

The race which does not value trained intelligence is doomed. Not all your heroism, not all your social charm, not all your will, not all your victories on land or at sea or in the air move back the finger of fate. The immediate need of a nation is a large supply of skilled workmen, of men with inventive genius and of employees alert in the development of new ideas.

A progressive society depends upon its inclusion of three groups—scholars, discoverers and inventors. Its progress also depends upon the fact that its educated masses are composed of members each with a tinge of scholarship, a tinge of discovery and a tinge of invention. I am here using the term "discovery" to mean the progress of a knowledge in respect to the truths of some high generality and the term "invention" to mean the progress of knowledge in respect to the application of general truths in particular ways subservient to present needs. All these three qualifications are only obtained as the product of Education.

The Problem of Suffering.

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The problem of suffering is, perhaps, the most knotty problem that is ever met. We face thousands of problems in our daily life and the present problem is regarded as the most complex one. No Philosophy has yet been able to offer a perfect solution of the problem. The reason is very simple. In our struggle for existence nothing is seen which is so real and so complex—We can leave off everything but we can't call in question the existence of miseries which have so closely been connected with our daily life in new forms and new aspects. Sometimes it seems that men are subject to endless suffering and they are born-sufferers and that is why people are apt to doubt the 'all beneficent' dispensation of God. The great Philosophers of the world declare unanimously that what God does—however good or bad at the first sight it may appear,

is conducive to the allround wellbeing of His children. But people cannot reconcile themselves to such sort of dogmatism. They argue that God is the fountain of happiness—He is 'Anandamay' or 'Anandaghaneer'—why then His children should suffer?

But we fail to see that without sorrow our lives would prove overwhelming distress—happiness in the truest sense of the term would be completely denied to us. That happiness is not happiness which is not preceded by sorrow. Sorrow indeed is desolate, but there lies happiness behind it—it is as the messenger of approaching pleasure. Speaking truly, happiness and sorrow are two correlative terms, one cannot be understood without the help of the other. In his famous poem 'Ode to The West Wind' Shelley says—"If winter comes, can spring be far behind?" and upon which William Shairp comments :

"Autumnal decay and barrenness of winter may make the world desolate indeed but beyond lies waiting the spring of another year. It is the ebb and flow, the endless 'bafflingchange' of the great tide of humanity which Shelley sings, as well as the death and event of drear or regenerative seasons." As it is the case with the change of seasons, so it is with sorrow and happiness—the presence of one indicates the approach of another. Gita also declares—"চক্রবৎ পরিবর্তন্তে দুঃখানি চ সুখানি চ" so it is useless to murmur in sorrow when it is a part and parcel of a man's destiny.

It is apparent, therefore, that sorrow is essential in human existence in order to enjoy perfect pleasure. But this is not all. Suffering is like a touch-stone which helps us to ascertain the real and naked nature of the world. The intensity of friendship, worldly affections, sympathy of the relatives—everything is judged when a man beholds nothing but sinister aspects of the world frowning at him. Then and only then we can judge critically the hollowness of human love and lip-deep sympathy that is shown to him in his dark days of misery. Besides this, sorrow is a great purifier of human souls. Our vanity, our meaningless pride of wealth, beauty, education, our self-conceit—everything which we vainly

boast of, are washed away by the irresistible tide of sorrow and we begin to perceive new truth in new atmosphere.

Sorrow is an indispensable element in our life. Our literature our epic, our music—everything originates from sorrow. Like the great dazzling sun it gives light to all these things. Suffering led to the invention of verse and music. The killing of the bird 'Krauncha' by the fowler so deeply oppressed the heart of Valmiki, that his curse towards the fowler suddenly came out in verse:

“दा निषादं प्रतिष्ठां दुःखगमः श्वाश्वतीसमाः।

सत्क्रीकमिथुनादेकमवधीः काममोहितम् ॥”

Shelley says : “Our sweetest songs are those that tell of saddest thoughts.”

Suffering leads to the betterment of the world. If there is no sorrow—no want, will there be any effort on our part to improve our position? The answer of course is in the negative. No progress, no reconstruction whether social or intellectual is possible if there is no suffering due to the feeling of necessity.

It is clear; therefore, that suffering is unavoidable, it is an essential requirement in all the phases of human existence.

There is general classification of sorrow under three heads : आध्यात्मिक, आधिभौतिक and आधिदैविक। When a seeker of truth aspires after salvation, but is continually hindered by worldly obstacles, he naturally suffers, not being able to accomplish his object and this sorrow is of आध्यात्मिक class. That kind of sorrow is आधिभौतिक when a man suffers his personal loss and is frequently troubled on account of worldly affairs. We call the sorrow आधिदैविक when it is caused by some natural disaster.

In conclusion it can be stated that men have suffered, are suffering and will suffer in spite of their personal efforts to remove it. One thing should be remembered that dangers and difficulties never come alone, they come in battalions and sweep away especially the weak and the penurious. He who stands his ground ultimately wins.