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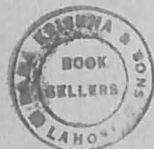
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SIR P. C. RAY

1. HARIS CHANDRA RAY

PRAFULLA CHANDRA RAY was born in 1861 in one of the small villages of Bengal. The name of the village is Raruli-Katipara, and by it flows the river Kapotakasha.

Babu Haris Chandra Ray, father of Prafulla Chandra, came of a well-known family. He was ahead of his times in many ways. He had in him the best that is to be found in the East and the West. He was a good student of Persian and yet he believed in English education. He knew by heart almost all the poems of Sadi and Hafiz, the two greatest Persian poets. He was interested in music and could play the violin with skill. In the evenings he used to hold musical parties in his home.

Babu Haris Chandra learnt when he was still young to take a keen interest in the well-being of his country. He opened a school in his village so that the poor people could receive the good that education gives. The school was held in his own house and he spent a lot of money on it every year. He belonged to a society of landholders

called the British Indian Association in which men were working for the good of their country. Prafulla Chandra's father loved his country and was a great educationist. He had a kind heart, and all his merits were inherited by his son.

2. EDUCATION

Prafulla Chandra Ray was first sent to his father's school. There he studied till he was nine years old. His father knew that this would not be enough for his son. So he took him to Calcutta and put him in the Hare School. There he studied for four years but showed no signs of his future brilliance. In 1874 he fell ill and had to be away from school for two years. This did not mean that he gave up studying. On the contrary, he began to read all the books he could find in his father's library. He was thus able to study many English writers of great worth. He was interested in stories of great men and books which described other countries. 'I read *Chambers's Biography* right through several times. The lives of Newton and Galileo interested me much,' he said. *Chambers's Biography* gives the life stories of well-known men. Galileo and Newton were both great men of science. Galileo said that the earth went round the sun and the people of his time did not believe him and were very cruel to him.

Newton discovered a law which you will learn about in a few years.

Prafulla Chandra Ray was very fond of the study of books. He used to get up at three or four in the morning so that he could have more time to read. Another book he read at that time was the story of the life of Benjamin Franklin. 'This book I have loved ever since I was a boy', he said. 'I have read and re-read it any number of times.' Benjamin Franklin was an American. He first worked in a printing press and later became a great politician and scientist in America. He owed his success to hard work, regularity and honesty. While reading this book Prafulla Chandra felt that he too would work hard and be honest and good like Franklin.

When Prafulla Chandra was well again he joined the Albert School in Calcutta. In those days this was thought to be one of the best schools in Calcutta. It was run by a great scholar who took a keen interest in his pupils. This man soon found that Prafulla Chandra was very intelligent, so he helped him on with his studies as much as he could. The result was that Prafulla Chandra began to take more and more interest in books, especially in books by English writers. He not only read books in English; he read books in Bengali also. In those days Bankim Chandra, the great Bengali novelist, was publishing a novel,

Visobrikhsa, or *The Poison Tree*, which appeared in parts. Prafulla Chandra read every part as it arrived. He also formed the habit of reading newspapers in English as well as in Bengali. He began to study Latin too. He was very pleased to find that there was much in common between Latin and Sanskrit. He not only tried to improve his mind. He took plenty of exercise to improve his body. Every morning and every evening he went for long walks to keep his body healthy. This habit he has kept up to this day. He also took an interest in swimming and rowing.

Prafulla Chandra was not satisfied with getting knowledge only from books. He tried to learn all he could from people and places. The Brahmo Samaj was then a very important body of men. There were many people being drawn to it under the leadership of Keshab Chandra Sen. Prafulla Chandra often attended its meetings and heard lectures given by able and learned men. He became a strong supporter of the work of social and religious reform which Keshab Sen placed before the people. At a very early age he became a member of the Samaj. It was in this way, by hearing great men's speeches, that he began to take an interest in the political well-being of his country. He heard speeches by two great leaders of Bengal, Ananda Mohan Bose and Surendranath Banerjea. From them he learnt the need of service to his

country. Thus his political and religious education went hand in hand with his college education.

From the Albert School, Prafulla Chandra went on to the Metropolitan Institution. This he did because he wanted to learn under Babu Surendranath Banerjea who then lectured in that college. This professor's lectures made a deep mark on Prafulla Chandra Ray. One of the books he read was Morley's *Life of Burke*; and many of Burke's own writings showed him what love of one's country really means and what one should do for it. At this time another important interest entered his life. It was science. Although a student in the Metropolitan Institution he began to attend lectures on science given by two eminent Englishmen, Sir Alexander Pedler and Sir John Elliot, in the Presidency College. Science soon became his chief interest. He grew so fond of doing practical work in science that he and a friend set up a small laboratory of their own. There they worked with very rough and ordinary materials.

3. LIFE OVERSEAS

Prafulla Chandra felt that he should go to England to complete his studies in science. But he knew it was not an easy thing for him to do. His father had lost a great deal of money and so it was not possible for him to pay for more advanced

studies abroad. Prafulla Chandra decided that the only thing he could do was to win scholarships. He then quietly prepared himself for the Gilchrist scholarship examination without telling anyone about it, not even his father. He won the scholarship and so was able to go to England.

In 1882 he sailed for London. Before doing so he learnt to dress like an Englishman. He also learnt how to use a knife and fork at table. This was all very strange to him. On the voyage to England he was seasick and could not eat anything for many days. 'The head servant taking pity on me used to give me some milk and pieces of bread in my small room when I could not sit at the table because of sickness.'

He stayed for about a week in London where he met some Bengali friends. There he was impressed by the politeness of the policemen. They were always willing to help him find his way around the town. Sometimes they would stop a bus and tell the bus-driver where to take and where to put him down. He left for Edinburgh and became a student of Edinburgh University. At first he did not know whether to study other subjects besides science. In the end he decided that any work which was to be for the good of India demanded a knowledge of science. He therefore gave his whole time to science.

He stayed in Edinburgh for six years. There

his life was very simple. He did not waste any money. He did not live in expensive rooms nor did he spend much on food. 'I was very fortunate in my landlady. She with her husband and children lived in the back of the flat while the front rooms with windows facing the quiet street were kept for boarders. Like other Scottish landladies she was very honest and never charged me a farthing more than she had to. Her daughters used to mend my socks each time they returned from the laundry.' Prafulla Chandra was happy there and studied well. He first passed the B.Sc. examination. Then he studied further and became a doctor of science. For about a year he held the Hope prize scholarship, and throughout his stay at the university he worked in laboratories with well-known chemists. They felt sure of his ability and knowledge and knew that he would do something big one day. One of his professors described him as a careful scientist and another said that his ability for finding out new things in science was very great.

Prafulla Chandra did not give up all his time to chemistry. He often thought about his country and its difficulties. He had many chances for comparing the conditions in India with those in England. He wrote an essay called *India Before and After the Mutiny*, in which he explained how the condition of India could be

made better. This book was widely praised by famous professors and leading newspapers, and by John Bright, a famous member of the House of Commons.

4. HOME AGAIN

In 1889 Dr Ray came back to India and became Professor of Chemistry at the Presidency College in Calcutta. Since that time he has always been a teacher and the greatest joy of his life has been to help young men.

As a teacher Dr Ray's success has been great. His students have always respected him for his learning and character. He has been an example to them of hard work, simplicity and nobility. To know how he has always stood in the eyes of his students one has only to read the address that was given him when he left the Presidency College. The students described him as a *guru* who had shown them how to live. They praised him for the simplicity of his life, the sweetness of his temper and his love of helping others. Every one of his students found something in him to admire. The poor went to him for advice and money, and the rich learnt from him how they could lead a simple life. He gave hope to the dull student and help to the intelligent.

Dr Ray never thought that his classroom lec-

tures were enough for his students. He filled their minds with a real love for science. Because of this many young chemists came to him and worked very hard because they loved science. To all those who came to him for higher studies he said: 'Do not set your heart on making money, but think of adding to the knowledge of the world.' His students took his advice because they saw that he himself acted on it. As a result, all over India today, many of Dr Ray's students are working at scientific experiments which have never been done before. It is not possible to tell you here what they have done, but many of them have earned great fame as chemists.

Dr Ray himself became famous when in 1895 he discovered mercurous nitrite. Perhaps you know what mercury is. You also know what nitric acid is. It had been thought for a long time that these could not be made to combine in a certain way. Scientists had been working since the fifteenth century to make them combine but none had succeeded. It was Dr Ray who showed the world how it could be done. When the great scientists of the world came to know of it they were surprised to find that Dr Ray had been able to do what it had not been possible to do for so long. The President of the Asiatic Society of Bengal said in 1896 that Dr Ray had done something for the world which was of great importance.

Well-known chemists everywhere paid their respects to him for his discovery and the world's most famous scientific journals spoke very highly of him.

Dr Ray has always worked very hard, and since he discovered mercurous nitrite he has made many other discoveries in science which have proved very useful to the world.

Besides his scientific discoveries Dr Ray has written a very important book called *A History of Hindu Chemistry*. This book first appeared in 1902 and was the result of fifteen years of hard work. It was liked and praised and bought by so many people that it had to be printed again in 1905 and 1907. A great number of copies were sold and a French chemist said about the book: 'A new and interesting chapter has been added to the history of science and of human thought.' Every word showed how much work and thought had been put into the book. After reading this book a German professor said that it showed clearly that the Hindus of the thirteenth and fourteenth centuries knew much more about chemistry than the Europeans of that time.

The success of his book made Dr Ray very pleased. It had occupied all his leisure for many years and he was glad that that time had not been wasted. What pleased him most was the appreciation it won for the Hindus of the past. For his

part he was determined that they should be as great in the future! He wanted his countrymen to read his book and try to earn for themselves the place in the field of knowledge which their ancestors had won. With this hope Dr Ray finished his book and we are sure that it was not an idle hope. Everyone today knows how Indians have helped in the progress of science. Dr Ray has done much; Sir C. V. Raman and Sir J. C. Bose are others who have won world-wide fame for their scientific work. And we may be sure that there will be worthy followers of these great scientists in the young students who are growing up today.

5. THE BENGAL CHEMICAL WORKS

With his book finished Dr Ray now turned his mind to other work. He started the Bengal Chemical and Pharmaceutical Works to make drugs and chemicals in India. He wanted to show people how an Indian industry could be run. The works had a very small beginning. The firm was opened in a small dark house in Calcutta with only Rs. 800. It was very hard for Dr Ray to put aside this sum of money. It is true that he was then a professor in the Presidency College, but his monthly salary was only Rs. 250. Out of this money he had to pay off debts which his father



[By courtesy of the Bengal Chemical and Pharmaceutical Works

AERIAL VIEW OF THE BENGAL CHEMICAL AND PHARMACEUTICAL WORKS

had contracted. He also spent part of his money on helping the poor students in the college. With the little money he was able to save Dr Ray started the Chemical Works in 1892. The capital was small but the will and determination of the doctor were great.

Perhaps Dr Ray would not have been able to do so well if he had had to work alone, but he was fortunate in getting the help of some very able young men. Of all the people who worked with Dr Ray, Dr A. C. Bose is the best known. He helped whole-heartedly and never thought of getting money for himself. There were many other workers too who helped Dr Ray a great deal.

At first the works was owned by Dr Ray himself. After some years he made it into a business for the people. This meant that the people could put their money into the business and the profits were divided among them. There was no reason why Dr Ray should have given up his money like this, but being a good man he felt that he should not take anything from the works. He felt that the people should also share in the money that was coming in. For many years the Chemical Works only made medicines, but after a while its business grew bigger and bigger and today many things are made there which have never before been made in India. Dr Ray had

many of his old students to help him in building up this great business. It is now worth about fifty lakhs of rupees. The works have always been run by Indians with Indian money and everything has been done for the good of the Indian people. It is truly a product of India and Indian brains have made it so successful.

So we see that Dr Ray has given his time, his learning and his money to spreading the knowledge of science in India. He has always felt proud of the fact that he has been able to help India in this way. Even when he has gone abroad, and he has been abroad several times, he has remembered his country and aimed at helping it. For example, the Government of Bengal sent him to visit the chemical laboratories of Europe in 1904. He visited all the important laboratories and came back full of the new ideas which he had gained during his travels. Everything new that he learnt he has used for the good of India.

6. DR RAY, THE AUTHOR

But it would not be right to describe Dr Ray only as a scientist. He is greatly interested in books and writers. He is very fond of reading Shakespeare. He once said that he had read all the plays Shakespeare had written and would go

on re-reading them to the end of his life. He also reads the books of other English writers, like Carlyle and Emerson, whose writings can teach us all to be better men and women. He specially praises two other English authors, Dickens and Goldsmith, because their novels add to our interest in the everyday things around us.

Dr Ray is an author himself and we have told you about two of his books. Besides these, the articles he has written in English and Bengali magazines are very good to read. He writes in an interesting and amusing way. Quite recently he wrote a book about his own life called *The Life and Experiences of a Bengali Chemist*. In this book he tells of Bengal as he knew it and also gives very fine descriptions of the men who made Bengal what it is today. Dr Ray has expressed his ideas about himself and others in this book with truth and honesty. He has not always praised the people of Bengal; he has said that they are a great people but he has also pointed out their faults.

Many of Dr Ray's speeches and articles have been collected and put together in books. He has spoken and written on many subjects: education, science and literature. One of his books, *The Place of Science in Literature*, is well known and has been read by many people. Dr Ray has shown in this book that science is not the enemy of literature

but on the other hand, science and literature help each other.

7. SOCIAL AND POLITICAL WORK

Though Dr Ray's discoveries in science have been many and have brought fame to his country this is not all he has done in life. He is a great student but he is also a great patriot. It gives him pleasure to discover new truths in science and to add to knowledge, but it gives him more pleasure to be able to serve his country. He has in fact worked very hard for his country, not with any idea of gain for himself but only to make the name of his country admired by the world.

His patriotism is clearly shown in his work of reforming the social life of the people of India. As early as 1917 he presided over the Indian National Social Conference in Calcutta and asked people to do away with untouchability. He told them that while on the one hand they were thinking of uniting India, on the other hand they were doing those very things which would not let India become united. How could India ever get Home Rule if the people were divided? Indians could not expect to be treated well by others unless they treated one another with justice. He told the people that the laws of *karma* must have their way. He was surprised to find that

what Japan had been able to do in 1871 India had not been able to do in 1917. He said that Indians seem to want to separate themselves into as many divisions as possible. There is a saying, for instance, that twelve Hindus must have thirteen different cooking pots. This sort of thing could not possibly make for the unity of India. He was shocked to have to say that there were many Brahmins in India who thought that their food could not be eaten if it had merely been *seen* from a distance by a member of the depressed classes. He said that foreigners did not mind taking ice or lemonade which had been made by untouchables. But many Indians would not drink water which had been kept in a room where people of the depressed classes had been allowed to enter. He said that he knew that a Brahmin could be thrown out of his caste if he merely sat down to a meal with a Christian or Muslim or even a Hindu of the so-called lower classes. Yet no one cared if the same man went to dinner or tea in honour of some important person and the food was prepared by an Italian or a French cook. All these things distressed Dr Ray very much. He asked his countrymen to think calmly about them and see how foolish they were. Today we find that untouchability is not so strong in India and this is due to the efforts of men like Dr Ray.

Again in 1925 Dr Ray asked the Hindus to

make a great effort to become united and do away with the social customs which separated Brahmins from non-Brahmins and non-Brahmins from panchamas.

Social reform has not been Dr Ray's only interest outside science. He has been interested in politics too. He does not want to lead any political movement but prefers to work hard for the nation's wants. He would like India to have self-government as soon as possible. At the same time he wants Indians to make themselves ready for it. He has said many a time that India's greatness is not to be judged by her wealth or education but by her ability to rule herself. Anyone who helps India to become ready for self-government is her true friend, whether he is English or Indian. It is for this reason that Dr Ray admires Sir William Wedderburn, Sir Henry Cotton and Allan Hume. He knows that these men tried to bring the East and the West nearer to each other, and tried to give back to India her self-respect and pride. Their names should rank beside all those great Indians who have done the same.

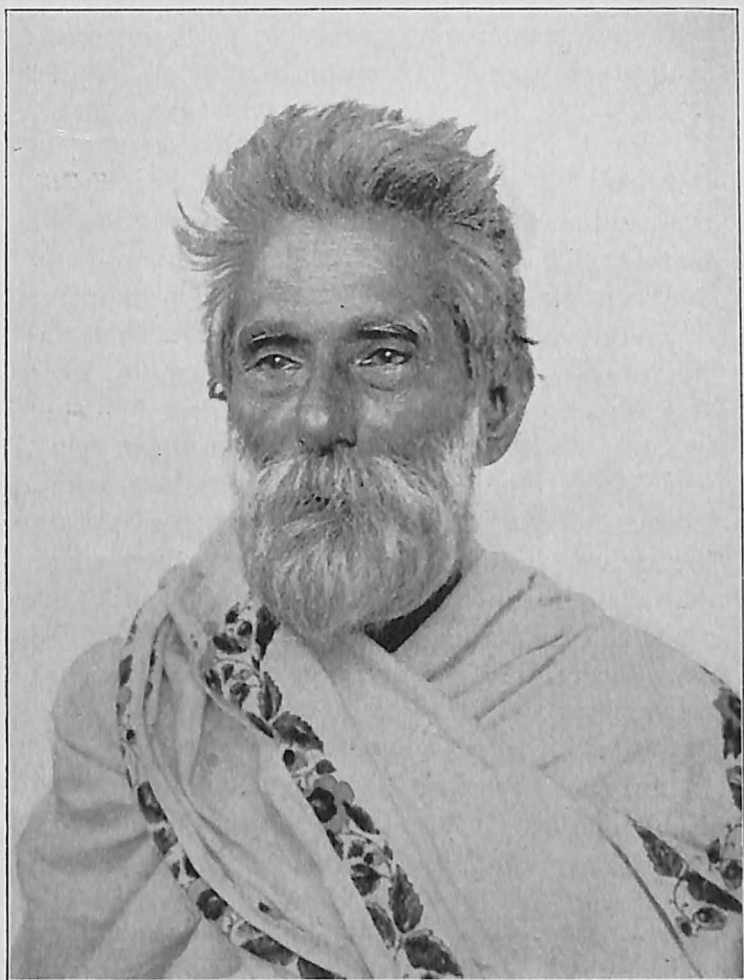
Although Dr Ray believes in this kind of work he has not entered the legislatures or taken an active part in governing the country. He was asked to stand for election to the Bengal Legislative Council in 1920, but he said: 'When there are

thirty chemists in India I will give up my work and enter politics. There are too many politicians in India, already more than we know what to do with—but chemists are needed in this country even more than politicians. We have not enough chemists. I am deeply interested in politics. I would like to help the new Hindu widow marriage movement which has been so nobly carried on. I would like to do many things. I am interested in so many things, but every part of a second I give to other things is so much taken away from chemistry—and my work suffers.'

Dr Ray may not find time for politics, but he gives up everything, even chemistry, when trouble arises. Some years ago there was a great famine in Khulna, which is the district of Bengal where Dr Ray's home is. As soon as he heard of it, he left for Khulna. He did not care about his work or anything else at such a time. On several other occasions too, he has started relief works in different parts of Bengal. He later wrote of one such occasion as follows: 'On entering a house, Kshitish Babu, one of the workers, looked into a room and saw what looked like two sugar-canes in a corner. The owner of the house at once pointed out that they were not sugar-canes but stalks of plantain-leaves. "They are skinned", he said, "and therefore look like sugar-canes. They are

not real, but imitation sugar-canes. When the little ones cry for food, and we have nothing to give them, we give these, cut into small pieces, as candy. They chew and suck the water. This keeps them busy and they get tired and stop crying.” Dr Ray found the people were in great trouble. Not only could they not get rice, but some of them could not even get clean water to drink. Many people lived on leaves and the bark of trees. Most of them did not even have a yard of cloth to cover themselves with. The sight of these things pained him very much. He gave his own money to help the people. He also collected money from others for this purpose, and by his efforts the severity of the famine was lightened.

For a long time he thought deeply on the question of relieving the dreadful poverty he had seen; but he did not know what to do. At last he decided that the *charka*, or spinning-wheel, could do much for the people. He then began to write and speak about the *charka* to the peasants of Bengal and Assam. In a speech he said: ‘There are about fifty million people in Bengal. Let us suppose that out of the number who are unemployed at least one crore of people can take to the *charka*. By doing so each of them can earn at least half an anna a day, which mounts up to one rupee a month. This means that Bengal can earn an extra crore of rupees every month or



Photograph by 'The Statesman', Calcutta

SIR P. C. RAY

twelve crores of rupees every year. I, however, see no reason why every one should not be able to earn two rupees a month with the *charka*. If this is done the income of Bengal can be increased by twenty-four crores of rupees every year. This is not a small thing. The *charka* can, therefore, do a great deal for the people.'

According to Dr Ray spinning leads to many other things. If people spin, it means that the weavers also can be kept busy. Then the dyer and the carpenter will have much to do. In this way the whole village can become busier in every way. But spinning not only brings in money; it teaches lessons also. It teaches people to trust themselves and to depend on themselves more than on others. It gives them a love of work.

Dr Ray has often said that *khaddar* should be worn by everyone. If this were done, India would become very rich. He once said: 'Taking the people of India to be about thirty-two crores, the whole income, as Lord Curzon said, would come up to nine hundred and sixty crores of rupees in a year. Now if only one quarter of the people would spin for two hours a day, then the annual income would be ninety crores more.'

8. OTHER WORK

Because of his work in many fields—in science, literature, industry, social reform—Dr Ray has been asked to preside over many conferences. In 1918 Madras University asked him to give lectures on ancient Hindu chemistry. But when the University paid him for doing so he gave back the money! He wanted this money to be used for a prize in memory of the late Sir William Wedderburn. It is given every year to the best student of chemistry.

He was asked to preside over the Indian Science Congress in 1920. There he made a great speech in which he showed what could be done for science in India. He asked the young men of India to take more interest in science. He said that for a long time Indians had given up the habit of thinking for themselves. In other words, they had forgotten to make use of reason. The result was that they had not been able to go forward. 'The time has come', he said, 'when we must make use of our reason. If this is done our country will become great. But nothing can make us use our reason so much as the study of science. The young men of India should therefore study science. And not only this; they should try to find out truths for themselves.'

Dr Ray is honoured by all castes, creeds and races. He is never tired of stressing the unity of different peoples and not their differences.

In 1923 when he was asked to preside over the convocation of Aligarh Muslim University, he spoke there of the friendship between Hindus and Muslims in India. He said: 'Some of the greatest generals and greatest ministers of the Muslim kings and emperors were Hindus.' He then spoke about Guru Nanak, Kabir and Chaitanya, and said that these great leaders of religion did much towards bringing the Hindus and Muslims nearer one another. Their works are full of respect for other religions. Even today Hindus and Muslims do not live apart from each other. The Hindus look upon the shrines of Muslims and the tombs of the Pirs as sacred places and make pilgrimages to them. The Muslims also take part in the social gatherings of the Hindus, such as *pujas*.

In 1926 Dr Ray was asked to give the convocation address to the graduates of Mysore University. In this speech he spoke about education in India. He said that there were not as many educated Indians as there should be. This he felt was because education was not given in India in the pupils' own languages.

Not only does he want education to be in the pupils' mother-tongue, but he says that university

education must be more practical. Students must lead a simpler life and not spend too much on their clothes and food. Above all, he does not want students to refuse to do manual work. A student should not become merely a clerk, but should learn to work with his hands.

9. HIS TIME-TABLE

In spite of the fact that Dr Ray is now eighty years old and has never enjoyed very good health, he has done a great deal. This is because he works with a method and never wastes his time. Each hour of the day is put to good use. The secret of his success has been that he has always sought to do one thing at a time, and to do it well. He says it is better to work for one hour with one's whole heart than to work for four hours with one's mind divided. Now that he is old, he sometimes gets tired after work, but he still does more in one hour than most people do in four hours! He still reads and writes, helps students and looks after the Bengal Chemical and Pharmaceutical Works. At the same time he has time to attend to social work and to give lectures. During the last few years he has written nearly eighty papers on scientific subjects; and until a few years back he still held the post of university professor of chemistry in Calcutta.

In the story of his life he has given a description of how he spends the day. From 5.45 in the morning to 9 o'clock he does some serious reading. Then follows his daily walk. For half an hour he reads newspapers. Another half an hour he gives to spinning. Then he sees his visitors until 12 noon when he has his bath. After his meal he rests till 1.30 p.m. One hour in the afternoon is given to social work, and then he returns to his study. Very likely more social work will follow until he goes to the Maidan at 6. There he enjoys the fresh air till 8-30.

We know that he is a great scientist, and we have seen that he is a patriot and an educationist. He has taken part in political meetings and has presided over many conferences. Whenever and wherever there has been trouble in Bengal, he has come forward to help his people. During the last ten years he has travelled about two lakhs of miles! Does this mean that he has been neglecting science while doing all these other things? No: the answer to this question is to be found in what he said in a lecture to young men. 'A man can do ten times more work if he does the right things at the right time.' Everybody should ask himself in the morning: 'What good can I do today?' All through the day he should bear this question in mind. Then in the evening he should ask himself again: 'What good have

I done today?’ And not until he has answered this question should he go to sleep.

Another thing he believes is that one should do one’s work slowly and patiently. We all know the story of the race between the hare and the tortoise. The hare started very well and soon left the tortoise far behind. He was tired and decided to sleep until the tortoise came along. The tortoise went on and on, slowly and patiently. He soon passed the sleeping hare and in the end it was the slow tortoise that won the race. His patience and steady plodding defeated the erratic hare. Sir P. C. Ray wants us to try to be like the tortoise and not like the hare. We should work slowly and patiently.

He is also keen on everybody having a hobby of his own. There are so many different types of hobbies that everybody can choose his own. Some like drawing or carpentry; others enjoy music or collecting stamps or studying animals. Whatever it is everyone ought to have a special interest outside his work. A hobby chases away idleness which he believes is the worst thing in this world.

For himself he finds much joy in reading books. At one time he found he could not read when he was on a train journey. But he soon got over this difficulty and now he can read even while he is travelling. This is important for

someone who has travelled as much as he has. But he advises us not to read cheap and worthless books. We should always read the best books. We should also read with a purpose. This means that we should not begin to read any book which comes our way, but should plan to read with some special object in view.

He has always practised contentment because he has found that contentment and happiness go together. Contentment comes through not depending upon others for everything.

Contentment, too, prevents us from feeling discouraged in any way. We can start to make the best of our lives at any time and on any day. Says he: 'If one were to ask me which period of my life has been the most active, I would certainly say that from sixty onwards.' Does this surprise you? Most young people think that life is nearly over at the age of fifty. But according to Dr Ray this is not the case. We should keep ourselves busy until the last minute of our lives and the older we grow the more useful we should become to our fellow men.

One thing we should remember, however; we should never neglect our main work. For example, Dr Ray's main work is research. Some may think that since he has been doing so many things, he has not been attending to this. Dr Ray, however, tells us that he has always put this first.

In order that it should not suffer, he has cut down his holidays.

Another thing that has won him fame is his charity. In this he is like Ishwarchandra Vidya-sagar. He looks upon all young men as his own children. Whenever anyone is in trouble he helps him. He is, in fact, a father to orphans and the support of many poor young men. But he does not believe merely in giving money away. He thinks that kindness is better than gold. On the whole, he believes it is good to be poor. A poor man learns to work hard, to put up with disappointments and to be patient. So the school of poverty is a helpful school and teaches us virtues that otherwise we might never know.

Dr Ray is able to give away much in charity because his own needs are so few and he himself lives in a very simple way. His rooms are very simply furnished with no unnecessary luxury. The only things he insists upon having in large numbers are books. His dress is as simple as his way of living. Sometimes strangers find it very difficult to think that a person dressed so simply and living so simply can be so great a man.

Dr Ray is a real scientist because he seeks to find the truth. If he finds that an idea is good, he welcomes it even though it is against all his old ideas. But he does not believe merely in thinking rightly. Thoughts must be put into practice. In

other words, he thinks we should act upon what we believe to be true. He himself does so without caring for the results.

He is loved for his modesty as much as for his kindness and generosity. Very few people speak of him as *Sir P. C. Ray*, although he won the honour of knighthood in 1919. To most of us he is simply Dr P. C. Ray or Acharya P. C. Ray. This, surely is another example of what has helped to make him a great man, a great patriot and a great scientist: he has never boasted.

SIR S. RADHAKRISHNAN

1. EARLY YEARS AND EDUCATION

SARVEPALLI RADHAKRISHNAN was born on 5 September 1888, at a small place called Tirutani, about forty miles to the north-west of Madras. It is a sacred place for Hindus, and large numbers of people go on pilgrimages to visit it.

He was the second child of his parents who were middle-class people. They were Brahmins who took pride in following their great-great-grandfathers. They were strict in the performance of their religious duties and knew many of the sacred books and writings. Sarvepalli's father was in the service of a zamindar and held a position equal to that of a tahsildar.

Not long ago Radhakrishnan said: 'I have never had any of those things which come to people because of their birth or wealth.' He meant that his parents were neither rich nor important persons who could secure his position for him. He has had to make his way in life by his own efforts. This has been good for him, for it has brought out some of the best qualities of his mind and character.

The first twelve years of Radhakrishnan's life were divided between his own village, Tirutani, and Tirupati. Both these villages are famous as sacred places which Hindus from all over India like to visit. They believe that by doing so their earthly troubles will be overcome and that they will attain salvation. In both places there are very big and beautiful temples. It is easy to see how these surroundings must have had a strong effect on the young boy who has become the best known Hindu philosopher of his age.

In his early life Radhakrishnan loved to be alone. He must, of course, have taken part in some of those games which children love. But he could always be happy without playing games. This love of being alone became stronger as his love of reading books grew greater. Not only did he read but he used to sit and think about what he had read. He was very shy except in the company of those whom he knew very well.

He was educated for eight years at Christian mission schools. Then he went to the Madras Christian College, where he stayed for four years. From the very start of his college career he showed signs of brilliance. He passed the entrance examination of the University of Madras in 1903 with distinction and got a first class two years later in the F.A. examination. These successes went on, and in both his B.A. and M.A. he won

the first place. All his teachers, naturally, had very high hopes for his future and those hopes have not been disappointed.

His years at school and college were fruitful in many ways. We have already told how he lived near two important religious centres. He must therefore have thought about the Hindu religion from an early age. Then his study of philosophy at college helped to increase his interest in it. He was led to examine very carefully the religious beliefs of the Hindus. He had always thought Hinduism to be a great religion. And the writings of Swami Vivekananda, which he read whilst at college, increased his love for the religion in which he was brought up.

Swami Vivekananda was a Bengali, who, following the noble lead of Swami Ramkrishna Paramahansa had given up all his earthly possessions. He was a brilliant graduate of Calcutta University, but he left his home to seek God, giving up all thought of a career. He became a *sannyasi* and travelled all over India. He went to England and America and attended the Parliament of Religions held in America. There he talked about Hinduism, and this made him known all over the world and won him much fame. After this he went about from place to place explaining Hinduism and thinking only of God and truth and goodness and beauty. He was having his greatest influence in India

when Radhakrishnan was still a student, and his speeches filled young Hindus with pride in their own religion. This pride was often shaken, however, by what some of the Christian missionaries thought and said about Hinduism. Some of them saw very little good in it and found fault with it.

An intelligent person like Radhakrishnan found it very difficult to believe in both Hinduism and Christianity at the same time. He did not know whether Hinduism was as good as Swami Vivekananda made it out to be, or as bad as some Christian missionaries said. He thought deeply over this problem. He made up his mind that Hinduism was, above all, a religion to be practised. Hinduism teaches the same truths that all great religions have taught. It teaches that life is short and should be spent in being good and doing good to others. It asks us to seek happiness and peace of mind through our good actions. Radhakrishnan found that even the poorest Hindu women who could neither read nor write were noble and good and kind-hearted because of their religious training. 'The villager who spends all his money in order to bathe in the Ganges or to have *darshan* of the god at Puri, or who goes, in spite of much trouble, to Benares or Kailas, believes that man does not live by bread alone.' He found that Hindus are truly religious

because they are taught to love God, to do harm to no one and to be kind to those who are poor and unfortunate.

While he loved his own religion, he still was able to respect the other great religions. Such respect is to be found preached in all the sacred books of the Hindus. Nor did his love of Hinduism make him blind, for he went on trying to find out what weaknesses had entered into it. These careful studies led up to the long essay called 'Ethics of the Vedanta' which he wrote for his M.A. degree. He tried to show that the Vedanta does not teach people not to care for what is good. It asks people to be noble and to act nobly.

Radhakrishnan was married rather early. He has never been sorry for this and said: 'Though many of my friends were married earlier than is usual in western countries, these early marriages were not unsuccessful.' It is true that early marriages are not good as a rule, but in some cases they do not prove to be very harmful. The young Hindu wife is always taught to have a very high idea of her duties. She is brought up to think that her husband is her master, and that she should always stand by him. She does not, therefore, think only of her own comfort. Radhakrishnan's wife has always been an example of a good Hindu wife and this has helped to make his life happy.

2. TEACHING AND WRITING

Radhakrishnan's first appointment after leaving college was as assistant professor of philosophy in the Madras Presidency College. He was a very successful teacher. Philosophy is thought to be a dull subject, but he made it very interesting. This he could do for two reasons: in the first place, he himself knew the subject well, and could explain it to his students very clearly; in the second place, he had a very fine knowledge of the English language. Whoever heard him was struck by his mastery of English. Words would flow from him like water from a fountain, and gave much pleasure to his hearers. But he did not use words merely for the sake of talking. He used words to express the great ideas which are found in all the great religious books of the world. More than this, his success was the result of the fact that his students came to look upon him as their true friend. He did not keep away from them, but interested himself closely in their work. This won him their praise and love and also a better position in the educational service.

Radhakrishnan was not satisfied merely with lecturing to his students. Many teachers are careful to improve the minds of their students but pay little attention to their own minds. Radhakrishnan

did not do this. He read as much as he could, and he thought over what he read. Then he tried to give other people the benefit of his studies in articles and books. He began writing on philosophy and religion for the learned papers in Europe, and this soon made him famous. But it was not to win fame that he wrote; his great desire was to let people know as much as he could about the Hindu religion.

He knew that a true Hindu should think rightly, act nobly and be a good member of society. In other words, Hinduism does not teach people to cut themselves off from the company of others, or to forget their families. Hinduism teaches a man to be unselfish and pure in what he does. Only by following such teaching can he become a noble person.

Replying to a civic address in which he was called a saint, Radhakrishnan said: 'I am not a saint for I enjoy the simple pleasures of life, the domestic affections, love and friendship, loyalty and devotion, and I suffer when these pure personal relationships are spoiled and betrayed. I do not wish to be a saint. I prefer to be human.' Humanity is Radhakrishnan's religion and he believes that it is the essence of Hinduism. Nor is it inconsistent with saintliness in his view.

When he read the works of Rabindranath Tagore, he found that the great poet had expressed

the same ideas over which he himself had been pondering. This led him to write a book in English about the philosophy of Tagore. Tagore was much interested in the book and wrote a letter to Radhakrishnan in which he said: 'You have written a much better book than anyone else could have done.' The poet praised the author for his keen intelligence and for his wisdom. He also admired the beauty of his language. Indeed, it may be said that this book first won for Radhakrishnan his name as thinker and writer.

This newly-won fame spread far beyond Madras. When the new University of Mysore was started, the Mysore Government asked for his services as professor of philosophy. There he taught for about three years but at the same time continued writing about philosophy. He studied the ideas of the famous philosophers of the day and wrote about them in his book, *The Reign of Religion in Contemporary Philosophy*. It was praised everywhere. An American professor liked it so much that the title of his presidential address to the American Philosophical Association was 'Radhakrishnan as Representative Idealist'. The book has been studied by students of philosophy at universities all over the world.

While he was still at Mysore the Government of Madras raised him to the highest grade in the educational service in India. This was the



[Photograph by Elliott and Fry, Ltd.]

SIR S. RADHAKRISHNAN

greatest mark of respect that the Government could give to a teacher.

In 1921 the position of King George V Professor of Mental and Moral Science fell vacant at Calcutta University. This post had been held for many years by Sir Brajendranath Seal. He was leaving it to become Vice-Chancellor of Mysore University. Radhakrishnan, who was already well-known as a writer and speaker, was chosen as his successor by Sir Asutosh Mookerjee, the great Vice-Chancellor of Calcutta University. This was one of the happiest selections that Sir Asutosh Mookerjee ever made. Radhakrishnan soon showed by his fine speeches, his pleasing ways and his deep interest in the work that it was a good choice.

About this time he was asked to write a book on Indian Philosophy which was to be published in England. He had been thinking of writing such a book for a long time. He set about the work wholeheartedly, and his study of Indian philosophy soon won all the praise it deserved. As a result of reading his book western people came to look upon Indian philosophy, not as something strange and unpractical, but as something which is of great use to all the people of the world. Through his efforts Indian philosophy was given a place among other useful subjects of study in the world.

3. IN ENGLAND

In 1926 the Empire Universities Congress was held in Cambridge. All the universities of the British Empire, including Calcutta University, were asked to send delegates and Calcutta University selected Radhakrishnan. It was not the first time that he had been given the chance of going abroad. He had often had such offers from other countries, but he had never accepted them. This time, however, his own country requested him to go and he could not refuse. As soon as it was known that he would go he was invited to give lectures to many universities and learned societies in England. He could not accept all the requests, but he did agree to give the Upton Lectures at Manchester College, Oxford. These lectures were a great success. One of the newspapers in England wrote about them:

‘Today the Calcutta University has really honoured itself in sending a great man like Professor Radhakrishnan to the Congress of the Universities of the British Empire. When he came here, Oxford, the oldest and the best of the universities, did something strange by asking an Indian for the first time to give the Upton Lectures at Manchester College.’ Dr Jacks, the principal of that college and the editor of the

famous philosophical journal, *The Hibbert Journal*, said: 'You have honoured us by giving your first lectures outside India in our university.' Cambridge University, too, honoured him. All the philosophers of that famous university were asked to meet him. He spoke at the Moral Sciences' Club on 'Bradley and Samkara'. (Bradley is a famous English philosopher and Samkara a great Hindu philosopher.) Those who listened to him were surprised at the fine way in which he dealt with the subject and especially the clear discussion of the difficult question of *maya*. No one—Englishman or Indian—ever before had spoken so clearly on Hindu philosophy within the walls of Cambridge.

Although the Upton Lectures had in past years been given by very well-known Englishmen, the lectures of Radhakrishnan roused much interest. The audience was large and everyone who went to listen to him was greatly impressed. Here is an account of what happened.

'A man of wide learning, familiar with the philosophies of the West as of the East, and writing with clearness, no one is better able than Radhakrishnan to show to the West that new and pure Hinduism of which he is probably the most famous teacher.'

Another wrote: 'One of the best things about this Indian scholar is his mastery of the English

language. He will talk in English for over an hour on a difficult philosophical subject without looking at any notes.'

After finishing his work in England Radhakrishnan went to America to attend the International Congress of Philosophy.

But it was not only at the Philosophical Congress that he lectured. He was asked to deliver addresses by the University of Chicago, and these addresses also were very much admired. Wherever he went he was in great demand as a speaker. Sometimes he was so witty that his audience roared with laughter and at other times he became so serious that there was not a sound to be heard in the room.

During this tour he visited many university centres in Europe and America; Oxford, Cambridge, Harvard, Princeton, Yale, and everywhere he was greatly honoured. A distinguished professor of Cambridge said of him: 'What we are asking from India is not so much the missionary to change our beliefs as the teacher to teach us. And in Radhakrishnan we have found the teacher who can teach us.'

The next book Radhakrishnan wrote was called *Kalki or the Future of Civilization*. In this book he showed what science has done for men. But he said that while science might be doing everything for our bodies, our minds and souls were not

getting what they needed. Man was living in greater comfort now than his forefathers had known, but his mind was not as much at peace as it should be.

On his return to India, Andhra University was the first to honour him. At its second convocation, over which the Governor of Madras presided, he was given the degree of D.Litt. It was the first of many great honours showered on him in his own land. It was particularly pleasing to him for he belongs to the Andhra Desha. Thus Radhakrishnan was first honoured by his own people.

4. AT OXFORD

He had not been very long in India when the Chair of Comparative Religions fell vacant at Manchester College, Oxford. This was offered to Radhakrishnan and he accepted it. But it was not possible for him to take up this work at once. He went to Oxford a year later. As soon as it became known that he would be going to England again, people began to ask him to deliver lectures at different places all over the country. Of all these invitations the best was that of the Hibbert Trust. They asked him to deliver the Hibbert Lectures and he was the first Indian to do so.

These lectures, which were delivered both in London and Manchester, were very well attended. At the finish the Vice-Chancellor of London University thanked him warmly. 'It is true,' he said, 'that in these days people are full of doubts and fears, but you have shown how these can be done away with. You have filled us with courage and hope for the future. It has been a good thing for our students to hear you. We have all wondered at the way in which you have spoken on this difficult subject. But we have also wondered at the mastery you have shown over the English language which is not your mother-tongue. India has always been the home of religion and philosophy, and it has been a great pleasure to us to hear a great Indian teacher of these subjects.'

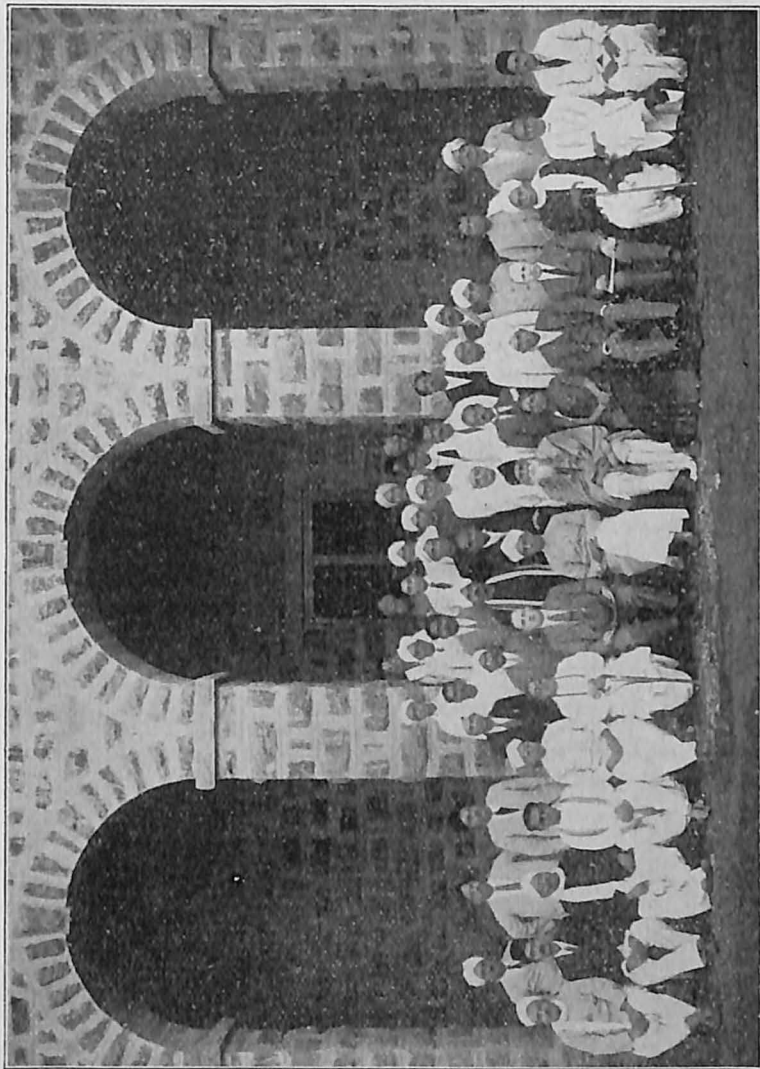
After some time, the lectures were printed in a book called *The Idealist View of Life*. These three sentences from the book show how Radhakrishnan's thoughts run: 'God is the maker, deeply interested in what is going on in this world. He is the friend and judge of mankind. It is He who protects us.'

Besides these lectures Radhakrishnan sometimes delivered sermons and addresses in England. On such occasions he would say that religion consists of doing justice to everyone, by showing kindness to the poor and making our fellow men happy. Some of these sermons were given in churches

in England. It is well to remember that the Christians who listened to them liked them. One newspaper wrote about his sermons that they moved the hearts of all who heard them.

Professor Radhakrishnan's lectures at Oxford were also very successful. When his short stay came to an end, Principal Jacks of Manchester College, said: 'Radhakrishnan knows not only Eastern philosophy but also Western philosophy. He has in him the best of East and West. He has left his mark on all those who have seen or heard him.' Then the Principal spoke about his pleasing manners and said that he had a kindly nature, which had made him dear to all. It was, however, hoped that these lectures would not be his last. Everyone wanted him to come back to Oxford again. Surely he had raised his country in the eyes of those who had listened to him?

There is a story about an elderly and pious lady who went to listen to his lectures. After hearing them she said: 'There is no need for us to send missionaries to India!' The gentleman to whom she spoke agreed with her and added: 'The best thing is for a man like Radhakrishnan to come to England every now and then, and explain the message and difficulties of his country. By so doing he will bring about greater understanding between England and India. In



[*Photograph by M. Rathnam & Co., Vizagapatam*

SIR S. RADHAKRISHNAN AND DR TAGORE AT ANDHRA UNIVERSITY

the same way, some Englishmen should go to India and talk about the ideas of their country. This will be the best way of making England and India understand and respect each other.' Radhakrishnan, in fact, made everyone understand India better than ever before. He made such an impression on his hearers that all their old ideas about India were changed.

5. ANDHRA UNIVERSITY

In 1930 Radhakrishnan came back to India. First he went to Calcutta, where much was said about the work he had done in England. Then his ten years' stay as Professor of Mental and Moral Science came to an end. But so much did the University of Calcutta admire him for his ability that they made him professor for the whole of his lifetime. This was a great honour and Radhakrishnan was fully worthy of it. He was also knighted for his great abilities and for his services to the world of thought.

Radhakrishnan could have gone on teaching philosophy in Calcutta for any number of years if the call had not come to him from the Andhra Desha, his own land. Andhra University had been started at Bezwada in 1926. This university, besides teaching the usual subjects, had decided

to help on the study of Telugu, the mother-tongue of its people, and the life and thought of the Andhra Desha. For four years it had been doing useful work, turning out a number of graduates and masters of arts and science. But many people felt that it could not do enough because it was only an examining and not a teaching university. It was therefore decided to transform it into a residential university at Waltair with a Vice-Chancellor who could make it more worthy to be called a university. It is not surprising that the senate of the Andhra University chose Radhakrishnan for the new position. He had all the qualities which make a great Vice-Chancellor. His scholarship was undoubted. He had always been known as a leader of men and especially of young men. He had travelled widely in Europe and America, and knew what was being done at the universities in the old world as well as in the new. His knowledge of these things could not but be helpful. He was, therefore, asked if he would accept the office. He felt that if his own people wanted him he should not disappoint them. So it was that he went to Waltair as Vice-Chancellor of the Andhra University.

He held office for five years from 1931 to 1936. During this time the university improved in every possible way. The number of students increased;

but, more important than this, Radhakrishnan's presence added to the students' love of knowledge. He seemed to fill every student with a desire to do great things. In other words, both students and teachers came to feel a great desire to succeed in their studies and in their different fields of research. But he did not only make the students work better; his influence was felt in every corner of their lives. He told them that it was necessary to improve their health, so they began to take a keener interest in their games. He also did much to make students meet each other as friends. Clubs and societies were formed where students could have discussions and friendly talks. In this way his presence served a useful purpose. Great as he was as a scholar and as a teacher he was no less great as the head of a university.

6. OXFORD AGAIN

He was still happily building up the Andhra University when in 1936 Oxford invited him to be Spalding Professor of Eastern Religions and Ethics. This was the first time that an Asiatic had been asked to fill such an important professorship at the University of Oxford. He accepted this invitation. His countrymen felt happy about it, and he received many messages from them.

Meetings were held in his honour in many parts of the country, at which he said how grateful he was for the way in which his countrymen greeted him. One such meeting was held by the Indian branch of the P.E.N. in Bombay. This is a society of Poets, Essayists and Novelists from all over the world and many famous writers were present to say goodbye to him. Sir S. Radhakrishnan has been the Vice-President of the Indian branch of this society.

He went to Oxford as a true son of India and everyone knew that he would give the people of the west a better idea of the greatness of India, as he had done before. He was in England for about three years. The lectures he gave in England during this time were brought together and published under the title *Eastern Religions and Western Thought*. The remarkable impression this book made on the philosophers of the west may be gathered from some of the reviews. *The Times* gave it a long review and remarked that 'the book may well mark a turning point in western civilization'. 'A rare book from a rare mind' was the comment of an Oxford magazine.

The annual British Academy lecture on a master mind was given by Radhakrishnan on *Gautama the Buddha* in June 1938. So deeply moved was his audience that many felt and said that they had

listened to a lecture *on* a master mind *by* a master mind. The British Academy is a famous body whose members are chosen from among the very ablest men of Britain. Fellowship of the Academy is perhaps the highest honour that can be paid to a scholar in England. The fact that Radhakrishnan was elected the very first time his name was proposed shows how great an impression he made.

Radhakrishnan has won for his country unprecedented distinctions: an Oxford professorship, Fellowship of All Souls and Fellowship of the British Academy, the highest honours open to an intellectual leader.

7. OTHER ACTIVITIES

If there is one thing on which Radhakrishnan has set his heart, it is that east and west should be brought nearer each other. He wishes the east to say how much it owes to the west and the west to admit its debt to the east. It was therefore very suitable that a few years ago he was made a member of the Committee for Intellectual Co-operation which was set up by the League of Nations at Geneva. The League of Nations, as is well known, is made up of the different nations of the world. Each country sends members to its many

committees. One of these committees brings together the writers and thinkers of the world. He was a member of that committee for nine years and did much to bring about friendliness between the east and the west in the field of learning and arts. This however is only one of the many efforts in this direction that he has been making for many years. He is one of those men who believe that the east and the west must meet. He believes that a time will come when there will be no wars but a lasting friendship between all nations of the world.

More than anything else, his life has been an example to young men. Because of this, the many universities in India have asked him at one time or another to deliver convocation addresses.

In 1927 he was asked by the Andhra University to deliver their first convocation address. He spoke on 'Universities and National Life'. He told students to study India's past if they wished to work for her future. He did not ask them only to study languages and sciences but also to work for the good of the country by helping the farmers and mechanical workers in the land. Above all, he told them to love truth for its own sake and to get ready for the service of mankind.

In 1930 he delivered the convocation address at Mysore University on 'Education and Nationalism'. On this occasion he told students to go

out into the world to serve their people. That same year he also addressed the graduates of the Punjab University at the time of their convocation. The subject of this address was 'Training for Leadership'. He said: 'Do not live for money only but for life itself. Do not care for comforts or for success but for service.'

In 1931 he delivered the convocation address at Lucknow and spoke on 'The Spirit of Youth'. There he told students to work hard and think for themselves. 'India', he said, 'needs your help at this time. You should try to put into practice those ideas which the university has taught you. It has told you to love justice, to be truthful and to be fair. You should not care for ease and comfort but for service.'

In 1932 he addressed the graduates of Nagpur University. In this address on 'Education and the New Democracy' he said that young men should learn to live, not for themselves but for others.

In 1934 he spoke to the graduates of Allahabad University. He told them that it is the duty of every graduate to be honest, to be noble and to be good. He may or may not get a high post, but it is up to him to be useful to his fellow men.

Radhakrishnan has delivered hundreds of lectures during his life-time, but there are two addresses of his of which special notice must be

taken. One he delivered in Calcutta when the seventieth birthday celebrations of the poet Tagore were being held. It was a great honour for Radhakrishnan to be asked to preside over those celebrations, and he openly said how thankful he was. In his presidential address he gave a fine description of Tagore's works. He said that the greatest thing about the poet's work was that he does not ask people to give up this world, but to live in it and to work for it.

He also spoke at the All-India Women's Conference at Calcutta. He asked the women of India to keep up their fight against those who wanted to divide India. They must work to make themselves as good as the best women of ancient India. It is the women of India who can best work for the unity of India and lead noble lives by their unselfishness.

Radhakrishnan is a thinker who seeks to win men by the written as well as by the spoken word. He thinks that philosophy can make men of us. It can raise us above worldliness, and can make us take an interest in the things of the spirit as well as in the things of this world. As a teacher of philosophy it has always been his aim to tell his students that the world we live in is a moral world in which it is better to be good than to be successful. He believes that the good is not that which is taught by one particular religion,

but that which makes us pure and noble and helpful.

He wrote some time ago: 'God does not think less of people because they are poor or unintelligent. What matters is whether we have been kind to others and honest with ourselves and other people.' He therefore wants us to be truthful in our relationships with others. He also tells us not to judge people unkindly but to be full of kindness towards everybody. Nothing should make us feel bitter because only love and kindness and goodness will make the world a happier place.

8. RADHAKRISHNAN, THE MAN

Enough has been said of what Radhakrishnan has done, what books he has written and what kind of lectures he has delivered. Now we must try to find out what kind of man he is. It has already been said that he is a person who loves to be alone. He likes to read, to think and to write by himself. He has been shy since the days of his boyhood. This does not mean that he does not like the company of other people. He loves the company of those whom he knows well. He can mix freely with the young and the old, the rich and the poor, the men of the east and the men of the west. He somehow understands

all kinds of different people. He has only to meet a person once, and then only for a short time, always to remember that meeting. And the opposite is equally true: to meet him once is to remember him for all time.

This is chiefly because he is a gentleman. He will never hurt anybody in any way, and is always ready to help others. But he likes to help others in such a way that they do not know that he is helping them.

As we know, he is a person of much importance, and so all kinds of people go to him for help and advice. He is always kind to them, and he does his best for every one of them. If he is sometimes unable to do as much as the person expects, he says so quietly and politely. He is very sympathetic and this he shows towards every one who meets him. To those in need he has given freely of his money, of his skill and influence, of his sympathy and understanding. No wonder the reviewer of his book on Mahatma Gandhi in *The Times Literary Supplement* opens with the sentence: 'It is one of the successes of Gandhi that he has secured the devotion of a man like Radhakrishnan who, if he has less experience in the rough and tumble of political life, has greater intellectual attainments and perhaps a finer quality of soul than Gandhi himself.' There are many in different parts of the world who are grateful to

him for his wise counsel and deep understanding of their difficulties.

But it should not be thought that he is always serious. Radhakrishnan can forget that he is a great philosopher. He loves to laugh and to joke. His friends know this side of him well, and his students know it also. In the classroom he is a professor who wishes to spread knowledge; but outside the classroom he will sit in the midst of his students as if he were one of them.

There are many people who show their temper to others. They think that it is necessary to make people fear them. They hope in this way to make people feel how important they are. But Radhakrishnan never shows this kind of temper. He always shows the sweetness of his nature. He is polite to those who are above him, to those who are his equals and to those who are below him. He does not lose his temper with anyone.

This is because he has no great ideas about himself. He never lets any one feel that he is a famous person. If any one tries to praise him in his presence, he is told politely to talk of something else. He has no useless pride. He does not think himself to be a very important person. This, as we know, is a sign of true greatness. More than this, he practises simple living. He dresses in a very simple way and also lives very simply. He once attended the fiftieth anniversary

celebrations of an Indian university. A sumptuous dinner was held to which many important people besides himself were invited. But while the others were dressed in a very grand way, he came in a long coat and a plain *dhoti* with a turban on his head. In his case, plain living goes with high thinking.

It is a pleasure to talk to him. He is always interesting, no matter on what subject he is speaking. Philosophy is by no means his only interest. There is scarcely any topic on which he cannot speak with knowledge. More than anything, he knows about and loves India. He does not like to be out of India.

He loves the people of India too. But while he admires Indians for many things he also knows that Indians think too much and do too little. He wants Indians to learn to do things and to do the right kind of things.

During the Christmas holidays of 1939, Sir S. Radhakrishnan presided over an annual meeting of teachers and professors gathered at Lucknow from all over India. This was not the first time that he had presided over such a meeting. But when he was asked to do so a second time, he did not think of refusing. Although he has held the highest positions in the field of education, he still thinks of himself as a teacher and is proud of being one. Surrounded by members of his own profession

he feels at home. A fellow teacher who was present at Lucknow afterwards wrote: 'A teacher's lot is not always very happy. Perhaps this is because his position in the world is not as high as it should be. Perhaps it is because he does not make as much money as other people. But if such thoughts sometimes make him unhappy, he soon feels cheerful and proud again when he remembers that he is one of the band of which Sir S. Radhakrishnan is the leader. It is true that teachers do not have many of the outward riches of this world. But this does not matter. Radhakrishnan's presence makes us feel that we are doing something of importance to this world. We can count ourselves rich, because the service that we do is great. Teachers like Sir S. Radhakrishnan are helping to build up the nation.' Such are the feelings with which he fills the minds of those who come in contact with him.

At that conference he gave a very inspiring address. This is how it sounded to one of the teachers who heard it: 'Anyone who speaks on education in India seems to speak about it as though it were a subject of little importance. Some of them think that the aim of education is merely to give knowledge. These people think that students should read books, books, books and do nothing else but add to their knowledge. Others

believe that knowledge alone is not enough, and only that which makes a man able to earn his living can be called education. Such people think that bread is more important than anything else. Others, again, believe that education should aim solely at making good citizens and good patriots. These people see only one of the several purposes of education. It is left to men like Sir S. Radhakrishnan to tell us that education should aim at all these three things at once. Education should give men knowledge, make them self-reliant and able to serve others. Education should not produce citizens who, while they love their own freedom, take away the freedom of others. It should produce men who love their own country but who do not want to harm other countries. This view of education is grand indeed, and it is good that Radhakrishnan has given it to us.'

From humble beginnings Radhakrishnan has risen to his present position as a leader of thought. His influence on the thinking men of the world is equalled only by that of Gandhi and Tagore. It has been said that while Gandhi represents the conscience of the country, Tagore represents the culture, and Radhakrishnan the thought of India at its best. The distinctive contributions of these three are varied expressions of the soul of India and give importance to our age.

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Sir S. Radhakrishnan

Radhakrishnan is great as a philosopher, he is great as a patriot, but more than all this he is great as a man. Many will think of him with deep gratitude for all that he has done for them in their lives. India has every reason to be proud of him.



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