Chapter - II

A BIOGRAPHICAL ACCOUNT OF RAJA RAM MOHAN ROY

Raja Ram Mohan Roy was born on 22 May, 1772 in Radhanagar in Arambag subdivision of Hoogly district of Bengal. It was in the same year that Warren Hasting was appointed the first governor-general of India. Persian was still the language of the court. All the persons desirous of government empty payment for their sons had them educated in Persian and Arabic. After having his first lesson in Bengali and Persian at home he was sufficiently advanced in his ninth year to be sent to Patna for higher studies in Arabic and Persian. This city was then the center of Islamic culture in India and was quite famous on this account. Probably it was at that time he got first inspiration towards monotheism from his study of the Quran in Arabic as well as from direct and close contact with Muslim Moulavis of noted ability and scholarship. Islam produced a great effect on his later life. He was of ardent emotions. He was simply fascinated by Sufi poetry an mysticism. Hafiz Shirazi, Maulana Rumi, Shams Tabrez were among his favorite and oft quoted authors and he frequently repeated their poems with evident marks of appreciation. He used to called Maulivi Ram Mohan and Zabardast Maulvi for his Arabic and Persian on which he was considered an authority. Raja Ram Mohan Roy's father was a
small Zamidar who had served under the Nawab of Murshidabad. At
the age of twelve he was sent to Banaras for study of Sanskrit where
he remained till his sixteenth year. After his return from Patna, Raja
Ram Mohan undertook the writing of a treatise an the idolatry and
superstitions prevailing in the Hindu society. Raja Ram Mohan Roy had
a separation with his father an account of his opposition to idolatry. He
therefore left the paternal home and for four year wondered from place
to place. During his wondering from place to place he visited Tibet
where he inquired the displeasure of the Tibetan Laws criticism of
idolatry that had erupted into Budhism. From 1800 to 1813, Raja Ram
Mohan Roy was employed in government service, filling various posts
till he was made a sheristadar. He spent ten year of his life in
Ramgarh, Bhagalpur and Rangpur as Dewan or head officer of the
collectors and Judge of those districts. Hence he was known as the
Dewanji till he was made a “Raja” by the Mughal emperor Akbar-II of
Delhi. In 1814 Raja Ram Mohan Roy came to Calcutta, not to rest, but
prepared for fight with the old superstitions and manifold evils that had
darkened the face of his country. Raja Ram Mohan Roy was a product
of the mixed Hindu – Muslim culture that was dominant among cultured
classes of India. He knew over a dozen languages, including Sanskrit,
Persian, Arabic, English, French, Latin, Greek and Hebrew. These
languages also helped him to discover the sources of the religion and

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culture of the west. He was also familiar with Jainism. He was deeply versed in Indian thought and philosophy.

He was at Murshidabad in 1804 and published there his 'Tuhfat-ul-Muwahiddin' (A Gift to Monotheist). It was in Persian and was a bold protest against idolatry elements and superstitions of all creed and tried to lay a common foundation of a universal religion in the doctrine of the unity of one God. His firm faith in monotheism persisted all through his life. About the same time another work of Raja Ram Mohan Roy in Persian entitled "Munazarat-ul-Adeyan" or Discussion on various religions come out but no copy of this work has been found. "His (Ram Mohan Roy) main source seems to be a Persian work ‘Dabista-e-Mazhab’ or school of Religions composed in 1645".² He settled in Calcutta at the age of forty two and left the service of company. He started Atmiya Sabha (spiritual Association) in 1815. He carried a struggle against the religions and social evils. He strongly opposed the worship of idols and rigidity of caste which were common among the Hindus in the Bengal. He also opposed the meaning less religion, rituals. Raja Ram Mohan Roy was fully giants the priestly class for stimulating these type of practices. He published translation of Vedas and of certain Upanishad in Bengali and English. "He believed that the philosophy of Vedanta was based on this principal of reason. In any case one should not hesitate to depart from holly books, scriptures and

should not hesitate to depart from holly books, scriptures and inherited traditions of human reason so dictates and if such traditions are proving harmful to the society. But Ram Mohan Roy did can find his application of the rational approach to the Indian religions and traditions alone.³

Raja Ram Mohan Roy also attacked the Christianity and argued that they had uninterpreted the New Testament and he denied the idea of Trinity. He said that True Christianity in Unitarian. But he was deeply attracted by ethics of Christ. "In 1820 published his ‘Precepts of Jesus in which he tried to separate the moral and Philosophic message of the New Testament, which he praised for its, miracle stories".⁴ He was a pioneer of Indian journalism. In 1822 he started a weekly paper in Persian named ‘Mirat-ul-Akhbar’ or Mirror of Intelligence. He wanted to spread scientific, literary and political knowledge among the people. Mirat contained articles not only an international problems such as the Irish discontent, the national aspirations of the Greek etc. the general standard of writing in Mirrat-ul-Akhbar was of a high quality and they set for very high standard for Indian journalism. Raja Ram Mohan Roy spent whole life for his daring religious out look. In 1829 Raja Ram Mohan Roy founded Brahmo Sabha to purify Hinduism from the evils of orthodoxy, superstition and ritualism. Later it called Brahno Samaj. It has had rather a change full and event full history, it has exercised a

³ Bipin Chandra – Modern India (NCERT, New Delhi, 1990), p.95.
⁴ Ibid, p. 95.
great deal of influence in Bengal and a little influence in other parts of India. “The name Brahmo Samaj is a Bengali phrase which may be translated ‘society of Brahan’ Brahma being objective formed from Brahman”.\(^5\) Brahmo Samaj supported that there is one God and also laid more emphasis to preach monotheism or belief in one God, and that true worship depended on intense devotion.

Brahmo Samaj highly emphasized that all men are equal and had full faith in the brotherhood of man. The Brahmo Samaj opposed many evils, which were prevalent in the Indian society such as casteism, Polygamy, Child marriage and Sati system and untouchability. He was famous for his long and successful campaign for the abolition of ‘Sati’, self immolation of widows on the funeral pyre of their husbands. He wrote articles to show that the sacred books of Hindus did not sanction Sati and appaled to the reason, humanity and compassion of the people. The rite of Sati was the most furious social evil in the eighteenth and early nineteenth country. The Sati practice was prevalent in the Hindus society from a long time past. Edward Thomson remarked in his essays, “it belongs to a barbaric stratum which one overlay the world including India”.\(^6\) From ancient time it is known to have been fashion. After visiting Viyanagar an Italian traveler in 1420-21, wrote that at the same time a large number of women had


to die on the funeral pyre of their husbands. "Akbar tried to suppress this practice among the Hindus and it is also said that earlier Jahangir too made a law of death penalty for this offence but could not carry it out in action". The smrities were cited as authority. The Rishis Angira, Harit and Vishnu had encouraged this type of practices. "That woman who on the death of her husband ascends the burning pile with him is exalted to heaven, as equal to Arundhati. She follows her husband to another world shall dwell in a region of joy for many years as there are hair in the human body, or thirty-five millions". 

"As a serpent catcher forcibly draws a snake from his hole, thus raising her husband by her power, she enjoys delight along with him". "The woman who follows her husband expiates the sins of three races; her fathers line, her mother's line and the family of him of whom she was given a Virgin". "There is no other way known for a virtuous woman except ascending the pile of her husband. It should be understood that there is no other duty whatever after the death of her husband". Some ruler of ancient time were tried to abolish this evil practices. "The Peshwa Baji Rao abolished it in his dominions". In the tenure of Lord Corn Wallis, some officers were permitted by force to remove this evil practices but they did not stop it. Raja Ram Mohan Roy opposed the heinous practice: A case had occurred in his own

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7 Ibid., p. 32.
8 Ibid., p. 32.
9 Ibid., p. 33.
10 Ibid., p. 33.
11 Ibid, p.36.
family when the widow of his elder brother Jagmohan Roy committed suttee in 1811.\textsuperscript{12} Raja Ram Mohan Roy published many books in Bengali and also reinsulated into English for defense of practice of Sati. In 1818 his first tract was published and in 1819 the second one in Bengali and also translated it in 1820. "Raja Ram Mohan Roy said in his works that of Hindu authorities on religion, Manu was the greatest, the most famous and trust worthy law giver might alone would be equal to any doze others put together.\textsuperscript{13} He cited: "Let her emaciate he body by living voluntarily on pure flowers, roots and fruits, but let her not, when her Lord is deceased, even pronounce the name of another man, let her continue till death forgiving all injuries, performing harsh duties, avoiding every seasonal pleasure and cheerful practicing the in comparable rules of virtue which have been followed by such woman as were devoted to only one husband."

He quoted the views contained in Kathopanishad, Bhagved Geeta and Mandakpanishad had in favour of his arguments and ideas. He emphasized that "the science by which a knowledge of God is attained is superior to all other knowledge.\textsuperscript{14} Raja Ram Mohan published his second tract in 1819 and also pronounced concremation as against the shastra. He said "The practice, therefore, of forcibly trying down women to the pile and burning them to death is

\textsuperscript{12} Ibid., p. 32.
\textsuperscript{13} Ibid., p. 33.
\textsuperscript{14} Ibid, p. 36.
inconsistent with the shastras, and highly sinful. It is of no consequence to affirm that this customary in any particular country if it were universally practiced the murders would still be criminal. The pretence, that may be followed in matters where no particular rules are prescribed in the shastra, is not to be justified by the practice of few".\textsuperscript{15}

Raja Ram Mohan Roy submitted a petition to the governor-general in 1818 to stop this in human practice. And he appealed to the British government to treat Sati' as murders and urged the punishment for compelling widows to brun themselves. He requested to the government to stop it. He argued "Those who have no reliance on the shastras and those who take delight in the self destruction of women may well wonder that we should oppose that suicide which forbidden by all shastars and by every race of man".\textsuperscript{16} He also organized vigilance committees to keep a check on people who encouraged widows to commit Sati and himself tried to persuade the relatives of widows to give up their plan of self immolation. In this way he created an atmosphere and aroused enlightened public opinion for the abolition of the barbarous practice. Ultimately Lord William Bentick the Governor-General declared 'Sati' as illegal and punishable by court on 4\textsuperscript{th} December 1829. The law provided that persons who were even associated in any way with the commission of Sati to be regarded as criminals. When the orthodox Hindu protested and sent a petition to the British authorities in England a giants abolition, Raja Ram Mohan

\textsuperscript{15} Ibid, P. 37.
\textsuperscript{16} Ibid, P. 34.
submitted a counter petition approving of measure and appealing for its
approval and new regulation was approved. He was also present in
England when case was take up by the Privy council in 1832. Raja
Ram Mohan Roy gave before the people a correct interpretation of the
Hindu scriptures. Raja Ram Mohan Roy was also a best admirer of
community development. He always tried to do the best for the
upliftment of this community. He emphasized more on women's
Education and worked for their progress. He also took care on the right
of women to the property of her father. "It was the custom specially in
Bengal that if a man died his Widow, if she had made sons, was not
entailed to any share".17 Raja Ram Mohan Roy made a humble appeal
for the defense of women's right.

He published a tract in 1822, entitled 'Brief Remarks Regarding
Modern Encroachment on the Ancient Rights of Females'. He
Supported the women share in the property of their husbands.
According to him that women must be nominated to receive share in
the property of their husbands. "Raja Ram Mohan proved it that to
debar the women from underrating property also caused polygamy".18
So Raja Ram Mohan Roy "was anxious that if the true interpretation of
law would be made common it might had reduced the number of
suicides and problem of widows".19

17 Ibid., p. 40.
18 Ibid., p. 42.
19 Ibid, P. 42.
Raja Ram Mohan Roy was a great social reformer. He also emphasized more on caste system which were most prevalent in the society. His basic approach was too social reforms as for religion and culture. He opposed the barrier of caste system. He felt piety on this heinous social evil. He took more care on the divisive nature of the caste system and its harmful effect on the social and political life in India. According to Raja Ram Mohan Roy social and political problem, were inter-linked. He believed that caste barrier was responsible for many social evils. It divided community and also stagnated the country’s development. He argued that if a Brahmin, however ill educated or immoral would receive the respects of the people, but a sudra would always remain in the bottom, although he was well educated, highly cultured and has a very good character.

"Raja Ram Mohan Roy felt that India has been the foot stool of foreign invaders on account of the existence of the caste system."\textsuperscript{20} He wrote in his Brahmanical Magazine “we have been subjected to such insults for about nine centuries and causes of such degradation has been over excess in civilization and abstinence from the slaughter even of animals, as well our division an into caste, which has been the source of want of unity among us."\textsuperscript{21} Raja Ram Mohan Roy always opposed caste system and never fear to argue against it. He wrote a tract in 1827, it contained the basic principals and arguments to the institution of caste system. He said that "a Brahmin was he who had

\textsuperscript{20} Ibid, p. 46.
\textsuperscript{21} Ibid, p. 46.
the experience of God or had felt God at any moment of his life. Anon-
Brahmin could also be a Brahmin if experience God".22 According to
him the quality of man was resolved by his character and attainments.
"He felt it very much that Indian progress was so slow because of the
rigid caste system which kept man separate from man, sect from sect,
province from province. He clearly saw that with a rigid caste system,
national unity could not be achieved and political emancipation would
always remain distant".23 Raja Ram Mohan Roy was fully against this
vital evil and was the first man to destroy the roots of caste system. “He
wanted to form caste and creed and those ills of recent growth, which
he wanted to counter by means by synthesis of the Eastern and
Western Idealism.24

Raja Ram Mohan Roy touched and influenced every aspect of
human life. He worked hard and dedicated his whole life for betterment
of the society and country also. Bengal was one of the provinces
groaning under the curse of Sati, child marriage and polygamy. The
system of polygamy was spread specially in the higher class of the
society. Due to system of polygamy position of women in the society
was poor. Raja Râm Mohan Roy also fought incessantly against child
marriages and for female education, attacked polygamy and advocated
re-marriage of widows. Raja Ram Mohan Roy said in his own words.
“The accusation of the want of virtues knowledge is an injustice,
observe what pain, what slighting, what contempt and what a afflictions

22 Ibid, p. 47.
23 Ibid., p.47.
24 Ibid., p. 48.
their virtue enable them to support! How many Kulin Brahmins are there who marry ten or fifteen wives for the sake of money that never see the greater number of them after the day of marriage, visit others only three or four times, in the course of their life. Still amongst those women, most, even without seeing of receiving any support from their husbands, living dependent on their fathers or brothers, and suffering much distress, continue to preserve their virtue and when Brahman or those of other tribes, bring their wives to live with them what misery do the women not suffer? At marriage the wife is recognized as half of her husband, but in after conduct they are treated worse than inferior animals. For the woman is employed to do the work of a slave in the house, such as, in her turn, to clean the peace very early morning, whether cold or wet, to scour the dishes to was the floor, to cook might and day, to prepare and serve food for her husband, father, mother in law, sister in law, brother in law and friends and connection where Brahmans and kayasthas are not wealthy, their women are obliged to attend to their laws and to prepare crowding for firing. In afternoon they fetch water from the river or tank and at night perform the office of menial servants in making the beds. In case of any fault or Omission in the performing of those laborer they receive injuries treatment. Should the husband acquire wealth he indulges in criminal amours to her perfect knowledge and almost under her eyes, and does not see her perhaps once in a month. As long as the husband is poor, she suffers every kind of trouble, and when he becomes rich, she is altogether heart broken. All this pain and affection their virtue along enable them
to support. Raja Ram Mohan Roy criticized bitterly for the practice of polygamy. According to him “The consequences that a woman, who is looked up to as the sole mistress by the rest of the family, on day, on the next, becomes dependent on her sons and subject to the slights of her daughter in law”. He had also encouraged inter cast marriage caste system was prevalent in the entire society of Bengal. And also casteism was an its worst position. Raja Ram Mohan Roy had much more regard of female. He always did better for the uplift meant of women in the society. He totally criticized caste based marriage he suggested that “Inter-caste marriage would remove the system of polygamy and other social evils. It could also stop selling of daughter and sisters by the Brahmins. He felt that by the introduce of interacts marriage the crusade of suttee would also besotted”. He also supported the shiva marriage and said “There is no discrimination of age and caste or race in Shiva marriage”. Raja Ram Mohan Roy also opposed the child marriage. In the economic sphere Raja Ram Mohan Roy espoused the cause of the cultivators who, he felt, had been placed at the mercy of the Zamidars under the permanent settlement. He was the first to draw attention to the economic drain of India carried on systematically by the British rulers. He supported the setting up of industries by the English in Bengali country side both at peasants groaning under the constant tyranny of the Zamidars could

26 Ibid., p. 52.
27 Ibid., p.53.
28 Ibid., p. 54.
get employment. He felt that socio-religions reforms would lead to the political advancement of India. The path he showed was the constitutional method that was initially followed half a century later by the India National Congress. He was the first in India to take note of world officers and took keen interest in international events. He championed the struggle for freedom and democratic nights like liberty, nationalism and free expression and was vehemently opposed to tyranny and injustice. More over he was the only press on in his time in the whole world of man to realize the significance of modern age.

To Frederick Max Muller he was an unselfish, an honest and a bold man, - a great man in the highest-sense of The word." Rabindranath Tagore described his as "the great path-maker of this century". More than fifty years ago Brajendra Nath Seal observed that Raja became the father and patriarch of Modern India, - an India with a composite-nationality and a synthetic civilization; he pointed the way to the solution of the larger problem of international culture and civilization in human history, and became a precursor, an archetype, a prophet of coming humanity. He laid the foundation of a true League of National culture."

Ramananda Chatterji called him the greatest synthetist of the age; some would call this to be merely hero-worship or setting up a Ram mohun legend'.
It is undoubted that he was a great and noble son of India. In the words of R.C. Majumdar, "His gigantic figure, like a colossus, strides across the pages of the nineteenth century history." There was perhaps hardly any field of activity which he did not touch upon in order to elevate the life of the people – religious, social, educational, literary and political aspects.²⁹

In several respect his work was that of a pioneer, though in certain others he was a continuer or reformer. Some of his ideas and activities might have been sponsored or suggested by individual predecessors. But what is really significant his that in that transitional age he, amongst our country men, endeavored almost single handed to renovate so many different facades of the life of people during a short span of mere fifteen years or so. In this sense he was not only a herald of new age but one of the architects of modern India.

The central concept in Raja Ram Mohan Roy's developed religious ideas was divine monotheism, which he considered to be the essence of all religions. Smt. Sarojini Naidu aptly described Ram Mohan as “the Reconciler of irreconcilables”.³⁰

Persian, the language of he law – courts- and business transactions, was a sure passport to fame and position in these days. Arabic was the language of Muslim theology. He was well versed in

³⁰ Ibid., p. 7.
Persian that according to the Periodical Account of the Serampore Mission (1816) he was called 'Mouluvee Ram Mohuna Raya.' It self a synthesis of semitic, Hellenic, Iranian and Indian elements, al fused in cities like Mecca, Medina, Damascus, Basra, Kufa, Wasit and Baghdad,— it was Islamic cultural tat first woke up the mind of he Brahmin boy at Patna. Here he imbibed the educational and cultural tradition not only of Islamic West Asia, but also the legacies of Greece and Rome of antiquity- Elucid's Geometry, Porphyry's Logic (through the Arabic Mantiq) and the philosophy of Aflatun (Plato) and Aristu (Aristotle) in Arabic garb. Studying the Quran in original Arabic besides orthodox Muslim Law, Jurisprudence (Figh) and polemics of different schools of theology as well, imbibing the free thought and universalism of the Mutazilites (Rationalists of Islam of eighth century A.D.) and of the Mowahhedin (Mohammadan unitarians), versed in sublime mystic literature of the Sufis (whose ideas largely resembled those of Vedantic School) and feeling the lyrical raptures of the Persian ghazal, he saw before his mind's eye a new and different world. The Abbe, Gregoire, Bishop of Blois in France, wrote in a French pamphlet (1817) that Ram Mohan "seems to have prepared himself for his polemical carrer from the logic of the Arabians, which he regards has superior to every other".31 Mohammadan influence was apparent not only on the Raja Ram Mohan Roy's mental make up but also on his private life.

31 Ibid., p. 12.
Several contemporaries including Maharshi Debendra Nath Tagore testify to his adoption of Muslim habits and taste and "his regard for the externals of Muslim civilization".\textsuperscript{32} His dress in an outside his home was that of a Muslim noble. Chapkan, Choga, Pyjama and a closely twisted shawl turban. His evening meal was taken in English fashion but it consisted of Muslim dishes- Pilau, Kofta, Korma, followed by the favorite Muslim sweet, harira at night before retirement. In form of speech the word, biradar (brother) was always used in relation to friends, while he loved to quote his favorite Sufis in private conversation.\textsuperscript{1}

He stressed equally the transcendental (nirguna) and immanental (Saguna) aspects of the concept of Brahma.

Ram Mohan also studied Jain scripture and Buddhist tradition (Specially Mahayananism)

On 15 November, 1830, Rammohan Roy sailed for England by the steamer Albion, arriving there on 8 April, 1831. Raja Ram Mohan Roy's fame had preceded him. In 1816 when his first English work on the Vedanta, An abridgment of the Vedant, came out, it was reviewed at length by the Monthly Repository of Theology and General Literature of England. When his arrival in Liverpool was made known, almost all the celebrities of the town called on him. William Roscoe, the famous

\textsuperscript{32} Ibid., p. 13.
historian of the Medcis, who was seriously ill at that time, sent is son requesting Raja Ram Mohan Roy to visit him. Raja Ram Mohan Roy visited Roscoe in his sick-room and both of them held a most intimate and warm conversation. Roscoe's son, who was present during this interview, has left a memorable account of it: “The interview will never be forgotten... after he usual gesture of Eastern salutation, Raja Ram Mohan Roy said, “Happy and proud am I, proud and happy to behold a man whose fame has extended not only over Europe but over every part of the world.” “I bless God”, replied Roscoe, “that I have been permitted to live to see his day.” Roscoe who was in a state of paralysis for years, died soon after.33

The object of Raja Ram Mohan Roy visit to England was threefold. First, he wanted to submit a memorandum to the king of Great Britain on behalf of Akbar the Second to then Emperor of Delhi. Secondly, to present a memorial to the House of Commons for the abolition of Suttee, and thirdly, to be present in England during the approaching discussion in the House of Commons on the renewal of the East India Company's Charter. From Liverpool Ram Mohan Roy went to London without any delay so that he might be present in the House of Commons at the second reading of the Reform Bill. He reached London late in the evening and being tired he had turned in when he was in London Jeremy Bentham the great British philosopher,

33 Saumyendranath Tagore, Raja Ram Mohan Roy: Makers of Indian Literature (Sahitya Akademi, New Delhi, 1966), p. 48.
called on him at a Hotel. Finding that Raja Ram Mohan Roy had already retired, Bentham left a note for him; 'Jeremy Bentham to his friend, Raja Ram Mohan Roy'. Bentham admired Raja Ram Mohan Roy so deeply that on another occasion he left a note addressing Raja Ram Mohan Roy as his "intensely-admired and dearly-beloved collaborator in the service of mankind".  

In London Raja Ram Mohan Roy was busily engaged meeting the distinguished men of England and holding political discussion with them. The Duke of Cumberland, the brother of the King of England, introduced him to the House of Lords. And we learn from James Sutherland the 'it was the Raja's urgent solicitations which prevented the Tory Peers voting against the Indian Jury Bill.' Raja Ram Mohan Roy developed an intimate friendship with Lord Brougham, the champion of the abolition of slavery and the great upholder of popular education. The Directors of the East India Company entertained Raja Ram Mohan Roy on 6 July, 1831, at a dinner at the city of London tavern. The Chairman of the East Indian Company presided and proposed the health of Raja Ram Mohan Roy, complimenting him for the vast services he had rendered to the Indian community. Raja Ram Mohan was assigned a seat at the coronation of William IV among the ambassadors of the crowned heads of Europe. The royal Asiatic society of London invited him to take part in its annual meeting where

34 Ibid., p. 49.
Raja Ram Mohan Roy proposed a vote of thanks to Henry Thomas Colebrooke, the great Orientalist. Raja Ram Mohan Roy also met Robert Owen, the humanitarian socialist, who tried his best to win over Raja Ram Mohan Roy to his point of view.

When Raja Ram Mohan Roy reached England the political life of the country was in a state of convulsion due to the Reform Bill agitation. The first Bill was introduced in 1831, but was defeated. The second Bill introduced the same year was also defeated in the House of Lords. But finally the third reform Bill was again placed before the House of Commons and passed by it in March, 1832, and was then sent to the House of Lords. The people of England were greatly agitated and awaited the decision of the Lords 'in a wild fever of excitement'. This time the Lords yielded to the popular pressure and the Reform Bill was passed in June, 1832. Similar measures were enacted for Ireland and Scotland. Raja Ram Mohan Roy was greatly delighted with the passing of the Reform Bill.

Raja Ram Mohan Roy had a great admiration for France, the land which had given the inspiring call for liberty, fraternity and equality, and which in his own words was 'so richly adorned by the cultivation of the arts and sciences, and above all, blessed by the possession of a free constitution'. His name was well-known in the cultured circles of France, as some of writings had already reached the shores of France as early as 1818. In 1818 when Raja Ram Mohan Roy was in France,
became famous through the writings of Bishop of Blois. Bishop wrote:

'The moderation with which he repels the attacks on his writings, the force of his arguments, and his profound knowledge of the sacred books of the Hindoos, are proofs of his fitness for the work he has undertaken; and the pecuniary sacrifices he as made show disinterestedness which cannot be encouraged or admired too warmly.

In 1824 the question was aroused as to the problem of normality some of associate correspondents, and Barron de Sacy. As also the proposal to confer the title on Roy, was refereed to a committee headed by Klaproth. On the 5th of July, 1824, M. Klaproth, in the name of the commission, made a report on the literary titles of Pundit Raja Ram Mohan Roy and proposed his name as an Associate-Correspondent was conferred on Raja Ram Mohan Roy.

In an article in the 'Revue Encyclopeique' [Paris] for 1924, Sismondi described Raja Ram Mohan Roy as 'A Brahmin whom those who know India agree in representing as one of he most virtuous and enlightened of men. Raja Ram Mohan Roy is exerting himself to restore his countrymen to the worship of one true God, and on the union of morality and religion'.

\[35\] Ibid., p. 51.
Raja Ram Mohan Roy had an audience with the King of France on 14 October 1832. In 1832, an article by Monsieur Pauthier in Paris elaborated various aspects of Raja Ram Mohan Roy's works.

In course of time the British government recognized the right of Raja Ram Mohan Roy to present the emperor of Delhi as his special emissary and also recognized the title of Rajah conferred on him by the later. At a levee held at the St James Palace Raja Ram Mohan Roy was granted an audience by King William IV on 7 September, 1831 and was later invited by the King to a banquet on the occasion of the opening of the London Bridge. The occasion was also graced by men of eminence such as Jeremy Bentham, and others were present. At a reception organized by the British Unitarian Association, Dr. Bowring, the Biographer of Jeremy Bentham, welcomed Raja Ram Mohan Roy with the following words: 'I am sure that it is impossible to give expression to those sentiments of interest and anticipation with which his advent here is associated in all our minds. I recollect some writers have indulged themselves with enquiring what they should feel, if any of those time-honoured men whose names have lived through the vicissitudes of ages, should appear among them. They have endeavored to imagine what would be their sensations if Plato or Socrates or Milton or Newton were unexpectedly to honour them with their presence. It was with feeling such as they underwent that I was overwhelmed when I stretched out in your name the hand of welcome to the Rajah Ram Mohan Roy. In my mind the effect of distance is very
like the effect of time; and he who comes among us from a country thousands of miles of must be looked upon with some interest as those illustrious men who lived thousands of years ago.  

Dr. Kirkland, ex-President of Harvard University of the United states, who had participated in this reception, said that "The Rajah was an object of lively interest in America, and he was expected there with greatest anxiety'. The Rev. W.G. fox also paid a glowing tribute Raja Ram Mohan Roy. Raja Ram Mohan Roy replied to these felicitations in a speech which ended with these memorable words: 'There is a battle going on between Reason and Scriptures, common sense and wealth, power and prejudice. These three have been struggling with the other three; but I am convinced that your success sooner or later is certain. Honour that you have from time to time conferred on me. I shall never forget to the last moment of my existence.  

Pecuniary anxieties and the strain of overwork had wrought havoc with the otherwise superb constitution of Raja Ram Mohan Roy. He was persuaded by his friends to leave London and go to Bristol in early September, 1833, for change and rest in the house of Miss Castle who was a ward of his friend, Dr. Lant Carpenter, Pastor of Bristol's Lewin's Mead Chapel. Raja Ram Mohan Roy was greatly relieved in the company of this friends, but on 19 September, he suddenly fell ill.  

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36 Ibid., p. 52.  
37 Ibid., p. 53.
He had high fever with severe headache. In the following days his condition worsened. Miss Hare, a sister of David Hare, nursed him during his illness. A number of eminent physicians attended on him, but all to no avail. His condition deteriorated rapidly. On the 27 September 1833, Raja Ram Mohan Roy passed away.

Dr. Estlin, the physician who had attended him, wrote about the last hours: 'It was a beautiful moonlight night; on one side of the window, as Mr. Hare, Miss Kiddell and I looked out of it, was the calm rural midnight scene; on the other, this extraordinary man dying. I shall never forget the moment. Miss Hare, now hopeless and overcome, could not summon courage to hand over the dying Rajah as she did while soothing or feeding him, ere hope had left her, and remained sobbing the chair near; At half-past two Mr. Hare came into my room and told me it was all over. His last breath was drawn at 2-25. ' And Miss Collect writes: 'His utterance of the sacred “AUM”- one of the last words he was heard to utter-suggested that a the solitary gate of death as well as in the crowded thoroughfare of life, the contemplation of Deity was the chief pre-occupation of his soul'.

Many years after, in 1842, when Dwarkanath Tagore, the friend and disciple of Raja Ram Mohan Roy, was in England, he had the coffin removed from stapleton Grove to Arno’s Vale, the cemetery on the outskirts of Bristol where on 29 May, 1843, Raja Ram Mohan Roy's

38 Ibid., p. 54.
mortal remains were interred and, in 1844, a beautiful structure in Indian style was erected over it.

Raja Ram Mohan Roy's impact on his foreign admirers is well summed up by his English biographer, Sophie Dobson Collet: "Raja Ram Mohan Roy stands in history as the living bridge over which India marches from her unmeasured past to her incalculable future. He was the arch which spanned the gulf that yawned between ancient caste and modern humanity, between superstition and science, between depotism and democracy, between immobile custom and a conservative progress, between polytheism and Theism. He embodies the new spirit which arises from the compulsory mixture of races and faiths and civilizations,- he embodies its freedom of enquiry, its thirst for science, its large human sympathy, its pure and sifted ethics, along with its reverent but not uncritical regard for the past, and prudent disinclination towards revolt. Amid all his wanderings Raja Ram Mohan Roy was saved by his faith. He was a genuine outgrowth of the old Hindu stock; in a soil watered by new influences, and in an atmosphere charged with unwonted forcing power, but still a true scion of the old stock. If we follow the right line of his development we shall find that he leads the way from the orientalism of the past, not to, but through Western culture, towards a civilization which is neither Western nor Eastern, but something vastly larger and nobler than both. He preserves continuity throughout, by virtue of his religion, which again supplied the motive force of his progressive movement. The power that
connected and restrained, as well as widened and impelled, was religion.

As far as the impact of Roy's on the Modern age in India Rabindranath Tagores describes aptly in the following words " Raja Ram Mohan Roy was one such man who had been rudely rejected by his country, which refused to be reminded of the responsibility of its great inheritance while clinging with desperate infatuation to its degeneracy. But the occasion was urgent, and therefore his appearance in the midst of an angry annoyance was inevitable. He came to represent the change of season which must follow the long indigence of drought, and bring the wealth of shower which inspires in the heart of a parched up barrenness a magnificence of life. It seems like a bewildering surprise, such a shifting of scene, and its fullness of meaning must wait to be unfolded till the harvest ripens and the reapers no longer hesitate to acknowledge it. Raja Ram Mohan Roy came to his countrymen as an unwelcome accident stupendously out of proportion to his surroundings, and yet he was the man for whom our history has been watching through the night, - the man who is to represent in his life the complete significance of he spirit and mission of the land to which he belonged. It was a lonely life, but it had for its comrades the noble path seekers who preceded him in India, whose courage was supreme in their adventure of truth.

It is a matter of infinite wonder that at an obscure age of narrow provincialism Raja Ram Mohan Roy should be able to bring as a gift to his people who did not understand him, the mind that opened to itself
the confluence of cultures on which have ever come sailing great epochs of civilization. The vision of the modern age with its multitude of claim and activities shone clear before his mind's eye, and it was he who truly introduced it to his country before that age itself completely found its own mind".  

39 Ibid., p. 57.