
JOURNEY OF SWAMI VIVEKANANDA TO RAIPUR AND HIS FIRST TRANCE

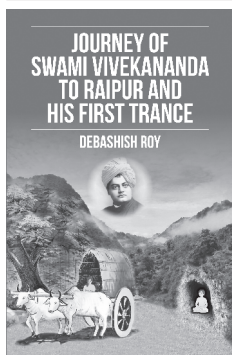
DEBASHISH ROY



**JOURNEY OF
SWAMI
VIVEKANANDA
TO RAIPUR
AND HIS FIRST
TRANCE**

DEBASHISH ROY

**DEDICATED TO
REV. SRIMAT SWAMI
VIRESHWARANANDAJI MAHARAJ**



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PREFACE

We all know that Swami Vivekananda, during the course of his journey, visited different parts of India and subsequently, was greatly influenced by the culture, nature and people of the regions he visited. In the same vein, while sifting through the massive reference materials vis-a-vis Journeys of Swami Vivekananda, we came across that in the year 1877, then young Narendranath Datta, at the age of fourteen-fifteen, was travelling from Nagpur to Raipur with his family members by bullock-cart. As they were passing through the dense jungle and hills of Darekasa (Gondia), he was so overwhelmed by the sheer beauty of mother Nature, experienced his “first divine trance”. He regained his consciousness after several hours.

Darekasa, for reader's convenience, lies roughly around the midpoint of a straight line connecting Mumbai and Calcutta in Gondia District of Vidarbha region. It is somewhere here that Swami Vivekananda had a glimpse of the infinite “Bhavasamadhi”. So, Darekasa is the “First Trance Place of Swami Vivekananda”.

This is a part of my original work to give fuller accounts of the various old books and gazetteers with which I have come in contact with, I have, therefore, to a great extent limited my references, under these headings to facts which have come under my own personal observation. Similarly, I had intended giving more comprehensive sketches of Swami Vivekananda's journey to Raipur from Calcutta based on authentic materials. There is a great, an indescribable pleasure in being the first to take up the historical exploration of a hitherto quite unknown facet of Swamiji's life, in being the first to interpret the past history of a portion of above journey. I developed a deep interest in this journey right from my student days. What I have come across during my research period, I wanted to share it with you all, with the Blessings of Thakur Sri Ramakrishna, Maa Sarda Devi and Swami Vivekananda.

My work is a “chronological account of the event in early life of Swami Vivekananda” from his birth (1863) and up to the demise of his father Shri Vishwanath Datta (1884). This historic travel from Calcutta (Kolkata) to Raipur (Chhattisgarh) via Nagpur and then from Raipur to Calcutta, is still obscure to great extent, because of the dearth of material, more specifically, the event during the period 1877 to 1879 when Swamiji travelled along with his family through unknown path, needed to be ascertained. So, in this connection, I have striven to provide a large data base of that period. Readers can easily understand and conclude the whole matter.

Here I have also included a brief chapter (CH.16) regarding Swamiji's admission as a Freemasonite, and original ledger leaf where his name enrolled in Anchor and Hope Lodge 234.

ACKNOWLEDGEMENT

In the journey of my research work many kind and great persons helped by their good nature, even a railway porter helped me with his guidance and knowledge. Shri Bharat Singh Bais, my friend was always with me wherever I went during my research work.

In this connection I am blessed and very proud to share a space in a Great English Journal “Prabuddha Bharat” - a Monthly Journal of Ramakrishna Order started by Swami Vivekananda in 1896, for the article “Attorney Vishvanath Datta, Father of Swami Vivekananda” which was published in this journal in month of July and August 2015, based on my research work “Journey of Swami Vivekananda... Including Raipur”

To quote the editor of Prabuddha Bharata: “. . . presents new material on the legal work of Vishvanath Datta in these places in the second and final instalment of Attorney Vishvanath Datta, Father of Swami Vivekananda... effort by Debashish Roy, a bank official and an ardent student of the life and works of Swami Vivekananda.” In the same spirit... am blessed to find space in the English Journal “Global Vedanta article “First Trance of Swami Vivekananda” in the Fall Issue, 2018 which is based on my research work “Journey of Swami Vivekananda... Including Raipur” to publish the part of my work with such a passion and give me a recognition globally. Vedanta Society of Western Washington's Viveka Press began publishing the Journal “Global Vedant” in 1996 in response to the request of the late Srimat Swami Gahananandaji Maharaj, then Vice President of Ramakrishna Order.

I am also thankful and proud to find space in “Vivek Jyoti”, a monthly Magazine of Ramakrishna Order started by Srimat Swami Atmanandaji Maharaj in 1963 for the article “Narendranath (Swami Vivekananda) ki Raipur Yatra aur Pratham Bhav-Samadhi” and “Narendranath (Swami Vivekananda) Raipur Mein Jahan Rukay Thay: Kuchh Tatthya” (see “Vivek Jyoti” issue in month of September and November 2018).

Based on my research work on Facebook Page “Journey of Swami Vivekananda... Including Raipur” - “Vivek Jyoti” had published the article with a passion, and gave me recognition. This article was also published in various renowned newspapers like The Hitavada, Tarun Bharat, Maharashtra Times, (India Today Group), Dainik Bhaskar, among others.

By the grace of Thakur Sri Ramakrishna, Maa Sarda Devi, Swami

Vivekananda, my Guru Srimat Swami Vireshwaranandaji Maharaj, as also Srimat Swami Brahamsathananandji Maharaj, President Ramakrishna Math, Nagpur, Srimat Swami Satyarupanandaji Maharaj, Secretary, Ramakrishna Mission Vivekananda Ashram, Raipur, Chhattisgarh, Srimat Swami Videhatmanandaji Maharaj, former editor, Vivek Jyoti and author of various books and articles, Srimat Swami Nikhileshwaranandaji Maharaj, Head, Sri Ramakrishna Ashrama, Rajkot, author of various books and articles, also a renowned orator, Srimat Swami Tannisthanandaji Maharaj (Sanjay Maharaj), author of various books and articles, Srimat Swami Prapatyanandaji Maharaj, Editor, Vivek Jyoti, and Srimat Swami Medhajanandaji (Lalit) Maharaj, Sub-editor, Vivek Jyoti, my work saw light of the day.

While collecting material for these pages, I have had the meaningful contributions from the persons and their experience, which have enabled me to construct a mental picture of Narendranath's Journey of Raipur. Here, an attempt was made to give a general description of the whole group who have assisted me in forming a rough idea of the territories dealt with, of their extent. Shri S.K. Raichoudhury, retired Professor, Shri Ganesh Shankar Sharma, Rajnandgaon (historian), Late Nikhil Basu, (relative of Bhutnath De, Budhapara, Raipur), Shri Bhagat Zamindar of Paraswada, Shri Gendalal Verma, resident of Gajmara village near Kalyanpur village and various railway servicemen, Late Rajani Rani Zamindar, Lady of Kamtha, people of Hirdamali Zamindari, railway porter of Darekasa section, Shri Krishna and many others, whose contribution towards enriching this work was immense. In the matter of technical help, I am grateful to Shri Govind Patel, Shri Romit and Shri Avinash Bais and many more who directly or indirectly helped me in the journey.

I want to thank my parents, wife and children, all family members, friends and most importantly the readers who encouraged and supported me, last but not least, Dr. Sirish Ratnaparkhi, Head of Ramkrishna Satsang Mandal, Gondia, Shri Sudip Lahiri, Shri Shibu Roy, Shri Vijay V. Gandhewar, Associate General Manager at Adani Power Maharashtra Ltd., Tirora and all members of Ramkrishna Satsang Mandal, Gondia, Maharashtra, to be by my side always.

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JOURNEY OF NARENDRANATH DATTA TO RAIPUR AND HIS FIRST TRANCE

INDEX

<i>Contents</i>	<i>Page No.</i>
01. East India Company Era	01
History of Calcutta	01
East India Company	02
British Rule	02
The History of East India Company's Legal System	03
02. Datta Family in Calcutta	05
Origin.....	05
Profession	05
Came to Calcutta	06
Narendranath's grandfather Durgaprasad	08
His Father Vishwanath Datta	09
Bhuvaneshwari Devi	13
03. Birth of Narendranath and his education	15
Birth	15
School Education	16
Bhutnath De as teacher	17
Entrance Examination	18
B.A. Examination	18
Legal Profession	20
04. English Education System at the time of Vishwanath Datta	21
University Education in India	21
Western Education	22
Higher Education	22

Council of Education	23
University of Calcutta	25
From Hindu College to Presidency College	26
Bengal Presidency	27
05. Why Vishwanath Datta left Calcutta?	29
Regulated and Non-Regulated States	29
Reason for Vishwanath Datta's leaving Calcutta	30
Outside Presidency	32
Returned to Calcutta	32
British India and the Native States	33
Nagpur Province	34
06. Journey of Narendranath Datta to Raipur in 1877	
and the first trance	37
Narendranath and Education in Calcutta	37
Journey to Raipur from Calcutta via Nagpur	38
First Trance	39
Nagpur Railway Station	42
Military and Postal Road	43
07. Bhutnath De and Taradas Bandopadhyay	51
Bhutnath De	51
Harinath De	54
Taradas Bandyopadhyay	56
Their connection with Datta Family	56
08. Journey of Narendranath from Calcutta to Nagpur	59
Vishwanath Datta's going out of Calcutta	59
Datta Family started for Raipur	59
History of Indian Railways	61
Nagpur-Chhattisgarh State Railways	63
The Bengal-Nagpur Railway	64
History of Nagpur-Chhattisgarh State Railway	65
Kanh River Bridge Kamptee	67
Kalyanpur now called Paniyajob Station	69

09. Nagpur to Raipur Road	73
Why Britisher selected Kamptee as a centre of	
Central Provinces	73
Road to Raipur from Nagpur in 1877	73
1880's Administration of Central Provinces	75
Zamindars of Wainganga	77
Bhandara	77
Kamtha Zamindari	79
Raipur Census	80
Postal Department of Central Provinces	80
Government Offices at Raipur	81
History of Military and Postal Road	81
History of Great Eastern Road or NH 6	86
 10. First Trance Place of Narendranath	 89
Paraswada, GondMohadi, Murdara, Deori,	
Kamtha, Panjra, Amgaon Road	89
Narrow Darekasa Pass	91
How to reach Darekasa and Hazara Fall	93
Kalyanpur (Paniyajob)	95
Dongargarh and Bomlai temple	95
Durg Zamindari	96
Temples in and around Raipur	
Deo Baloda	97
Rajiv-Lochana Kuleshwar Temple Rajim ..	98
Temple of Laxman Sirpur	99
The Jagannath Temple Raipur	100
Conclusion	100
 11. Raipur Town	 101
History of Raipur	101
Monuments	101
Dudhadhari Math	102
Water Talaos (Tanks)	102
Raipur Municipality	103
Raipur Offices	103
Raipur City	104
Agricultural condition in and around Raipur	105

12. Ramakrishna Mission Raipur and Swami Atmananda ...	107
Ramakrishna Mission Raipur	107
Short Biography of Swami Atmananda	108
His work	112
13. Datta Family in Raipur	113
Flashback	113
Vishwanath Datta and Bhutnath De	113
Narendranath's Schooling at Raipur	114
His Friends	117
Where did they stay at Raipur?	119
14. Where did Datta Family lived in Raipur?	123
Bengalis at Nagpur, Raipur and Bilaspur at the time of Vishwanath Datta in 1877	123
Dr. Banmali Charan Gupta (Bonuda)	123
Swami Atmananda's Views	124
De Bhawan	125
Manmathnath Sen	125
Sudhir Kumar Bose	126
15. Narendranath's Return to Calcutta and his Entrance Examination	127
Return Journey from Raipur to Calcutta	127
Why Vishwanath Datta returned to Calcutta?	128
What is the meaning of the Legal Practitioners Act, 1879?	129
Narendranath's return to Calcutta school	130
16. Swami Vivekananda and Freemason Anchor and Hope Lodge 234	131
Swami Vivekananda as a Freemason	131

01. EAST INDIA COMPANY ERA

History of Calcutta

The history of Calcutta practically dates from the year 1686. In 1596 it had obtained a brief entry as a rent-paying village, 'Kalikata' in the Aen-i-Akbari, or Revenue Survey, executed by command of the Emperor Akbar. But it was not till ninety years later that it emerged into history. In 1686, the English merchants at Hooghly, finding themselves compelled to quit their factory in consequence of a rupture with the Mughal authorities, retreated under their President, **Job Charnock**, to Sutanati, about 26 miles down the river from Hugh town. Sutanati, then a village on the east bank of the Hooghly, is now a northern quarter of Calcutta, extending to the present Chitpur Bridge.



1.1: Fort Williams, Calcutta (<http://ogimages.bl.uk/image>)

Their new settlement soon extended itself down the river bank to the village of Kalikata, between the present Customs House and the Mint, and afterwards down to Govindpur, which lay on the southern gently sloping bank of the present Fort William. Govindpur formed part of what is now the Maidan or great Calcutta plain, and included the existing suburb of Hastings on the river bank. These three riverside hamlets namely Sutanati, Kalikata and Govindpur have grown into the capital of India. In 1689-90, the Bengal servants of the East India Company determined to make Calcutta their Head-Quarters. In 1696 they built the original Fort

William; and in 1700, they formally purchased the three villages of Sutanati, Kalikata and Govindpur from Prince Azim-us-Shan, son of the Emperor Aurangzeb.

East India Company

In 1707, the East India Company declared Calcutta a separate Presidency, accountable to the Court of Directors in London. In 1710, it contained about 10,000 or 12,000 inhabitants. In 1717, after suffering many oppressions from the Muhammadan Governors of Bengal, the Calcutta Council obtained confirmation of all their privileges from the Delhi Emperor, together with permission to purchase thirty eight neighbouring villages, on the both banks of the Hooghly, to a distance of 10 miles down the river. In 1742, the native inhabitants, in terror of the Maratha horse, who were then scouring Southern Bengal, requested and obtained permission to dig a ditch at their own expense round the Company's boundary,' a semicircle of 7 miles from Sutanati on the north to Govindpur on the south. Three miles of it were excavated in six months; the alarm then passed off, and the Maratha line remains unfinished to this day. Meanwhile, the Company was only the zamindar or landholder of the Calcutta hamlets, paying revenue to the Muhammadan Nawab, at first (1696). In 1752, Holwell (John Zephaniah Holwell was a temporary Governor of Bengal) calculated the population at 409,056- probably an excessive estimate.¹

British Rule

This is the story of the time when British rule was getting established in Bengal. At that time the British were trying to establish their rule gradually in the region of Mumbai and Madras voyaging over a distance of 9000 km from London, these Englishmen were slowly consolidating their rule in India. These were the officials governing the East India Company established in order to promote its trade in India. But they had discipline and administrative skill. Mughal rule at Delhi was on the decline and it had lost its control over the Subhedar of Bengal. The British at first

employed a few soldiers to guard their store houses, who later on grew into a well-trained, disciplined army of the troops fighting under the British. Who were the soldiers? Most of them were Indians only. British used the raw material and converted into a refined product by virtue of their knowledge and skill. This was the British Army composed of Indians only, which learnt to use guns and files efficiently on the strength of the scientific knowledge gained from the British. The same army assisted the Mughal Emperor to win the battle of Palasi. The British were entrusted with the administration of Bengal as a reward of it. No one knew when the trading company got transformed into a ruling company. During the last quarter of nineteenth century, Royal Asiatic Society was established at Calcutta on one side and the Supreme Court on the other. In order to maintain the relations with the natives, the British greatly needed servants adequately educated in English and able to work as a link in between. But for their assistance, it was not possible to establish such strong administrative machinery. As a result people employed by them used to earn a lot of money.²



1.2: Plassey War (<http://murshidabad.net/history>)

The History of East India Company's Legal System

The Bar Council of India explained that in 1672 the British court was founded in Bombay (now Mumbai) and legal profession started by Governor Aungier. Governor in Council was in charge to place the Attorney and not by the court. There were no legal practitioners in Calcutta (now Kolkata) and Madras (now Chennai) before the establishment of the Mayor's courts in 1786. In the three presidencies, Calcutta, Madras and Bombay Mayor's courts were established, were Crown Courts with right of appeal first to the Governor-in-Council and a right of second appeal to the Privy

Council. During 1791 experience was needed by the Judges, and thus the role of an Attorney started in Mayor's Courts.



1.3: Mayor Court, Calcutta (<http://ogimages.bl.uk/image>)

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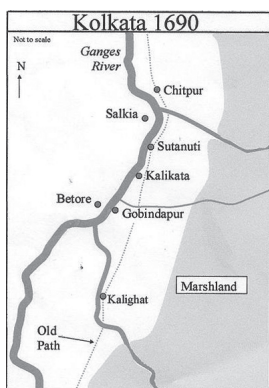
1. *The Imperial gazetteer of India 1885* Author Hunter William Wilson Sir Volume-3 Gazetteers Publisher London
2. *Swami Vivekananda: the universal man Vol-I* by Sri V.R.Karandikar Page-3-6

02. DATTA FAMILY IN CALCUTTA

Origin

The Datta family hailed from Datta-Dariatona (colloquially call Deretona), a village situated in Kalna Sub-division of the district of Bardwan in Bengal. The Zamindar of the place said that they knew nothing about the Dattas. All they knew was that they had bought three villages which originally belonged to the Dattas. On the entrance to the village is a meadow with a depressed surface, which is called 'Naupukur' (nine ponds). On the north side of the site of the original dwelling house which has fallen down, there is a medium-sized Talpukur is still called as 'Datta-Talpukur'. A gentleman is living in the house rebuilt on the old site, and who has inherited the site, the ponds and a few bighas of land as what remains of the property of the Dattas of Dariatona. This gentleman informed that one of the Dattas of Dariatona had settled in Calcutta. This was the opinion of Sri Bhupendranath Datta, a younger brother of Swami Vivekananda. The other younger brother Sri Mahendranath Datta was of the opinion that the original village of Datta Family was somewhere in the Hugali District.

Profession



2.1: Grah Govindpur Map

Ballad Sen was the King of Bengal during the period ranging from 1165 to 1185. Vyasa Datta was one of his ministers. After 250 years Narayan Sen, a descendent of Ballad Sen tried to establish his kingdom, but failed to do so. At that time, Narayan Datta was one of his ministers. Such is the information available regarding Datta dynasty in the old history. Calcutta city of today was just a tiny village known by the name Kalikata. During the historical period that we are

trying to probe into, situated on the eastern bank of Hugali, in close proximity to each other were the three villages namely Kalikata, Sutanuti, and Garh-Govindpur.

Came to Calcutta

Sri Ramnidhi Datta with his son Ramjivan and grandson Ramsunder moved from Dariatona to Calcutta and settled in Garh-Govindpur in the end of 18th century (1794). East India Company leased three villages viz Kalikata, Sutanuti, and Govindpur from

THE BENGAL DIRECTORY,

1879.

CONTAINING, AMONGST OTHER INFORMATION,

OFFICIAL DIRECTORY; MILITARY DIRECTORY;

MUNICIPAL DIRECTORY;

COMMERCIAL DIRECTORY; TRADES DIRECTORY;

STREET DIRECTORY, CALCUTTA;

ALPHABETICAL LIST OF RESIDENTS IN BENGAL PRESIDENCY

SEVENTEENTH ANNUAL PUBLICATION.

CALCUTTA:

THACKER, SPINK, AND CO.

Bombay: THACKER AND CO., LTD. London: W. THACKER AND CO.

1879.

Price, Fifteen Rupees; Each, Fourteen Rupees.

STREET DIRECTORY.

433

<p>Goodwin's Lane. N.D. - Goodwin's Lane. Commenced 178, Upper Circular Road. 1 Goodwin's Lane. 2 Goodwin's Lane. 3 Goodwin's Lane. 4 Goodwin's Lane. 5 Goodwin's Lane. 6 Goodwin's Lane. 7 Goodwin's Lane. 8 Goodwin's Lane. 9 Goodwin's Lane. 10 Goodwin's Lane. 11 Goodwin's Lane.</p>	<p>Goodwin's Lane. N.D. - Goodwin's Lane. Commenced 178, Upper Circular Road. 1 Goodwin's Lane. 2 Goodwin's Lane. 3 Goodwin's Lane. 4 Goodwin's Lane. 5 Goodwin's Lane. 6 Goodwin's Lane. 7 Goodwin's Lane. 8 Goodwin's Lane. 9 Goodwin's Lane. 10 Goodwin's Lane. 11 Goodwin's Lane.</p>
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2.2: Address of Swami Vivekananda's ancestral house (with the names of Vishwanath Datta, Taraknath etc.)

Mughal Nawab for building Fort William for which Datta family received Rs.14 for their land. After selling the land, Ramnidhi and Ramjivan came to Simulia in North Calcutta and built a new building in the place which is now-a-days called Madhu Roy lane.

Ramsunder worked as a Diwan of a wealthy landlord. He had five sons. His eldest son Rammohan was working as a manager for an Englishman practicing as a lawyer in the Supreme Court of

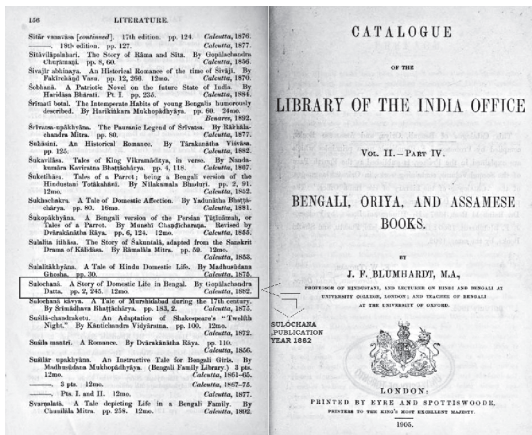
the time. But it seems that in those days only an Englishman could be an attorney of Supreme Court, he might have been what was called in those days a 'Farsi lawyer' i.e. a lawyer well-versed in Persian according to the old style, but in reality he was the managing clerk of the office of English attorney. He built a house in the neighbouring place at 3, Gour Mohan Mukherjee Street. It was a big building built according to the old grandiose style. The capacious entrance door built of Nepal Sal tree leads to the big courtyard, on the east side of which was situated the two rowed five-vaulted *Puja-Dalan* (place of seasonal worship), and on the west side was the cow stable. Inside the house in the female apartment, was a big tank for the use of the female members of the family. Outside the building in premises No.2, Gour Mohan Mukherjee Street, is a plot containing more than four cottahs of land, where was the stable of Rammohan Datta.



2.2A: Swami Vivekananda's ancestral house

Thus Rammohan Datta passed his days in grand old-styled aristocratic life. He had amassed much wealth and was a well-respected member of the society. He had two gardens in Salkia, a plot of land in Kidderpur which later on was taken by the Government to form a dock. After building the house, he invited his four brothers to live with him, but the second brother refused. At last old ancestral house was sold out after the marriage of Sri Vishwanath Datta. From Deretona to Govindpur and from there to Simulia, such is the history of migration of the four generations of Datta Family. Simulia, later on was merge into the expanding city of Calcutta. After the battle of Plassey in 1757, East India Company assumed power as the representative of Mughal Emperor of Delhi and within the span of 20 years, a new era commenced there. From that period onwards, till Vishwanath Datta's tenure, Datta Family produced many distinguished personalities excelling in various fields by virtue of their achievements.

Rammohan had two sons named Durgaprasad and Kaliprasad and seven daughters. One of Rammohan's brothers Kristo Dautta had three sons, amongst whom Gopalchandra Datta became a famous learned public man. He was a highly placed Government servant in Postal Department. After retirement, he became the sub-editor of the 'Hindu Patriot' while Kristodas Pal was the editor. (Vishwanath wrote a Bengali novel 'Sulochana' published in the name of his father's cousin Gopalchandra Datta in 1880. In 1882 Vishwanath wrote in both Bengali and Hindi a book entitled "Sishtachar Paddhati" (Canons of Good Conduct) in two parts, owing to his premature death the second part of the book was not published. This was the second of two known book written by Vishwanath Datta.



2.3: *Sulochana* was published in the year 1882

Narendranath's grandfather Durgaprasad

Durgaprasad, though an inheritor of immense wealth, developed spiritual interest from his boyhood, and after the birth of his son Vishwanath (1835-1884) he renounced worldly life to become a monk. He was so skilled in law that his father Rammohan made him a partner in a legal profession. Durgaprasad was well-versed in Persian and Sanskrit languages. He married Shyamasundari, the youngest daughter of Dewan Rajiblochan Ghose of North Calcutta. Shyamasundari was learned in Bengali language. She had a very good handwriting and wrote a big poetical work in Bengali called "Gangabhakti Tarangini". The manuscript intended to be published was kept in their sleeping room. But

during the period of the family's temporary migration to Raipur and return, the manuscript was lost! Shyamasundari was a beautiful lady. She had two children: the first one was a daughter who died when she was seven years old. The son was named Vishwanath who was born circa 1835 AD. Vishwanath's father Durgaprasad had renounced all worldly pleasures and possessions and had suddenly disappeared from family life, leaving his wife and son to tend for themselves. Durgaprasad was seen only once after his abandonment of his family, while the family had gone to Varanasi for pilgrimage. No one knows what happened to him after that. The bright lawyer with great potential, whom his father Rammohan Datta had held in high esteem, had simply disappeared from the world, never to be heard of again. Shyamasundari now dedicated herself in the upbringing and education of her son Vishwanath. In this endeavour she succeeded as a single parent to her great credit. She passed away when Vishwanath was about twelve years old. So it was very difficult for Vishwanath Datta to complete his education though he was very good at study and famous for it.

His Father Vishwanath Datta

Vishwanath was uncared for in his younger days. His education was not even attended to. But at the request of a neighbour, his uncle sent him to Gourmohan Addy's school now a days called "Oriental Seminary" in the Oriental Seminary where he continued his studies up to the highest standard. After graduation

<p>BENGAL DIRECTORY.</p> <p>AND</p> <p>REVENUE</p> <p>REGISTER</p> <p>FOR THE YEAR</p> <p>1838.</p> <p>CALCUTTA:</p> <p><small>WILLIAMS, BISHOP AND CO. PRINTERS, 11, NARAYAN STREET, KOLKATA.</small></p> <p>WILLIAMS, BISHOP AND CO.</p> <p><small>1838.</small></p>	<p>PART IX.]</p> <p>COLLEGES AND PUBLIC SCHOOLS.</p> <p>ORIENTAL SEMINARY.</p> <p>No. 313, BURTULLAH.</p> <p><i>Established 1st March, 1829.</i></p> <p>By Baboo Gourmohan Addy for the Education of Hindoo Youths in English Literature and the Sciences.</p> <p><i>Head Master</i>.....</p> <p><i>Second ditto</i>.....</p> <p><i>First Assistant Teacher</i>.....</p> <p><i>Second ditto</i>.....</p> <p><i>Third ditto</i>.....</p> <p>The following branches of education are taught, Arithmetic, Algebra, Geometry, Geography, Book-keeping, History, Poetry and Composition.</p> <p>"We have said that Bissonath was uncared for in his younger days. His education was not even attended to. But at the request of the neighbors, his uncle sent him to Gourmohan Addy's school now a days called "Oriental seminary"[97] Bhupendranath Datta book "Swami Vivekananda Patriot-Prophet A Study"[1954 edition]"</p>	<p>315</p>
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2.4: Gourmohan Addy School called Oriental Seminary

Vishwanath engaged himself in some business but failed several times.

Then he entered the firm of attorney Mr. Temple as an article clerk. In 1866, Vishwanath passed attorneyship examination and conjointly with Ashutosh Dhar, another new attorney, established an attorney's office name 'Dhar and Datta'. Later, he separated himself from the partnership with Ashutosh Dhar, and started a firm of his own. Vishwanath had become a successful attorney in the High Court of Calcutta. As an attorney, he made a considerable reputation, and his field of work spread over the whole of Northern India. His practice took him to such distant places as Lahore, Lucknow, Delhi, Rajputana, Bilaspur, Raipur and so on.

THE BENGAL DIRECTORY,

1879,

CONTAINS, AMONG OTHER INFORMATION,

OFFICIAL DIRECTORY; MILITARY DIRECTORY;

MOVESIAL DIRECTORY;

COMMERCIAL DIRECTORY; TRADES DIRECTORY;

STREET DIRECTORY, CALCUTTA;

ALPHABETICAL LIST OF RESIDENTS IN BENGAL PRESIDENCY

SEVENTEENTH ANNUAL PUBLICATION.

CALCUTTA.

TRACER, SPINE, AND CO.
Printed by TRACER and Co., Ltd. London: W. TRACER and Co.

1879.

Printed by HUGHES, 10, Queen's Road, Calcutta.

218 LAW. LEADERS OF THE ATTORNEYS BAR

Name	Date of Birth	Place of Birth
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta

ATTORNEYS ASSOCIATION.

For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta
For the British Empire, &c.	1848 Feb. 10	Calcutta

ATTORNEY PROCTOR, FIDELITY & ASSURANCE

Name	Advocate in India	Advocate in England
Actual Resident	1848 Feb. 10	Calcutta
Actual Resident	1848 Feb. 10	Calcutta
Actual Resident	1848 Feb. 10	Calcutta
Actual Resident	1848 Feb. 10	Calcutta
Actual Resident	1848 Feb. 10	Calcutta
Actual Resident	1848 Feb. 10	Calcutta
Actual Resident	1848 Feb. 10	Calcutta
Actual Resident	1848 Feb. 10	Calcutta
Actual Resident	1848 Feb. 10	Calcutta
Actual Resident	1848 Feb. 10	Calcutta

Also see page 219.

LAW.

219

ATTORNEYS PROCTORS AND SOLICITORS.—(Continued.)

Name	Advocate in India	Advocate in England	Place of Birth	Place of Birth
Actual Resident	1848 Feb. 10	Calcutta	Calcutta	Calcutta
Actual Resident	1848 Feb. 10	Calcutta	Calcutta	Calcutta
Actual Resident	1848 Feb. 10	Calcutta	Calcutta	Calcutta
Actual Resident	1848 Feb. 10	Calcutta	Calcutta	Calcutta
Actual Resident	1848 Feb. 10	Calcutta	Calcutta	Calcutta
Actual Resident	1848 Feb. 10	Calcutta	Calcutta	Calcutta
Actual Resident	1848 Feb. 10	Calcutta	Calcutta	Calcutta
Actual Resident	1848 Feb. 10	Calcutta	Calcutta	Calcutta
Actual Resident	1848 Feb. 10	Calcutta	Calcutta	Calcutta
Actual Resident	1848 Feb. 10	Calcutta	Calcutta	Calcutta

Also see page 218.

Also see page 219.

2.4A: Vishwanath Datta passed Attorney Exam in the year 1866

1776

THE LONDON GAZETTE, MARCH 20, 1868.

In the Matter of Ameenollah, of Collingah, in Calcutta, late a Student in the Calcutta Madrasah, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk on Monday, the 20th day of January instant, and by an Order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Biswanath Dutt, Attorney.—Date of Gazette containing notice, January 29, 1868.

2.5: Vishwanath Datta became a successful Attorney in the Court of Calcutta (1868: London Gazette - Vishwanath Datta as Attorney)

THE
BENGAL DIRECTORY,
1884.

An Official Directory of the various Departments of the Governments of India and Bengal;
A complete Commercial, Legal, Educational, Ecclesiastical, and Street Directory of Calcutta;
Army List of the Three Presidencies;
A Mafiosi Directory of the Official and Non-Official Residents in every District in the Bengal, Madras, and Bombay Presidencies;
A Conveyance Directory;
A Directory of the Tea, Indigo, Coffee and Silk Industries;
A Bibliography of the District of Bengal.

TWENTY-SECOND ANNUAL PUBLICATION

Calcutta:
THACKER, SPINK AND CO.
BOMBAY: THACKER & Co., LD. LONDON: W. THACKER & Co.
— 024

THE
BENGAL DIRECTORY,
1884.

CONTAINING, AMONGST OTHER INFORMATION,

An Official Directory of the various Departments of the Governments of India and Bengal;

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Army List of the Three Presidencies;

A Muzaffar Directory of the Official and Non-Official Residents in every District in the Punjab, Sind, and Bombay Presidencies;

A Conveyance Directory;

A Directory of the Tea, Indigo, Coffee and Silk Industries;

Alphabetical List of Residents.

TWENTY-SECOND ANNUAL PUBLICATION

Calcutta:
THACKER, SPINK AND CO.
BOMBAY: THACKER & Co, LD. LONDON: W. THACKER & Co.
1884.

Price, Sixteen Rupees; Cash, Fourteen Rupees

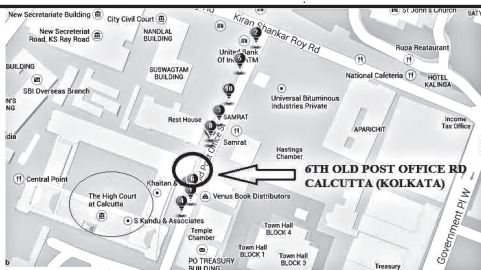
OFFICE ADDRESS OF VISHWANATH DATTA IN CALCUTTA
WITH MAP.

209

LAW DIRECTOR:

ATTORNEYS, PROCTORS, AND SOLICITORS.

Holchambers, R. * India, 17th February, 1857; Registrar, High Court.
Bhoobun Mohun Dass, India, 26th August, 1870; 6, Old Post Office Street
Bissonath Dutt, India, 14th March, 1870; 6, Old Post Office Street
Bolye Chand Dutt, India, 14th August, 1872; 5, Old Post Office Street.
Bomanjee Cowasjee, India, 6th April, 1880.



1884 BENGAL DIRECTORY

100

YAW MINISTRY

ATTORNEYS, PROCTORS, AND SOLICITORS.

[illegible]

* Also Notary Public. † Also President of the Appellate High Court. ‡ Also Privy Council Agent.

Vishwanath grew to manhood and became the pride of the Dattas, who in high hopes and expectation, look to him to carry on the family tradition of learning nor were they disappointed. He became proficient in Bengali, English, Persian, Arabic, Urdu and Hindi. He also studied Sanskrit in the *tol*, a traditional Sanskrit school. History was his forte, but in addition he acquired a fairly good knowledge of Astrology, and later he himself was able to cast the horoscopes of some of his children. He was also a great lover of music.

On the one hand, Vishwanath earned a great deal of money through his professional work of attorney; on the other hand, he spent money liberally. Surrounded by friends and relatives, attended by many servants, owning carriages and horses, he enjoyed living in affluent style. He was a connoisseur of good cooking and was himself expert in the art, preparing various kinds of dishes for his friends and relatives. He was of the opinion that growing children needed to be well fed; otherwise their brains would not develop properly; thus he spared no expense in providing good and nourishing food for his children. He thought it was not necessary to leave behind an enormous patrimony; for if money were spent in giving his sons a taste for a high standard of living, a good education, and healthy bodies, in due course they would be compelled to make suitable arrangements for themselves-and would be able to do so. But if, on the other hand, they were to inherit much wealth, they would remain indolent and would squander all the money. We may well imagine that the experience of his own rise to affluence, together with his observation of the do-nothing members of the joint family, gave him this philosophy of life. He had observed his uncle Kaliprasad, son of an affluent father, engaged in spending the inherited wealth, while earning nothing. Whereas, he himself, a poor orphan, had become wealthy through his own manly efforts.



ଶ୍ରୀମତୀ ଭୁବନେଶ୍ୱରୀ

2.7: Bhuvaneshwari Devi - mother of Swami Vivekananda

Bhuvaneshwari Devi

Vishwanath was blessed with a wife who was his peer in every respect. At the age of sixteen, he had been married to Bhuvaneshwari Devi, the only child of Nandalal Basu of the renowned Basu family of Simla, Calcutta. Bhuvaneshwari, born in 1841, was only ten years old at the time of her marriage. Being the only child of her parents, she inherited the paternal property, which afterwards accrued to her children. As she grew older, she

became expert in the management of household affairs and cheerfully shouldered the responsibility of her husband's large family. She was exceptionally intelligent and found time, even in the midst of her many chores, for sewing, music and the daily study of the *Ramayana* and the *Mahabharata*. Graceful, devoted and full of the fire of one born to regal estate, she commanded the respect and veneration of all who came in contact with her, and her judgement was followed in all matters of importance. Above all, Bhuvaneshwari Devi was deeply religious in temperament, and used to worship Lord Shiva daily. She was not given too much talking. Calm resignation to the will of God in all circumstances, power, and reserve characterized this noble Hindu woman. The poor and the helpless were the special objects of her solicitude. Like Vishwanath, Bhuvaneshwari Devi had a very sweet voice and could beautifully sing the songs on Sri Krishna as heard in religious dramas. When beggars singing religious songs came to the house to beg, she could learn their songs by listening only once. She was, indeed, noted for her unusual memory and knew by heart long passages from the *Ramayana* and the *Mahabharata*. More important, she had absorbed the essence of these timeless epics, and

that essence, together with the culture to which it was the key, she passed on to her children as their great heritage.

It was, then, to these two, Vishwanath and Bhuvaneshwari Devi, that the boy who was to become the greatest man of his age, whose influence was to shake the world, and who was to lay the foundation of a new order of things, was born.

References

1. *Swami Vivekananda Patriot-Prophet: A Study (1954 edition) by Bhupendranath Datta Page-72, 83, 84, 87-90, 94*
2. *Swami Vivekananda: The Universal Man Vol-1 by Sri V.R.Karandikar Page-4-7*
3. *Plaint of the Partition Suit of 1883-84 page-88*
4. *The Life of Swami Vivekananda by his Eastern and Western Disciples Vol-1 Page-4, 11*

03. BIRTH OF NARENDRANATH AND HIS EDUCATION

Birth

Bhuvaneshwari Devi had been blessed with motherhood at an early age, but her first child, a son, and her second, a daughter, had died in their childhood. Her next three children were all daughters- Haramohini, Swarnamayi, and another who also died in childhood. Narendranath was born succeeding four daughters. Bhuvaneshwari Devi had taken a vow of observing a fast on Monday in order that a son might be born to her. This was an austere worship of Lord Shiva. There is a Vireshwar temple of Lord Shiva at Varanasi, a worshipping centre of abundant faith of the Hindus all over India. Bhuvaneshwari Devi had asked one of her female relative, a resident of Kashi, to make the necessary offerings and prayers to Vireshwar Shiva. One night she had a vivid dream in which she saw Lord Shiva himself, taking the form of a male child who was to be her son. When she gave birth to the son, her faith must have been justified and intensified.

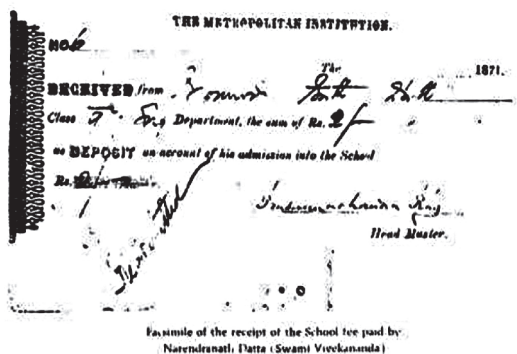


3.1: Swami Vivekananda birth place (view from Swami Vivekananda's ancestral house) and Sri Kashi Vishwanath Jyotirlinga.

The light of the world dawned for the first time upon the future Swami Vivekananda on Monday, January 12, 1863. It was the holy morning hour-33 minutes and 33 seconds after six, a few minutes before sunrise. At the time of his birth the constellation

Sagittarius was rising in the east, the moon was in the constellation Virgo, the planet Jupiter was in the eleventh house, and Saturn was in the tenth from that of his birth. It was the seventh day of the new moon (Krishna Saptami) and, as chance would have it, the last day of the ninth Bengali month Poush, known as Makara Sankranti day—a great Hindu festival. The millions of men and women who were observing the festival unknowingly greeted the new-born babe with prayers and worship. They called the child by the name Vireshwar! They called him Bileh for short. Later he came to be called Narendranath or Naren. Bhuvaneshwari Devi was later blessed with two male children, Mahendranath and Bhupendranath.

School Education



3.2: Receipt of Admission-1871, at Metropolitan Institution of Narendranath Datta in Class Two

Vishwanath Babu had arranged for the education of Naren at the age of six. Naren used to go to Pathshala, the traditional type Indian school. He was in a brand-new dhoti. He carried a mat under his arm, for each child had to bring his own to sit on; and from his waist dangled a little reed-pen held fast by a long string.

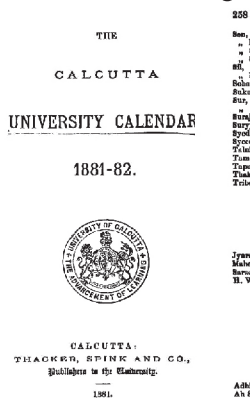
But it was essential that he should formally join some school one day or the other. In 1871, when Narendranath was eight years old, he entered the ninth class (equivalent to the present primary class two), in the English Department of Pandit Ishwarchandra Vidyasagar's Metropolitan Institution, then situated on Sukia Street.

Bhutnath De as teacher

In 1874, at the age of 11 years, when he was in a 5th class. Bhutnath De was a professor in the same institution but taught the higher classes for the session 1874-75. While at school Naren astounded **Sri Bhutnath De**, a veteran lawyer, with his scholarship. He wrote, “Biley (childhood name) exhibited precocious intelligence.”

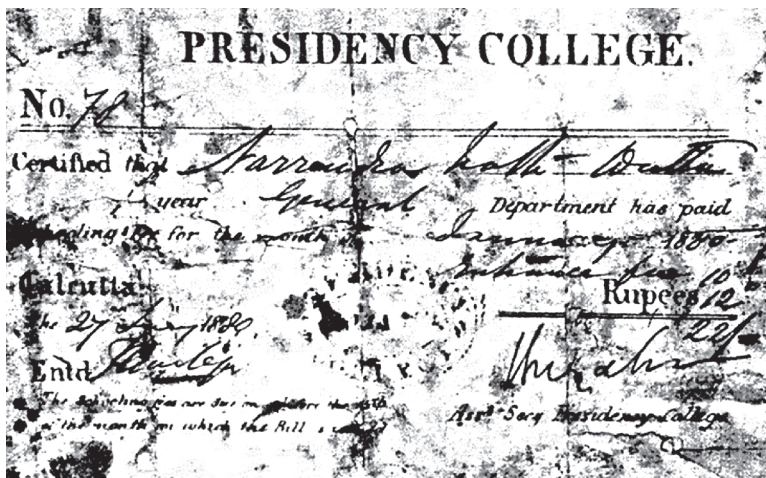
In 1877, when Naren was fourteen years old and a student of the third class (equivalent to the present class eight), his father went to Raipur in the Central Provinces. Knowing that he would have to live there for quite a long time, his father, Vishwanath, had his family brought there shortly afterwards. In those days there was no good school in Raipur which would accommodate a boy from Calcutta.

When Vishwanath returned to Calcutta with his family in 1879, there was some difficulty about getting Naren into school, for he had been absent for nearly two years; but his teachers loved him and, remembering his ability, made an exception in his case. The

[illegible]

NARENDRANATHI PASSED ENTRANCE EXAM IN FIRST DIVISION IN TH YEAR 1879

3.3 Entrance exam result of Narendranath Datta 1879



3.4 Narendranath Datta Admission in General Department.
 Receipt of Presidency College in the year 1880.

boy then gave himself up to study, mastering two years' lessons in one, and passed the Entrance examination in the first division.

Entrance Examination

In 1879, at the age of sixteen, he passed the Entrance Examination and entered the Presidency College early the next year. He entered the first year Arts class of the general department of Presidency College in January 1880. But for some reason, he left this college. The General Assembly's Institution, founded by the Scottish General Missionary Board and now known as Scottish Church College, accepted him, and sent him up for the F.A. examination. (F.A. means First Art Two Year Course).

B.A. Examination (Two Year Course)

Hard study on the eve of the Entrance examination together with his ascetic practices had already impaired his health to some extent. So before taking the F.A. examination Narendranath went to Gaya for a change to recover his health and returned to Calcutta only a few months before the examination. In 1881 he

Legal Profession

Following this, at the instance of his father, whose ambition it was to see his son with a good position in the legal profession, Narendranath entered the firm of Nimai Chandra (Churan) Basu, Attorney-at-Law, as an articled-clerk, in order to qualify himself as an attorney.

References

1. *Swami Vivekananda: The Universal Man Vol-1 by Sri V.R.Karandikar Page-24*
2. *The Life of Swami Vivekananda by his Eastern and Western Disciples Vol-1 Page-11-12, 116-117*
3. *Swami Vivekananda: A Reassessment by Narasingha Prasad Sil Page-28*

04. ENGLISH EDUCATION SYSTEM AT THE TIME OF VISHWANATH DATTA

University Education in India

In the year 1944, Sri Anathnath Basu in his book “University Education in India: Past and Present” in the 2nd chapter under the topic 'Modern Period: The Beginning of a new (education) system' writes, “In the early years the spread of western education was mainly due to the energies of private individuals. It is perhaps necessary to mention here the foundation of the Calcutta Madrasah in 1781 and the Benares Sanskrit College in 1791. These two institutions were founded by open declaration for giving encouragement to the study of oriental languages, literatures and laws but really for training Hindu and Mohammedan legal assistants to English judges. While the missionaries were at first interested in primary education David Hare, Rammohan Ray and others were interested in education of a higher grade. Their efforts to reach a point in founding in 1817, the Mahavidyalaya (the Hindu



4.1 Image of Calcutta Madrasah in 18th or early 19th century

Collage), the first college of the modern type in Asia. In that time also various free schools were in opening into Park Street nearly opposite to Middleton Row is Free School Street, leading to the Free School. This school was established in 1790, in connection with the Mission Church, and in 1800 it was united to the old Charity School, then seventy-one years old. The road leading to it from Jaun Bazar was called Jaun Bazar Fourth Lane, and another lane led to Park Street. It was on the line of these two lanes that Free School Street was made, about 1810.”

Western Education

Soon the missionaries also founded a college at Serampore. But the progress of higher western education was slow till in 1835 Lord William Bentinck definitely committed the Government to a policy of encouraging this new system. Thereafter, the pace became more rapid and between 1835 and 1854 a number of colleges were founded in different parts of the country. The popularity of these colleges and of the system of education that was imparted in them can be gauged from the fact that when the Hooghly College was opened in 1836, 1200 names were enrolled on the first three days. Some of these institutions were founded by the Government. Others owed their origin to public subscriptions which came in liberal measures. When the Elphinstone College was founded in 1827, to commemorate the services of a noble officer of the Government, whose wise educational policy received approval of the people.

Higher Education

Besides these arts colleges a few professional institutions were also founded in this period. Calcutta Medical College was established in 1835. Bombay had its Grant Medical College in 1854 and a school of Engineering was founded before a few years. In Madras there was an institution curiously styled as “Madras University”, but it was in reality only a high school. In 1852 it developed into the Madras Presidency College. Like Bengal both Madras and Bombay had a number of colleges founded by the

Christian missions. But though collegiate education progressed steadily there was yet no idea of founding a university to coordinate the activities in the field of higher education. Universities were to be founded in Calcutta, Bombay and Madras on the model of London University. The examination for the degree would not include any subjects connected with religious belief but denominational institutions would not be debarred from sending candidates for the university examination provided they arranged for the requisite courses of study to be prescribed by the universities. There would be a provision for honours courses leading to honours degree examination, University professorships were to be created for imparting advanced instruction which could not be otherwise provided for in the affiliated institutions. Professorships were to be created also in Arabic, Persian and Sanskrit as well as the Vernaculars, for their encouragement and cultivation. Further, if and when a sufficient number of institutions would come into existence universities of the type outlined above would be opened in other parts of India, with the sanction of the Board of Directors.

Council of Education

On the 30th December 1854 **Lord Dalhousie** sent, for the consideration of the Council of Education. It is interesting to note in this Dalhousie's personal views, regarding the bestowed on the result of university examinations. He was of the opinion that it would be inexpedient to adopt in the Indian universities the nomenclature used in the universities of England. The minute of Lord Dalhousie explains the delay in founding the universities in this country. As it happened there was delay of three years and not a few months as Lord Dalhousie had expected. The Government then appointed a Committee on the 26th January, 1855 to work out the details of the scheme in accordance with the outline sketched by the Court of directors. In order to secure uniformity in the important matters of principles, the Governor General directed that the Committee should frame a scheme for all three universities. While recognizing that local circumstances would necessitate minor

modifications Government considered it essential that the legal status and authority of each university should be the same and that the similar degrees denote the same standard of intellectual attainments. The Committee was composed of the members of the Council of Education with addition of the gentlemen whom it was proposed to associate with them in the Senate of Calcutta University and the members of the Legislative Councils of Madras and Bombay. **Sir James Colville**, the Chief Justice of the Supreme Court and President of the Council of Education, was the President of the Committee. The Committee submitted their report on the 7th August 1856. In their report the Committee gave the details of the plan for universities. A perusal of the report would reveal that though departures were made here and there, on the whole the scheme outlined there in was very much similar to that of London University. There were, however, some differences. For example, in London the examination for the Bachelor's degree was taken two years after the Matriculation Examination but for Indian universities it was proposed to impose a three to four years' course between the two examinations.

In Indian universities the first examination was to be known as Entrance in deliberate preference to the term used in London which was Matriculation. There were a few other points of difference, but, on the whole, such differences were more in the matter of details than of principles. It is interesting to note here that the scheme suggested that there would be no examination for the Master's degree. It was to be conferred on those who would obtain the Honours degree. In fact there were to be only two degrees on the results of examinations, the ordinary Bachelor's degree and the Honours degree. One of the optional subjects prescribed for the Honours examination was "Philosophy of Education". This recognition of the importance of the study of education as early as 1856 stands in refreshing contrast to the half-hearted enthusiasm shown for the subject even almost after a century. Another interesting feature of the scheme was its emphasis on the mother tongue in the courses prescribed for the degree examination. The

examination was to be so conducted “as strictly and thoroughly to test the candidate's critical knowledge of his own vernacular tongue”. The plan contained details of the courses for the other faculties of law, medicine and engineering. In the faculty of medicine there was to be a provision for the M.D. degree which was to be conferred on persons who would have obtained not only the degree of licentiate but also the Bachelor's degree signifying thereby possession of a considerable amount of general as well as professional knowledge.

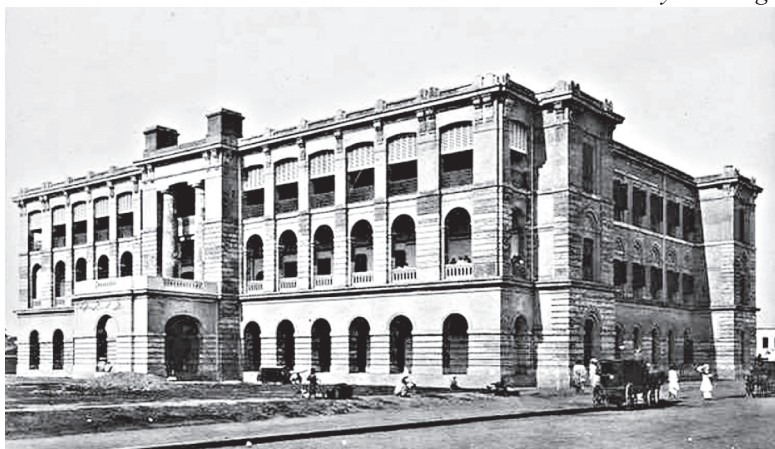
University of Calcutta

On the 12th December, 1856 the Government of India issued a Resolution approving of the general plan outlined in the Committee's report. They also approved the draft of a bill for the incorporation of the University of Calcutta as prepared by the Committee and directed that it would be placed in the hands of the Hon'ble Sir James Colville for him to take charge of it in the Legislative Council. Further, in anticipation of the Act of Legislature the Resolution appointed Chancellors, Vice-Chancellors of the three proposed universities and also Fellows of the University of Calcutta.

The Governor General became the Chancellor as per the Resolution of Calcutta University and Sir James Colville was appointed its first Vice-Chancellor. The Governors of Bombay and Madras became the Chancellors of the Universities of Bombay and Madras respectively and they were requested to appoint the fellows of their own universities. The newly appointed Calcutta Senate were directed to promulgate the rules proposed by the Committee and approved by the Government of India, to pass such other rules and take such further measures as might be necessary to give early and full effect to the scheme. The Bill introduced by Sir James Colville was passed as Act-II of 1857. It received the Governor General's consent on the 24th January 1857 and became a law. Thus the first modern Indian university was founded.

Calcutta University was formed in the year 1857 but Vishwanath Datta probably completed his graduation / higher degree in the year 1854-55. So his name is not enrolled in Calcutta University Calendar:

4.2 Calcutta University building



From Hindu College to Presidency College

The proposal to set up a new college called the Calcutta College or the Metropolitan College, open to students from all communities had already been mooted, but this would have meant greater financial liability for the government, which would also have to provide it with a competent faculty. A viable alternative seemed to be the conversion of Hindu College into a general institution open to all communities, managed by the government. On 21st October 1853, Lord Dalhousie, the Governor of Bengal, Bihar and Orissa, suggested that, “a new general college should be established at Calcutta by the government and designated “The Presidency College”. The College should be open to all youths of every caste, class or creed.”

Bengal Presidency

The new name, 'Presidency', referred to the Bengal Presidency, which was the local administrative unit of British India.

Accordingly, the Committee of Management for Hindu College met for the last time on 11th January, 1854. The Court of Directors renamed the College as Presidency College. The College started functioning on 15th June, 1855. The 'scholars' of the College Department of Hindu College were transferred to Presidency College and 101 new students were freshly admitted. Of these 101 pupils, two were Muslims, while the rest were Hindus.



4.3 Hindu College to Presidency College

References

1. *University Education in India: Past and Present* by Sri Anathnath Basu
2. http://en.wikipedia.org/wiki/Presidency_University,_Kolkata#From_Hindu_College_to_Presidency_College



4.4 Small Cause Court, Calcutta, 1978
(<http://www.bl.uk/onlinegallery/onlineex.apac/photocol/s>)

05. WHY VISHWANATH DATTA LEFT CALCUTTA

Regulated and Non-Regulated States

Provinces For many years British India was comprised of only three provinces, namely Bombay, Madras and Bengal and later Bihar and Orissa were added. Each Presidency got the Provincial Government which got the right and power to make laws for the territories under its control. Thus each province came to have a separate code of Regulation and three provinces were known as the Regulated Provinces. As the company was slowly expanding and acquiring new territories under its control, it became more and more difficult to implement the same rules and regulations in the established provinces. Thus the new territories were known as Non-Regulated provinces. New territories were not



5.1 Raj-Nandgaon Feudatory state

annexed to any Presidency but were formed into distinct units of administration; Governor General in council administered the new territories under the executive capacity. Punjab, Assam, Central Provinces and Oudh were governed as Non-Regulated Provinces.

Vishwanath Datta was an established and experienced Attorney of Calcutta, before leaving the place. People used to refer to him from distant places such as Oudh (Awadh, Lucknow), Punjab (Lahore), Central Provinces (Raipur) and Feudatory and Princely States, for legal services. For Government legal work he was also appointed in Commissioner's office by various Non-Regulated Provinces.

Vishwanath was greatly attached to his family. While working outside Calcutta he used to come home quite often, when practicing in North Western Provinces Oudh and Punjab, but it was very difficult for him to come to Calcutta when he was staying at Raipur. Under these circumstances, he had to stay for a long period



5.2 Kamtha Riyasat or Jamindari

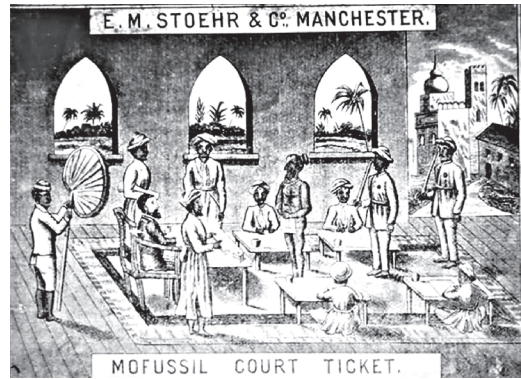
here. Raipur court settled all the law and revenue cases of Feudatory States, and Commissioner's court was over crowded and his work had gone lengthy. So he decided to bring his family to Raipur. The main reason was that during that period Raipur was not connected directly with Calcutta by Railway.

Reason for Vishwanath Datta's leaving Calcutta

If everything was good at Calcutta why then Vishwanath Datta went out of Bengal?

The reason was that one had to work for four years outside Bengal Presidency before getting permission to practice in Calcutta High Court. Vishwanath Datta presented his petition for

enrolment as an Attorney and Proctor on the 14th March, 1866. And High Court forced the above rule on 31st December 1865. According to Rule 161, any person who has been admitted to the Degree of Bachelor of Law in the University of Calcutta, Madras, or Bombay, and who shall prove to the satisfaction of the Court that he has bona fide practiced for four years as a pleader in one or more of the Courts of the Mofussil subject to the jurisdiction of High Court be admitted to practice in the High Court as a Vakeel.



5.3 Mofussil Court

So Vishwanath Datta was working in the courts other than Calcutta High Court. As he failed to get admission in Calcutta High Court, he decided to go out of Calcutta in the year 1872 for legal practice.

THE BENGAL DIRECTORY,

1877.

CONTAINS, AMONG OTHER INFORMATION,

OFFICIAL DIRECTORY: MILITARY DIRECTORY:

MOFUSSIL DIRECTORY:

COMMERCIAL DIRECTORY: TRADES DIRECTORY:

STREET DIRECTORY, CALCUTTA:

ALPHABETICAL LIST OF RESIDENTS IN BENGAL PRESIDENCY

FIFTEENTH ANNUAL PUBLICATION.

CALCUTTA:
THACKER, SPINK AND CO.
Printed by: THACKER, SPINK AND CO.
London: W. THACKER AND CO.

1877 YEAR OF PUBLICATION
(Printed, Bismillah, Calcutta)

COMMENT: Year of data collection about 1875-1876

344

MOFUSSIL

PUNJAB,

PUNJAB PROVINCE

Comprises the Divisions of Delhi, Hissar, Umballa, Jullundur, Multan, Lahore, Rawal Pindia, Mooltan, Derajat, and Peshawar.

336

MOFUSSIL

LAHORE—(Continued.)

New Victoria Hotel:—*proprietor*, —
Lahore Club:—*proprietor*, F. Tapp.

Lahore Ice and Altered Water Co., Ltd.:—
agents and managers, Senior and Co.; *residential manager*, F. Tapp; *engineer*, A. Baroba.

Station Hotel:—*proprietor*, Mrs. Wilson.

Clarke's Hotel:—*proprietor*, M. Clarke.

Court House Hotel:—*proprietor*, Mrs. Cunningham.

R. N. Mody, merchant (branches at Goojeranwalla and Wuzersabad).

Ramhim Bukhal and Co., merchants.

Gopal Ram, commission agent.

Nusservanjee and Framjee, Jamsetjee and Sons, Soomak and Co., and Edulzee and Hous, *wholesale merchants and general dealers*.

Mahomed Deen Rooldeo & Co., tent manufacturers and contractors.

Sala Dina Nath, U. Lal and Sons, shawl merchants.

Halim Bukhal and Son, general merchants.

Law.

Advocates.

H. M. Plowden (govt.), E. Reynolds, C. H. Spitta, W. H. Rattigan, F. Morton, O. Rivas, and W. H. Rattigan.

Pleaders.


E. J. Cunningham, J. R. G. Gouldsbury, T. Higgins, R. Spencer, A. Bates, R. Trotter, G. Ludlam, J. B. Mullins, E. V. K. Oullin, G. Krikpatrick, J. A. Sinclair, L. Cowan, S. R. Beeby, Roop Nath Banerjee, Elahi Bux, Prout C. Chatterjee, Ram Narain, Kali Prasanno Chatterjee, Motichurn, Wylshaw Nath, Kaseo Prosunno Ghntook, Suraj Khan, Umar Bukhal, Subban Wardhi, Mahomed Ismail, Tiloke Chund, Gobind Ram, Mahomed Bukhal, Gobind Ram, Shib Dial, Atma Ram, Nanack Bukhal, and Bisso Nath Dutt.

5.4 Vishwanath Datta (Bissonath Dutt) in Lahore as a Pleader

Outside Presidency

Northern India was divided by various provinces and states at the time of British India. Some Provinces were not under the jurisdiction of the Calcutta High Court, like Lucknow, Lahore, Ludhiana (Northern and Punjab Province), Nagpur, Raipur (Central Provinces) etc. These were all Mofussil courts and he had to get admitted as a local pleader. Mofussil courts were not under the jurisdiction of the Calcutta High Court.

THE
CALCUTTA
University Calendar;
1871-72.



CALCUTTA:
THACKER, SPINK AND CO.
PUBLISHERS TO THE CALCUTTA UNIVERSITY.
1871.

IV.
REGULATIONS.
ARTS.
ENTRANCE EXAMINATION.

1. The Entrance Examination shall commence annually on the first Monday in December, and shall be held in Calcutta and in such other places* as shall from time to time be appointed by the Syndicate.
2. Any person, wherever he shall have been educated, may be admitted to the Entrance Examination, provided he will be above the age of sixteen years, on the 1st March following, and not otherwise.
3. Every candidate for admission to the Entrance Examination shall send his application, with a certificate in the form entered in Appendix A, either to the Registrar or to a local officer recognized by the Syndicate. Every such application must reach the office of the Registrar at least thirty days before the date fixed for the commencement of the Examination.
4. A fee of ten rupees shall be payable by each

* The following places have already been appointed:—
Bogra, Bhojpur, Bikaner, Buxar, Calcutta, Cawnpore, Cuttack, Dacca, Dibrugarh, Dindigul, Durgam, Ferozepore, Gwalior, Hyderabad, Kanpur, Lucknow, Madras, Malabar, Meerut, Mirat, Nagpur, Patna, Raipur, Secunderabad, Shalimar, Simla, Tanjore, Travancore, Vellore, Vizagapatnam, and other places as may be appointed by the Syndicate.

CALCUTTA UNIVERSITY ALMANAC—1871-72. 11

NOVEMBER.	
1	W
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3	F
4	S
5	S
6	M
7	T
8	W
9	T
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17	F
18	S
19	S
20	M
21	T
22	W
23	T
24	F
25	S
(Festivals of Bengalis.)	
26	S
27	M
28	T
29	W
30	T

(Festivals of Bengalis.)

(Festivals of Bengalis.)

5.5 Regulation of Entrance Exam

Returned to Calcutta

Vishwanath Datta started working in the year 1876 in Northern and Punjab Province. In January, 1877 he went in Lucknow. After a few months he went to Raipur in Central Province as a pleader. He was there for more than one and a half years. To save one academic year of his children, he decided to proceed to Calcutta in the month of May 1879, because, after this month the roads of Central Provinces would not be fit for traveling till September because of rainy season. Narendranath would be 16 years old by 12th January, which was the age to appear for entrance examination as per the rule of Calcutta University and the

examination period of other classes were in between the month of October and December.

Secondly, Vishwanath Datta had completed four years of his legal practice outside Calcutta. Hence he was eligible to return to Calcutta and practice in Calcutta High Court.

British India and the Native States

India under the British rule was made up of two types of territories- British India and the Native States (or Princely States). The princely states did not form a part of the British India (i.e. the presidencies and provinces), as they were not directly under the British rule. The exact relationship between the Government of India and these states varied enormously, ranging from treaties of alliance, defense, protection, or supervision to almost outright control. Any of the Indian Feudal States which operated their own internal Postal Services during the time of the British Empire, issuing stamps that were only valid within the state were called Feudal States. During the British period, Lahore and Delhi were in Punjab Province, Lucknow in Oudh (Awadh Northern Province), Raipur was a district place in Nagpur Division in Central Provinces. Dongargarh, Raj-Khairagarh, Nandgaon (Raj-Nandgaon) Chhuikhadan, Baster etc. were in Feudatory State but attached with Raipur District. Various Princely and Feudatory State attached with Rajputana and Kathiawar. All these Native or Princely states and Feudatory states were not under any Presidency.



5.6 Raj-Khairagarh Feudatory State

Nagpur Province

In the Dissertation, of Colonial Administration and Social Developments in Middle India: The Central Provinces, 1861-1921, in Part-II title 'Administrative and Social Regions of Middle India', by Dr. Philip McEldowney approved by Walter Hauser Richard B. Barnett on 23 July 1980 wrote that "When the Central Provinces was created in late 1861, British administrators concentrated their efforts on two major tasks: the consolidation of the area and its development. Just four years before, the British Indian Empire had passed through the most severe challenge of its existence in the aftermath of the Mutiny the imperial structure from the top in London down to the districts in British-ruled territories came under review and reorganization. As a part of that reorganization the separate but adjacent British areas of the Saugor and Narbudda Territories and the Nagpur Province were combined to form the new Central Provinces. By the creation of the new administrative unit of the Central Provinces, the British hoped to provide the area with the fundamental institutions of efficient and paternal colonial rule, to enlighten the backward people, and to end its isolation from the rest of India and the world. The government's official position on languages for the Central Provinces led to controversy. The official languages used by British provincial governments were Persian and Urdu.

From Mughal times Persian and Urdu languages were continued to be used in the courts, and a group of Indian officials had developed a vested interest in their continued usage. Persian and Urdu were used in the Saugor and Narbudda Territories before the 1860's and had been introduced into the Maratha Bhonsla government and the Nagpur Province. Several efforts to introduce Hindi and its Devanagari script into Northern Central Provinces after 1835 had failed. In the 1860's one of the first concerns of the Central Provinces administration was to introduce Marathi, instead of Persian and Urdu, into the Nagpur division. As one of the Chief Commissioners declared: 'The adoption of a foreign tongue (Urdu) in the Courts of Justice is unavoidably unpopular and it leads to the

almost exclusive employment of Hindustani ministerial officials, who are foreigners to the natives of Nagpur... Marathi should be declared by Government to be the Court language in the four districts of Nagpur, Bhandara, Chanda and Wardha.'

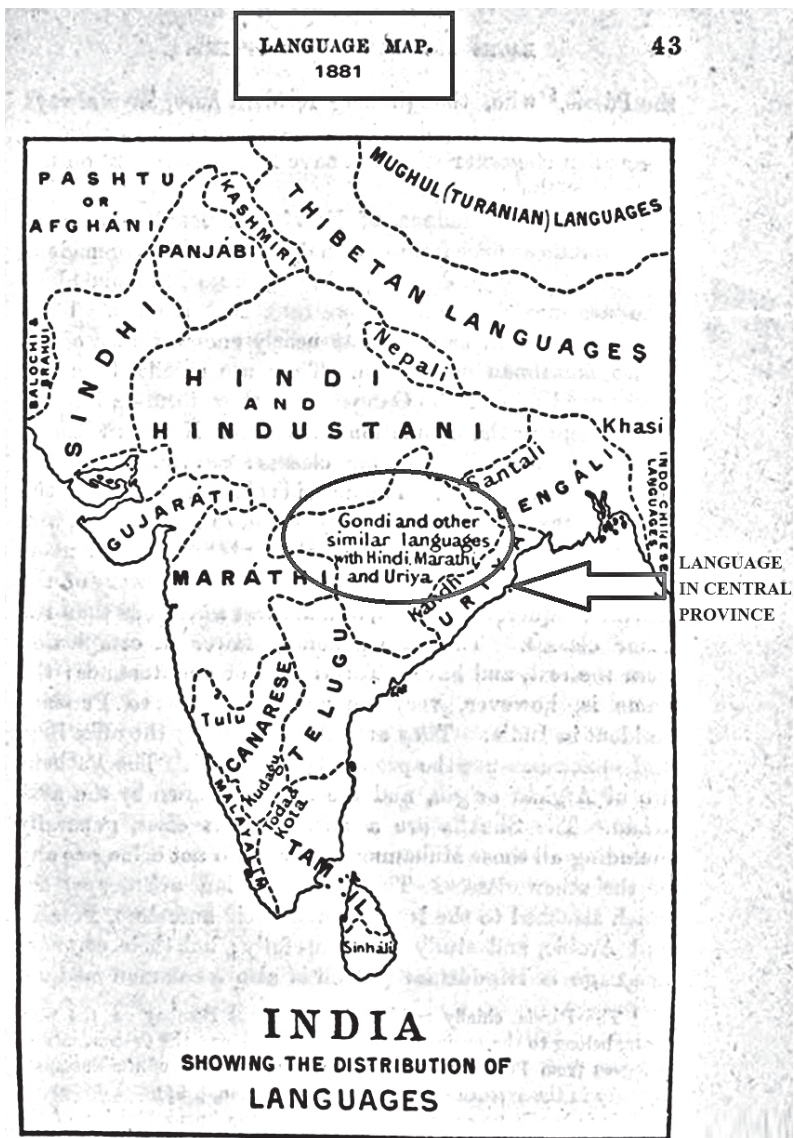
Marathi became the official language of Nagpur division in 1865, but Urdu remained the language in the north (Jabalpur, Bilaspur and Raipur). The introduction of Marathi language soon caused problems. Many of the English administrators in the division did not know Marathi and thus could not understand most of the government correspondence carried on in their own offices. Chief Commissioner recommended that Central Provinces civil servants be grouped into two linguistic units. British administrators in northern Central Provinces would continue to learn Urdu and be recruited mainly from the north Indian civil service, while those in the southern Central Provinces would be recruited from Bombay and learn only Marathi.

Note

North Central Provinces were Jabalpur, Bilaspur, Raipur and South Central Provinces were Nagpur, Wardha, Bhandara and Chanda.

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1. *<http://www.barcouncilofindia.org/about/about-the-legal-profession/history-of-the-legal-profession/>*
2. *Rules and Orders of the High Court of Judicature at Fort William in Bengal* by R. Belchambers.
3. *Stray Thoughts on some incidents in my life* by Rai Bahadur Sir Bipin Krishna Bose KCIE



5.7 Language Map of India, 1881

06. JOURNEY OF NARENDRANATH DATTA TO RAIPUR IN 1877 AND THE FIRST TRANCE

Narendranath and Education in Calcutta

Narendranath Datta, later who became Swami Vivekananda, the son of Sri Vishwanath Datta, an attorney of the High Court, was born in 1863. He took his education at the General Assembly's Institution and graduated from Calcutta University in 1884. He became a disciple of Sri Ramakrishna and adopted the monastic life in 1886.¹

In 1871, at the age of 8 years, when he was a student of ninth class (equivalent to the present primary class two) he entered Pandit Vidyasagar's School, Metropolitan Institute.²

In 1874, at the age of 11 years, when he was in a 5th class, Bhutnath De was a professor in the same institution but taught the higher classes for the session 1874-75.

While at school Naren astounded **Sri Bhutnath De**, a veteran lawyer, with his scholarship. He wrote, "Biley (childhood name) exhibited precocious intelligence."³

Naren's father Sri Vishwanath Datta was in **Lahore** in 1876 when Naren's age was 13 years.² He went to Lucknow in January, 1877 and after this month he went to Raipur in Central Province as a pleader. Seeing the nature of work, he arranged for his family to shift to Raipur from Calcutta. At that time Naren was in class 8 and his final examination was in the month of November after Durga Puja. So, it can be inferred that the family moved to Raipur after this.

Vishwanath Datta's name appears in Bengal Directory 1879 as a pleader in the Deputy Commissioner's office Raipur Chhattisgarh. In the year 1878 there was only one pleader Bhutnath

Raibahadur Bhutnath De, his wife Elokeshi and their six month old son Harinath De who became famous afterwards.⁵ The distance from Calcutta to Nagpur was 1377 Km. The party travelled from Calcutta (old Howrah Station) to Nagpur by train. It was a long journey. From Nagpur, they came to Raipur by bullock-cart crossing dense forest infested with dacoits and wild animals. Sri Mahendranath Datta wrote about this journey vividly. He even wrote about how they crossed the rivers and gave a nice description of the love between Narendranath and Mahendranath during the journey. He also mentioned about Narendranath forcing him to eat some particular food.

All the biographers of Swami Vivekananda described the jungle journey and his first trance in detail. Swamiji himself described it quite graphically. Sri Mahendranath Datta who was the fellow traveller also wrote in his book in Bengali titled “Srimat Vivekananda Swamijir Jivaner Ghatanavali”. For the sake of readers, we are giving the translation of the same.



6.2 Shri Raibahadur Bhutnath De

First Trance

In 1877, Naren went to his father at Raipur in Central Province with his mother, brother and sister. There was no school in Raipur at that time. It took about a month to go to Raipur from Nagpur by Bullock-cart. **Sri Harinath De**, a linguist was then a 6 month old child. His father Raibahadur Bhutnath De was a lawyer there. We travelled together and stayed at the same house. ... On the way to Raipur, an important incident happened. Our party consisted of four **bullock-carts** with a gunman to protect us from tigers or dacoits. We were travelling through dense forest valley, everywhere there were mountains and forest which were infested with wild animals. One has to rush from this area to reach

destination before sunset. Cart drivers were making hest for the fear of tigers. Everyone was worried. All of a sudden we noticed that Narendranath was not in the cart. All became tensed and started searching for him. He was found in the cave of a nearby mountain sitting silently motionless and fearless as if he was sitting in our own house happily. When we asked for the reason he said, “It is a very beautiful place. I was tired of sitting in the cart so I came here.” He was unable to talk, his eyes were drawn as if in meditation. After that he came and sat in the cart calmly oblivious of the surroundings. Joining two boats and putting a cart on that, **Wainganga River** was crossed and shelter was taken in a nearby grocery shop.

6.3 Wainganaga river



In the rainy season⁶ this hill river was flowing fast and its bed was wide. It took a day to cross the river. Next day when all were sitting in a grocery shop, Bhutnath De (MA BL) started talking about different subjects, various books and their authors. Narendra was then in the 3rd class but was arguing with the learned person like Bhutnath quoting from various books. Astonished, Bhutnath exclaimed repeatedly, “Young boy but read many books!” While staying at Raipur Naren used to discuss and argue with his father.⁷

The same author has written in his Bengali book named “Gurupran Ramachandrer Anudhyan” about one village on the way. He writes, “Probably in 1877 we went to Raipur in Central Province. My father was a practising barrister at that time. I accompanied my mother, brother and sister Jogenbala to Nagpur by train. Then we travelled by bullock-cart through forest. It took around a month to travel. There was no train service then. When we reached **Ghodtalao** village, there my elder brother forcing me to eat some particular food.”⁸



6.4 Shri Harinath De and his mother Elokeshi Debi

Swami Saradananda and Swami Gabhirananda, brother disciple of Swami Vivekananda has also described the first trance of Narendranath on the way to Raipur in their books “Sri Ramakrishna Leela Prasanga” and “Yug Nayak Vivekanada”. They wrote, “At one time, Narendra's father stayed for some time at Raipur in Central India on some business. Knowing that he would have to live there for a long time, he had his family brought to that place shortly afterwards. The charge of taking them was entrusted to Narendra. He was then fourteen or fifteen only. The place was not then connected by railway. So, one had to travel by bullock cart for more than a fortnight through dense forests full of beasts of prey. Although he had to suffer many physical hardships, he didn't feel it at all. On account of the wonderful beauty of the forest regions which he enjoyed. His heart was altogether charmed when he was directly acquainted for the first time with boundless power and endless love of Him who had adorned the earth which such

incomparable roads and ornaments. He said, “What I saw and felt when going through the forest has forever remained firmly imprinted in my memory, particularly a certain event of one day. We have to travel by foot of the Vindhya Mountains of high peaks on that day. The peaks of the ranges of both sides of the road rose very high in the sky; bending under the weight of fruits and flowers, various kinds of trees and creepers produce wonderful beauty on the sides of the mountain; birds of various colours flying from arbour to arbour or down on the ground in search of food and the **sound of rocky spring** filled the quarters with sweet notes. I saw all these and felt an extraordinary peace in my mind. The slowly moving bullock carts arrived at a place where two mountain peaks, coming forward as in love, locked themselves off in an embrace over the **narrow forest path**. Observing carefully below the meeting points I saw that there was a very big cleft from the crest to the foot of the mountain on **one side** of the path and filling that cleft, there was a hanging in it an enormous honey-comb, the result of bees' labour for ages. Filled with wonder, as I was wondering over the beginning and the end of that kingdom of bees, my mind become so much absorbed in the thought of infinite power of God. The controller of the three worlds, that I completely lost my consciousness of the external world for some time. I don't remember I was lying in the bullock cart in that condition. When I regain normal consciousness, I found that we had crossed that place and come far away, as I was alone in the cart, no one could know anything about it.” It was perhaps the first time when with the help of a strong power of imagination he entered close region of deep meditation and was completely merged in it.”⁹

Nagpur Railway Station

So, one thing is sure that the party travelled by train from Howrah to Nagpur via Allahabad, Jabalpur, and Bhusaval. After this long journey they might have taken rest at Nagpur for few a days. Very near to Nagpur Railway station there was one newly constructed **Sri Jamnadhhar Poddar Dharamshala**.¹⁰ It is quite possible that the party would have stayed there for some time before



6.5 Sri Jamnadhhar Poddar Dharamshala, Nagpur

commencing the long journey to Raipur by bullock cart. The party consisted of four bullock-carts and a gunman as written by Mahendranath Datta. There was no National Highway No.6 at that time. It was constructed in the first decade of 20th Century. So, the road to Raipur from Nagpur was via **Kamptee Cantonment, Tarsa, Bhandara, Tumsar, Paraswada, Kati, Kamtha, Amgaon, Salekasa, Darekasa Pass, Ghodtalao, Dongargad, Rajnandgaon** and we have to cross the rivers like Wainganga at many places.¹¹ All this information is available in gazetteer.

This road is called **Military and Postal Road.**

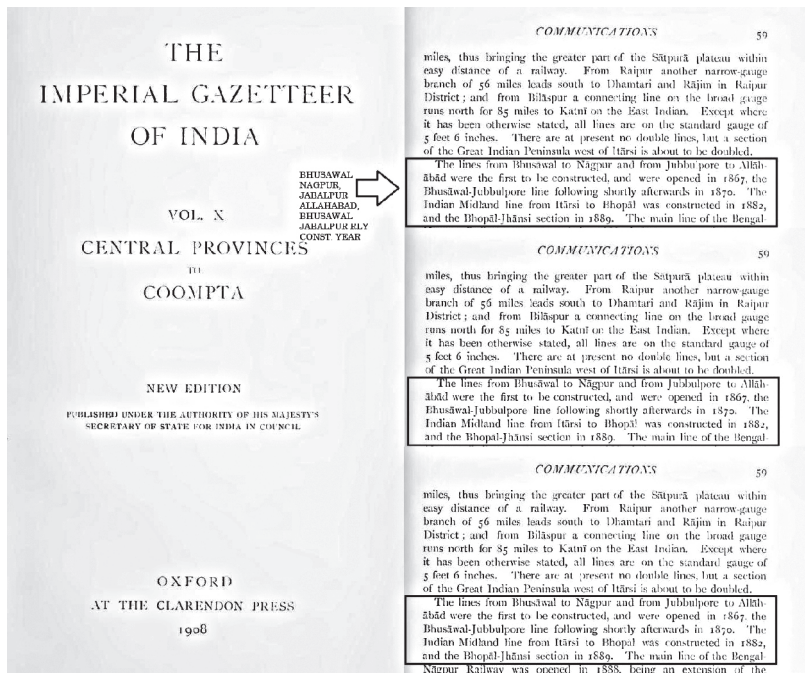
On this route, caves and dense forest as mentioned by Mahendranath Datta were only existed in and around Darekasa pass.¹² “The hills near the pass contain some curious caves, possessing a good water supply, the difficulty of approach through

the dense bamboo jungle, and the advantage of a spring of water close by, justify the name.”

Today also we can find the old route going through nearby the spring **Hazara fall** and current train tunnel. Just below the pass, the Kuardds stream (now called Hazara Fall) falls from a height of about 50 feet into a large pool of very deep water. (This Darekasa pass road was in use till 1970. Beautiful jungle, very nice waterfall and the cave which was later converted to rail tunnel, this area is a first trance place of Narendranath which needs the attention of Swamiji's devotees and Government authority to restore its originality.) After Darekasa Pass Narendranath's family reached Ghodtalao which is nearby today's Bortalao railway station. There is a mention of having special feast at Ghodtalao in Mahendranath Datta's book. Both Vishwanath Datta and Bhutnath De family reached Raipur in the middle or last week of December 1877 and stayed together as mentioned by Mahendranath Datta. Now where he stayed at Raipur, what he did there, and how he returned to Calcutta after one and half year is interesting and different story.

References

1. *Howrah District Gazetteer, 1909*
2. *Yuga Nayak Vivekananda (Hindi) by Swami Gambhirananda Page-43, 49 and The Life of Swami Vivekananda by his Eastern and Western Disciples Page-27, 39-40*
3. *Swami Vivekananda: A Reassessment by Narasingha Prosad Sil Page-28*
4. The book “History of the East Indian Railway (1906)” Author: George Huddleston wrote that, “The Jubbulpore branch was not completed and opened for traffic before the 1st June, 1867. Prior to this date, a temporary coach service was established between Jubbulpore and Nagpur, the then terminus of the Great Indian Peninsular Railway, so that the passengers were able to proceed from Calcutta to Bombay and vice a versa. The journey from Calcutta occupied about five days, and the cost being Rs.231-2-6, rather different from the ordinary first class fare of Rs.91-11-0



6.6 Construction year of railway from Bhusawal to Nagpur, Jabalpur to Bhusawal and Jabalpur to Allahabad.

now in force.”

Authors: Great Britain. India Office; Hunter, William Wilson, Sir, 1840-1900; Cotton, James Sutherland, 1847-1918; Burn, Richard, Sir, 1871-1947; Meyer, William Stevenson, Sir, 1860-1922 Volume:10 wrote in Imperial gazetteer of India (1907) that “The North-Eastern line of the Great Indian Peninsular Railway from Bombay divides at **Bhusawal** junction into two branches, one going North and North-East for 339 miles to a terminus at Jubbulpore, where it meets the East Indian Railway. The other lines from Bhusawal to Nagpur and from Jubbulpore to Allahabad were the first to be constructed, and were opened in 1867, the Bhusawal-Jubbulpore line followed shortly afterwards in 1870. Nagpur-Itarsi Route: the portion of the Nagpur-Itarsi Grand Trunk railway route, passing through this district was opened for traffic between 1923 and

1924. (From the book *History of Indian Railways: Ministry of Railways, Government of India.*)

6.7 Raining in the month of December 1877 and January 1878

Answers to Questions

OF THE

FAMINE COMMISSION

prepared for the Central Provinces


BY

SURGEON MAJOR J. F. BARTER

AND

G. J. NICHOLLS, ESQUIRE, C. S.

Barter & Co. Ltd.



NAGPUR.

PRINTED AT THE CHIEF COMMISSIONER'S OFFICE HERE.

1878.

55

caused by the loss of two successive crops without any very near approach to famine, if the disaster be confined to its own limits.

In conclusion I would observe that, in my opinion, we can stand in 1878 with comparative ease such rates for food grains as less than ten years ago brought death from starvation to our doors.

Question.—Has the Province suffered from any other destructive calamities, such as floods, frost, hail, locusts, blight, &c., to such an extent as to produce distress amounting to famine, or to create any general and wide-spread failure of the crop?

This question has already been incidentally answered. The portions of the Central Province liable to inundation, are very limited; nothing beyond local disaster has been known to have resulted from the cause. Frost in most years damages or destroys a few scattered fields of tur, gram or musoor.

A long continuance of cloudy weather in December 1877 and January 1878 destroyed most of the lined crops. Hail in the Satpura districts, Nainangpur and Northern districts, has on various occasions necessitated large remissions, but this was at a period when heavy assessments required remissions where probably under our present Settlement, the difficulty would be adequately met by temporary suspensions.

There are no records of any considerable losses caused by locusts.

I have explained how blight is the frequent cause of heavy losses in the spring crops. This year the wheat, gram, and musoor crops throughout the greater part of the Central Provinces were lost through blight, caused by excessive rains in December and January. After the heavy rain, which fell in torrents and was not well distributed, came cloudy weather, during which cold north-east winds blew, and nearly the whole crop, which every-where was of magnificent promise, was blighted, so, as it were, a few hours. Ten years ago this loss would have entailed far more serious consequences.

Question.—To what extent do famines in the past period appear to have affected the general condition of the country, and how long has the effect lasted?

The famine of 1862-3 in Nisar was, no doubt, terrible in its severity. But there followed so many other troubles, tending to retard the recovery of the country, that it is impossible to assign its proper limits or effects to the famine. The scarcity which succeeded, the ravages of those human locusts, the Pindharis, the disturbances of the Bhis and hill tribes, the cruel oppressions which transformed the poor and generally harmless Gonds into ruthless robbers and murderers who gave to Malini of Hoshangabad its proverbial evil name,—these causes obliterated the marks of the famine. Then, again, the strange migratory propensities of the people, which made a casual head-sake or tooth-sake or an abusive word a sufficient cause for leaving home and home and smiling field, prevented the recovery of the land.

No doubt the country thus abandoned, the wells becoming mere stagnant pits to catch decaying vegetation and refuse, became unhealthy, and to this day there are magnificent lands in the Tapti valley where none but a Kerku can live with impunity. To some such calamity, of still sicker date, no doubt, is owing the present desolation of the Charwa parganas of Hoshangabad.

Succeeding famines, up to that of 1868-69, appear to have left no traces unaltered by the steady progress of two or three years.

But I am sanguine enough to think that besides the material improvement of the country effected in this last famine by the judicious and careful outlay of money on roads, tanks and wells, the people have learnt very valuable lessons, that they are now less dependent on Government, on their immediate superiors in their villages, are more provident, and are much more able to meet future troubles without extraordinary support. If this effect has indeed resulted, it will last for many years, or rather it will be permanent.

➔

A temporary coach service was established between Jabulpore and Nagpur, the then terminus of the Great Indian Peninsular Railway, so that passengers were able to proceed from Calcutta to Bombay and vice versa, the journey from Calcutta occupying about five days (from Calcutta to Bombay). From the book: *History of the East Indian Railway 1906*, by George Huddleston.

5. Harinath De: Philanthropist and Linguist by Sunil Bandyopadhyay, National Book Trust, India Page-8

6. According to “**Answer the question of the Famine Commission - 1878..**”. There was a rain in the month of December 1877 & January 1878. It seems when the party was traveling in December 1877, it was raining as mentioned by Mahendranath Datta.

7. *Srimat Vivekananda Swamijir Jivaner Ghatanavali (Bengali) Vol-1 by Mahendranath Datta Page-7-8 and The life of Swami Vivekananda by Eastern and Western Disciples, Page-39-40*

8. *Gurupran Ramachandrer Anudhyan (Bengali) by Mahendranath Datta Page 13-14*

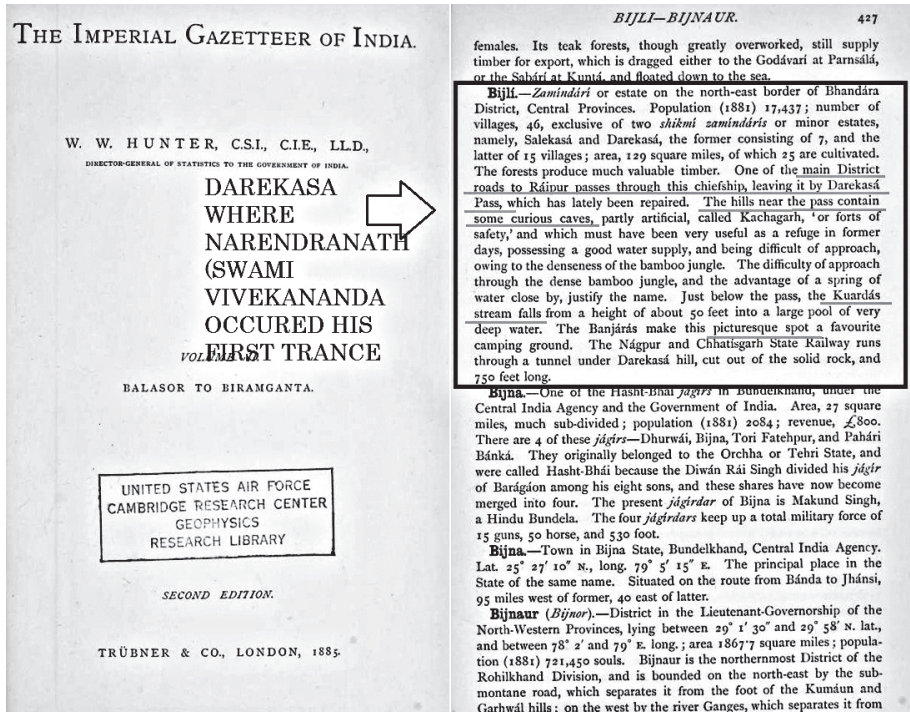
9. *Sri Ramakrishna the Great Master by Swami Saradananda Page-1032 and The Life of Swami Vivekananda by his Eastern and Western Disciples, page 21*

10. *Sri Jamnadhhar Poddar Dharmshala* located just near the Nagpur Railway Station, which was newly constructed in the year 1875 by Sri Jamnadhhar Poddar. Source Book: “Nagpur Zilla Gaurav” by Sri Dinesh Nakhate (Writer of this Book was honoured by former Prime Minister Sri Atal Bihari Bajpai and former President of India A.P.J Abdul Kalam)

11. The book “*Gazetteer of the Central Provinces of India (1870)*”, Author: Grant Charles, Sir; Publisher: Nagpur; Printed at the Education Society's press, Bombay, wrote in page- 61, that “There is a second class of roads, un-metalled and un-bridged (except by temporary contrivances), but smoothed, levelled, and sloped at the crossings of watercourses of which the following is the most important, viz. the district road from Raipur to Kamptee via Darekasa, Amgaon, Bagarband and Tumsar. The route has the heaviest traffic, and where it crosses the Wainganga at Umarwara ... owing to the difficult mountain passes which separate the district from Raipur at that point... there is a raised fascine roadway across the sandy bed of the river during the dry season. The whole of the roads belonging to the second class are excellent fair-weather roads ... The carriage used on all these roads is chiefly the common country cart and the pack-bullock; while on the river the boats employed are dongis, which are usually large logs of teak scooped out and lashed together...

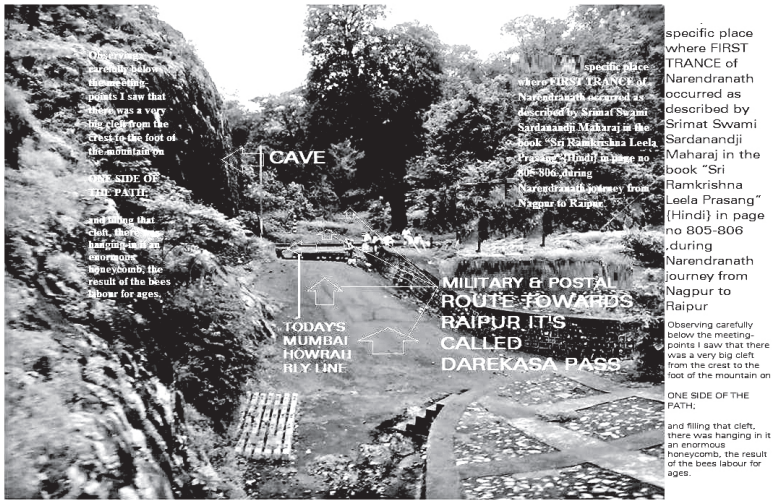
*Comment: Now it is clear that the Great Military and Postal road which (Nagpur, Kamptee, Tumsar, Kamtha, Darekasa, Amgaon) **HAS THE HEAVIEST TRAFFIC** in that period, as mentioned in Central province*

Gazetteer 1870, was preferred by Narendranath's family because of above reason, and it is also logically understood that he travelled with his whole family in the year 1877, from Nagpur to Raipur. This route was safer and villages were nearer to each other, and per sq. mile density of population was quite comfortable, and whole Zamindari of Bhandara District was nearby this route.



6.8 The place Darekasa where Narendranath (Swami Vivekananda) experienced his first trance in the year 1877

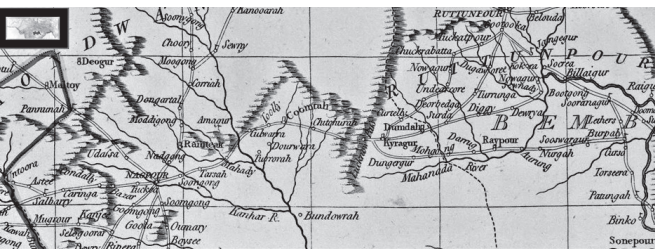
12. The Imperial Gazetteer of India, W.W.Hunter, C.S.I., C.I.E., LL.D. Director General of Statistics to the Govt of India Vol-II 1885, wrote that "One of the main district roads to Raipur passes through this chief ship, leaving it by Darekasa Pass. The hills near the pass contain some *curious caves*.



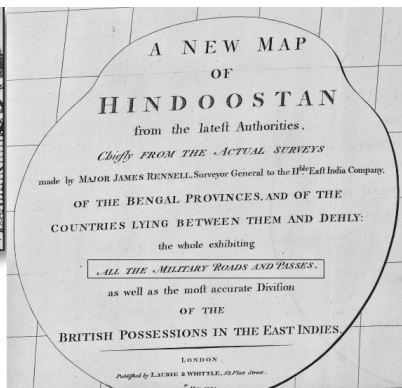
6.9 The spot "Darekasa - The First Trance Place of Swami Vivekananda"

13. BOOK IN ENGLISH: SWAMI VIVEKANANDA IN AMERICA NEW FINDINGS BY SRI ASIM CHOUDHARI PAGE- 76-77

We could not locate the "several places" where Swamiji was supposed to have been lecturing in Boston during this period, except one - and that too we discovered only recently. The Boston Evening Transcript of September 14 had this information: Swami Vivekananda told a little story yesterday [September 13], apropos of the acquirement of wisdom, at Mr. A. M. Crane's. He said that once when he was a boy in **Hindoosthan** he went with his **family and several other people** for a long journey across country in **bullock carts**. His father kept him busy, studying his Sanskrit book between times, not lose his habit of application. With the party travelled an old man who was very fond of interlarding his speech with Sanskrit quotations. "In India people quote Sanskrit when they wish to appear learned, just as they quote Latin in this country, whether they know it or not," said Vivekananda. "And this old man would make forty mistakes in three words. But it is our custom to treat the aged with respect, therefore nobody corrected him. But as I was then a naughty little boy I would say, 'What wonderful learning you have!', 'How beautifully you recite the Sanskrit!' and so on. At last one day he called me to him and told



A new map of Hindoostan from the latest authorities. Chiefly from the actual surveys made by major James Rennell, Surveyor to the Hble. East India Company, of the Bengal Provinces, and of the countries lying between them and Delhi; the whole exhibiting all the military roads and passes, as well as the most accurate division of the British possessions in the East Indies. [Nagpur, Tarsa, Mohadi, Tumsar] Culwarra [Kawlewada, near Tirora] Tooley [Kati and other Places] Coomtah [Kamtha] Chitchurah [Chichitola or Sawangi near Amgaon] Black dotted line that is Satpura range and jungle of Salekasa, Darekasa, Dungargur [Dongargarh that time in Khairagarh Raipur Dist.] Darrug [Durg that time in Raipur Dist.] Rypour [Raipur] from Nagpur to Chichitola all places were individual Jamindari and Dongargarh was in Feudatory States of Khairagarh and Durg and Raipur was a Khalsa places.



Dear Debashish,
Thank you for your email.

You may use the images you requested, without charge. Please credit the David Rumsey Map Collection. If you put the images on a website now or in the future, please link to us and please let us know which images you selected so we can document how the collection is being used.

Best, David Rumsey
Cartography Associates
9th nov 2012

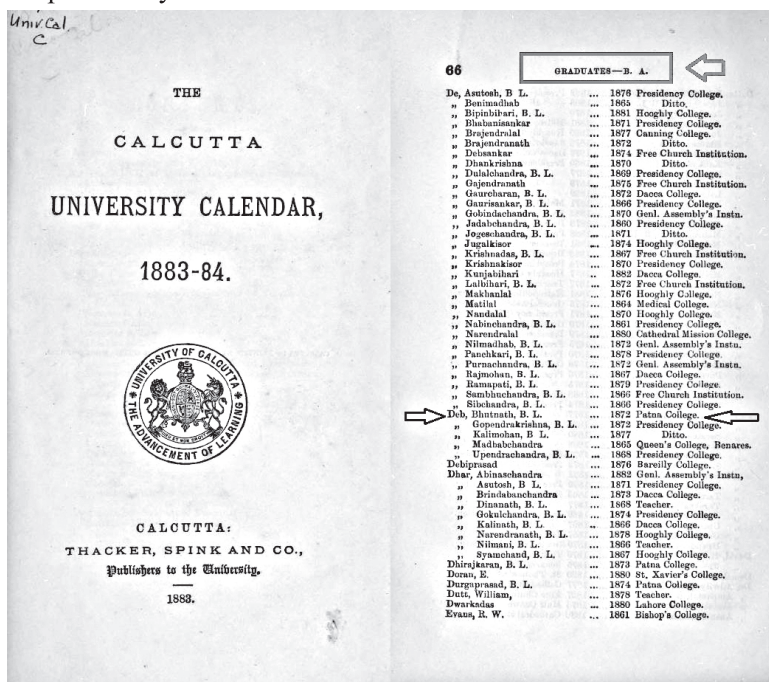
6.10 The route map which was traversed by Narendranath and his family in the year 1877 by bullock cart from Nagpur to Raipur. At that time, it was a military road and passes and postal line road.

me he was fond of me; and he would share a secret with me; 'There is no use for you to study so hard,' he said, "your father should not keep you so closely to your book. It does no good while you are young. Sanskrit and all these things come with age!" That must have happened when the **Datta family** was going to **Raipur** from Calcutta. The old man was ignorant; but what was worse that he didn't know it.

07. BHUTNATH DE AND TARADAS BANDOPADHYAY

Bhutnath De

We find the reference to Sri Bhutnath De and Sri Taradas Bandyopadhyay in Mahendranath Datta's Bengali book, "Srimat Vivekananda Swamijir Jiboner Ghatanabali" Vol-1 while the author is discussing about the journey of Narendranath Datta to Raipur in the year 1877.



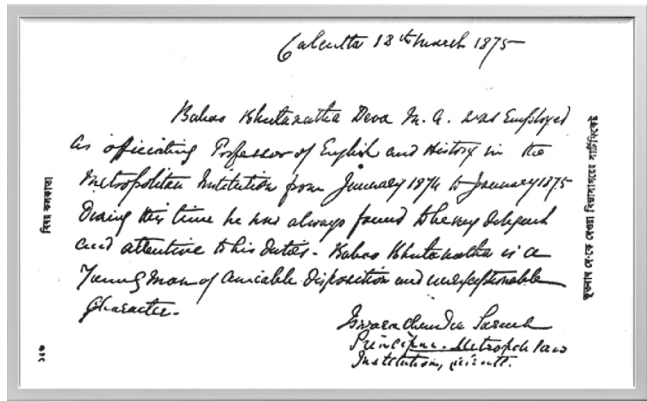
7.1 Bhutnath De passed B.A. in the year 1872 from Patna College. In those days, if a student chose Law subject in his degree course, (refer to the top of the Reult page marked with B.A.), he received his Certificate with the mark B.L, so he could get admissions in B. L Course.

While collecting information about Bhutnath De, I came across two generous men Sri Rajib Chakraborty (PO.Baharu, Dist.24Parganas West Bengal) and Dr.Parobendranath Ghosh. I want to thank Sri Chakraborty for introducing me to Dr. Parobendranath Ghosh, Maternal Grand Son of Sri Harinath De, (Address: Dwarka Lodge, Po.Baharu, Dist.24 Parganas, West Bengal). The material given by Dr Parobendranath Ghosh helped me to have clear picture of Bhutnath De's life and his work.

Bhutnath De was born in the year 1850 at Saroguna (Behala) village in a poor family. His father's name was Sri Srinath De. His father died before he was born. He along with his widowed mother took shelter in the house of a rich and generous relative named Dwarkanath Bhadra, Bhanj House at Baharu in 24 Parganas. He took Primary and Higher education in South Baharu School from where he passed Entrance Examination in the year 1866. He took admission in Patna College (*see Calcutta University Calendar Photo*) from where he passed FA Examination in the year 1869 and BA in the year 1872.

He met a generous man named Sri Prasanakumar Sarbadhikari, who was the Principal of Sanskrit College in Calcutta. In September 1872, he appointed Bhutnath De as a teacher of History. In 1873 he joined Calcutta School as a teacher and taught there for one year. This school was established by Sri Keshav Chandra Sen. After that from January 1874 to 1875 he taught English and History in Metropolitan Institute to FA class. Narendranath was a student of the same Institute, Vishwanath Datta being parent of Narendranath, was familiar with Bhutnath De. One month after this, on 2nd February 1874 MA examination was started in Presidency College. Bhutnath appeared for that examination and passed. In the year 1876, Bhutnath passed BL examination. In the same year, in November 1876 he was married to Elokeshi Devi. His first son Harinath was born on 12th August, 1877. Bhutnath De died on 10th July 1903. He received the title of Raibahadur in the year 1888.

S r i
Nandkrishna
Bose who was
the younger
brother of
Bipin Krishna
Bose (the first
V i c e -
Chancellor of
N a g p u r
University)
studied with
Bhutnath De in
Presidency



7.2 Bhutnath Deva (De) in Metropolitan Institute (1874-75)

College. Bipin Krishna Bose guided his younger brother's
classmate that he should go and practice at a place where there is

less number
of Vakils and
Bengalis.
B i p i n
K r i s h n a
B o s e a n d
I s h w a r
C h a n d r a
V i d y a s a g a r
w e r e
f a m i l i a r
w i t h
e a c h
o t h e r
f r o m
t h e i r
c o l l e g e
d a y s.

"Calcutta, 18th March, 1875.

Baboo Bhutanatha Deva M. A., was employed as officiating
Professor of English and History in the Metropolitan Institu-
tion from January, 1874 to January, 1875. During this time
he was always found to be very deligent and attentive to his
duties. Baboo Bhutanatha is a yonug man of amiable disposi-
tion and unexceptionable character.

Iswara Chandra Sarmah.

7.2A Bhutnath Deva (De) in Metropolitan Institute: 1874-75
(reproduced from the same book)

Bhutnath De also knew Ishwar Chandra Vidyasagar as he was a
teacher in his college. Thus it is clear that they all were familiar
with one another. When Bhutnath De failed to enter Calcutta High
Court, he took the decision to go to Central Provinces as per the
guidance of Bipin Krishna Bose mentioned above.

Sri Pratap Mukhopadhyay in his book “Bahu Bhashabid Harinath De: Nanaprasange” wrote that it was not confirmed in which month Bhutnath De went to Raipur in Central Provinces. May be the first half of the year 1877.

<p>1933</p> <p>1934</p> <p>1935</p> <p>1936</p> <p>1937</p> <p>1938</p> <p>1939</p> <p>1940</p> <p>1941</p> <p>1942</p> <p>1943</p> <p>1944</p> <p>1945</p> <p>1946</p> <p>1947</p> <p>1948</p> <p>1949</p> <p>1950</p> <p>1951</p> <p>1952</p> <p>1953</p> <p>1954</p> <p>1955</p> <p>1956</p> <p>1957</p> <p>1958</p> <p>1959</p> <p>1960</p> <p>1961</p> <p>1962</p> <p>1963</p> <p>1964</p> <p>1965</p> <p>1966</p> <p>1967</p> <p>1968</p> <p>1969</p> <p>1970</p> <p>1971</p> <p>1972</p> <p>1973</p> <p>1974</p> <p>1975</p> <p>1976</p> <p>1977</p> <p>1978</p> <p>1979</p> <p>1980</p> <p>1981</p> <p>1982</p> <p>1983</p> <p>1984</p> <p>1985</p> <p>1986</p> <p>1987</p> <p>1988</p> <p>1989</p> <p>1990</p> <p>1991</p> <p>1992</p> <p>1993</p> <p>1994</p> <p>1995</p> <p>1996</p> <p>1997</p> <p>1998</p> <p>1999</p> <p>2000</p> <p>2001</p> <p>2002</p> <p>2003</p> <p>2004</p> <p>2005</p> <p>2006</p> <p>2007</p> <p>2008</p> <p>2009</p> <p>2010</p> <p>2011</p> <p>2012</p> <p>2013</p> <p>2014</p> <p>2015</p> <p>2016</p> <p>2017</p> <p>2018</p> <p>2019</p> <p>2020</p> <p>2021</p> <p>2022</p> <p>2023</p> <p>2024</p> <p>2025</p> <p>2026</p> <p>2027</p> <p>2028</p> <p>2029</p> <p>2030</p> <p>2031</p> <p>2032</p> <p>2033</p> <p>2034</p> <p>2035</p> <p>2036</p> <p>2037</p> <p>2038</p> <p>2039</p> <p>2040</p> <p>2041</p> <p>2042</p> <p>2043</p> <p>2044</p> <p>2045</p> <p>2046</p> <p>2047</p> <p>2048</p> <p>2049</p> <p>2050</p> <p>2051</p> <p>2052</p> <p>2053</p> <p>2054</p> <p>2055</p> <p>2056</p> <p>2057</p> <p>2058</p> <p>2059</p> <p>2060</p> <p>2061</p> <p>2062</p> <p>2063</p> <p>2064</p> <p>2065</p> <p>2066</p> <p>2067</p> <p>2068</p> <p>2069</p> <p>2070</p> <p>2071</p> <p>2072</p> <p>2073</p> <p>2074</p> <p>2075</p> <p>2076</p> <p>2077</p> <p>2078</p> <p>2079</p> <p>2080</p> <p>2081</p> <p>2082</p> <p>2083</p> <p>2084</p> <p>2085</p> <p>2086</p> <p>2087</p> <p>2088</p> <p>2089</p> <p>2090</p> <p>2091</p> <p>2092</p> <p>2093</p> <p>2094</p> <p>2095</p> <p>2096</p> <p>2097</p> <p>2098</p> <p>2099</p> <p>2100</p> <p>2101</p> <p>2102</p> <p>2103</p> <p>2104</p> <p>2105</p> <p>2106</p> <p>2107</p> <p>2108</p> <p>2109</p> <p>2110</p> <p>2111</p> <p>2112</p> <p>2113</p> <p>2114</p> <p>2115</p> <p>2116</p> <p>2117</p> <p>2118</p> <p>2119</p> <p>2120</p> <p>2121</p> <p>2122</p> <p>2123</p> <p>2124</p> <p>2125</p> <p>2126</p> <p>2127</p> <p>2128</p> <p>2129</p> <p>2130</p> <p>2131</p> <p>2132</p> <p>2133</p> <p>2134</p> <p>2135</p> <p>2136</p> <p>2137</p> <p>2138</p> <p>2139</p> <p>2140</p> <p>2141</p> <p>2142</p> <p>2143</p> <p>2144</p> <p>2145</p> <p>2146</p> <p>2147</p> <p>2148</p> <p>2149</p> <p>2150</p> <p>2151</p> <p>2152</p> <p>2153</p> <p>2154</p> <p>2155</p> <p>2156</p> <p>2157</p> <p>2158</p> <p>2159</p> <p>2160</p> <p>2161</p> <p>2162</p> <p>2163</p> <p>2164</p> <p>2165</p> <p>2166</p> <p>2167</p> <p>2168</p> <p>2169</p> <p>2170</p> <p>2171</p> <p>2172</p> <p>2173</p> <p>2174</p> <p>2175</p> <p>2176</p> <p>2177</p> <p>2178</p> <p>2179</p> <p>2180</p> <p>2181</p> <p>2182</p> <p>2183</p> <p>2184</p> <p>2185</p> <p>2186</p> <p>2187</p> <p>2188</p> <p>2189</p> <p>2190</p> <p>2191</p> <p>2192</p> <p>2193</p> <p>2194</p> <p>2195</p> <p>2196</p> <p>2197</p> <p>2198</p> <p>2199</p> <p>2200</p> <p>2201</p> <p>2202</p> <p>2203</p> <p>2204</p> <p>2205</p> <p>2206</p> <p>2207</p> <p>2208</p> <p>2209</p> <p>2210</p> <p>2211</p> <p>2212</p> <p>2213</p> <p>2214</p> <p>2215</p> <p>2216</p> <p>2217</p> <p>2218</p> <p>2219</p> <p>2220</p> <p>2221</p> <p>2222</p> <p>2223</p> <p>2224</p> <p>2225</p> <p>2226</p> <p>2227</p> <p>2228</p> <p>2229</p> <p>2230</p> <p>2231</p> <p>2232</p> <p>2233</p> <p>2234</p> <p>2235</p> <p>2236</p> <p>2237</p> <p>2238</p> <p>2239</p> <p>2240</p> <p>2241</p> <p>2242</p> <p>2243</p> <p>2244</p> <p>2245</p> <p>2246</p> <p>2247</p> <p>2248</p> <p>2249</p> <p>2250</p> <p>2251</p> <p>2252</p> <p>2253</p> <p>2254</p> <p>2255</p> <p>2256</p> <p>2257</p> <p>2258</p> <p>2259</p> <p>2260</p> <p>2261</p> <p>2262</p> <p>2263</p> <p>2264</p> <p>2265</p> <p>2266</p> <p>2267</p> <p>2268</p> <p>2269</p> <p>2270</p> <p>2271</p> <p>2272</p> <p>2273</p> <p>2274</p> <p>2275</p> <p>2276</p> <p>2277</p> <p>2278</p> <p>2279</p> <p>2280</p> <p>2281</p> <p>2282</p> <p>2283</p> <p>2284</p> <p>2285</p> <p>2286</p> <p>2287</p> <p>2288</p> <p>2289</p> <p>2290</p> <p>2291</p> <p>2292</p> <p>2293</p> <p>2294</p> <p>2295</p> <p>2296</p> <p>2297</p> <p>2298</p> <p>2299</p> <p>2300</p> <p>2301</p> <p>2302</p> <p>2303</p> <p>2304</p> <p>2305</p> <p>2306</p> <p>2307</p> <p>2308</p> <p>2309</p> <p>2310</p> <p>2311</p> <p>2312</p> <p>2313</p> <p>2314</p> <p>2315</p> <p>2316</p> <p>2317</p> <p>2318</p> <p>2319</p> <p>2320</p> <p>2321</p> <p>2322</p> <p>2323</p> <p>2324</p> <p>2325</p> <p>2326</p> <p>2327</p> <p>2328</p> <p>2329</p> <p>2330</p> <p>2331</p> <p>2332</p> <p>2333</p> <p>2334</p> <p>2335</p> <p>2336</p> <p>2337</p> <p>2338</p> <p></p>

7.3 Bhutnath De passed his B.L Exam in the year 1876
and Bipin Krishna Bose in 1872

Bhutnath De worked with Vishwanath Datta at Raipur in Deputy Commissioner's office. In this connection the writer Sunil Bandyopadhyay wrote in his book “Harinath De, Philanthropist and Linguist” year 1988 about Bhutnath De the father of Harinath De that, “The Government of India honoured him with the title Rai Bahadur as recognition of his service to the society.”

Harinath De (1877-1911)

He was an Indian historian, scholar and a polyglot, who later became the first Indian librarian of the National Library of

India (then Imperial Library) from 1907 to 1911. In a life span of thirty four years, he learned 34 languages. He was born in Ariadaha of Kamarhati near Calcutta. His father Roy Bhadur Bhutnath De was a government official in Raipur, where the family of young Narendranath Datta (future Swami Vivekananda) also stayed for few days briefly from 1877 to 1879. He accompanied Narendranath from Calcutta to Raipur when he was 6 months old. He attended Raipur High School, and went to study at Presidency College in Calcutta, followed by Christ's College, Cambridge. A polyglot and linguistic prodigy, he was expert in 34 languages, including many eastern and western languages such as Chinese, Tibetan, Pali, Sanskrit, Persian, Arabic, English, Greek, Latin, out of which he was M.A in 14. De was the first Indian Education Service officer among Indians. He was Professor of English of Dhaka University and of Presidency College Calcutta. He was appointed the first lecturer of the newly created department of Linguistics of Calcutta University in 1907. He was appointed the second librarian and first Indian librarian of the Imperial Library, after the death of John Macfarlane, who was previously Assistant Librarian of the British Museum, London, who was the first librarian of the newly merged Imperial Library. In 1902 De published a new edition of Macaulay's Essay on Milton. In 1903 he edited and published a new version of Palgrave's Golden Treasury. Then he translated Rihla, the travelogue written by Ibn Battuta and Jalaluddin Abu Zafar Muhammad's book Al-fakhri to English. He also worked on Arabic grammar. The most important works of De included writing an English–Persian lexicon, translation of a part of Rig Veda with original slokas, editing of Lankabatar Sutra, Nirbanbyakhya Shastram, etc. He also translated a few Sanskrit plays to English like Vasavdatta of Subandhu and Abhigyan Shakuntalam of Kalidasa. His works, 88 volumes on literature, linguistics and Hinduism, are now part of the National Library of India, known as the Harinath De Collection. He died in 1911 at the age of 34.

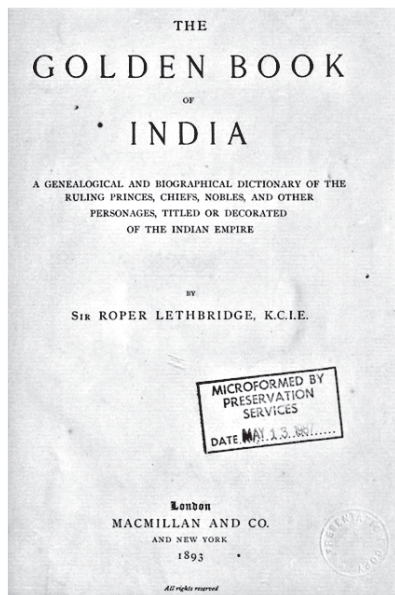
Taradas Bandopadhyay

In the book “The Imperial Gazetteer of India Volume-3 on page-37” William Wilson Hunter wrote that the “following account of them is condensed from two papers furnished by Sri Sadashiv Vithal, Inspector of Schools, Chhindwara, and Babu Taradas Bandyopadhyay, B.A., pleader, Raipur, and published in the Census Report for 1881”.

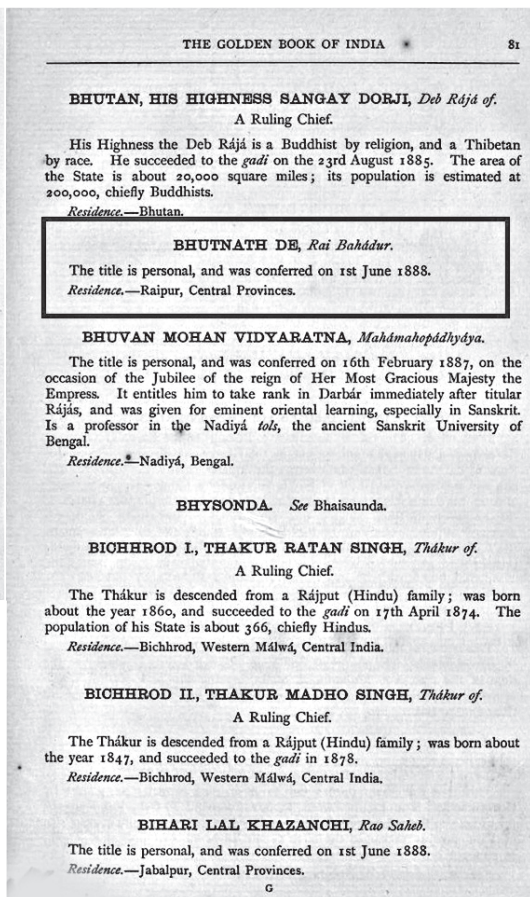
In 1892 Priyamvada was married to Taradas Bandyopadhyay, a lawyer residing in Central Provinces. He died three years after the marriage. Sri Taradas formerly lived at Raipur but moved to Navagaon. In the book “Central Provinces District Gazetteers Volume-A (1906) page-316” edited by A.E.Nelson is mentioned the name of Sri Taradas Bandyopadhyay who was formerly a Malguzar, but the village Nawagaon is now owned by another Bengali pleader named Sri Chaudhari. The village Navagaon is 12 miles east of Raipur, on the highway between Raipur and Arang. The title of Rai Bahadur was conferred on Taradas Bandyopadhyay on 25th May 1895. He died in the year 1895.

Their connection with Datta Family

In the Bengali book Sri Mahendranath Datta wrote in “Srimat Vivekananda, Swamijir Jiboner Ghotonaboli” (Part-1) wrote that "In 1877, Naren went to his father at Raipur in Central Provinces with his mother, brother and sister. There was no school at that time. It took about a month to go to Raipur from Nagpur by Bullock-cart. Sri Harinath De, a linguist was then a 6 month old child. His father Raibahadur Bhutnath De was a lawyer there. We travelled together and stayed at the same house. At Raipur, Naren became intimate with Taradas Bandyopadhyay (He was a second brother of Dr.U.D.Banerjee) and they used to stay together and they used to talk on various subjects. They both became very close to each other. ...” (*Bhutnath De received Raibahadur Title in the year July 1888*)



7.4 Bhutnath De received his
“Raibahadur” title
in the year 1888



References

1. Magazine “Bisoy Calcutta” with Heading “Metropolitan Colleger Ekjon Bismrito Adhyapak Prosonge” in Bengali and Bengal Directory.
2. Sri Pratap Mukhopadhyay in his book “Bahu Bhashabid Harinath De: Nanaprasange”

3. *In “ The golden book of India, a Genealogical and Biographical dictionary of the ruling princes, chiefs, nobles, and other personages, titled or decorated, of the Indian empire (1893)” Author: Lethbridge, Roper, (Sir) wrote that “Bhutnath De, Rai Bahadur. The title is personal, and was conferred on 1st June 1888. Residence. Raipur, Central Provinces”*
4. *The golden book of India; a Genealogical and Biographical Dictionary of the ruling Princes, Chiefs, Nobles, and other personages, titled or decorated, of the Indian Empire, with an appendix for Ceylon.*
5. *Harinath De, Philanthropist and Linguist by Sunil Bandyopadhyay*
6. *Srimat Vivekananda, Swamijir Jiboner Ghotonaboli (Bengali) (Part-1) by Sri Mahendranath Datta.*

08. JOURNEY OF NARENDRANATH FROM CALCUTTA TO NAGPUR

Vishwanath Datta's going out of Calcutta

When Narendranath was in 8th class his father Vishwanath Datta was in Lucknow in January 1877 for his legal practice and after this month he went to Raipur. Shankar wrote in the book “Achena Ajana Vivekananda” that on 1st September 1877, Vishwanath Datta and Bhuvaneshwari Devi went to Calcutta Court to attend a case. Though he wanted to bring his family to Raipur he was unable to do so mainly for two reasons: firstly, at that time Narendranath was in class 8th and his final examination was in the month of November and secondly, it was the time of Durga Puja, the main festival of Bengal. So Vishwanath came back to Raipur in same month and again joined his duties. At Raipur, as Durga Puja was not a major festival, the court was closed only for three days.

Datta Family started for Raipur

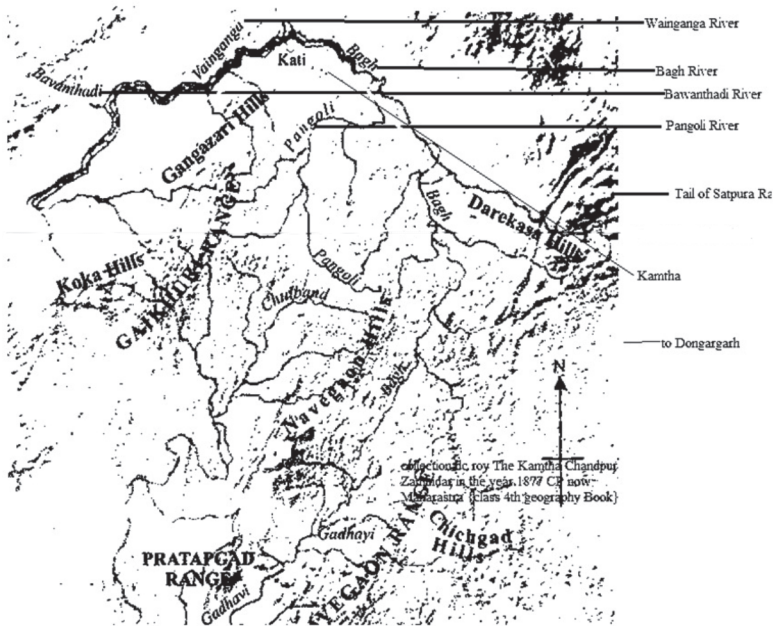
Bhuvaneshwari Devi was also getting ready for the month long journey to Raipur from Calcutta. Narendranath, brother Mahendranath, mother Bhuvaneshwari Devi, and sister Yogendrabala might have reached Howrah Station by their horse carriage. As per the plan, Bhutnath De's wife Elokeshi Devi along with her six month old son Harinath De also accompanied the Datta family. The Journey started in the middle or last week of November



8.1 Old Howrah Railway Station

1877 from the old Howrah Station after Narendranath's final examination.

The people who believe that Narendranath went to Raipur from Jabalpur via Kawardha are incorrect, because Mahendranath Datta, the younger brother of Narendranath, who was travelling along with his family in the year 1877 from Nagpur to Raipur in four bullock carts mentions in his book about crossing Wainganga (at that time this region was called Wanganga Prant) and its tributaries (like Bagh river, Bawanthadi river, Pangoli river, Sur river, Kanhan river, Gharvi river etc) at various places. Wainganga flows mainly through Bhandara and Gondia districts and not through Jabalpur Kawardha region. Swami Gambhirananda wrote in the book “Yug Nayak Vivekananda” that Mahendranath Datta was a part of this journey. So there is no doubt about their journey from Nagpur to Raipur.



8.2 Map of Wainganga and other rivers in Gondia District

HISTORY OF INDIAN RAILWAYS:

RAILLINE STARTED IN THE YEAR

- Bombay to Thane in 1853
- Bombay to Bhusaval in 1860
- Howrah to Hooghly in 1854
- Calcutta to Luckeesarai in 1861
- Luckeesarai to Mugalsarai in 1862
- Howrah to Allahabad in 1864
- Allahabad to Jabalpur in 1867
- Jabalpur to Bhusaval in 1870
- Bhusaval to Nagpur in 1867
- Nagpur to Itarsi in 1923-24
- Jabalpur to Gondia in 1905

DISTANCES

- Howrah to Allahabad 565 Miles 909 km
- Allahabad to Jabalpur 228 Miles 367 km
- Jabalpur to Bhusaval 340 Miles 547 km
- Bhusaval to Nagpur 244 Miles 392 km
- Howrah to Nagpur via Allahabad 1377 Miles 2203 km

The first train in India travelled from Bombay to Thane on 16th April 1853. By May 1854, Great Indian Peninsula Railway's (GIPR) Bombay-Thane line was extended to Kalyan. It was extended to Khopoli via Palasdhari in 1855. Bhusaval station was set up in 1860.

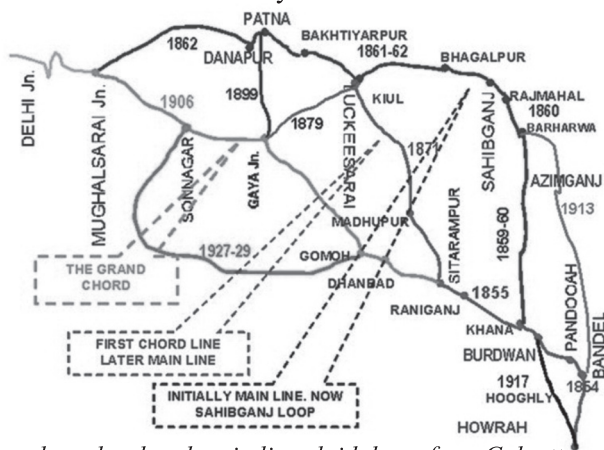
Howrah to Hooghly rail service was opened on the 15th August 1854 and in November 1855 Calcutta to Raneegeunge line was opened. On the 4th July 1860, the first train ran from Calcutta to Rajmahal.

In Eastern India, construction of the Howrah-Delhi main line was completed and through connection between Delhi and Calcutta was established in 1865. The last link was the bridge

across the Yamuna at Allahabad. In 1866 Bhusaval-Khandwa section was opened and GIPR also extended its operations to Nagpur. East Indian Railway, which had established the Howrah-Allahabad-Delhi line, opened the Allahabad-Jabalpur branch line in June 1867. GIPR connection over the Thull Ghat reached Jabalpur from Itarsi on 7th March 1870, linking up with EIR track there from Allahabad, and establishing connectivity between Mumbai and Calcutta. This line was not opened until 1872. It now forms the regular channel of communication between Bombay and Calcutta. The Jabalpur branch was not completed and opened for traffic before the 1st June, 1867, prior to this date a temporary coach service was established between Jabalpur and Nagpur.

The Bhopal-Itarsi line was opened by the Begum of Bhopal in 1884. Itarsi was linked with Nagpur between 1923 and 1924. The Bhopal-Itarsi-Nagpur line became a part of the Delhi-Chennai line in 1929.

The North-Eastern line of the Great Indian Peninsula from Bombay divides at Bhusaval junction into two branches, one going north and north-east for 339 miles to a terminus at Jabalpur, where it meets the East Indian Railway.



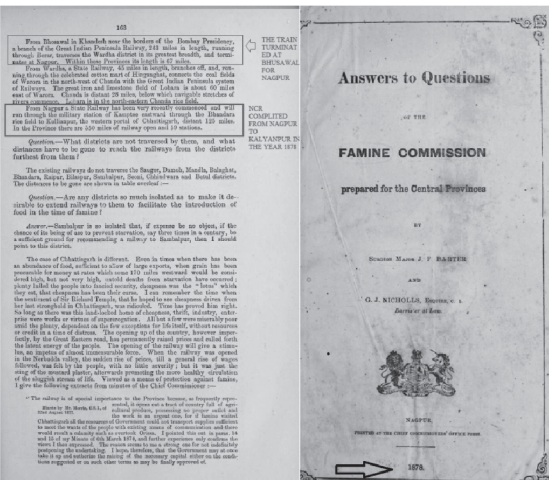
8.3 Map when chord and main lines laid down from Calcutta to connect northern part of India (<http://indiarailinfo.com>)

Nagpur-Chhattisgarh State Railways

In the book “Answers to Questions of the Famine Commission prepared for the Central Provinces” by Surgeon Major J.F.Barter and G.J.Nicholls published in 1878 write that “From Nagpur a State Railway has been very recently commenced and will run through the military station of Kamptee eastward through the Bhandara rice field to Kullianpur, the western portal of Chhattisgarh, distance 125 miles. In the Province there are 550 miles of Railway and 59 stations.” So Nagpur-Chhattisgarh State Railways is started in 1878 from Nagpur to Kalyanpur (now called Paniyajob).

When Datta family returned to Calcutta in 1879, railway between Nagpur and Kalyanpur (now Paniyajob) which is around 125 km from Raipur was already started under the banner of Nagpur-Chhattisgarh State Railway which was later taken over by Bengal-Nagpur Railways. So it can be inferred that Datta family might have travelled by bullock-cart As there was no railway route

constructed from Raipur to Paniyajob / Dongargarh in the year 1879 and Kalyanpur was connected to Nagpur by railway in 1878, and Raj-Nandgaon in 1880, Vishwanath and his family boarded either at Dongargarh or Kalyanpur after travelling from Raipur by bullock-cart and return to Calcutta by NCR (Nagpur-Chhattisgarh Railway) up to Nagpur and then to Calcutta via Bhusaval, Jabalpur, Allahabad by train.



8.4 Nagpur-Chhattisgarh State Railways started in the year 1878
Nagpur to Kalyanpur (now Paniyajob)



8.5 Dongargarh Railway station



8.6 Kalyanpur Village (Station shifted to only 2 km west of Paniyajob village)

The Bengal-Nagpur Railway

BNR was formed in 1887 for the purpose of upgrading the Nagpur-Chhattisgarh State Railway (NCR) and then extending it via Bilaspur to Asansol, in order to develop a shorter Howrah-Mumbai route than the one via Allahabad. The Bengal-Nagpur Railway main line from Nagpur to Asansol was opened for goods traffic on 1891. It was only after Kharagpur was linked from the west and the south that it was connected to Howrah in 1900.

Nagpur-Chhattisgarh State Railway (NCR) was a 149 miles 1,000 mm (3 ft 3 3/8 in) metre gauge line owned by the Provincial Government and operated by the state railways. The line ran from Nagpur via Tumsar, Gondia and Dongargarh to Rajnandgaon. The Nagpur-Chhattisgarh Railway was transferred to be operated by the Bengal-Nagpur Railway in 1888 and was converted into 1,676 mm (5 ft 6 in) broad gauge in the same year itself. The new track from Rajnandgaon to Asansol was later laid since 1888 onwards under BNR.

For Narendranath, journey from Calcutta to Raipur took almost one month taking break journey at Allahabad, Jabalpur and Bhusaval railway junctions. After reaching Nagpur, they might

have taken rest for 2-3 days to prepare for a long journey towards Raipur by bullock carts. The party might have reached Nagpur Railway station in the last week of November or first week of December 1877. It may be concluded based on the fact that after arriving at Nagpur they might have stayed at a Dharmashala or native inn. The Imperial Gazetteer of India (1886) by Hunter William Wilson Sir Volume-10 writes that “The Nagpur city contains the Small Cause Court, the Tahasil, the Honorary Magistrates' Court, and the Police Station Houses. There are three Public Sarais (native inns), besides Several Private Dharmashalas for similar purposes.”

The party might have stayed two or three days at “Sri Jamnadhhar Poddar Dharmashala” one of the private Dharmashalas located just near the Nagpur Railway Station, which was newly constructed in the year 1875 by Jamnadhhar Poddar. Sir Hunter William Wilson in his 10th Volume of “The Imperial Gazetteer of India (1886)” writes that, “Nagpur is the capital of the Central Provinces. Among the inhabitants are upwards of 2,00,000 of aborigines called Gonds. Nagpur is situated on the small stream called the Nag. ... Its general slope is towards the Wainganga, which flows for a short distance between Nagpur and Bhandara.”

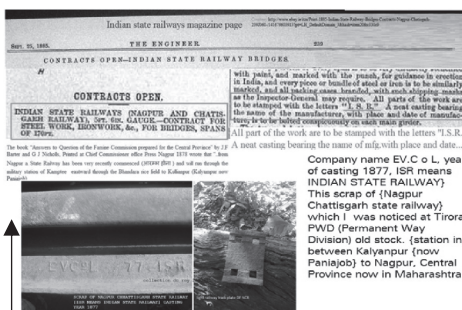


8.7 Nagpur Museum constructed in the 1870s

History of Nagpur-Chhattisgarh State Railway (NCR)

It was started in 1878 from Kamptee to Kalyanpur. Proposals for a light tramway from Nagpur to the extensive grain-

producing country of Chhattisgarh, were first brought forward by Sir Richard Temple, the then Chief Commissioner of the Central Provinces in 1863 but further action appears to have been taken in 1870 and being carried out which, in due course, were followed by the preparation of preliminary plans and estimates for a narrow gauge railway. These proposals were submitted to Government in the following year i.e. 1871, and the conclusion arrived at, one that was based upon a very careful study of the **existing road traffic** between Nagpur and Chhattisgarh. The proposal for construction was accordingly recommended favourably to the Secretary of State in July 1872. In the book “Index Geographicus Indicus year 1881: data collected from British India and other sources 1877-78” wrote that “The extension from Nagpur to Kaliani (Kalyanpur), a distance of 125 miles, called the “Nagpur-Chhattisgarh State Railway” is now under construction and progressing rapidly.” The book “Answers to Question of the Famine Commission prepared for the Central Provinces” by J.F Barter and G.J. Nicholls (1878) wrote that **“From Nagpur a State Railway has been very recently commenced and will run through the Military Station of Kamptee eastward through the Bhandara rice field to Kullianpur (Kalyanpur).”**



8.8 Indian State Railway Magazine page September 25, 1885, page 239, clearly mention about shipping and how to be stamped with the letters “I.S.R.” A neat cutting bearing the name of the manufacturer with place and date of manufacture. (So, here we see the manufacturer’s name “EVC o L” date of manufacture 1877 and guidance in erection in India means “I.S.R.” - Indian State Railway



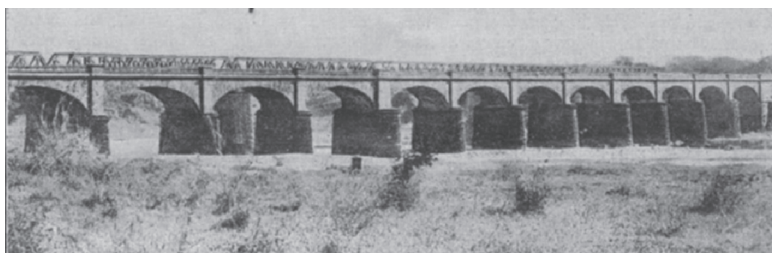
8.7 Old NCR Railway track found at Tirora PWD Scrap Depot (casting year in 1877)

Kanhan River Bridge Kamptee

(Constructed in 1873) The book entitled “State Railways Report relating to Wardha valley Coal Railway” Authored by Central Provinces Public Works Department, originally from Oxford University wrote in Chapter-6 title “State Railway of Central Provinces” page-5 subtitle “Nagpur and Chhattisgarh State Railway Metre Gauge” that “The Section and Designs for the Nagpur and Chhattisgarh State Railway have been framed with reference chiefly to the orders contained in Circular No.15 of September 28th 1871, and enclosures.” On Page- 6 “In the first week of May 1873, the survey for this (NCR) Railway was completed which was commenced on 20th January previous, Mr Hooper C.E. being in chief executive charge. In my report for 1872-73 ...the project could not be submitted to the government until last May, as explained in the “Blue Book” which holds the reports and abstracts of estimates... The total length of the line from Nagpur to Kalyanpur in the Chhattisgarh District is 123 miles, and is divided into five sections Nagpur to Kamptee 8 Miles, Kamptee to Tumsar 41 Miles, Tumsar to Ghat 58 Miles, Durrakussa (Darekasa) Ghat 3 miles, Ghat to Kalyanpur 12 Miles.I give now extracts from my Memorandum of May 11th 1874, special Girders for the Wainganga viaduct and for each of the designs proposed for the Bridge.. At the 11th mile, the Nagpur-Chhattisgarh line crossed the Kanhan River by a stone masonry bridge of 12 arches, each with a rise of 16 feet and of 8 feet clear span. This bridge was designed and constructed during the years 1868 and 1873 as a provincial road bridge, but was utilized also by the railway. The rails were carried a longitudinal sleepers along the centre of the bridge and the speed of trains was restricted to 6 miles per hour. Ordinary carriage and pedestrian traffic were permitted over the bridge on either side of the centre traffic being controlled by gates and signals at each end. This bridge is relegated now entirely to road traffic, the present broad gauge metals.”

“It is necessary to mention that the Kanhan River at Kamptee will be crossed by means of the Kanhan bridge lately

finished (1873), the roadway will be altered and utilised in part for Railway purposes, and in part left to pass the ordinary traffic. There will be no difficulty whatever in working train across the bridge and the ordinary traffic will be passed over it by signals, as the track is reduced to 8 feet 4 inches carts must therefore travel across in line and from one side only at a time. The Railway will materially diminish the present traffic, and there will be no delay or inconvenienced if signals are used to regulate the passage or cart as well as of Railway Trains.”



8.8 Kanhan Bridge Kamptee was constructed in the year 1873

Chapter 6.

STATE RAILWAYS.

CENTRAL PROVINCES.

Wardha Valley Coal Railway.

BROAD OR $5\frac{1}{2}$ FOOT GAUGE.

Nagpur and Chhattisgarh State Railway,

METRE GAUGE

NORTHERN ROUTE.

In the first week of May 1873, the survey for this Railway was completed, it was commenced on 20th January previous, Mr. Hooper, M. Inst. C. E. being in chief executive charge.

In my report for 1872-73, Chapter 6, I have given a general description of the line as finally surveyed and of the works to be executed, I shall therefore now chiefly refer to other matters as the estimates and the cost of the project. It may be well to state that the compilation of the Design and the detailed calculations for the Bills of quantities, occupied more time than was anticipated, and that the office staff had to be reduced to meet Budget grants for these reasons the project could not be submitted to Government until last May, as explained in the "Blue Book" which holds the Reports and the Abstracts of estimates.

The Plans and Sections were contained in two large Books consisting of 141 plates, the Drawing and Designing of which required considerable labor, care, and detailed calculation.

2. The total length of the line from Nagpur to Kalamnuri in the Chhattisgarh District, is 12 $\frac{1}{2}$ miles, and it is divided into five sections as follows:—

SECTION 1—Nagpur to Kamlhi	...	...	...	8 Miles
" 2—Kamlhi to Tumour	...	...	...	41 "
" 3—Tumour to Ghat	...	...	...	58 "
" 4—Dharukusa Ghat	...	...	...	2 $\frac{1}{2}$ "
" 5—Ghat to Kalamnuri	...	...	...	12 $\frac{1}{2}$ "

The Centre line throughout is permanently fixed by stakes built round with concrete and placed at intervals of one thousand feet, other stakes have been put down on the curves at every hundred feet, and a staff of watchmen are now employed to protect all from injury.

3. Each section has been estimated separately, and in the case of the 1st Section, Nagpur to Kamlhi, three different estimates were prepared, viz:—

- (1)—Narrow Gauge.
- (2)—Broad Gauge.
- (3)—Mixed Do.

4. I give now extracts from my Memorandum of May 11th, 1874, which accompanied the plans and estimates, and the following details will be found sufficient for a report such as this is, as it is unnecessary to give more as it has general information:—

8.9 Scrap Book with the information of Nagpur Chhattisgarh State Railway and its Survey Report and Nagpur to Kalyanpur distance vis-a-vis 5 sections

Kalyanpur now called Paniyajob Station

During the year 1877-78 when first railway track (now called down line) was laid for Nagpur-Chhattisgarh Railway (NCR) from Nagpur to Kalyanpur passed by open Ghat section of Darekasa. From miles 69 there are some gradients of 1 in 100 as far as the Darekasa Ghat, but all are with the load coming from east to west or from Kalyanpur. The Darekasa Ghat begins at miles 107, ghat is descended on the east by 1 in 100, which run nearly to the Bunjaree River and Crossing. The length of the Ghat line is 3.3/5 miles. The greatest height of the bank is 46 feet and extreme depth of cutting 49 feet, but all are short, the material of many of the cutting being sandstone of excellent building quality, the excavation will be valuable and economical for the masonry of the numerous Ghat culverts, the surplus stone can be used for ballast as required. Later, in 1889 BNR Railway constructed Darekasa Tunnel for the purpose of double line.



8.10 Lukhan “the line man” who took me up to old “Nagpur Chhattisgarh State Railway” bridge of 1878 hidden inside Darekasa jungle (22.1.12)

But the new Railway would take the telegraph to Kalyanpur, 50 miles distant from Raipur, the head-quarters of the Commissioner of the Chhattisgarh division. Assuming that the telegraph will follow the Railway to Kalyanpur (now Paniyajob), the portal of Chhattisgarh, probably commercial and military considerations over and above the considerations here referred to, would necessitate an extension to Raipur. (Answers to questions of the Famine Commission prepared for the Central Provinces by Surgeon Major J.F. Barter and G.J. Nicholls (1878)) In the book “India in 1880” Chapter- XVI Page-281 title “Roads and Embankment” by Sir Richard Temple wrote that “The Central Government of India undertakes to provide funds only for a few lines mainly or solely required for Military purposes.” Paniyajob Rail Station is situated in between Bortalao and Dongargarh Railway Stations at equidistance of 8km. In those days Kalyanpur was a junction village, people from all direction used to come there, so Gazetteer mentioned the station's name as Kalyanpur, but later the name of the station changed to Paniyajob because Paniyajob village is nearly 2km away from railway station, was now bigger than Kalyanpur village. Both Kalyanpur and Paniyajob village distance is same from this place when station was constructed. As there was no railway route constructed from Raipur to Paniyajob / Dongargarh in the year 1879 and Kalyanpur was connected to Nagpur by railway in 1878, and Raj-Nandgaon in 1880, Vishwanath Datta and his family boarded either at Dongargarh or Kalyanpur after travelling from Raipur by bullock-cart and return to Calcutta by NCR (Nagpur-Chhattisgarh Railway) up to Nagpur and then move to Jabalpur by GIP (Great Indian Peninsula Railway) and reached Calcutta by EIR (East Indian Railway) may be in the month of April or May 1879. Jabalpur was a Junction of GIP & EIR Railway.

Bengal-Nagpur Railway might have crossed Darekasa Section in 1910. Before the opening of the railway when the landlocked country had no market for its produce and grain was sometimes left to rot on the ground in years of plenty. The old

narrow-gauge line from Nagpur in 1880 upto Rajnandgaon and when that was reconstructed as a broad-gauge line by the Bengal-Nagpur Railway, it was carried right through the State, connection with Calcutta being completed in 1891. The year 1891-92 was marked by the opening of the Bengal-Nagpur Railway for traffic from Nagpur to Bilaspur and Bilaspur to Asansol.

The double line of Bengal-Nagpur Railway (up line) was constructed between 1918 and 1922. Near the summit of the Ghat at the 111th mile is situated the **Darekasa Tunnel**. The tunnel is 775 feet long and the work of construction occupied nearly three years for up line owing to the hard and fissured nature of the rock which was encountered, and to the unhealthiness of the locality, rendering the retention of foreign labour, which had to be imported for the boring of the tunnel, a difficult matter. From 1887 to 1899 the Headquarter of the Bengal-Nagpur Railway was at Nagpur. In 1899 it was transferred to Calcutta.



8.11 Near the Pass there were many curious caves in the year 1877. (More about caves and passes, please refer Chapter 9)



8.12 Paniyajob Station was shifted from Kalyanpur (Top of the station roof we can observe the British marking)

References

1. *Achena Ajana Vivekananda (Bengali) by Sankar Page-50*
2. *Holiday in Central Province was mentioned in "The Bengal Directory-1879" Page- 37 with the title of "Holidays".*
3. https://en.wikipedia.org/wiki/Howrah%E2%80%93Allahabad%E2%80%93Mumbai_line
4. *The Imperial gazetteer of India (1907) Volume:7 and 10 by Hunter, William Wilson, Sir*
5. *History of the East Indian Railway (1906) by George Huddleston*
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7. *Answers to Questions of the Famine Commission prepared for the Central Provinces by Surgeon Major J.F.Barter and G.J.Nicholls published in 1878*
8. *Construction year 1875 of Sri Jamnadhhar Poddar Dharmasala as written by Sri Dinesh Nakhate in his book "Nagpur Zilla Gavray". The writer of the above mentioned book was honoured by former Prime Minister Sri Atal Bihari Bajpai and former Honourable President of India A.P.J.Abdul Kalam.*
9. *Central Provinces Gazetteers Raipur Chhattisgarh Feudatory States*
10. *Bengal-Nagpur Railway (BNR): Its History and Development 1910 Page-6*
11. *A Monograph on Indian Railway Rates by S.C.Ghose, Special Officer with the Railway Board, Calcutta 1918*
12. *The Bengal-Nagpur Railway History and Development Part-1 and 2, Indian Railway Gazette 1910*

09. NAGPUR TO RAIPUR ROAD

Why Britisher selected Kamptee as a centre of Central Provinces

Let us know why the Britishers selected Kamptee as a centre of Central Provinces. To proceed from Nagpur towards Northern side via Kamptee two roads were commonly used. One road went downwards (North) Jabalpur to Gaya via Banaras and another road went towards the East touched by Rajiv-Lochana Kuleshwar Temple Rajim (Near Raipur) went up to Jagannath Puri Temple Orissa. From ancient time these road were used for pilgrimage, trade and business. Britishers noticed and realized the importance of Kamptee, because both the roads crossed each other at this place. They decided to build their Cantonment and Church near this road. Kanhan River which flows throughout the year provided added advantage for pure and good water.

Road to Raipur from Nagpur in 1877

Road on the eastern side of Kamptee used by native villagers frequently. This road was used by British People as a Military and Postal line purpose which touched Raipur and Sambalpur Cantonment. During the First and the Second World War an airport was built at Kamtha (Birsi) which is located at the centre of the same road from Nagpur to Raipur. This road was in use up to independence when the British left India. Today also this route is used by the villagers.

About the travelling John Murray wrote in “The Imperial Guide to India, 1904” that “At most of the stations ticca-gharries, and ekkas - Bullock carts, and chiefly used by natives and servants - can be obtained, and in the larger towns phaetons and barouches also. The ordinary charge for a ticca-gharry - a sort of box on wheels - is: 1st class, Rs.1 first hour, and 8 annas every subsequent hour or portion of an hour; 2nd class, 12 annas and 6 annas.

Phaetons and barouches cost more, and so, as a rule, do carriages hired from private stables. In most towns public conveyances are obliged to place their license giving details as to name of owner and driver, number, and table of fares, in their gharry. Should there be any dispute, the man is bound to produce his table of fares, etc. Gharries can be hired by the day. The price varies with station and season from about Rs.5 to Rs.10. This need not be high. At stations the proper charge is six pies each coolie, unless a great deal of luggage is moved, when a little more may be offered. After staying in a private house (Dharmashala) for a few days it is usual to give such servants as the bhisti (water-carrier) and mehtar (sweeper) a rupee. Transport can be obtained in almost every station without difficulty. Particulars and rates can be obtained from the resident magistrates (civil or military).”



9.1 Bullock cart with Cart Number

Native hunters called “Shikaris” had always existed in Central Provinces. A Shikari expects about 8 annas to 1 rupee a day for his services, unless he is engaged by the month.

Bhutnath De might have joined this group at Nagpur to accompany them to Raipur after making arrangements for Bullock-carts, Gunman, etc. Because these arrangement were essential for travelling in those days in Central Provinces. The name of Sri Bhutnath De is mentioned in the book Srmat Vivekananda Swamijir Jiboner Ghotonaboli by Mahendranath Datta as he was a co passenger. He wrote that “Our party consisted of four bullock-carts with a gunman to protect us from tigers or dacoits. We were travelling through dense forest valley, everywhere there were mountains and forest which were infested with wild animals.”

In the book “Report of a Tour in the Central Provinces and Lower Gangetic Doab in 1881-82” the writer Alexander Cunningham wrote, “Dongargarh is situated in a basin of the hills, surrounded by jungles, and is supposed to occupy a portion of the site of the ancient city of Kamantipuri on the Nagpur and Raypur road.”

1880's ADMINISTRATION OF CENTRAL PROVINCES

The book “Various Census of India” Edition 17th February 1881 writes that “The administration of the Central Provinces was carried on under the Non-Regulation System, by a Chief Commissioner in direct subordination to the Government of India, the Government resolution constituting the Chief Commissionership being dated 2nd November 1861. The Chief Commissioner has ordinarily the powers of a local Government, and exercises complete control over all departments and branches of the administration, the courts, Civil and Criminal, being separately controlled by a Chief Judge under the name of Judicial Commissioner. For administrative purposes the Central Provinces are divided into four divisions, each controlled by a Commissioner, and there were 19 Deputy Commissioners subordinate to Commissioners, each holding executive charge of a district. In every district there are two or more subdivisions, the direct management of each being entrusted to a native Sub-collector

called a Tahasildar. There are 50 such subdivisions in the 19 districts of the Central Provinces.”

A general census of the population of the Central Provinces was taken on the 25th January 1872. This was the second regular census, the first having been taken in November 1866. The total area being 113,043 square miles, and including the 80's Administration of Central Provinces States, the population according to the new census, 10,304,070, the number of persons per square mile is 90.5 If however, the Khalsa or British Territory be separated from the Feudatory states, the figures are:

Type	Area	Population	Density
Khalsa States	84,208 square miles	92,51,234	109 per square mile
Feudatory States	28,835 sq. miles	10,52,836	036 per square mile

The census of 1872 was in every respect more detailed and complete than the enumeration of 1866, and is sufficiently accurate for all statistical purposes. The population of these provinces is classified as follows:

10,487 Christians | 2,40,965 Mohammedans | 65,18,137 Hindus
 36,651 Parsis, Buddhists & Jains | 24,44,994 Aborigines & others

The word “Khalsa” is derived from Perso-Arabic Khalisah. The term Khalisah was used during the Muslim rule in India. The word Khalsa is a term used to denote a ruler's personal property. In Marathi it means “It is seized by Government, Land or territory confiscated by Government.”

The lands of which Inami / Vatan rights are abolished are known as Khalsa lands, even though they are in private possessions. Such holder cannot sell Khalsa lands without prior permission of the Government.

First Ruler Ghasi Das, was recognized as a Feudal Chief by

the British government in 1865 Rajnandgaon was the capital of the former Raj-Nandgaon Princely State, which merged with Durg district in 1948.

After the Government of India in December 1864, finally classified the Chiefs and Zamindars of the Central Provinces into two divisions: one comprising Feudatory Chiefs and the other merely Zamindars and British subjects.

The **Zamindars of Wainganga** became nothing more than large landowners, holding their estates on favourable terms in consideration of the dignity enjoyed and the services rendered by their families in the past. They were relieved of all their former police duties and no longer exercised any government functions. The larger Wainganga Zamindars (those of Kamtha, Hatta, Amgaon, Binjhli, Pulkhaira, Purara, and Tikheri-Malपुरi) did not hold their tenures “by any very ancient or strong title” to those of Bhanpur, Kinhi, Dangorli, Chauria, and Nansari.

**Now the focus is concentrated in between
the areas of Nagpur and Raipur**

The reason for doing so is mainly because Vishwanath Datta used to travel in this area for his work. For the last forty decades of 19th century Nagpur was the Headquarter of Central Provinces. The geographical area from Nagpur to Kamtha was a Zamindari area and remaining area was Feudatory State and Khalsa. Detail information as per Bengal directory 1879 on the administration of the Central Provinces Nagpur division during the period of **Vishwanath Datta's stay in this division**. (Data collected from Bengal Directory (1879))

Bhandara

A District in the Nagpur Division of Central Provinces, Population about 6,26,000. The people who worked in different offices were: Naib Tahasildar D. Moreshwar Tirora , Honaray Magistrate Rao Yadoo Rao Pandey (Bhandara), Banker Yeshwat Rao, District Treasurer Bunsee Lall Abeerchand Rai Bahadur

Pleaders: Rungoo Hari Kisthy and Atmaram Krishna. Zamindari: Eshwaunt Rao (Kamptee), Madho Rao (Amgaon), Jejub (Murdara), Nursing Thakur Halba (Chichgurh), and Goverdhan Bapoo (Gondumri).

Physical Aspects

Towards the west, Bhandara stretches out in an open plain to the banks of the Wainganga, which flows along about half the length of the western border; on the north and east, hills, inhabited chiefly by Gonds and other wild tribes, shut it in. Upwards of one-third of the District is covered with jungle. A few of its mountains attain to any considerable size. Several small forest-clad ranges, branching from the great Satpura chain, run into the interior, generally in a southerly direction.

At Bhandara a grand structure that has been a landmark for over 150 years is about to be demolished. Pandey Mahal, built by Raibahadur Yadaorao Pandey, was considered to be an architectural marvel. Yadaorao Pandey was a malgujar and moneylender, and amassed wealth and property in and around Bhandara. The Mahal was his palatial home. It was completed in the year 1896 and has more than 200 hundred rooms, dancing hall and a majestic

“Puja Ghar”.

The total area of the Mahal is an astounding 60,000 sq ft. The main entrance is so huge that an elephant can walk right



*9.2 Pande Mahal,
Bhandara*

inside. **Chandeliers, Belgian glass mirrors, stuffed heads of tigers, bison, blue bull, deer decorate the Mahal. The floor is Italian marble.**

On the way to Raipur from Nagpur in 1877, Narendranath and party might have taken break at this place for a night.

Kamtha Zamindari

In 1885 Sir Hunter William wrote in Imperial Gazetteer Volume-2 that “The present town of Bhandara was constituted the District Head Quarters in 1820, when a European officer was appointed as Superintendent under the temporary administration of Sir Richard Jenkins. Soon after the Maratha accession, a Kunbi Patel, who had rendered some services to Chimnaji Bhonsla on his expedition to Cuttack, received as a reward a grant of authority over the eastern part of the District, with instructions to clear the forest and bring it under cultivation. This grant led to the rise of the Zamindari family of Kamtha, which by 1818 had extended its jurisdiction over 1,000 square miles of territory, comprising about fourteen of what are now the Zamindari estates of Bhandara and Balaghat, the ancestors of the present Zamindari having held their estates in subordination to the Kamtha house.”

In 1818, Chinina Patel, the Zamindar, rose in support of Appa Sahib, captured the Maratha governor of Lanji, and garrisoned a number of the existing forts with his retainers. A small expedition was dispatched against him from Nagpur under Captain Gordon, which, after a successful engagement with 400 of the Zamindar's levies at the village of Nowargaon, stormed Kamtha and took Chinina Patel as a prisoner.

In 1907 Sir William Wilson Hunter wrote in Imperial Gazetteer Volume-8 that “This grant led to the rise of the Zamindari family of Kamtha, which by 1818 had extended its jurisdiction over 1,000 square miles of territory, comprising about fourteen of what are now the Zamindari estates of Bhandara and Balaghat, the ancestors of the present Zamindari having held their estates in

subordination to the Kamtha house. The Kamtha territories were made over to the Lodhi Zamindari of Warad, who had afforded assistance to the British and whose descendants still hold the Zamindari. Some years afterwards the Zamindari of Kirnapur, now in Balaghat, was conferred on the deposed Kamtha family. In 1867 the Lanji tract and several of the Zamindaris were taken from Bhandara to form part of the new Balaghat District.”

Raipur Census

Raipur is in Chhattisgarh Division, Population about 9,54,000. Judicial and Revenue Officer Lt.Col.C.B.Lucie Smith. Deputy Commissioner Major C.H.Plowden, Assistant Commissioner J.W.Tawney.

As per Central Provinces District Gazetteer Raipur District (1905) Volume-18 by A.E.Nelson mentions that “The Rajkumar College was transferred from Jabalpur to Raipur in July 1894.” In the book “Rajkumar College, Raipur in Central Provinces (1902)” by Oswell George Devereux wrote that “Experience gained in three Provinces that the morale of the average Government High School has not hitherto been of a high standard.”

Postal Department of Central Province

Head Quarter Nagpur, Chief Inspector W.H.McGowan, Inspector Radhikanath Mookerjee (Wardha), F.Wymper (Akola), J.Dinwiddle (Nagpur), Sub Inspector Pertabchunder Doss (Raipur), Post Master D.Schmid (Nagpur), S.Macqueen (Kamptee), Venketish Gobind (Raipur).

Post Offices (Head Quarters) and Branch Offices in Nagpur Division

Terora (Tirora), Tumsar sub-office, Ramtek (Br), Kamtha, Mohadi (Br), Bhandara Central Provinces (Head Office), Durg (Head Office), Dongargarh (Br), Nandgaon (Br), Damdah (Br), Khairagarh (Br), Raipur (CP), Kirnapur (Br), Lanji (Br), Balaghat (CP).

Money Order Offices

Balaghat, Bilaspur, Jabalpur, Nagpur, Raipur, Sumbulpore, Hoshangabad etc.

Government Offices at Raipur

Commissioner's Office: Superintendent W.G.Wright, Deputy Commissioner's Office, Clerk of the Court: Bulwun Rao, Gungadhur, Deputy Clerk Abdool Rahim, Monmoth Nath Sen, Sadasheo Rao, Hanuman Prosad (Record Keeper). Pleaders: Bhutnath De, Tara Das, Bishuanath Dutt (Vishwanath Datta) and Atal Behari. Local Funds Clerk: Okhoy Nath, Postal: Pratab Chunder Dass (Sub Inspector), Post Master: Venkutish Gobind Khetter, Jail Superintendent J.B.Gafiney.

History of Military and Postal Road

The description given below will help to understand the geographical situation of Darekasa Caves, dense forest and narrow pass called Darekasa Pass which was the part of Military and Postal Road starting from Nagpur towards Raipur via Darekasa where Narendranath experienced his first trance in 1877.

The Imperial Gazetteer of India (1885) Volume-2 by W.W.Hunter wrote that "One of the main district roads to Raipur passes through this Chiefship, leaving it by Darekasa Pass. The hills near the pass contain some curious caves. The Gazetteer of the Central Provinces of India by Sir Charles Grant wrote that "This is a second class of roads, unmetalled and un-bridged except by temporary contrivances." Mahendranath Datta wrote that "On this route, it took a whole day to cross one river." The district road from Raipur to Kamptee was via Darekasa, Amgaon, Bagarband and Tumsar. The route has the heaviest traffic, and where it crosses the Wainganga at Umarwara, there is a raised fascine roadway across the sandy bed of the river during the dry season. Owing to the difficult mountain passes Swami Saradananda wrote that "The slow-moving bullock-carts arrived at a place narrow forest path."

The whole of the roads belonging to the second class are excellent fair-weather roads, but are almost impassable for wheeled traffic during the rains.

In the book “Journal of the Bombay Natural History Society (1889)” Volume-4 there is a description of the jungle and wild animals. It says that “The district Tigress works in is about nine square miles only, and is near the Darekasa Railway Station. She appears to live in a rocky and precipitous spur, through which a tunnel has been cut. This spur carries heavy bamboo and other jungles. Several springs of water rise from out of the spur. In many places at the foot of the scarps there are delightfully cool places for her to lie up in, where the ground is always moist. There is also a cave in a detached mass of the spur, which shows many signs of being used by the tigress and the family. A big stone just outside the entrance is scored deep and long with many scratches of their claws. The jungle around the cave is very thick, and the cave is very awkward to get at. The whole area hunted by the tigress..... She jumped upon the top of the slope of a cutting about twelve feetwhere a gang of permanent-way (means railway track) men was at work, snatched up one of them and vanished up the opposite slope in a second. She carried the body to a pool of water about 300 yards off and there ate it. This particular spur was infested with tigers, and seems to have long been a regular house of call for tigers.” Mahendranath Datta also wrote that the drivers of the bullock carts and Babu Bhutnath De and other people were discussing about tiger.” In the book “Travel in India or City, Shrine and Sea-Beach Antiquities, Health Sports and Places of Interest on the Bengal- Nagpur Railway 1916 it is written that And it may be noted that both east and west of these confines of the forest, the mud houses of the ryots possess a fence to provide some security from wild beasts, and at nightfall every home, every hut, every lodge at the level crossings, has its fire fed freely with logs to keep away the beasts by fear of the “red flower”. Picturesque as are these flames on the quiet hillsides, each perhaps with the family group of gossipers about it.”

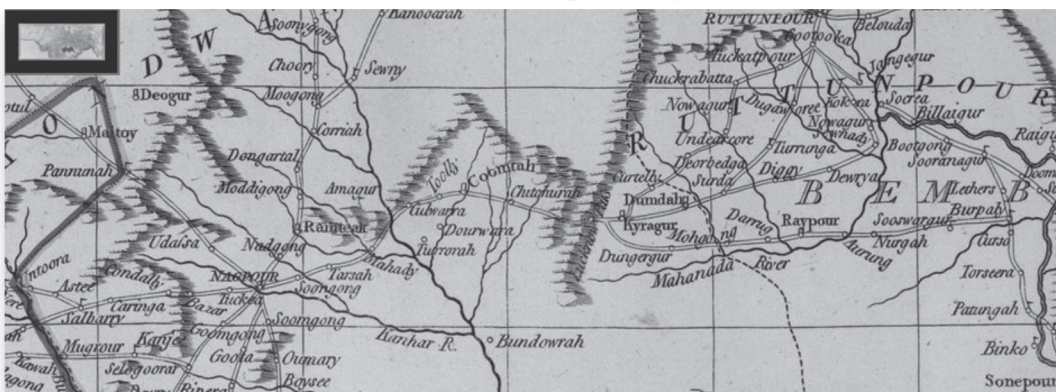
“The tigers took the coolies from the camps at night, almost from the side of the fires lit for their protection; they pulled their prey off the ballast trucks as those vehicles bumped slowly over the uncompleted track, ... Two of the brutes responsible for their disappearance were accounted for by one of the Commissioners of the Division near the cave at Darekasa. The country side here, indeed, is for the most part “pucca tiger country.” The line rises and dips and curves along an arm of the Ghats which carries thick jungle down to the very edge of the line... Between Darekasa and Salekasa the heart of a mighty forest is pierced by the line. On either hand stretch green glades with foliage so thick as “tress and hills stretch out in all directions.” Swami Saradananda wrote that “Two mountain peaks coming forward as though in love locked themselves...”

North of the Darekasa Pass over the ghats near which is the station of that name, a bold range of hills rises athwart the sky - a range partially wooded and partially of naked rocks. Swami Saradananda wrote that “The peaks of the ranges on both sides of the road rose very high in the sky.” *Near the pass*, the Kuardds stream (now called Hazara Fall) dashes off the brow of a hill into a deep pool below and in its passage creates a picturesque Waterfall. In the rains, when the water pours down from these hills to feed the plain streams below, this fall tosses up the spray to almost its own height.

It may be noted here that it was through the Bhandara district that most of the Bengal expeditions of Raja Raghuji Bhosle and his general Bhaskar Ram as also of his sons Janoji and Sabaji passed. In this context the district of Bhandara assumed importance in that it provided a safe passage for these expeditions bounded as it was on its northern and southern boundaries by the thick forests of Balaghat. At that time Balaghat was a district place and Bhandara, Tiroda, Kamtha, Lanji, Bijli (Darekasa) Zamindari within the district. Naturally the district of Bhandara had an equal share in the fortunes of the Nagpur territory on account of its geographical and

strategic position during the times of Raja Raghuji Bhosle. (Gazetteer Department Bhandara).

The Gazetteer of the Central Province of India, by Charles Grant, second edition, 1870 Nagpur, wrote in page no 61 that, “the Great Eastern Road (NH6) ..completed beyond Sakoli... There



A new map of Hindoostan from the latest authorities. Chiefly from the actual surveys made by major James Rennell, Surveyor to the Hble. East India Company, of the Bengal Provinces, and of the countries lying between them and Delhy; the whole exhibiting all the military roads and passes, as well as the most accurate division of the British possessions in the East Indies. [Nagpur, Tarsa, Mohadi [Tumsar] Culwarra [Kawlewada, near Tirora] Toolly [Kati and other Places] Coomtah [Kamtha] Chitchurah [Chichtola or Sawangi near Amgaon] [Black dotted line that is Satpura range and jungle of Salekasa, Darekasa, Dungargur [Dongargarh that time in Khairagarh Raipur Dist.] Darrug [Durg that time in Raipur Dist.] Rypour [Raipur] from Nagpur to Chichtola all places were individual Jamindari and Dongargarh was in Feudatory States of Khairagarh and Durg and Raipur was a Khalsa places.

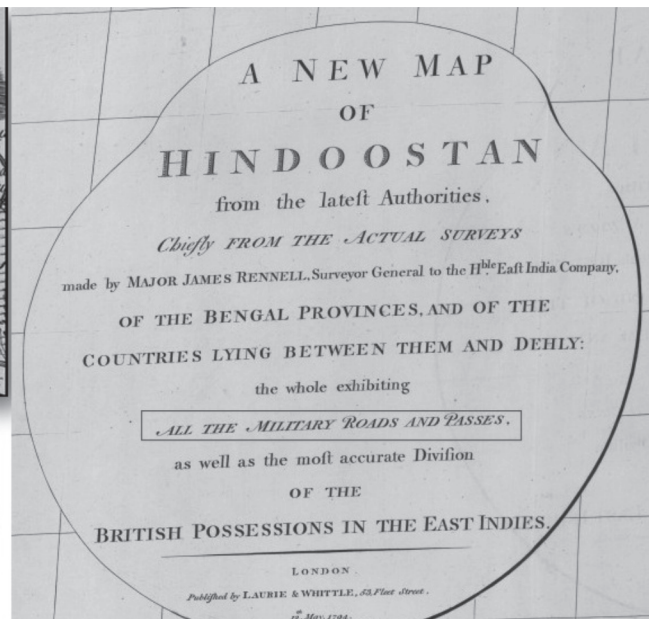
9.3 New map of Hindoostan, from the actual survey by Major James Rennell, Surveyor, East India Company, Bengal Provinces

is second class of road (Military and Postal Road) unmetalled and unbridge but smoothed leveled and sloped at crossing of watercourses...and the direct road from Raipur to Kampti via

Darekasa, Amgaon Bagarband and Tumsar.. route has the heaviest traffic, and where it crossed the Wainganga at Umarwara.”

The above Military and Postal Road line was so convenient for the native and British people that State railway board laid down their track from Nagpur to Raj-Nandgaon beside this road, in this

connection “Bengal Nagpur Railway: Its History and Development” Part I&II (1909) wrote that “These proposals (Nagpur-Chhattisgarh Railway) were submitted to the Government in the year 1871 and the conclusion arrived at, one that was based upon a very careful study of the existing road traffic between Nagpur and Chhattisgarh.” This road is from Nagpur to Raipur via Kamptee, Kanhan, Tarsa, Bhandara, Tumsar, Tiroda, Kamtha, Amgaon, Salekasa, Darekasa, Bortalao, Paniyajob



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(Kalyanpur), Dongargarh and Rajnandgaon. The line as sanctioned was to run from Nagpur to Rajnandgaon, a distance of 146 miles, with Dowhali (Bhandara), 50 miles to the important grain market of

Tumsar. Rail track was carried through thick jungle along the side of a steep range of hills, necessitating numerous rock cuttings and heavy banking. The summit of the climb was reached at Bortalao station and from that station into Dongargarh, at the 126th mile. Near the summit of the ghat at the 111th mile situated Darekasa, just after Darekasa pass route entering Bortalao (or Ghodtalao village) in Chhattisgarh State.

History of Great Eastern Road or NH 6

The Gazetteer of the Central Provinces of India, by Sir Charles Grant (1870) (Page-CLI) “The best chance for the extension of the cotton culture is in the improvement of communication with Chhattisgarh, now divided from Nagpur by 174 miles (278 km.) of unfinished road.” Military and Postal road from Nagpur to Raipur via Darekasa Pass was used up to 1880 as per Richard Temple, Military Roads were only way to communicate. National Highway No.6 or “Great Eastern Road” which was incomplete in the year 1877 description found in the book named “Jungle Life in India: The Journeys and Journals of an Indian Geologist (1880) by Valentine Ball wrote that “I left Raipur on the 4th May 1877 and four marches brought me to Chichola, ... where I met an Engineer of the Public Works Department, who was engaged in the construction of the road. ...”

Now it is clear that the Great Military and Postal road which (Nagpur Kamptee Tumsar, Kamtha, Darekasa, Amgaon) has the heaviest traffic in that period, as mentioned in Central province Gazetteer 1870, was preferred by Narendranath's family because of the above reason, and it is also logically understood that he travelled with his whole family in the year 1877 from Nagpur to Raipur. This route was safer and villages were nearer to each other, and per square-mile density of population was quite comfortable, and whole Zamindari of Bhandara District was nearby this route. Ancient road of Central Provinces touched all the Zamindari villages where as present route shown in Google map touched somewhere, if we observe minutely the present Google Map the

mark of old route can be seen. Amgaon-Dongargarh route via Darekasa and Salekasa passes through Jungle and hills.

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7. *Bengal Directory (1879) Page-160, 87-120, 91, 95, 96, 102, 103, 105, 107, 109, 113, 118, 57*
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9.4 Darekasa Waterfall (Hazara Falls) in Gondia District



9.5 One of the many caves that were found along the Military Road during that time

10. FIRST TRANCE PLACE OF NARENDRANATH

We are proceeding now to describe the specific place where the first trance of Narendranath took place as described by Swami Saradananda in the book “Sri Ramakrishna: The Great Master”. The Datta family was travelling from Nagpur to Raipur. Narendranath was a part of the party. Narendranath described, “What I saw and felt when going through the forest has forever remained firmly imprinted in my memory, particularly a certain event of one day. We have to travel by foot of the Vindhya Mountains of high peaks on that day. The peaks of the ranges of both sides of the road rose very high in the sky; bending under the weight of fruits and flowers, various kinds of tress and creepers produce wonderful beauty on the sides of the mountain; birds of various colours flying from arbour to arbour or down on the ground in search of food, filled the quarters with sweet notes. I saw all these and felt an extraordinary peace in my mind....”

Paraswada, GondMohadi, Murdara, Deori, Kamtha, Panjra, Amgaon Road was an important road, this **Kamptee to Sambhalpur Road** was called as **Military and Postal Road** in 19th Century British India. This road used to cross from Darekasa Pass. The Gazetteer described the main district road from Nagpur to Raipur passed near the Bijli Zamindari called “**Darekasa Pass**” crosses the **Hazara Fall** and runs towards the place where Narendra saw the Huge Beehives. He wrote, “The slowly moving bullock carts arrived at a place where two mountain peaks, coming forward as in love, locked themselves of in an embrace over the narrow forest path. Observing carefully below the meeting points I saw that there was a very big cleft from the crest to the foot of the mountain on **one side** of the path and filling that cleft, there was a hanging in it an enormous honey-comb, the result of bees' labour for ages. Filled with wonder, as I was wondering over the beginning and the end of that kingdom of bees, my mind become so much

absorbed in the thought of infinite power of God. The controller of the three worlds, that I completely lost my consciousness of the external world for some time. I don't remember I was lying in the bullock cart in that condition. When I regain normal consciousness, I found that we had crossed that place and come far away, as I was alone in the cart, no one could know anything about it.”

The narrow path in Darekasa area exists even today

as it was. We can feel and see this path as described by Narendra himself. The Imperial Gazetteer of India (1885) Author: Hunter, William Wilson Sir, Volume-2 wrote about the Zamindari or estate on the north-east border of Bhandara District, Central Provinces, exclusive of two Shikmi



10.1 British era milestone near village Paraswada still exist



10.2 Darekasa Pass still exists

Zamindari or minor estates, namely, Salekasa and Darekasa. One of the main District roads to Raipur passes through this chiefship, leaving it by “Darekasa Pass”. The hills near the pass contain some curious caves, possessing a good water supply, the difficulty of approach through the dense bamboo jungle, and the advantage of a spring of water close by, justify the name. Just below the pass, the

Kuardds stream (now called Hazara Fall) falls from a height of about 50 feet into a large pool of very deep water. The Banjaras make this picturesque spot a favourite camping ground.”

In the book “Travel in India” the author writes about the jungle of Darekasa that “Trees and Hills stretch out in all directions.” Swami Saradananda also wrote the same thing that “two mountain peaks coming forward as though in love locked themselves.” Number of caves used to exist during the time of Narendranath's Journey as described in the book *Journal of the Bombay Natural History Society* (1889) by Bombay Natural History Society Mumbai.” When Nagpur-Chhattisgarh State Railway was converted in to Bengal-Nagpur Railway the caves were demolished. The above book mentions that “The first man-eater, I wish to introduce you to, is the tiger we have often read of in our local newspapers as the Nagpore man-eater. As regards this one, I have obtained my information from Messrs. George Anderson and George Moule, Engineers on the Bengal-Nagpur Railway. This man-eater is a tigress, and has the following peculiarities of character, viz., her love of feasting on the employees of the Bengal-Nagpur Railway, of frequenting only a small tract of country. She (tigress) has killed from twenty-eight to thirty- eight human beings but these must be taken as much less as the correct actual number.”

Narrow Darekasa Pass

About further journey Mahendranath Datta wrote that “On the way to Raipur, we were travelling on four Bullock Carts fear of Daku and Tiger so we had a gunman with us”, while travelling through jungle our bullock carts entered in a mountain pass, on both side we had mountain and jungle, and that is why it was necessary that we had to travel faster to reach destination.” After crossing the narrow path they came near the river and “on two boats we crossed river Wainganga... to joint two boats and shifted the carts on it, this way the whole day was consumed to cross one river.”

In the book “Central Provinces District Gazetteers (1906)” Volume-18 it is written that “In 1877-78 the monsoon appeared in the last week of June, but long breaks in August and September were detrimental to both harvests- a fall of rain early in October

partly saved the rice. But the spring crops were again damaged by rainy and cloudy weather. In the book Answer to Questions of the Famine Commission prepared for the Central Province by Surgeon Major J.F. Barter and G.J Nicholis (1878) wrote that “ A long continuance of cloudy weather and heavy rain in December 1877 and January 1878 destroyed most of the linseed crop.”

After crossing the Bagh River they entered the Chhattisgarh region, a Feudatory State and reached a village which might be Jumakudo village, with a grocery shop (village inn with local food) and took shelter there.

Mahendranath Datta wrote further in his book “Srimat Vivekananda, Swamijir Jiboner Ghotonaboli” Part-1 Page-9-10 that “Joining two boats and putting a cart on that, Wainganga River was crossed and shelter was taken in a nearby grocery shop. In the rainy season this hill river was flowing fast and its bed was wide. It took a day to cross the river. Next day when all were sitting in a grocery shop, Bhutnath De (MA BL) started talking about different subjects, various books and their authors. Narendra was then in the 3rd class but was arguing with the learned person like Bhutnath quoting from various books. Astonished, Bhutnath exclaimed repeatedly, “Young boy but read many books!” While staying at Raipur Naren used to discuss and argue with his father.”

Mahendranath Datta might have heard while travelling from Nagpur to Raipur from the elders of the group that Harinath De had completed five month and within a few days he will complete six months of his age. So Mahendranath Datta wrote that “At that time Sri Harinath De, a linguist was then a 6 month old child.” Harinath De was born on 12th August 1877. They were travelling in the month of December, which according to the data is very correct. Narendranath along with his mother, brother and sister and with Bhutnath's wife Elokeshi Devi and her son Harinath De were in the party. From Nagpur Bhutnath De joined them.

How to reach Darekasa and Hazara Fall

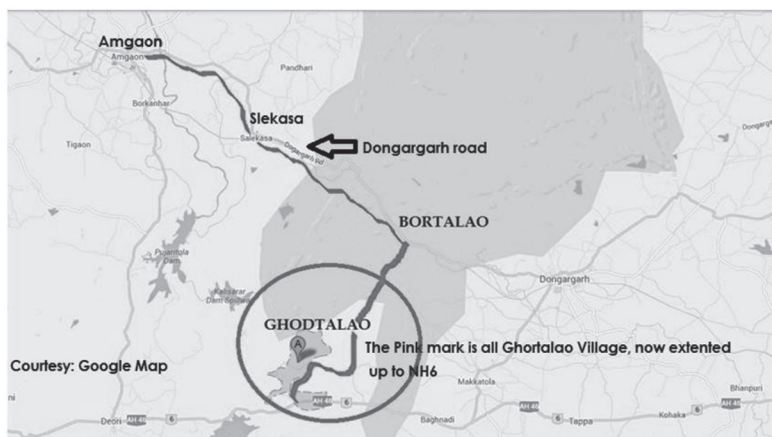
Darekasa in Maharashtra is a small railway station on Mumbai-Howrah via Nagpur main railway line and only a few passenger trains stop there. It is near Gondia Junction. One has to get down at Gondia station and hire a taxi to reach Darekasa which is about 40km from Gondia. (Darekasa Hazara Fall Tahsil-Salekasa District- Gondia, Maharashtra) It is the place where Naren had his first trance which is surrounded by dense forest and it is a beautiful picturesque place. Darekasa is the last Railway station of Maharashtra State on Mumbai-Howrah route. The curvature of Railway track between Darekasa and Salekasa is worth seeing.

In the book “The Gazetteer of the Central Provinces of India (1870)” Author Sir Charles Grant writes, “The Nagpur plain is terminated on the east by a rocky barrier which divides it from the low-lying plateau known as Chhattisgarh, or the “thirty six fort” Land-locked on every side by deep forests or hill-passes, and remote from all centres, whether of eastern or more modern western civilization, this little principality was till of comparatively late years the least known portion of the obscurest division of India.”

The Imperial Gazetteer of India (1907) Author: Hunter, William Wilson, Sir, Volume-10 wrote that “On the Satpuras, the high and abrupt hills clothed from summit to base with forest, and seamed by the deep courses of the streams, up which the roads twist and turn, disclosing to the traveller here and there a glimpse of the cultivated plain stretching far beneath him, and the plateau with its rolling steppes of basalt alternating with little valleys cultivated like gardens- present a variety of scenery not less attractive.” The Central Provinces are characterized by a deciduous, sometimes scrubby forest, often mixed with heavy woody climbers. In the extreme south-east is a belt of moist evergreen forest.

After Darekasa Pass Narendranath's family reached Ghodtalao which is near today's Bortalao Railway Station. The Britishers used to name the railway stations as per the nearest big

village. After crossing Darekasa Pass one can go to all directions. (North for Khairagarh, to East Ghodtalao and Raipur or towards South) Name Ghodtalao is mentioned in the book “Gurupran Ramchandr Anudhyana” (Bengali) by Mahendranath Datta



10.3 The old village Ghodtalao now extended up to National Highway No.6

Page-14. The old village Ghodtalao now extended up to National Highway No.6.

In the winter, though the wheat-growing tracts retain their freshness of appearance, the rice-fields quickly harden into an expanse of bare yellow stubble. The ripening ears of dark green or light yellow changing in hue with the passing shadows of the clouds, while in the background wooded hills covered with darker coloured foliage fringe the horizon, and in the clear atmosphere of this season appear to be less than half their real distance away. Of trees growing in the open country the most important and handsome is the mahua, with lofty spreading foliage, while the commonest is the babul, the gular, the karanj. Trees planted in the neighbour-hood of villages are the fruit-bearing mango, jamun, tamarind wild plum and kavit or wood-apple with the sacred banyan, Pipal, Bel, and. The Date- palm is common in some

localities, growing along the banks of streams, while the Palmyra palm is also found.

The Chhattisgarh Districts are very slightly cooler than Nagpur. The mean temperature at Nagpur in January is 70°, varying between 83° and 56°; in May 96°, varying between 109° and 82°; and in July 82°, varying between 88°; and 75°. When the rains have properly set in, the mean temperature falls by 14°, and the fact that this season is not unpleasantly hot constitutes the great advantage of the climate.

Kalyanpur (Paniyajob)

Group moving towards the village Paniyajob or Kalyanpur and their next stop at a big town called Dongargarh. One and a half years later, the Datta family returned to Calcutta by Rail from this Kalyanpur Station. The Railway line was constructed by that time.

Dongargarh and Bomlai Temple

In the book “Central Provinces District Gazetteers (1906)” Volume-10 it is written that “The temple at Dongargarh known as the Bomlai temple is said to have been erected by Raja Kamsen, the ruler of Dongargarh, at a time when Raja Vikramaditya was the King of Ujjain. The tank Kamkandala of Dongargarh has been named after a concubine of Kamsen, noted for her exquisite beauty and singing. On the Bomlai hill may be seen a large stone called Motiyari which has a tradition of its own.”

A stone pillar about 10 ft. high with a Persian inscription was found on the bank of the Motiabir tank. It is now in the Nagpur Museum. On the Bomlai hill another stone has been found with inscriptions in an undeciphered character. At Deorbija there is a large Linga of Shiva made of black stone. It is very old and has the name of Magardhwaja Jogi inscribed on it. Remains of the forts also may be seen here and there in the State, which were damaged by **robbers**.

Durg Zamindari

Second-class road from Dongargarh to Rajnandgaon passes through the Drug Zamindari. Rajnandgaon was the Headquarters of the Nandgaon State, with a population of 11,000. The town contains many public buildings, the most important of which are the court-house, guest-house, hospital and Dak bungalow. The Raja's Palace covers an area of five acres. There are two beautiful gardens- Rani Bagh and Baldeo Bag. The town is an important commercial centre. The latter town is also connected with Tilda by a second-class road. Originally the rulers were known as Zamindars and were petty chieftains, mostly either of the Rajput or Gond castes, each of whom had carved out for himself an estate in what was then wild and practically unknown country. The books "Central Provinces District Gazetteers (1906) Volume-10" mentions that "There were 115 estates of this nature scattered over the country now known as the Central Provinces."

Durg was the bulk of the Khalsa or area held by village proprietors is open undulating country, bare of hill or jungle. In the centre and north especially, the view from the high gravel ridges extends for miles. The surface is generally covered by black-soil. The hilly country is comprised in six Zamindari estates, most of which have a strip of plain country to the east, flanked by hills to the west. The most important river is the Seonath and practically all the others are its tributaries. The river rises in Panabaras Zamindari and flows to the north dividing Khujji Zamindari from Nandgaon State. It passes through the south-west of Nandgaon turning to the east and again enters Drug District.

Author Alexander Cunningham wrote in the book named "Report of a Tour in the Central Provinces and Lower Gangetic Doab in 1881-82" that "Durg is an old town, with a fort on the eastern bank of the Seonath River, 24 miles to the west of Raipur. It is situated on the high road leading from Nagpur through Raipur to the eastward, and must have been a place of some consequence for several centuries. Its very name, which means simply "the Fort",

would seem to point it out as having once been the principal fortified position in the southern half of Maha-Kaushal.”

In one of the inscriptions now in the Raipur Museum there is a mention of Shivpura and SivaDurga and of a king named Siva Deva. Now, as Durg is situated on the Seo, or Seonath River, I think it is highly probable that its full name must have been Shiv-Durga or Seo-durga, which has been gradually shortened to the simple form of Durg.

The place is surrounded with thousands of fine trees, including many tamarinds. It is said that Durg once had Rajas of its own, but the people know only the two names of Maham Deva and his son Jaga, or Jagat Pala, who is believed to have built the fort. The position of Durg struck me as being a very commanding one, and I learn from the Gazetteer that the Marathas made it their base of operations in 1740-41 A.D., when they overran the Chhattisgarh country. Besides occupying the fort, they formed an entrenched camp on the high ground on which the town stands, and from which there is a clear view of the surrounding country.

Temples in and around Raipur

Deo Baloda

Deobaloda or Deobaloda Choroda is located 18 km from Chhattisgarh's capital city Raipur. It is located about 3 km from the city of Bhilai in Durg district. Here is a very ancient temple of Lord Shiva named “6-Masi Shiv Temple” which is considered as the 7th century. It is a very beautiful temple and there is a pond near it. The myth is that this pond is connected to an underground tunnel from another old town Arang of Chhattisgarh state. The village has a ruined temple of Siva with some interesting sculptures of which the most notable are representations of a boar hunt. Some panels also contain separate carvings of boars. The hunters are armed with spears and it is said that boars were once very common here and were killed in this manner. The figures inside the temple on the four central pillars and the entrance of the sanctum are rich-carved and

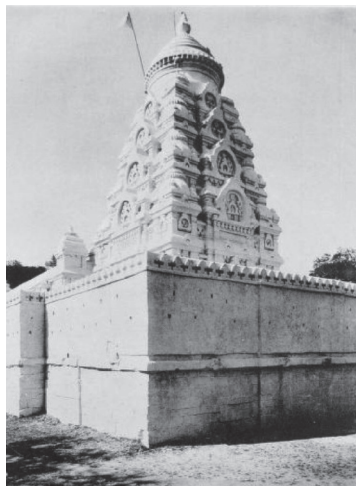
highly polished. Over the entrance is a figure of Ganesh and over him is Saraswati, the goddess of learning. Close by is a large stone well and a tank. The temple is in the mediaeval Brahmanic style and has several obscene carvings. The proprietor is a Kurmi.

The author Alexander Cunningham wrote in the book named "Report of a Tour in the Central Provinces and Lower Gangetic Doab in 1881-82" that "Deo-Baloda is a small village 12 miles to the west of Raipur. It possesses an old sandstone temple, which is said to be similar to one of the temples at Arang. It is, however, quite different from the only temple now standing at Arang, which is a Jain building, while the Deo-Baloda temple is a Lingam shrine of Siva. According to one account, the two temples were built in a single night. But this story is common to nearly all the temples in the Central Provinces, each of which is said to have been erected in a single night by Hemad Panth, with the assistance of the Rakshasas, or demons, whose legend I have already related in another place."

Author Alexander Cunningham wrote in the book titled "Report of a Tour in the Central Provinces and Lower Gangetic Doab in 1881-82" that "The principal temple of **Rajiv-Lochana** is visited by thousands of pilgrims on their way to Jagannath in Orissa."

Rajiv - Lochana Kuleshwar Temple, Rajim

In Rajim the temple of Rajiva Lochan is a Vaishnavites shrine apparently first built about the 8th or 9th century, but subsequently rebuilt in the middle of the 12th century. Another temple shows an exceedingly



richly carved door jamb and odd but very fine pillars brought from various older shrines. The Kuleshwar temple is picturesquely situated at the junction of the Mahanadi, Sondhur and the Pairi.

Other places containing temples or their ruins are at Dhamtari, Sihawa, Deokut, Khalari, Kunwara, Narayanpur, Raipur, Mahasamund and Turturiya. The last one is a nunnery. There are numerous Buddhist remains here from which it is supposed that the present nuns may be the Hinduised representatives of an ancient institution of nuns that existed here in the flourishing days of Buddhism. Remains of the forts may be seen at Raipur, Sirpur, Dhamtari, Khalari, Khariar, Bilaigarh, Kondadongar, Kagdih, Garh-Seoni and Gidhpuri. They were built by various local chiefs whose names are not known.

Temple of Laxman, Sirpur

Very little is known of the dynasty which ousted the Sirpur kings. Only two names of the kings of Sharabhpur occur in their copper plates found at kings. The most important remains in this District are those of Sirpur, Arang and Rajim. These places Architectural remains contain both Buddhist and Hindu ruins, Arang being conspicuous for its Jain remains. Most of the Sirpur sculpture and beautiful pillars have been removed to distant places such as Rajim and Dhamtari, where they have been utilized for constructing fresh temples. Most of the temples at Sirpur were constructed in brick of the very old type before the 9th century. Almost all are now heaps of ruins.

Sirpur is a village in Mahasamund district in the state of Chhattisgarh 78 km away from Raipur and 35 km from Mahasamund city on the banks of the river Mahanadi. The village hosts the Sirpur Group of Monuments consisting of Buddhist, Hindu and Jain temples and monasteries. These are dated from the 5th to 12th century. Some of these were visited in 1872 by Cunningham, who published his findings about the Laxman temple and its interesting carvings. Recent excavations have uncovered 12

Buddhist Viharas, 1 Jain Vihara, monolithic statues of Buddha and Mahavira, 22 Shiva temples and 5 Vishnu temples, underground granary market and a sixth century 'Snaan Kund' (public bath).

The Jagannath Temple, Raipur

The Jagannath Temple was originally established in 1860 at Raipur. Recently, a much bigger temple has been constructed over the smaller original structure. Situated in the middle of the prosperous residential Gayatri Nagar, the temple attracts hundreds of devotees each day. The main festival here is the Ratha Yatra.

Conclusion

We have given a clear picture of that time, how States, Provinces, Jamindaris and Estates were ruled and managed. We have also given the description of temples on the way or nearby Raipur. Datta family might have halted at some of the Jamindaris and might have spent a day or two in the houses of reputed peoples on the way. They might have visited the temples on the way. During their stay at Raipur Narendranath used to go on excursion with his friends. So he might have visited some of these monuments.

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11. ABOUT RAIPUR TOWN

History of Raipur

The Central Provinces District Gazetteers (1906) Volume-18 mentions about Raipur town that “About four miles from the Kharun River, Raipur proper and its hamlets Chirhuldih, Dangania and Gabhrapara are included within municipal limits. Changarabhata though a hamlet of Raipur with an area of 405 acres falls beyond the municipal limits. Raipur is the seventh largest town in the combined Provinces of the Central Provinces and Berar. The town is believed to have existed since the 9th century, the old site being to the south-west of the present one and extending up to the river. The main roads are well laid, broad and straight but off the main lines of traffic there is little to commend, very few of the inhabitants caring to erect **more than the rude thatched mud-houses which are universal in villages.**



11.1 Raipur street view, 1909

Monuments

There are however certain points of beauty and interest which command perhaps the more attention in the general absence of buildings or other works of a permanent or pretentious character. Raipur itself does not boast of any very ancient building. The fort is acknowledged to be the Antiquities, the oldest construction is said to date from 1460. On two sides of it are large tanks. Within the fort are numerous temples; some of these though of little interest are

worth noticing if only for their negative value. The temples of Raipur are to be counted by the score but all are of much the same type.

Dudhadhari Math

The unfinished temple of Dudhadhari Math, as an instance of modern elaborate carving, is probably unrivalled in the Central Provinces but this beautiful building is disfigured by sculpture of the most indecent type executed in stucco on its exterior. In the court-yard of the temple are gathered a number of fragments said to have been brought from Sirpur; these fragments are of special interest; they are well executed and prove that Buddhism and Jainism flourished in Sirpur.

The museum at Raipur (built in the year 1875) contains seven inscriptions, three of which are from Sirpur, one from Khalari and the remaining three from outside the district. An inscription found in Raipur itself has been removed to the Nagpur Museum.

Water Talaos (Tanks)



11.2 Budha Talao, Raipur, 1909

Chief among the many tanks of which Raipur can boast are two really large and handsome lakes, by names **Budha Talao** (old tank) and the Maharajbandh. The beauty of the former is much enhanced by an island of trees standing in its midst. It is undoubtedly the show-piece of Raipur. Skirting the latter is the fine Dudhadhari temple, so-called because the

Bairagi who built the temple lived on nothing but milk. The temple is now managed by a respectable and wealthy Mahant. Two other

tanks are Telibandha, named after the village which adjoins it, built by Dinanath Sao and the Amba Talao.

Raipur Municipality

Raipur municipality dates back to 1867. The town is supplied with water from the Kharun River. The project for supplying water from the Kharun river by pumping was first seriously considered in 1883, when a scheme was drawn up in rough which was estimated to cost Rs.5,66,194. This sum being beyond the means of the municipality of Raipur, further prosecution of the project was suspended. In 1890 and 1891 the question attracted the serious attention of Colonel M.M. Bowie, Commissioner of the Division, who enlisted the aid of the late Raja Balaram Das, Feudatory Chief of Nandgaon. The latter came forward with the munificent contribution of two lakhs of rupees, of which on the advice of his enlightened mother the late Rani Jot Kunwar Bai he made a free gift.

Raipur is the leading commercial town of Chhattisgarh and has supplanted Raj-Nandgaon which for many years occupied this position. The local handicrafts are brass working, the making of bell-metal ornaments, lacquering on wood, cloth weaving and the manufacture of gold and silver ornaments.

Raipur Offices

The town has the usual Divisional and District Headquarter offices. It is also the Headquarters of the Divisional Judge and the Political Agent for the Chhattisgarh Feudatories, a Superintendent of Post Offices. One of the three central jails in the Province is located here, and, as usual, there is one head post office (with 2 branch post offices), a telegraph office, a circuit house and a Dak bungalow. There are also two sarais. There is a native Union Club to which Extra Assistant Commissioners, Barristers and Pleaders belong.

The European Chhattisgarh Club is also located at Raipur. Half a battalion of native infantry was stationed here until 1902. A

local fair is held in Raipur on the banks of the Kharun at Mahadeo Ghat about four miles from the city on the last day of Kartik. About 10,000 people assemble from long distances to worship at Mahadeo's temple and bathe in the river. Raipur with its hamlet Chirhuldih is divided into two mahals Nos. 1 and 2. Seth Ganesh Ram, a Gahoi Bania from Marwar and a District Council member, is the malguzar lambardar of mahal No.1, while Mannilal, a Chhattisgarhi Bania, is the lambardar of mahal No.2.

Rambaksh Tiwari, a Chhattisgarhi Brahman and a District Council member, and Badri Prasad, a Marwari Brahman and a municipal member, are the malguzars of other hamlets.

Raipur City

Pallavi Agrawal's research work titled "The effect of Urbanisation on Urban Fringes case study Raipur Chhattisgarh" mentions about **Budhapara Raipur** settlement with the process of Urban Sprawl of Raipur City. The first settlement of Raipur city was the Raipura village, near Mahadev Ghat on the bank of Kharun River. The second one came up close by at Purani Basti and the third settlement emerged as Budhapara along the Budha Talao which served as the major source of water for the people. Contrary to the present position, during the beginning of the 19th century the town has considerably expanded more towards south and west and extended right up to Mahadev ghat.

In 1825 the British Colonel Agnew laid down the main street of the town known as Bensley Road and approved the construction of houses and shops in a planned manner. At the same time the city also expanded in eastward direction. The road started by Colonel Agnew in 1825 and completed by Captain Smith in 1859, had just a few shops some 100 years ago. Today, it is an important commercial street named as Malviya Road, which connects the Great Eastern Road with Kotwali.

In 1867 the municipality was created in Raipur. The Municipality was reconstituted in 1883, 1903 and 1925-26 under

the Central Provinces and Berar Municipality act of 1922. Old Gole Bazar was made by Colonel Twyford. In 1951 the total area of Raipur municipality was 8 sq miles occupied by 16,823 residential houses. The area increased to 9.72 sq miles or 25.17sq km, while the number of occupied houses arose to 25,785 in 1961. Raipur was the seventh largest town of the Central Provinces with a population of 19,119 in 1881, the number went up to 32114 in 1901 and now after hundred years the population is touching around 10 lakhs. The peripheral areas have very low density of houses. Existing physical features like Budha Talao have played an important role in influencing the pattern of residential area.

Agricultural condition in and around Raipur

In the year 1877-78 the monsoon appeared in the last week of June, but long breaks in August and September were detrimental to both harvests. A fall of rain early in October partly saved the rice, but the spring crops were again injured by rainy and cloudy weather. The year was one of high prices and slight scarcity, but it is stated that the general condition of the people was not affected.

In the book Answer to Questions of the Famine Commission prepared for the Central Province by Surgeon Major J.F. Barter and G.J Nicholis (1878) wrote that “ A long continuance of cloudy weather and heavy rain in December 1877 and January 1878 destroyed most of the linseed crop.”

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11.3 Mahadeo Ghat, Karun River, Raipur

12. RAMAKRISHNA MISSION RAIPUR AND SWAMI ATMANANDA

Ramakrishna Mission Raipur

Swami Atmananda (1929-1989) was the founder Secretary of Ramakrishna Mission Vivekananda Ashrama Raipur. It was because of his untiring efforts that Ramakrishna-Vivekananda Movement had widespread recognition in Chhattisgarh-Madhya Pradesh. Inspired by the ideas and ideals as lived and preached by Sri Ramakrishna and Swami Vivekananda, a small band of young men at Raipur, started gathering together, once a week, at the residence of Sri A.Biswas, located at Daga Buildings, Byron Bazar. They would sing the “Aratrikam” composed by Swami Vivekananda and read out from the Gospel of Sri Ramakrishna and the Complete Works of Swami Vivekananda. This eventually led into forming a society to organize the activities of this small but devoted band which later on got registered in the name of Sri Ramakrishna Sewa Samiti.



12.1 Revered Vireshwaranandaji Maharaj with Swamis Atmanandaji, Prameyanandaji, Atmakanandaji, Gitanandaji and Gahananandaji at Raipur Ashram

When Swami Atmananda visited Raipur in 1960, he became the nucleus to bind the activities of the Samiti, which then shifted to a small rented house in **Budhapara**, a locality sanctified by Swami Vivekananda's stay for two years (1877-79) during his adolescence. It was then vigorously planned to establish a Centre on a permanent footing to commemorate Swami Vivekananda's stay here and to complete the first phase of the Ashrama by the time the world

celebrated his birth centenary in January, 1963. Accordingly this Ashrama was founded on its own present land in April, 1962 and the Samiti got affiliated to the Ramakrishna Mission with its headquarters at Belur Math on 7th April, 1968. And hence, the then Sri Ramakrishna Sewa Samiti was renamed as Ramakrishna Mission Vivekananda Ashrama.

The story of the Ashrama, since its inception, has been a story of its dedicated medical and educational services apart from the spiritual and cultural, rendered to the general public. Revered Swami Atmananda (1929-1989) was the founder Secretary of this Ashrama. It was because of his untiring efforts that Ramakrishna-Vivekananda Movement had widespread recognition in Chhattisgarh-Madhya Pradesh.

Short Biography of Swami Atmananda

“Prabuddha Bharata” one of the English journals of Ramakrishna Order, in November-2015 issue (Page-672) there is a nice article titled “Sister and Brother of the Forest” by Elizabeth Usha Harding who writes that “Addressing the suffering of India's poor, Swami Vivekananda's roar can still be heard over the land, lamenting that who hears the cry of the poor, the afflicted? He used to say that the poor are the Narayanas and they must be served with food and education. 'Him I call a Mahatman whose heart bleeds for the poor' (CW5.58).

Tulendra, who later became Swami Atmananda, heard the call. He was born on 5th October 1929 in Barbanda village in Raipur District. When he was in high school in Raipur, he saw in a friend's book, a photo of Swami Vivekananda taken at the Parliament of Religions in Chicago. In the early 1940s, people in Madhya Pradesh were unfamiliar with Sri Ramakrishna, Holy Mother, and Swamiji. Though Tulendra did not know who the person in the photo was, just looking at the photo had a profound impact on him and he yearned for more information. He had to wait until he went to college in Nagpur in 1945 and stayed at the Vivekananda Vidyarthi Bhawan, a boys' hostel run by Ramakrishna Math at Nagpur. There, he immersed himself so deeply in Ramakrishna and Vivekananda literature that he wanted to give up the material world and join the Ramakrishna Order. His

mantra-guru, Srimat Swami Virajanandaji Maharaj asked Tulendra to first develop his intellectual and mental abilities and encouraged him to complete his university education. Tulendra was a brilliant student and possessed all the abilities for a successful career and social standing, but his passion for following the teachings of Swami Vivekananda and for serving the poor and the downtrodden was so intense that he had no desire for worldly life. Tulendra was exposed to spiritual life and the importance of serving humankind since his boyhood days.

His father Dhaniram was a great devotee of Lord Ramachandra. He moved with his family to Wardha to follow Mahatma Gandhi. Often when Gandhiji went for a walk, little **Tulendra would hold his hand or his staff.** When Gandhiji went to jail, Dhaniram also was arrested, leaving Tulendra's mother Bhagyavati Devi to take care of the family. During these difficult days, Tulendra formed a strong bond with his mother. He did not want to leave his family without her permission but was afraid she might stop him in his resolve to become a monk. One day after dinner, he said: 'I am going now.' His mother replied in her customary manner: 'Sure, go ahead.' He said this three times and each time received the same response. With that, Tulendra left his family and was on his way to a life of renunciation and service to mankind.

Tulendra was initiated into Brahmacharya vows by Swami Shankarananda and given the name of Brahmachari Tejachaitanya. He spent many intense years of spiritual development but felt that his progress was incomplete.

Atmananda had a burning desire in his heart to start an Ashrama in Raipur city where Swami Vivekananda lived in his early life. He knew he was not ready yet. Taking a leave of absence, he went to the Himalayas and spent time with Swami Purushottamananda, who lived in a small Kutir about fifteen miles above Rishikesh. Swami Purushottamananda was a direct disciple of Swami Brahmananda and had received sannyasa from Swami Shivananda. He was then around eighty. Every day, at 3 p.m., Swami Purushottamananda would come out of his Kutir and go into the nearby Vashishta cave where he would give discourses. To get to the cave in those days, one had to walk through rugged and dense forest teeming with wild animals. Swami

Purushottamananda used to say: Feel, feel for others! Do not search for happiness outside. A man embraces a lady and gets happiness. What is the cause? For a moment, his mind becomes calm and quiet. So he feels happy. He thinks it is from the lady, but really, it is from inside that he becomes happy. Every time you get happiness, you are getting it not from external things but from within and within alone. Please note this carefully. Search inside alone. Swami Purushottamananda often asked the spellbound devotees around him: Who are you, after all, my friend? Every day, you say 'I', 'I' a thousand times. Find out what is this 'I'. Now I shall take you very quickly to the real 'I'. Do you understand that the seer is always separate from the object seen? I am seeing you, but I am not you. I am separate from you. I am seeing my body. I am not the body. You can say boldly and fearlessly that 'I am not the body'. I am seeing my mind, my buddhi, my ego. Therefore, the rishis have said: 'I am not the body, nor the mind, nor the antahkarana. I am that happiness—Sat-Chit-Ananda.' Swami Purushottamananda was a hard taskmaster. The swami asked Brahmachari Tejachaitanya, who was afraid of wild animals, to stay at the cave alone at night. 'There is nothing to fear', said Swami Purushottamananda. 'If death must come, one can be killed by wild animals in the middle of the day. If it is not supposed to happen, wild animals can come in the middle of the night and sit close by without hurting you.' This teaching made the young brahmachari more confident but he soon had to pass an even tougher test. Swami Purushottamananda asked him to deliver a letter at midnight to a home half a mile away through thick jungle. As he walked in the darkness of night, he heard tigers growl, but putting his fear aside, he delivered the letter. On the way back, Brahmachari Tejachaitanya felt elated. He had conquered his fear and understood what Swami Purushottamananda had taught him. He spent the rest of the night wandering in the jungle, singing and feeling immense joy. Brahmachari Tejachaitanya had conquered fear. He was now strong and ready to work. He left the Himalayas and returned to Raipur.

Strengthened by dreams he had of Swami Vivekananda and Swami Trigunatitananda, both encouraging him to start an Ashrama, he established an office of the Ramakrishna Seva Samiti in Raipur and began giving discourses.

He had a dynamic personality that attracted many capable people. On the auspicious day of Buddha Purnima in 1960, he went to Amarkantak and took the vow of sannyasa in front of the Siddheshvara Shivalingam in the Narmada Devi temple compound. Taking the name Swami Atmananda, he went after his goal of establishing a Vivekananda centre in Raipur with greater zeal. In 1961 the state administration allotted a large piece of land for the Ashrama, and by 1963 a Student Centre, Vivekananda Library, and Vivekananda Hospital were opened. Swami Atmananda also started a quarterly Hindi Journal called "Vivek-Jyoti" in 1963.

During this time, many Hindus fleeing genocide in East Pakistan sought refuge in Madhya Pradesh. Resettlement camps were set up in Dandakaranya and Swami Atmananda spent large sums of money from the Vivekananda Ashrama funds for this purpose. Srimat Swami Gambhiranandaji came from Belur Math to inspect the work that had been done in the camps. Swami Atmananda accompanied him and together they toured the camps as well as the tribal areas in Bastar. Swami Atmananda knew Chhattisgarh very well. He had travelled to many areas in the state over several years. On one such trip he reached a remote area inhabited entirely by tribal people. There he saw something that troubled him deeply. Tribal women were drinking water from the same pond with dogs and other animals. 'Can we not help these people live a human existence?' asked Swami Atmananda. 'Are they not our brothers and sisters? How can we allow them to lead such difficult lives?' Thus, the seed was planted. A significant part of Swami Atmananda's life was thereafter spent in the service of the poor and tribal communities.

On the birthday of Holy Mother Sarada Devi, Swami Atmananda was given formal Sannyasa by Srimat Swami Vireswaranandaji, the erstwhile president of the Ramakrishna Math and Ramakrishna Mission, at Belur Math, West Bengal, and the Raipur Ashrama was affiliated with the Ramakrishna Mission and renamed Ramakrishna Mission Vivekananda Ashrama. Swami Atmananda had a track record of service to others in Chhattisgarh, and the state administration had great regard for his work. The swami worked with local and state officials to ensure that tribal welfare would formally become a part of the state's five-year plan. The year of

1985 was a significant year for tribal people in Bastar. The government allocated rupees 2 crore and forty-two acres of land for tribal welfare.

His Work

The Ramakrishna Mission Ashrama Narainpur was set up in 1985 for the upliftment of the tribal people of Abujmarh who lived in the surrounding 4,000 square kilometres. The Mission started a village development program that included schools and fair-price shops. The Mission also installed water pumps, provided medicines for malaria, and built roads. In order to help young tribals to get rid of poverty and give them confidence, Vivekananda Tribal Youth Education Centre run by the Mission provide them with education and training. Women's education was a topic of great importance for Swami Vivekananda. Taking Swamiji's thoughts that India's progress can never be complete without the education of women, Swami Atmananda took it upon himself to ensure that tribal women had educational opportunities and grew up in a healthy environment. He started an organisation called VISHWAS, Vivekananda Institute for Social Health, Welfare and Service, to provide educational opportunities to women and girls from tribal regions. With the help of an educationist friend, he started residential schools for tribal girls to teach them various subjects including their own culture, worship, prayers, and devotional songs. The girls also were encouraged to take part in games and sports. This curriculum was set up to give the tribal girls confidence and make them self-reliant. The girls who chanted hymns so beautifully during the evening prayer at the Ramakrishna Kutir in Amarkantak are the outcome of the efforts at the Ramakrishna Ashrama, Narainpur. Unfortunately, Swami Atmananda could not see the complete results of his untiring work. He died in a car accident while returning from Bhopal to Raipur in August 1989.

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13. DATTA FAMILY AT RAIPUR

Flashback

Narendranath Datta, who later became the world famous Swami Vivekananda, had spent one and a half years of his teenage at Raipur in Chhattisgarh. (Formerly Central Province) His father Sri Vishwanath Datta was an attorney of Calcutta High Court and he came to Raipur for his professional work. When Narendranath was fourteen, he suffered from stomach trouble for a long time and became very weak. Thinking that change of weather might help to improve Naren's health, Vishwanathbabu arranged to shift his family to Raipur in 1877. His wife Bhuvaneshwaridevi, sons Narendranath and Mahendranath and daughter Yogindrabala came to Raipur after a few months. From Nagpur they travelled by bullock-cart to Raipur through dense forest infested by dacoits and wild animals. Their fellow travellers were Raibahadur **Bhutnath De**, who was a lawyer, his wife **Elokeshi Devi** and six month old **Harinath De** who later became a famous linguist. It took around a month for entire travel from Calcutta to Nagpur by train and then from Nagpur to Raipur by bullock-cart. Travelling almost half the country, Naren came across the varieties of Mother India.¹ During this journey Narendranath had experienced the first trance.

Vishwanath Datta and Bhutnath De

They were known to each other from Calcutta itself being in a same profession and that too Bhutnath was a teacher for sometime in the school where Narendranath studied. When Vishwanath Datta came to Raipur he stayed with Bhutnath De. But when Vishwanath Datta's family arrived at Raipur they shifted to a nearby rented house in Budhapara area of Raipur owned by Manmathnath Sen who was working in the same office.²

Narendranath's Schooling at Raipur

“In those days there was no school³ in Raipur. This gave Naren the time and opportunity to become very intimate with his father- a great privilege, for his father had a noble mind. Vishwanath attracted the intellect of his son. He would hold long conversations with him upon topics that demanded depth, precision and soundness of thought. He gave the boy free intellectual



13.1 Swami Vivekananda

rein, believing that education consists in stimulating, and not in superimposing ideas. To his father Naren owed his capacity for grasping the essentials of things, of seeing truth from the widest and the most synthetic standpoint, and of discovering and holding to the real issue under discussion.

Many noted scholars used to visit Vishwanath at Raipur. The boy would listen to their discussions, and occasionally join them, introducing his personal views. Sometimes the elders, astonished at his cleverness, would treat him on an equal footing- a sight which gladdened his father's heart. With one friend of his father, a great authority on Bengali literature, Naren joined in conversation and took the man by storm; quoting verse after verse and paragraph after paragraph from standard works. So impressed was the man that he said, “My lad, we shall hear of you some day.” And the prediction has come true, for Narendranath, as Swami Vivekananda, became a significant writer in Bengali language. His English writings have been praised as well, both in the East and in the West.

Even in his youth, Naren sought, nay demanded, intellectual equality and recognition from everyone. So ambitious was he in this respect that if his mental powers were not given recognition, he would fly into a rage, not sparing even his father's friends; and nothing short of an apology would quieten him. Nachiketa of Katha Upanishad fame had also this sense of self respect, refusing to be belittled. "Among many I am the first;" he said, "and among many others I am the middlemost. (But certainly I am never the last.)" Of course, Vishwanath could not tolerate such outbursts of Naren, especially against elderly persons, even though they proceeded from a sense of self respect. So Naren was each time severely reprimanded; hurt in his heart the father was glad that his son was so spirited.

Indeed, during this period Naren had acquired a keen sense of personal dignity, and when he returned to Calcutta from Raipur, he was a changed boy. Even his physical appearance was becoming manly. He had always been physically perfect, but he was now acquiring that regal bearing which made him, in after years, a notable figure wherever he went. Further, he was beginning to discriminate in the choice of his friends, accepting only his intellectual peers. But however his temperament might conflict with circumstances and with people, he was consistently large-hearted and generous, for such was his nature and heritage, and he was always loved.

In Raipur, Naren learned the old Indian game of chess, and often came out victorious in many hard contests. Again, it was at Raipur that he was taught the secrets and mysteries of the culinary art by his father; for Swami Vivekananda was, like his father, an excellent cook.

Vishwanath was a lover of music and used to sing himself. He also created in his house an atmosphere suitable for the cultivation of music. He had noticed Naren's love of music and his musical potentialities from early in the boy's life and had nurtured them carefully. He was of the opinion that unless one received

proper training in a traditional manner under masters of music, one could not really earn competency in the art. He himself had given Naren his first training in music, and now while at Raipur, where he had more intimate contact with his son; he taught him many songs of various kinds. Later, after the family's return to Calcutta, he arranged for Naren's training in classical vocal and instrumental music under reputed masters...

Naren's voice was so lively and sweet that whenever he rendered a tune in a song, the spirit of it became incarnate, as it were, in cadence and beauty. In fact, with Naren music became a wonderful instrument for the adoration of the Divine. It was through music that his first communion with Sri Ramakrishna took place. On listening to his singing, the latter would be deeply moved and go into Samadhi.

Besides training Naren in music, Vishwanath also taught him some lessons in manliness. On one occasion, Narendranath went to his father with the question: "What have you done for me?" Instantly came the reply, "Go, look at yourself in the mirror." And there was immediate understanding for the son. He knew that his father was a king amongst men, verily as the Vedas say, "a bull among the herd".

There was another time when Naren came to his father for instruction in the ways of the world, asking him what were the elements of real good manners. "Never show surprise!" said the father, Was it this laconic counsel, deeply understood and assimilated, that made it possible for Vivekananda in his later life to walk with equal dignity into the palaces of the East and West and into the huts and hovels of the poorest of India's poor?

When Vishwanath returned to Calcutta with his family in 1879, there was some difficulty about getting Naren into school, for he had been absent for nearly two years; but his teachers loved him and, remembering his ability, made an exception in his case. The boy then gave himself up to study, mastering three years' lessons in

one, and passed the Entrance examination in the first division. He was the only student in the school to attain that distinction. His father gave him a watch as a reward.”⁴

His Friends

While staying at Raipur, Naren regained his health. At the age of sixteen, he looked like a strong and stout Youngman of twenty. He practiced wrestling since childhood. After a gap of two years, he returned to Calcutta after gaining mental and physical fitness at Raipur. His friends were happy to see him healthy after a long time.⁵

Sri Mahendranath Datta, younger brother of Narendranath, who was with them at Raipur, wrote in detail about his elder brother in his book in Bengali titled “Srimat Vivekananda Swamijir Jivaner Ghatanavali”. For the perusal of the readers, a translation of the same is given below.

“In 1877, Naren went to his father at Raipur in Central Province with his mother, brother and sister. There was no school there at that time. It took about a month to go to Raipur from Nagpur by Bullock-cart. Sri Harinath De, a linguist was then a 6 month old child. His father Raibahadur Bhutnath De was a lawyer there. We travelled together and stayed at the same house. At Raipur, Naren became intimate with Taradas Bandyopadhyay (Second brother of Dr. U. D. Banerjee). They used to stay together and talk on various subjects. Both of them became very close to each other. In 1879, Narendranath returned to Calcutta. ... While staying at Raipur Naren used to discuss and argue with his father. Both used to take interest in argumentation and deep discussion. Sometime one will win, sometime the other, but mother used to feel happy if her son won. If her son lost in the argumentation, then she would stop the same on some pretext.”⁶

Another biographer Sri Pramathanath Basu in his Bengali book titled “Swami Vivekananda” writes, “Vishwanath Datta

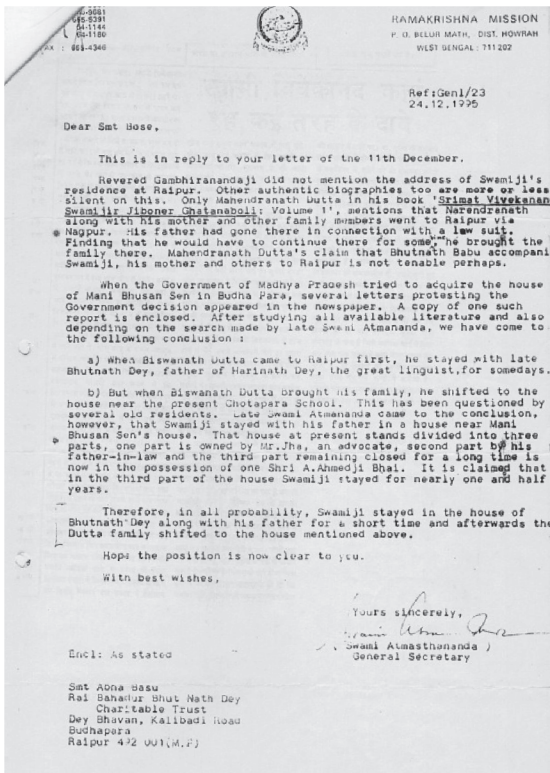
stayed at Raipur for around two years and then returned to Calcutta with his family. Narendra was then an accomplished young man. He had developed self-respect and he became healthy and robust. He had gained immense knowledge as compared to the boys of his age. ... At Raipur Narendra learned cooking from his father. 'I will cook better than others' was his wish through out his life. Collecting money according to their capacity from his playmates, he used to take them to a picnic spot. But he used to bear most of the expenses of the picnic and he used to take the responsibility of food preparation. His friends used to help him in cooking. They used to prepare delicious Pulao, Mutton and different kinds of Kichadi. He used to put more chilli to make the food hot and spicy. He was alert enough to learn new things and his mind was developing in all directions. At Raipur, he learned playing chess and became a master chess player to win over good players.”⁷

Going through the life of Narendranath, one can find how important was his stay at Raipur. He stayed almost for two years in Raipur which is the longest period other than Calcutta. He got here the guidance of his father more than any other place. He was physically and mentally developed here. Sports, study and his all round development was achieved during his stay at Raipur. In the natural surroundings of Raipur, he grew up nicely. Along with the education, he had developed the faculty of sports. That is why this was an important period of his life. ... At that time Raipur was surrounded by forests. Narendranath enjoyed all this with the friends. Today's Vivekananda Sarovar (Buddha Talao) with its black water still reminds us of his playtime.⁸

Sailendra Nath Dhar in his book “A Comprehensive Biography of Swami Vivekananda” Vol-1 writes, “As there was no school at Raipur, Vishwanath took up the task of giving lessons to his son in his own hands- father and son being thus brought into intimate contact with each other for the first time in their lives. Being of a latitudinarian bent of mind, Vishwanath gave a boy free intellectual rein- strengthening the latter's innate tendency to wish

to see and think out things for himself, to grasp the essential of things, to see truth from the widest and the most synthetic standpoint and to hold the real issue under discussion. It was also while they were residing at Raipur that Vishwanath gave his son the first lessons in music, in which he was himself proficient. However, the family returned to Calcutta in 1879, and life went back to old ways....”⁹

Where did they stay at Raipur



This is an important period of Narendranath's life at Raipur. When Vishwanath Datta came to Raipur he stayed at Bhutnath De's house. But when his family arrived at Raipur, they all stayed with Bhutnath De for a few days before they shifted to rented house in Budhapara area owned by Manmathnath Sen, a colleague of Vishwanath Datta. This

13.2 Belur Math letter by Srimat Swami Atmasthanandaji Maharaj



13.3 9th February 2003: Deshbandhu, Raipur

remaining closed for a long time is now in the possession of one Sri A. Ahmedji Bhai. It is claimed that in the third part of the house Swamiji stayed for nearly one and a half years.¹⁰ It is said that in that undivided house there is a well which was used by Narendranath for taking bath and the nearby play ground was also used by him. The nearby Budha Talao where Narendranath used to swim is now renamed as Vivekananda Sarovar and the magnificent and gigantic statue of Swami Vivekananda in meditation pose is installed by the

S t a t e Government . The place where Narendranath stayed for nearly one and a half years , helped him to regain his health, to develop physically a n d



13.4 The renaming of lake (namkaran) was done on 27th February 1979 by Chief Guest Swami Atmananda, a founder of Ramakrishna Mission Ashrama, Raipur

house was near the present Girl School in Budhapara. That house at present stands divided into three parts, one part is owned by Sri Jha, an advocate, the second part by his father-in-law and the third part

mentally, to come in contact with the beauty of nature, is naturally very important and should not be ignored. It is the Lilastan of his teenage days.¹¹

When Datta family returned to Calcutta in 1879, railway between Nagpur and Kalyanpur (now Paniyajob) which is around 125 km from Raipur was already started under the banner of Nagpur-Chhattisgarh State Railway which was later taken over by Bengal-Nagpur Railway. So it can be inferred that Datta family might have travelled by bullock-cart upto Kalyanpur Railway station and from there to Nagpur and then to Calcutta via Bhusaval, Jabalpur, Allahabad by train.¹²

Reference

1. *Yuga Nayak Vivekananda (Hindi)* by Swami Gambhirananda Vol-1 Page-50-51, *Vivekananda Charitra (Hindi)* by Satyendranath Muzumdar Page-14-17, *Swami Vivekananda: Patriot Prophet* by Bhupendranath Datta Page-87, *Harinath De: Philanthropist and Linguist* by Sunil Bandyopadhyay Page-9

2. *PHOTO: 1879 Bengal Directory Raipur names of Manmathnath Sen as clerk, Vishwanath Datta and Bhutnath De as pleader is mentioned in previous chapter 6*

3. *No School: It means no good school which will accommodate a student from Calcutta.*

4. *Life of Swami Vivekananda by his Eastern and Western Disciples Vol-1 Page- 41-44*

5. *Vivekananda Charitra (Hindi)* by Satyendranath Muzumdar Page-18

6. *Srimat Vivekananda Swamijir Jivaner Ghatanavali (Bengali) Vol-1* by Mahendranath Datta Page-7-8 and *Childhood of Swami Vivekananda* by Mahendranath Datta Page-41

7. *Swami Vivekananda (Bengali)* by Sri Pramathanath Basu Page-42-45

8. *Bharater Pathe Vivekananda Raipure (Bengali) by Dr.Shishir Kar Page-12-24, 46-48*

9. *A Comprehensive Biography of Swami Vivekananda Vol-1 by Sailendra Nath Dhar Page-64*

10. *Letter dated 24th December 1995 by Srimat Swami Atmasthanandaji Maharaj, then General Secretary, Ramakrishna Math and Ramakrishna Mission, Belur Math, Howrah*

11. *Hindi Newspapers 9TH February 2003 Deshbandhu Raipur; <http://apnachhattigarh.in/budha-talab/> The renaming of lake (Namakaran) was done on 27th February 1979 by Chief Guest Swami Atmananda, a founder of Ramakrishna Mission Ashrama Raipur.*

12. *Proof of Kalyanpur to Nagpur Railway in previous chapter 8.*

14. WHERE DID DATTA FAMILY LIVED IN RAIPUR?

During the period from 1877 to 1879 when Vishwanath Datta was at Raipur, many eminent Bengali personalities and renowned families were staying at Nagpur, Raipur and Bilaspur. They had a major role in administrative services. The following names were found in “Bengal Directory 1877-1879”.

In Raipur- Assistant Surgeon S.C.Bhattacharya, Zilla School Head Master- Raja Babu Dutt, In Deputy Commissioner Office- Clerk- Monmoth Nath Sen, Pleader in Deputy Commissioner office are Bhutnath Deb (M.A.B.L.), Taradas (M.A.B.L), Bissonath Dutt (Attorney), Okhoy Nath (Local Fund Clerk), Postal Sub Inspector- Pratabchandra Dass, Traders- Radhnath Bagchi, Isanchandra Banerjee (Dhamtari).

In Nagpur- Judicial and Revenue office- Bireswar Dutt, Assistant Surgeon - Jadhob K. Ghosh (Mayo Memorial Hospital), Medical School- Joodunath Ghosh, Kalikrishna Ghosh, J.Kisan Ghose, Nagpur and Chhattisgarh Railway Division Draftsmen- D.Mullick, Pleaders-Bipinkrishna Bose M.A.(B.L), Priyanath Dutt.

In Bilaspur- Postmaster- Romanath Chatterjee (Note- There is no mention of pleaders in Bilaspur Deputy Commissioner's Office.)

**Dr. Banmali Charan Gupta
(Bonuda)**

Dr. Banmali Charan Gupta (Bonuda) lives in Budhapara of Raipur. Whenever the present writer met him he always started with these



14.1 Dr. Banmali Charan Gupta (Bonuda)

words, “When we came to Budhapara in Raipur, I used to go to Sen's house for playing. There I met an old lady Srimati Manik Sen (Bai), a relative of Manmathnath Sen. (Actually her name was Basanti Kumari Sen.) She used to say that she had spent a lot of time playing with Narendranath in this house. She belonged to the same age group of Narendranath. In an exclusive interview with the newspaper “NavBharat” on 31st August 1983 Dr. Gupta mentioned that “Widow Manik Sen told me that Narendranath resided in the same line of Sri Jha Vakil.” As per Dr. Gupta's statement the house where Narendranath lived, at present stand divided into three parts. One part is owned by Advocate Jha, the second part by his father in law and the third part which is closed for a long time is now in the possession of Sri A.Ahmedji Bhai. In this third portion of the house, Datta family stayed nearly for one and a half years. Swami Atmananda expressed said, “I believed Dr. B.C.Gupta's words were more correct than those of others.” (Interview of Dr.Gupta taken by author in presence of Swami Videhatmananda, Ex-Editor of Vivek-Jyoti Magazine and a renowned writer. He has mastery on Ramakrishna-Vivekananda Literature.

You can see this video available on Youtube
<https://www.youtube.com/watch?v=qMut6LJI3a0>)

Swami Atmananda's Views

Swami Atmananda expressed his views in various newspapers published in Raipur at various times. In one of his interviews he said, “I believe that Dr. B.C Gupta's words are more correct than those of others.” (Newspaper NavBharat dated 31st August 1983.)

While investigating where Narendranath Datta and his family lived in Raipur Swami Atmananda came across various people who were either alive at the time when Narendranath came to Raipur or their relatives and neighbours. Swami Atmananda came to the conclusion after a deep study of all the available materials and also depending on the work done by others related to

this matter that Datta family lived in the rented house of Sri Manmathnath Sen in Budhapara area of Raipur for one and a half years.



14.2 Jiten Sen, grandson of Manmathnath Sen

De Bhawan: “De Bhawan”

was built in between 1881 and 1888. Bhutnath De passed his law examination in the year 1876, and in the same year in the month of October or November he got married with Elokeshi Devi. His eldest son named Harinath was born at Arihadaha near Calcutta on 12th August 1877. When Bhutnath De died “The “Bengalee” Magazine wrote on 15th July 1903 that “The deceased Bhutnath De was the first pleader who had made his way to Raipur so far back as 1877.” In the same year (1877) Vishwanath Datta

also came to Raipur. Vishwanath Datta was fifteen years older and more experienced attorney and pleader than Bhutnath De. Bhutnath De was just a passed out student.

Manmathnath Sen: This Zamindar family belonged to Jonai Road in Bardhaman District of Bengal near Dhankoni. He came to Raipur for a job as he was not interested in Zamindari. In the Bengali book “Bharater Pathe Vivekananda Raipure” the writer Sri Shishir Kar wrote that “On 8th February 1999 Jiten Sen, grandson of Manmathnath Sen in one of his interviews told that, one hundred fifty years ago his grandfather came to Raipur as a Deputy Collector. (As per 1879 “The Bengal Directory” section Mofussil Page-285 he worked as a clerk in Deputy Collector’s Office.) He accumulated huge property in Raipur. He built four or five houses near one another at Budhapara. His family resided at one of these houses, and others were given on rent. Narendranath Datta and his family lived in one of those rented houses.” When the

present writer visited Sri Amit Sen's House (Great Grandson of Manmathnath Sen) in the year 2012 along with Swami Videhatmanandaji Maharaj, his family members including him, his mother Smt. Sabita Sen, and his wife, all of whom gave me the same information. Vishwanath Datta, Bhutnath De, Taradas Bondopadhyay were working in Deputy Commissioner's office. (Great grandfather- Monmothnath Sen, Grandfather- Nagendranath Sen, Father- Jitennath Sen, Son- Amit Sen who is alive. Manimohannath Sen was an elder brother of Monmothnath Sen (Jethamoshay or uncle of Jitennath Sen) who used to look after property matters.)

Sudhir Kumar Bose

Late Sri Sudhir Kumar Bose (1914-2000) a resident of Budhapara in Raipur, Principal of Saraswati Shishu Mandir at Raipur, Ex-Secretary of Raipur Zilla Vivekananda Shila Smarak Samiti and a keen researcher on “Swami Vivekananda” gave very precious information to the newspaper Navbharat Raipur 30 August 1983. He said, “Elokeshi Devi (1860-1941), the wife of Bhutnath De once told me that, Narendra's father first came here in De Bhawan.”

Conclusion

When Vishwanath Datta came to Raipur he stayed at Bhutnath De's house. But when his family arrived at Raipur, they all stayed with Bhutnath De for a few days before they shifted to a rented house in Budhapara area owned by Manmathnath Sen, a colleague of Vishwanath Datta. The playground in front of the house and a well stand witness to Narendranath's divine play!

References

1. *Bengal Directory 1877-1879*
2. https://en.wikipedia.org/wiki/Harinath_De
3. <https://www.youtube.com/watch?v=qMut6LJI3a0>
4. *Bharater Pathe Vivekananda Raipure (Bengali) by Shishir Kar*

15. NARENDRANATH DATTA'S RETURN TO CALCUTTA AND HIS ENTRANCE EXAMINATION

Return Journey from Raipur to Calcutta

We do not find any description of Vishwanath Datta and his family's return journey to Calcutta, but some circumstances indicate why Vishwanath Datta returned to Calcutta from Raipur.

While going to Raipur from Calcutta it took for them almost a month. Major part of their journey was covered by train which took a few days. But from Nagpur to Raipur they had to travel by bullock carts and by boats to cross the rivers. It took almost a fortnight. But while returning to Calcutta from Raipur after almost one and a half years, they travelled by Bullock Carts upto Kalyanpur Station (now it is called Paniyajob Station). From there they returned to Nagpur by light railway which was recently started in 1878. Central Provinces District Gazetteers (1906) by Central Provinces (India) Volume-18 wrote that "The project for a light tramway to connect Nagpur with the extensive grain producing country, Railways of Chhattisgarh was first mooted by Sir Richard Temple in 1863, but owing to financial and other considerations commencement of the work was delayed until 1878." Since 1879 Vishwanath Datta had great concern about the education of his children. Narendranath was sixteen years old by 12th of January, which was the age to appear for Entrance Examination as per the rule of Calcutta University and the examination period of other classes were in between the month of October and December. Secondly, Vishwanath Datta might have concluded in advance that Legal Practitioners Act would be introduced in the same year.

In the book "Answers to Questions of the Famine Commission prepared for the Central Provinces" by Surgeon

Major J.F.Barter and G.J.Nicholls published in 1878 write that “From Nagpur a State Railway has been very recently commenced and will run through the military station of Kamptee eastward through the Bhandara rice field to Kullianpur, the western portal of Chhattisgarh, distance 125 miles. In the Province there are 550 miles of Railway and 59 stations.” So Nagpur-Chhattisgarh State Railways was started in 1878 from Nagpur to Kalyanpur.

When Datta family returned to Calcutta in 1879, the railway between Nagpur and Kalyanpur which is around 125 km from Raipur was already started under the banner of Nagpur-Chhattisgarh State Railway which was later taken over by Bengal-Nagpur Railways. So it can be inferred that Datta family might have travelled by bullock-cart upto Kalyanpur Railway Station and from there to Nagpur and then to Calcutta via Bhusaval, Jabalpur, Allahabad by train.

Why Vishwanath Datta returned to Calcutta?

Till the date we are unable to find any description on Vishwanath Datta and his family's return journey to Calcutta. Some circumstances indicate why Vishwanath Datta returned to Calcutta from Raipur.

To save one academic year of all his children, he decided to proceed to Calcutta in the month of May 1879. Moreover, after this month the roads of Central Provinces were impassable up to September because of rainy season. By the year 1879 Vishwanath Datta's great concern was related to the education of his children. Narendranath was 16 years old by 12th of January, which was the age to appear for Entrance Examination as per the rule of Calcutta University and the examination period of other classes was in between the month of October and December. The last day of application for Entrance Examination was in the month of October and Entrance Examination began in the month of November.

Secondly, Vishwanath Datta might have concluded in advance that Legal Practitioners Act would be introduced in the same year.

What is the meaning of Legal Practitioners Act, 1879?

As per the Bar Council of India “There were six grades of legal practice in India after the founding of the High Courts – a) Advocates, b) Attorneys (Solicitors), c) Vakils of High Courts, d) Pleaders, e) Mukhtars, f) Revenue Agents. The Legal Practitioners Act of 1879 in fact brought all the six grades of the profession into one system under the jurisdiction of the High Courts.”

Vishwanath Datta returned to Calcutta in the month of May 1879. After a gap of 8 years (1871 to 1879) again we find Vishwanath Datta practising as an Attorney in the Calcutta Court. During the return journey of Vishwanath Datta's family, De family was not with them. Their journey from Raipur to Calcutta was less troublesome than their previous journey by bullock cart. Thanks to Nagpur-Chhattisgarh State Railway.


 SECOND SUPPLEMENT
 TO
The London Gazette

5576 THE LONDON GAZETTE, SEPTEMBER 19, 1879.

In the Matter of Madub Chunder Chatterjee, of No. 78, Chasadhobaparras-street, Jorsanko, in town of Calcutta, a Writer in the Government Telegraph Office at Calcutta, as also a Shopkeeper of Miscellaneous Goods, lately carrying on business at No. 61, Radha Bazar, in Calcutta aforesaid, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Friday, the 25th day of July instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Bissonath Dutt, Attorney. Date of Gazette containing notice, July 30, 1879.

15.1 July 30th 1879 - Vishwanath Datta returned from Raipur and again started practicing Law in Calcutta

Narendranath's return to Calcutta school

In 1878 at the age of 15 Narendra was in class 9th but did not go to school as there was no good school at Raipur at that time.

In 1879, at the age of 16, he returned to Calcutta and with the special permission re-entered in his former school, appeared for the Entrance Examination (Matriculation Examination), and passed the examination in First Division. (See chapter 3 for the result of entrance exam of Narendranath).

As per Calcutta University Calendar 1869-70 published in 1883-84 “Any person, wherever he shall have been educated, may be admitted to the Entrance Examination, if he be above the age of sixteen years, and not otherwise.” Narendranath had to leave his school at the age of fourteen and accompanied his father to Raipur in 1877. There he spent a year and a half with the family. He came back to Calcutta with the family in 1879 and re-entered his former school. The boy Narendranath then gave himself up to study, mastering two years lessons in one and passed the Entrance Examination in First Division. His father gave him a silver watch as a reward.

References

1. *Swami Vivekananda Patriot Prophet A Study by Bhupendranath Datta Page-153*
2. *Yug Nayak Vivekananda (Hindi) Vol-1 by Swami Gambhirananda Page-52*
3. *The Calcutta University calendar 1883-84 Please see previous chapter 3 for 1884 result*
4. *The life of Swami Vivekananda by his Eastern and Western Disciples Page-44*

16. SWAMI VIVEKANANDA AND FREEMASON ANCHOR AND HOPE LODGE 234

Swami Vivekananda as a Freemason

“The Life of Swami Vivekananda by His Eastern and Western disciple” Vol-1 page no 117, “Yug Nayak Vivekananda” Hindi By Swami Gambhirananda, Vol 1 page no 80, and "Swami Vivekananda In The West New Discoveries Part 1 Marie Louise Burke, Vol 1, Page 271, wrote that “ For the sake of his (Narendranath Datta or Swami Vivekananda) career Shri Vishwanath Datta made Narendranath become a Freemason, for by this time he had reached the minimum age-limit of 21 years.

On February 19, 1884, Narendranath Datta joined the Anchor and Hope Lodge (No. 234), which is now the Grand Lodge of India No.1.

Shri Vishwanath Datta's friends, W.C. Banerjee, the most distinguished advocate at that time, and Nimai Chandra (Charan) Basu, the Attorney-at-Law, were active members of the Lodge, and Vishwanath Datta, whose ambition was to see Naren a great legal light, made him an assistant to Nimai Charan Bose firm, a well-known Attorney-at-Law.”

When Narendranath's uncle asked Shri Vishwanath why he wanted Narendranath to be a Freemason, the father replied that it would help him in later life; and in fact, it did help. For, when, as Swami Vivekananda, Narendranath was facing difficult days in America in 1894, Mr. Connor, the Freemason who had examined him in “the English Work” at the Anchor and Hope Lodge, at Calcutta in 1884, gave letter of introduction to (Gilbert W Barnard) certain Freemasons in Chicago, so the Swami would receive “cordial Consideration”, as he (Mr. Connor) had received in India.

W.C. Banerjee and Nimaichandra Basu, friends of Narendranath's father Vishwanath Datta were active members of the Lodge.

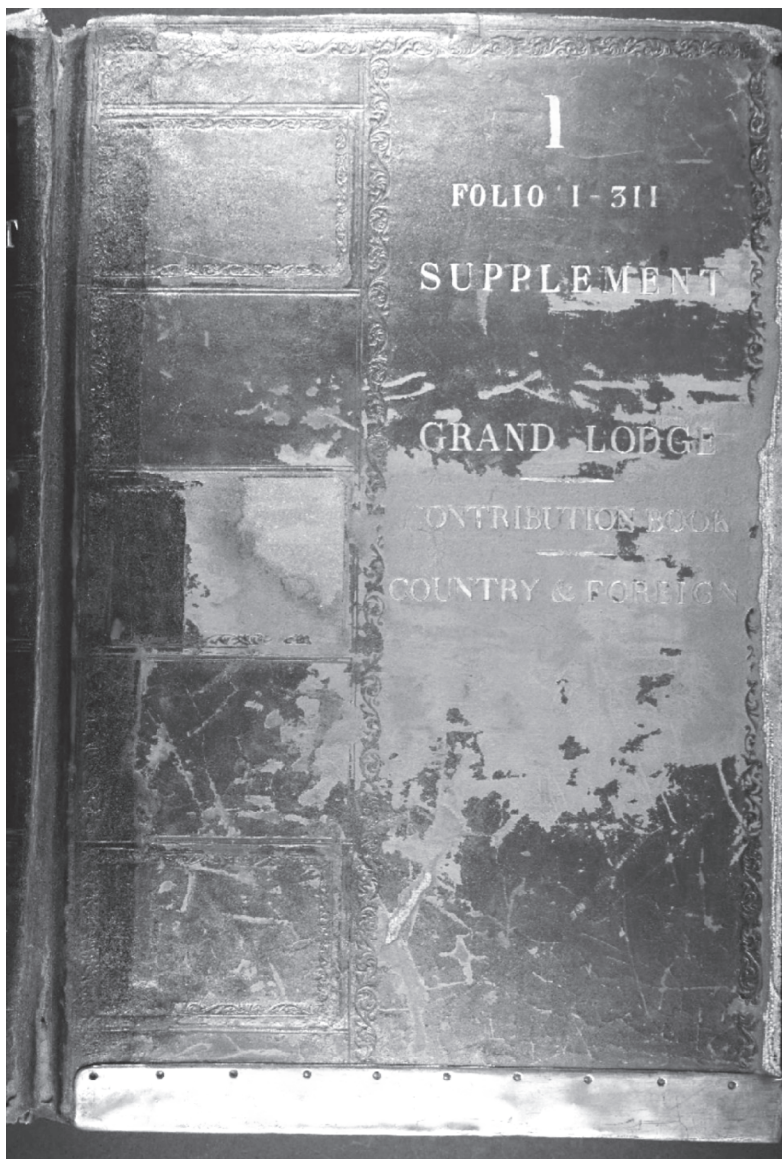
After joining the Masonic Lodge, Narendranath Datta passed their test on April 5, 1884 and was raised to the degree of 'Master Mason' on May 20 of the same year.

When Swami Vivekananda was facing difficult times in Chicago in 1894, Mr. G.C. Connor, a Freemason, gave letters of introduction to certain Freemasons in Chicago to treat the Swami cordially.

Here I put the original handwritten description mentioned in Anchor and Hope Lodge 234 Register - about Swami Vivekanda's (Narendranath Datta) record:

In the Masonic handwritten register front page description “Ledger No.1, Folio 311, Supplement, General Lodge, Contribution Book, Country and Foreign, in Page No.281, with heading - “ANCHOR AND HOPE LODGE” CALCUTTA, No,234, conti... from 99, in below the Title Register divided into 22 blocks.

- 1). DATE OF INITIATION OR JOINING - February 19, 1884
- 2). PASSING - April 15, 1884
- 3). RAISING - May 20, 1884
- 4). SURNAME - Datta Narendra Nath
- 5). CHRISTIAN NAME _____
- 6). AGE - 21
- 7). RESIDENCE - Calcutta
- 8). PROFESSION - Article Clerk
- 9). CERTIFICATE - 24 June 1884.
- 10). M.J.S.D (All 12 Blocks with the Title M.J.S.D.)



16.1 Leather-bound Freemason Register cover

16.2 Register page with Narendranath Datta's name
Picture courtesy: Ancestry Genealogy, family site, UK



DEBASHISH ROY

We all know that Swami Vivekananda, during the course of his journey, visited different parts of India and subsequently, was greatly influenced by the culture, nature and people of the regions he visited. In the same vein, while sifting through the massive reference materials vis-a-vis Journeys of Swami Vivekananda, we came across that in the year 1877, then young Narendranath Datta, at the age of fourteen-fifteen, was travelling from Nagpur to

Raipur with his family members by bullock-cart. As they were passing through the dense jungle and hills of Darekasa (Gondia), he was so overwhelmed by the sheer beauty of mother Nature, experienced his "first divine trance". He regained his consciousness after several hours.

This historic travel from Calcutta (Kolkata) to Raipur (Chhattisgarh) via Nagpur and then from Raipur to Calcutta, is still obscure to great extent, because of the dearth of material, more specifically, the event during the period 1877 to 1879 when Swamiji travelled along with his family through unknown path, needed to be ascertained.

To quote the editor of Prabuddha Bharata "...presents new material on the legal work of Vishvanath Datta in these places in the second and final instalment of Attorney Vishvanath Datta, father of Swami Vivekananda... herculean and commendable effort by Debashish Roy..."

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