economic and other fields as a result of the disruption which takes place in trade and commerce, agriculture and industry, health and education, when the young people are on the rampage creating widespread disturbances. It is a sad commentary on the present situation in the country that it has become almost impossible for ordinary, peace-loving, citizens to pursue their daily occupations. The situation
in fact is daily going from bad to worse, so that not only the members of the ruling party, but all thinking people, are feeling concerned, and are wondering what has suddenly come over the young men and women of India that they should behave so irrationally, though until a few years ago they were so quiet, disciplined and devoted to the country.

What are the factors that have contributed to this countrywide youth unrest in India, and what are the steps that may be taken by the powers that be so that the present tendency so conspicuous among the young people today of taking the law into their own hands at the slightest provocation, might be transformed into something constructive and beneficial to the country?

A number of committees have in recent years been appointed by the Government or the Universities to examine this question in detail and to suggest ways and means of improving this state of affairs. These committees have, after many months of deliberation, submitted voluminous reports in which they have pointed out what they think are the reasons for the current countrywide discontent in India among the younger generation and how this can be and should be tackled. Eminent educationists, sociologists and leaders of public opinion have also given much thought to the problem and have from time to time expressed their views through the press as to the origin of this problem and its solution.

It seems to be the consensus of opinion among these experts that this problem of youth unrest is nothing peculiar to India, but that other countries, too, have it, though in some, it has assumed alarming proportions as in India, while in others, it merely nags at the authorities but never troubles them too much. For instance, Teddy boys have now come to be accepted as an unavoidable by-product of industrial civilisation and no one bothers too much about them except on occasions when gruesome details come to light about the misdeeds which they sometimes commit. For a time when this happens, elderly people are shocked and go on debating about the circumstances which must have so warped the personalities of those young people that they were able to commit the crimes that they committed. But because they are now a common feature all over the world and because the number of young men involved in such misdeeds is not yet too large, people dismiss it as a problem which, at the most, concerns only welfare workers.

Further, it is now accepted that just as industrialisation is partly
responsible for this worldwide youth indiscipline, another contributory factor to this is also the fact that much erosion has taken place of the ethical values of man during the last half-century as a result of two successive world wars. Indeed, the decline in moral values was so great during the period the wars were in progress, that today, even though normal conditions have returned, men and women find it difficult to go back to those standards of moral conduct which were once considered the minimum norm for every decent citizen. Truth, justice, charity and similar other virtues, on which once much premium was placed, are now jargons which make little or no sense, with the result that young people grow up in a moral vacuum and later behave in the way they do, as "civilised" savages.

While the lowering of ethical standards among all classes of people and the growing volume of criminal activities by isolated young people in big cities, are now problems that are causing concern to all industrial societies in the world, India is currently facing a much bigger problem in that the whole of her younger generation periodically erupts into violence on the flimsiest possible grounds. The problem has lately assumed such formidable proportions that many feel that unless remedial measures are adopted immediately, the situation might get completely out of hand later, bringing disaster to the nation.

The committees that the Government have from time to time appointed to study this problem and recommend measures that may be taken to divert the energies of the youth from disruptive activities to healthy, nation-building activities, have listed the following factors with a few others, as being mainly responsible for the present youth unrest in India:

(1) Fall of ethical standards as a result of absence of moral and religious instruction and too much stress on secularism;
(2) Socio-economic conditions in the country producing a sense of frustration and insecurity in the minds of the young people;
(3) Loss of confidence in the leadership of the country for its failure to live up to its professions;
(4) The slackening of parental control at home and of the control of the teachers in educational institutions, accompanied by lack of the teachers' personal touch with the students due to the enormous rise in the number of students in any single institution;
(5) Failure of the present educational system to give the students a sense of direction in life with the result that they often drift aimlessly and become playthings to their own passing whims and emotions, and engage in acts without caring for the consequences that those acts may have on others or themselves;

(6) Because of the opportunities which democracy now offers many students are entering schools and universities who lack the kind of background such as culture and education produce when they are exposed to their influence for generations, and who, therefore, lack the requisite temperament and respect for academic life;

(7) To suit their own limited party interests, political parties often employ young boys and girls in activities involving violation of law, thus encouraging them to grow up with an attitude of defiance towards Authority;

(8) Lack of opportunities for young people to engage in creative activities or in sports and games and other recreational activities.

It is possible to name a few more factors which though not as important, are equally responsible for the unrest which now prevails among the younger generation of the country, but since the list is already formidable, these may be left out for the present.

A glance at the list would show that there are some factors in it which it would take ages before the country will be able to do anything about. Take the case of socio-economic conditions, for instance. Even the most optimistic in the country today would not dare hope that there is going to be any marked improvement in these conditions within the foreseeable future. If anything, they may even worsen. But there are again factors which can be tackled immediately and also without much effort. To mention one, it is easily possible to avoid involvement by the students in political strikes and demonstrations if only the political parties agree that they will not use them for such purposes. According to many, the most important single factor responsible for the present situation in the country is the exploitation by the political parties of young boys and girls for their own purposes. In the U.K. and the U.S.A. where there is a greater degree of political awareness among all classes of people, particularly among the students, instances are not known in which students have taken the law into their own
hands and have destroyed national property or caused bloodshed, in order to demonstrate their resentment against any particular policy of their Governments, though they do sometimes feel very much exercised over the policies pursued by their Governments in the national or international fields. They may hold large meetings where they make excited speeches condemning their Governments for their supposed acts of commission or omission, they may also stage demonstrations, but in whatever they do they maintain a certain standard of decency, and they are also almost always peaceful. This happens because happily for England and America, no political party in those countries tries to exploit the students for their own purposes, though they do attend meetings organised by the students, try to put across to them their points of view and in doing so, also allow the students to heckle them if they so desire. Although these parties are anxious to enlist the support of the students they never think of utilising them for their own purposes. The students, too, seldom take part in active politics though they study every political issue with interest and have strong views about it, sometimes agreeing with their Governments and sometimes not, depending upon the merits of the case. It will be recalled that some months back, the students of American Universities were very much agitated over the bombing of North Vietnam by their Government and they held many meetings and also many demonstrations in protest, but the agitation, though it involved many thousand young people, was always peaceful and disciplined. There were no police-student clashes as there are in India often over issues much less important than the issue of North Vietnam bombing. This is to be explained by the fact that whereas in India, almost every agitation that the students launch is politically motivated, being often inspired and led by political parties, in England and America, whatever agitation the students start is entirely their own, the political parties having nothing to do with it. Because there is this interference by the political parties, it often happens that an otherwise innocent movement started by the students in India suddenly takes on a violent turn, for those parties who use the students as their tools believe they can capture power only through violence, chaos and anarchy. It is, therefore, time that in the larger interests of the country, an attempt was made to explore the possibility of forging an agreement among the political parties that they would not draft the students into active politics.
It is often argued that in India, even when the students have genuine, long-standing grievances, the educational authorities are so callous that they do nothing to redress them. It has, therefore, been suggested that a body be set up at each University consisting of duly elected teachers and students who will go into every grievance that the students may have and then recommend to the educational authorities such measures as it may deem necessary for its redress. It is not known how far this measure will succeed in stemming the spread of student discontent, but it is certainly worth trying. In Western Universities there is the system of representative bodies of students being entrusted with the work of managing the affairs of the students independent of the control of the University authorities. If there is any grievance on the part of the students, these bodies take up the matter with the University authorities. There is then a discussion, usually held in an atmosphere of great cordiality, between the student leaders and the representatives of the Universities and any decision that is reached there is accepted as final. There is no question of taking the matter outside the University premises or inviting political leaders to intervene, since it is considered a purely internal matter of the University. If a system like this could be evolved in India, it might be possible to arrange early redress of the grievances of the students without any necessity on the part of the students to seek outside intervention.

There are similar other measures which might be taken without involving too much expense which too can go a long way towards combating the sense of boredom and frustration from which many young people suffer. It so happens that in big cities young people often have nothing in particular to do during their hours of leisure, there being no opportunity for them to play games or to have any recreational activity, with the result that they seek pleasure in undesirable occupations. If, instead, arrangements could be made to engage such young people in creative activities—adult literacy, road construction, library management, and so on—if possible on payment—it would give them a sense of being useful to society while giving them also a small income of their own. Some provisions should also be made to give them opportunities to play outdoor games and engage in other recreational activities. It is unfortunate that many young people find the atmosphere at home so depressing that they have no choice but to spend their free hours in the streets. Is it any wonder that they should grow up without learning any manners,
find pleasure in senseless vandalism or allow themselves to be exploited by political parties?

The suggestion that the opportunity for higher education should be restricted to the really talented and that others should be diverted to trade courses, is good, but one doubts if this is a practical proposition in the present economic conditions of the country. In the first place, technical education is far more expensive, and then, in view of the slow progress in industrial development, it is doubtful if employment can be offered even to those who are skilled workers. In view of the phenomenal growth in population which India is witnessing at the moment, she is bound to be plagued by the problem of unemployment for many years to come.

It is a deplorable omission that no arrangement exists now, at home or outside, to instruct young people in religion and ethics. Again and again, eminent educationists have pointed out the urgency of this, but nothing tangible has yet been done in this direction, though why is not clear. It may be argued that in India, where people profess different religions, it is difficult to devise any common syllabus of religious and moral education which will be acceptable to all. This seems to be a feeble objection for if the different systems of religions and moral traditions are studied, it will be found that there are many common elements among them which inspire in men and women the noblest of thoughts and sentiments. It is these elements which have to be taught so that the danger of narrowness and bigotry may be eliminated.

It is not claimed that religious instruction alone will solve the problem. All it can do or is expected to do, is to teach our young people the art of self-restraint, to discriminate right from wrong, to find joy in serving others, and so on. It must be understood that merely preaching religious and ethical ideals is not going to serve any purpose unless their basic needs and urges are satisfied. From this standpoint, the next few years are bound to be a period of uncertainty and danger. This problem of youth unrest has to be tackled with caution, courage and sympathy; merely repressive measures cannot solve it.

The youth of any country is its priceless wealth. It will be a pity if the youth of India whose dynamism the country needs most to achieve its goals of health, education and prosperity, exhausts itself in fruitless activities.
Swami Vivekananda and His World Mission

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Three score and thirteen years ago, on September seventeenth, Swami Vivekananda was introduced to America and the Western world through the Parliament of Religions held in Chicago, to give his message of Vedanta, the perennial philosophy of India. The listeners saw in him not only a God-like person, but also a warm-blooded, passionate, sensitive, and breathing human being. Soon the world recognized him as a philosopher, a man of action, an introspective yogi, a devotee of God, all in one. People saw, in his inmost heart Swami was a lover of God and men.

The opening lecture at the Parliament was a short one, not particularly philosophical. He pleaded for the harmony of religions and the divinity of man. Barely thirty years old, Vivekananda was certainly a courageous man to declare the validity of all religions to an educated audience, representing the best in Western culture but nurtured in the Semitic and Christian tradition which proclaimed the monopoly of the Kingdom of Heaven by a particular faith. Also he showed great courage when he said to the audience, imbued with the idea of original sin, that every man is a child of “Immortal Bliss,” and that it is a sin to call a man a sinner. These words must have shaken people as if they were struck by a bomb-shell. But men and women listened to him with rapt attention and at the end gave Swami Vivekananda an ovation unusual in its warmth and sincerity. Those winged words of Vivekananda, “Sisters and brothers of America,” struck the keynote of his subsequent utterances. They breathed his universal love and compassion.

Just before Swami Vivekananda left for America he confided to two of his brother disciples that he was going abroad to preach Hinduism. One of them asked him about his vision of God or spiritual experiences which emboldened him to undertake such an arduous task. The Swami replied that he did not know much about
God or spiritual experiences, but he felt that his heart had become big enough to accommodate the whole humanity. As he uttered those words he appeared as another Buddha. His Master, Sri Ramakrishna, also had impressed on his mind that man is the visible manifestation of God, and that to serve man is the most effective worship. With this infinite love and infinite compassion, breaking through all barriers of race, caste, and creed, he came to the new world and was, before long, acclaimed as Prophet of the modern age. His message became irresistible. Love, he taught, was the only remedy for the world ridden with hate, which, if not quenched in time, would spread like a prairie fire engulfing human beings in its licking flames. The red glow on the Western horizon, as poet Tagore wrote on the last day of the nineteenth century, was not the sign of a benign dawn but the fierce flames of a raging funeral pyre.

Swami Vivekananda showed his indomitable courage on many occasions. The very fact that the Swami, a penniless and unknown mendicant friar, left for America where people were affluent, rational, inquisitive and dynamic, shows the inner stuff of a hero. He bravely faced poverty, ridicule, abuse and criticism, though in course of time he was welcomed as an honoured guest in many aristocratic wealthy families. Here is one instance of the Swami’s courage. One day he was walking in a meadow in the English countryside with two friends when they were confronted by an angry bull coming towards them with lowered horns. The English friends in no time took to their heels. The Swami stood still looking at the animal. Soon, for some reason known only to itself, the bull changed its mind and walked away. The English friends returned to the Swami, rather ashamed of their un-English behaviour. They asked Vivekananda if he had not been frightened. The Swami said that as the bull came nearer and nearer he figured out coolly the angle at which the animal would plunge its horns into his abdomen. About his being afraid, the Swami said: “When danger and death face me (he took two flints in his hands and struck one against the other) I am as hard as that, because I have touched the feet of God.” The realization of God was the secret of his love and courage. Vedanta taught him that Brahman is love and fearlessness.

Swami Vivekananda preached Universal Religion. Unlike organized religions, it has no particular ritual, mythology or doctrine. It accepts them all, but shows the way to transcend them. No man is born into it, he has it in his soul. It becomes manifest when the
covering of ignorance is removed. The universal religion of Vedanta is not confined to any time or place, it is as infinite as the omnipresent Spirit it preaches; it shines upon the followers of all prophets and seers; it embraces in its infinite arms sinners and saints alike; it does not allow any persecution or intolerance but recognizes divinity in every man and woman; it aims at bringing out the divine nature of humanity. Vedanta preaches the divinity of man and thus provides democracy and freedom with a strong spiritual foundation. It teaches the oneness of existence and this gives the rationale of the Golden Rule and fellowship which is confined not to human beings alone, but extends to the subhuman living beings. It proclaims the non-duality of the Godhead and the harmony of religions by which alone can religious friction be eliminated. It shows the way to harmonize science, art, philosophy, literature, music and conventional religions, all of which ultimately open on to the horizon of the Infinite.

One hears these days of the death of God, failure of time-honoured ethical principles, and the secularization of life. Many people are seriously worried about the possible eclipse of spirituality. Perhaps all this is the precursor of a new spiritual revival, the Golden Age. Before following a new path a man must be taken out of the old rut. Once Swami Vivekananda confronted the famous atheist, Robert Ingersoll. The latter heard the Swami's exhortation about the renunciation of the world, and said that he liked the world and wanted to get out of it, before he died, every drop of juice. The Swami replied: "I too enjoy the juice but if I squeeze the orange too hard I shall get the bitter flavour. I go slowly, life is eternal. Why such a hurry?" Thereupon Ingersoll said: "Please don't be hard to me, my young friend. Don't you know that I prepared the way for you. Because I shook peoples' faith in outmoded dogmas and creeds, they are now listening to you." The books on Vedanta, Ramakrishna, and Vivekananda are gradually entering the thought-currents of humanity and enriching every vista of knowledge. When the smoke and dust of the present period of confusion settle down, Vedanta will be recognized as the Eternal Religion of humanity, Sri Ramakrishna as the embodiment of its timeless principles, and Swami Vivekananda as their rational interpreter to the modern age.
On Fortran Programming for Digital Computers

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The digital computer or the electronic brain is a piece of electronic equipment that can perform calculations very fast. One can imagine that a digital computer has a sharp 'memory'. The FORTRAN (FORmula TRANslation) programme is the set of instructions given to the computer at the very start. The computer will keep all the pieces of instructions in its 'memory' and will execute the operations faithfully in the sequence in which it has been asked to do. The computer has, as if, a slate and a slate pencil. It performs the calculations on the slate and finally gives the results wanted. If instructed, now it will rub out its slate and will completely forget all the instructions given to it, and will be ready to execute a different set of instructions.

Though the digital computer has a sharp 'memory', it is unimaginative. When the computer is instructed to do anything, the instruction must be given in a particular language (Fortran Programme). It understands only a definite language and a definite punctuation. Even if there is a slight mistake in the language or in the punctuation, the computer will refuse to accept the programme for execution. But, fortunately, most of the computers will indicate the location and the nature of mistake committed in the instructions supplied to it. Similarly, the computer will not perform some mathematical operations. For example, if someone instructs it to divide something by zero at any stage of computation, at the very outset it will not accept the programme for execution but will indicate why it refused.

The language in which instruction for computations is to be given to the computer is illustrated below with two examples:

Example 1: To find out the sum of the first 10,000 natural numbers,
The FORTRAN programming for the above problem may be done in a number of ways, of which one is shown below:

```
C C M. PALDAS   ... Card No. 1
SUM = 0.        ... Card No. 2
TERM = 0.       ... Card No. 3
DO 325 I = 1, 10000 ... Card No. 4
TERM = TERM + 1. ... Card No. 5
325 SUM = SUM + TERM ... Card No. 6
PUNCH, SUM      ... Card No. 7
STOP            ... Card No. 8
```

According to the above programme, all the instructions will be supplied to the computer with the help of 8 punched cards. Each line of the above statements will be punched in one card. The computer will read all the eight cards in the sequence and will look for mistakes in the language or in the punctuation. If there are no mistakes the computer will automatically type out the following:

```
C C M. PALDAS.
```

**PROGRAMME ACCEPTED**

It will at once get busy with its assigned task. The steps the computer will take may be explained as follows:

1) (Ref. Card No. 2) It will ‘remember’ the name SUM, will assign a space for its value and will fix 0 as its initial value.

2) (Ref. Card No. 3) It will ‘remember’ the name TERM, will assign a space for its value and will fix 0 as its initial value.

3) (Ref. Card No. 4) By the ‘control’ statement DO 325, the computer will ‘understand’ that it has to perform all the operations following it upto the statement number 325 i.e. upto card 6, a number of times. I = 1, 10000 supplies the instruction that the computer has to perform the operation 10,000 times. It will assign a space for the ‘counter’ I. The ‘counter’ will keep a record how many times the computer has performed the operation. For the first operation it will set 1 as the value of I, for the second operation it will set 2 as its value and so on. When the set value of I will be 10,000, the computer will perform the operation for the last time and will come out of the ‘DO loop’.

4) (Ref. Card No. 5) For the first operation it will set a value for TERM which is equal to the previous assigned value for TERM plus 1, i.e. 0 + 1 = 1.
5) (Ref. Card No. 6) For the first operation it will set a value for SUM which is equal to the previous assigned value for SUM plus the last obtained value of TERM i.e. 0. +1. = 1.

After performing this much of the operation, the computer will go back to the starting point of the 'DO loop' (Card No. 4), will set 2 for the value of the 'counter' I, will assign new value of TERM=old value of TERM+1, i.e. 1.+1.=2, and will assign new value of SUM=old value of SUM+new value of TERM i.e. 1.+2.=3. Then, the computer will again go back to the starting point of the 'DO loop' and will perform all the operations.

6) (Ref. Card No. 7) After performing the above operation 10,000 times, the computer will punch 'result cards'. It will punch two cards; first it will punch

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for identity and secondly it will punch the last obtained value of SUM which is the desired result.

7) (Ref. Card No. 8) Under this instruction the computer will stop, though it will retain in its 'memory' the set of instructions given to it. Now, an instruction is to be given to the computer for 'memory clear' i.e. for 'forgetting' all the instructions given to it. The computer will now be ready for executing another 'programme'.

Example 2: To evaluate the sum of the following convergent infinite series for various values of X,

\[
SUM = 1 + \frac{(X/2)^2}{(1^2)^2} + \frac{(X/2)^4}{(2^2)^2} + \frac{(X/2)^6}{(3^2)^2} + \ldots + \infty
\]

One of the ways the FORTRAN programme for the above problem may be written is given below:

C C M. PALDAS. INFINITE SERIES

READ 7, X

7 FORMAT (F8.2)

SUM = 1.

XN = 1.

TERM = 1.

1210 TERM = TERM * (X/2.)**2/XN**2

SUM = SUM + TERM.

TEST = TERM/SUM

IF (TEST -1.0E-04) 1220, 1220, 1230

1230 XN = XN + 1.

GO TO 1210

Card No. 1

Card No. 2

Card No. 3

Card No. 4

Card No. 5

Card No. 6

Card No. 7

Card No. 8

Card No. 9

Card No. 10

Card No. 11

Card No. 12
1220 PUNCH 8, X, SUM ... Card No. 13
8 FORMAT (F8.2, E15.8) ... Card No. 14
STOP ... Card No. 15

Explanation of the above programme is given below:

READ 7, X

This ‘command’ means that the computer will read the value of X in a way indicated by statement number 7 (Card No. 3). After reading all the 15 cards and accepting the programme, the computer will ask for the DATA i.e. the value of X for which it has to execute the instructions.

7 FORMAT (F8.2)

This statement means that the DATA will be punched in the first 8 columns of the DATA card and there will be two places after decimal.

SUM = 1. : XN = 1. : TERM = 1. :

The computer will remember these three ‘variable’ names and assign their initial values.

1210 TERM = TERM*(X/2.)**2/XN**2

In this statement * is the symbol for multiplication, / is that for division and ** is that for exponentiation. The computer will first perform the operations put inside brackets, next all exponentiations and then the divisions and multiplications.

SUM = SUM + TERM

The new value of SUM is equal to old value of SUM plus new value of TERM.

TEST = TERM/SUM

TEST is a variable name. It really indicates the contribution of the last calculated value of TERM in the last calculated value of SUM. When the value of TEST becomes ‘small’, the contribution of the following terms in the infinite series may be disregarded.

IF (TEST – 1.0E-04) 1220, 1220, 1230

This statement instructs the computer to take a decision. It means if (TEST – 1.0 x 10^{-04}) is negative or zero, the computer will go to statement number 1220, but if it is positive, the computer will go to statement number 1230. This statement, in fact, controls how
accurately the summation of the infinite series is desired.

1230 \text{XN=XN+1. : GO TO 1210}

According to statement number 1230, the new value of \text{XN} is obtained by adding 1. with its old value. After this operation, according to the 'command', the computer will go to statement number 1210.

1220 PUNCH 8, \text{X, SUM}

The computer is instructed to punch on cards the values of \text{X} and the last obtained value of \text{SUM} in a manner indicated in statement number 8.

8 FORMAT (F8.2, E15.8)

This statement means that the computer will punch the value of \text{X} in the first 8 columns of the result card and there will be two places after decimal; and will punch the values of \text{SUM} in the next 15 columns of the card. The value of \text{SUM} will have 8 significant digits and will be expressed in the exponential form:
(e.g. \text{.15698598E+01=.15698598 x 10} ; \text{-.12106699E-02=-.12106699 x 10^{-2}}).

The above two simple examples illustrate the use of some of the control statements and the general \textit{modus operandi} of digital computers. It should, however, be noted that a host of other control statements and built-in Sub-routines for \text{SINE, COSINE, SQUARE ROOT, EXPONENTIAL, NATURAL LOGARITHM, ABSOLUTE VALUE} etc. are available in digital computers. With the use of the various control statements and the built-in Sub-routines, the digital computers may be instructed to perform highly involved calculations.
Swami Vivekananda's Call

"'Awake, arise, and stop not till the desired end is reached.' Young men of Calcutta, arise, awake, for the time is propitious. Already everything is opening out before us. Be bold and fear not. It is only in our Scriptures that this adjective is given unto the Lord—Abhish, Abhish. We have to become Abhish, fearless, and our task will be done. Arise, awake, for your country needs this tremendous sacrifice. It is the young men that will do it. 'The young, the energetic, the strong, the well-built, the intellectual,'—for them is the task."

"Those of you who have studied that most beautiful of all the Upanishads, the Katha, will remember how the king was going to make a great sacrifice, and instead of giving away things that were of any worth, he was giving cows and horses that were not of no use, and the book says that at that time Shreedha entered into the heart of his son Nachiketa. I would not translate this word Shreedha to you, it would be a mistake; it is a wonderful word to understand, and much depends on it; we will see how it works, for immediately we find Nachiketa telling himself, 'I am superior to many, I am inferior to few, but nowhere am I the last, I can also do something.' And this boldness increased, and the boy wanted to solve the problem which was in his mind, the problem of death. The solution could only be got by going to the house of death, and the boy went. There he was, brave Nachiketa, waiting at the house of Death for three days, and you know how he obtained what he desired. What we want is this Shreedha. Unfortunately, it has nearly vanished from India, and this is why we are in our present state. What makes the difference between man and man is the difference in this Shreedha and nothing else. What makes one man great and another weak and low is the Shreedha. My Master used to say, he who thinks himself weak will become weak, and that is true. This Shreedha must enter into you. Whatever of material power you see manifested by the Western races is the outcome of this Shreedha, because they believe in their muscles, and if you believe in your spirit, how much more will it work. Believe in that Infinite Power, which,