

# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4*

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

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## SRI RAMAKRISHNA'S TEACHINGS

### VISISHTADVAITAVADA

MASTER : I do actually *see* that *whatever is, is God*. It is He who hath become all these things! There is a stage at which the mind and the Buddhi are lost in the Absolute—which cannot be conceived as made up of parts.

Thereupon at the end of Samadhi I must come down at least two notes below the Highest note in the scale before I can utter another word!

Vedanta has been explained by Sankara. Another point of view is that of the Visishtadvaita of Ramanuja.

Narendra (to Master): Sir, may I ask what is the *Visishtadvaitavada*?

Master (to Narendra): This doctrine holds that the Absolute (Brahman) must not be considered apart from the world (Jagat) and the soul (Jiva). The Three between them form One—Three in One and One in Three!

Let us take a *Bilva* fruit. Let the shell, the seeds and the kernel be kept separate. Now suppose somebody wanted to know the weight of the fruit. Surely it would not do to weigh only the kernel of the fruit. The shell, the seeds and the kernel are

all weighed with a view to knowing the real weight of the fruit. No doubt we reason at the outset that the all-important thing is the *kernel*, and not either the shell or the seeds. In the next place we go on reasoning, saying that the shell and the seeds belong to the same substance to which the kernel belongs. At the first stage of the reasoning we say, 'Not this,' 'Not this.' Thus the Absolute is not-soul (not the finite individual soul). Again, It is not the world either. The Absolute is the only Reality, all else is unreal. At the next stage we go a little further. We see that the kernel belongs to the same substance as that to which the shell and the seeds belong. Hence the Substance from which we derive our negative conception of the 'Absolute' is the identical substance from which we derive our conception of the finite soul and the phenomenal world. Your 'Relative' (*Lilā*) must be traced to that very Being to which your 'Absolute' (*Nitya*) must be traced. Hence, as Ramanuja sayeth, the Absolute is qualified by the finite soul and the phenomenal world. This is the doctrine of Visishtadvaita (qualified non-dualism)

## OCCASIONAL NOTES

**L**IFE is a mood. There is something beyond. Life is change. Beyond life there is the Changeless, the Deathless, the Imperishable. Life is bondage. Beyond life is Freedom.

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The dream binds and causes the nightmare in which one feels the impossibility of moving; but when the awakening comes there is freedom. The evil dream passes and with it, on awakening, the terror. So with the dream of the bondage of life. We must awake spiritually; that will break the dream; that will dissolve the bondage.

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There is a higher life than the senses. Even than the intellect there is a higher life and from that higher life comes all inspiration, comes all illumination. To sense and realise that higher life is the meaning and purpose of religion. It is the goal of the soul which seeks freedom from the thralldom of mere sensuous existence and of the mind which has only the experience of the senses as its nourishment.

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The purpose of the soul is to strike out into that ocean of light, which man has called God or Reality. It is that illumination which the life of the mind and the senses borrow and refract. It is that life which the teachers of the world have known and have spoken of as the only reality. The monk aspires to that life. His mind is wholly centred upon it. He is the monk whose mind is so concentrated.

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The desire to go beyond the senses is at once a test that something higher exists which attracts the soul which otherwise could not be attracted. All other desire and its gratification is fraud to the soul. Turning away from the experience of the senses the

soul finds its purpose and its hope on and directs its vision to that which, unlike the experience of the senses and their objects, is indestructible, immortal and unchangeable. It seeks and searches finding, at last, that all satisfaction, all sense of peace and freedom are of the soul.

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No longer depending on the external it plunges into the fathomless reality of its own inner nature. There it realises there is neither death nor change. There neither matter nor mind deceives. Only the soul itself shines forth free and perfect, bereft of body, bereft of mind, sufficient in its self, conscious of the self as the Divine Reality.

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The test of freedom is the capacity to feel it; the very sensing of freedom is freedom; aye, the very thought is freedom. Whosoever has sensed the Reality beyond the bondage of life, he, indeed, is the Free One. Given the emotional power to experience it, given the intensity of desire—freedom, then, even like God, or like man's own Inmost Life and Indwelling Self is Infinite.

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Death only extinguishes the earthly light of form; it does not extinguish the flame of desire. Desire is everywhere and bondage and problems. If there is freedom then it is to be realised here and now amidst the tumult of struggle and search and problems; not after the change of death comes Nirvana. The Free and the Deathless is Now—eternally Now. Nirvana is Now; it is Here. This the sage knows. In life he dwells already in God. In life he is already free. Death only removes the form. While living in this body he has illumination; he has emancipation.

The very knowledge that we are free will make us free; the very belief in spiritual freedom will tend freedom-wards. What is belief but an approximation to knowledge, and knowledge, in its completeness,—is realisation.

First, the idea of freedom; then, the desire for freedom; then, the effort at freedom; then, the realisation of freedom.

The evolutionary urge is the impetus of the Self, of the Atman in us.

There is no Hereafter in the Eternity of Freedom. Let us find that Eternity of the Spirit, that Freedom of the Atman, Here.

To soar beyond all bounds; to trample under foot all barriers that oppose the march of the soul to the realisation beyond is to hold equally both pleasure and pain, both life and death, and to be eternally mindful of the mandate heralded from the dawn of the day when truth shone to view: "Thou art not the

body; thou art not the senses. Thou art the Spirit; in thee the Divine doth dwell."

"Dust thou art to dust returnest,  
Was not spoken of the soul."

said the poet and he sounded therein the triumphant note of the Vedanta: "Tat Tvam Asi." "Thou art That Which the sword cannot pierce, nor fire burn, nor water wet, nor the air dry. Thou art the Indestructible One; beyond all change Thou art the Deathless One, the Pure, the Holy One."

"Natural death is as it were a haven and a rest to us after long navigation. And the noble soul is like a good mariner: for he, when he draws near the port, lowers his sails and enters it softly with gentle steerage. And herein we have from our own nature a great lesson of suavity: for in such a death as this there is no grief nor any bitterness; but as a ripe apple is lightly and without violence loosened from its branch; so our soul without grieving departs from the body, in which it hath been."—Dante's *Inferno*.

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## ILLUMINATION

### In Memoriam, Swami Ramakrishnananda

Realisation, Infinite, Supreme  
Above the world, Whose Region is the Soul,  
Where lives Eternal Truth Supreme  
As Boundless Freedom, like a shoreless sea,  
That hath this sage become.  
With the passing of the body unto death  
His soul on purest thought did rise  
'To that height where thought is dead  
And sages' Wisdom doth alone endure.  
It rose, emancipated from the form,  
On Argent Wings of Great Celestial Peace  
Into that vastness of the Everlasting Self  
Whose Form is Radiance Eternal,  
Whose Soul, Realisation Infinite;  
It rose above the world to God,

Scattered are the many earthly bonds  
Which made the personality of him—  
Now stands he, Self revealed, as God.  
In life he taught "Tat Tvam Asi"  
Whose Consciousness is Everlasting Life  
Now—the Truth, "Tat Tvam Asi"  
With him "Aham Brahmasmi" is verily be-  
come.  
He, the Bhakta, in Bhakti hath been merged.  
The Bhakta and the Lord are now made One  
In the Light which is Nirvana's Height  
Above the ignorance and darkness of the  
world.

F. J. ALEXANDER,

THE PASSING OF HIS HOLINESS  
THE SWAMI RAMAKRISHNANANDA

**F**OR this corruptible must put on incorruption, and this mortal must put on immortality.

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

Still does the mind linger in that flood of ecstasy to which it soared beyond the bounds of earth when the news was heralded from the Math in Baghbazar, Calcutta, that His Holiness, the Swami Ramakrishnananda, had passed from pain into Maha-samadhi on Monday, the twenty-first of August last, shortly after the noon hour. He had been the direct and one of the most chosen of the disciples of Sri Ramakrishna; he had been one of the chief workers in the upbuilding of the Ramakrishna Mission; of the monastery at Belur, just outside the northern boundaries of Calcutta, he had been most deservedly called, the pillar and foundation rock; he was, also, one of the foremost preachers of the Vedanta philosophy in recent years.

All over India his fame has spread; but far more than his fame has spread the spirit of his teachings. Madras and Calcutta have vied for the honour of calling him their son. Now that he has passed into realisation the India, to which he was known, mourns his loss.

And yet, withal, it is not death, but is victory which has been sensed as uppermost. The gloom of death has already given way to the knowledge of that vast Illumination he has entered. Of him there now endures eternally, divested of all earthly limitations,—the divine reality and bliss. The note that he has merged into realisation is ascendant. And India is aware in the case of this, as of all

her Sannyasin sons,—the spirit has realised its divine eternity, though the body has broken in time.

In life, the Swami Ramakrishnananda had struck the flawless note of the Upanishads which resounds, amidst the bondage of the world and its sorrow, the freedom and the bliss of the Divine Self realised. His whole being had been a concentration in this. Thus, when he passed, the spirit of that consciousness enfolded him forever in its Truth; and for a while that spirit with its boundless life and bliss descended upon those who knew the departed man; for they sensed That for which he, as the monk, had given up the world.

He had been in Madras, giving forth to the world the message of his Master and of his brother monk, the Swami Vivekananda, when the consuming illness which had been afflicting him for some time was declared fatal. It was then that his fellow-monks and the president of the Ramakrishna Order entreated him to renounce his labours and come to Calcutta where he could be surrounded with the love and devoted attention of those who were his friends and well-wishers and who, also, with him had sat as spiritual children, in those memorable days at the feet of Sri Ramakrishna. Heeding, at last, their earnest entreaties he abandoned the field in which he so diligently taught for more than fourteen years. At Calcutta he was housed at the monastery in Baghbazar. There his cough gradually became worse. Medical attention was of no avail. All hopes were given over and the end came,—in wonderful peace.

Most remarkable, however, was the strength of his spirit which burst forth in eloquent discourse concerning the soul and God even whilst the body suffered most. One who loved him dearly, hearing him speak in the distressed state of his body begged him to desist. “Why?” came the reply. “When I speak of the Lord all pain leaves me. I forget the body.” His great esteem and his

love for Christ, manifest throughout his lifetime, renewed itself constantly in those last days. Speaking of Jesus he would become eloquent. He would tell of how Sri Ramakrishna had regarded Christ and of how, during Samadhi, when his Master had had the vision of Christ, the very body of the great Founder of Christianity had entered into that of His Own.

It is said in India that when sages are about to pass away they become most eager to convey unto mankind their spiritual realisation. This had been true of Buddha. Of Sri Ramakrishna it was true. Of the Swami Vivekananda it had been also true. And with the passing of the Swami Ramakrishnananda it was again true. At times when the stress of the body intervened he would turn to the monks and disciples about him saying: "How long shall this endure; it seems the body cannot stand this!"

There came a time when the disease inflamed the brain. Yet even in delirium his mind and his voice knew no other thoughts than those of the Lord. "Durga, Durga," the name of the Mother, "Shiva, Shiva," the name of the Lord of monks, and the name of his Master were ever on his lips.

As the days passed and his condition grew worse, the monks knew the time for Mahasamadhi or supreme realisation was at hand. Several days more—then the body lay, forsaken by the soul. At that moment the Presence of the Lord was felt. The death-chamber had become a tabernacle, it had become the temple of illumination.

Then came in the afternoon the triumphant procession from the Math through the lanes to the river's winding course. Carried on a cot the body lay covered with flowers and garlands. The air was laden with the incense of the flowers and the perfume of incense. Ahead, the Sankirtan party sang. Following in the rear were the gathering of the monks in their *gerrua* and of disciples of

Sri Ramakrishna, of students and old men and young.

Now and again the air was rent with shouts of triumph. "Jai Sri Guru Maharaj ki Jai! Jai Sri Swamiji Maharaj ki Jai! Jai Sri Mahamayi ki Jai! Jai Sri Ramakrishnananda Swami Maharaj ki Jai!" And the winds carried the sound in prolonged and repeated echoes. Men, women, and children ran to see what sort of a saint was this who had passed away. North and farther north along the Ganges' side the long procession went, while the poor scrambled for the pice which were thrown about as charity, and the notes of the Sankirtan party, with the shouts of triumph, together with the spirit of the occasion sank deeper and deeper until the inmost soul was touched, till it rebounded upon itself and the world was lost to view in that partaking by each, according to his own consciousness of soul, of the realisation into which the saint had entered.

Opposite, across the river, some three miles distant from Calcutta is the monastery of the Order, at Belur. The procession had almost reached this point, when a stop was made—for not far stands the burning ghat where the body of Sri Ramakrishna was given up to the flames. Holy, thrice holy is this place to the Order. Here the cot on which the extinct form of the sage lay was lowered to the ground. Reverentially the monks and the disciples bowed, and worshipped; again came the deafening shouts of praise to the Lord. Then the procession moved on to the point on the river opposite which stands the monastery.

A score of boats were ready to convey the party. By this time the sun was sinking beneath the horizon. Quiet and hushed with a great peace was the hour, quiet and hushed as the river itself. Slowly and silently the boats traversed the distance while prayers and songs went with the silence and the quiet "unto the ears of God."

The ghat of the monastery reached, again the triumphant chorus rang out, answered again and again, by the monks in the Math.

This was the monastery in which the departed monk had passed many happy days. He had been the co-worker of the Swami Vivekananda in founding the Order which makes the Math at Belur its chief centre. All know how in the days following upon the passing away of Sri Ramakrishna he had made the vow never to desert the ashes of his Master. It was the house in which the ashes were kept that became the nucleus and home of the Order.

Here, again, he was at the Math under whose roof reposed the ashes and the Presence of the Master. This time, however, he was not to become the chief priest in worship; he, the priest, had become one with the Lord. Through the courtyard in front of the chapel, the procession went, accompanied by the chanting of prayers and Sankirtan. It crossed the extensive grounds of the monastery to the south-eastern corner.

At this place the pyre had been erected. Here, even the body was to be utterly consumed by flame, just as the personality had been burned in the Effulgence of Illumination. The pyre faced the hushed calm of the river Ganges. Near by, rose in view the chapel in which are preserved, beneath an altar, the relics of the Swami Vivekananda, whom the deceased saint had so deeply loved and revered.

Chantings continued to pour upon the evening air. The sun had set; twilight was merging into the deep Indian night. Here and there a star began to tell of the splendours of God—when one heard amidst the chanting the voices of ascending flames. The cot on which the saint lay as if in meditation was wrapped in light intensely white—the flames like unto the soul in purity. Stronger and whiter grew the light in brilliant intensity of rising flames.

After a time, however, the whole became wonderfully subdued, dying into deeper shades of fading light—for by this time the body had been reduced to ashes. And over the vanished pyre and above the dying embers, through the wide grounds, along the river, within the monastery, within the chapel and within the hearts of those who were present, rested the spirit of Illumination into which had passed from the bondage of life into Eternal Freedom, the soul of His Holiness, the Swami Ramakrishnananda.

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### THE MONASTIC CAREER OF THE SWAMI RAMAKRISHNANANDA

**B**OLD is the message of the monk. Bolder than his message is the example of his life. It is the corroboration of his message. The message of the monk is, "Renounce! Renounce! The Lord, the Reality alone is real; the world is a myth." The monk has renounced the world. Practical to him, alone, is the realisation of God. For this reason he retires from the life of a householder; for this reason is his entire thought, his whole desire, fixed in the Eternity of the Divine.

Such is the monk who knows that progress is as infinite as time and the forms through which progress flows never-ending in number as space in extent. The subject of all progress is the Eternal Spirit which man tries to paint in the language of the finite upon the canvas of the universe. That spirit is the Self-indwelling-Self, of every soul. Never can this be objectified. Progress is a dream to whose contents the soul, labouring under and bewildered by illusion, deems itself bound. The idea of progress, to the monk, is a stumbling-block. Diving deep into the ocean of the Imperishable he goes beyond illusion. For him progress and society are meaningless terms. Having caught sight of the Spirit what cares he for the form, be it as wide

as the universe! Having sensed the Infinite Subject what will he do with the interminable series of objectifications called the world! Even in life is the monk dead—but dead like God Who folds the universe into Utter Formlessness the moment He sinks into the Fathomlessness of His Own Reality. To the monk and to the Lord, in whom the monk is Dead to thought and sense, the universe is the Nothingness beyond which lives eternally the Supreme Reality.

In the great space of the temple of Dakshinesvar stands the House of Kali, the Mother of the Universe. Near by, sheltered by the shade of a generous grove and facing the yellow-coloured Ganges stands, surrounded by a meditation-seat, a tree under whose wide branches the soul of Sri Ramakrishna went, repeatedly, from life to illumination. He is the Master whose name the eloquence of a Master-Disciple proclaimed across the seas to the Western world. There, upon the meditation-seat the Ideal monk lingered, day after day, plunged into the Sea of God, oft breaking the silence of His meditation in the giving of that message which has meant, anew, salvation to the world.

Bhagavan Sri Ramakrishna when not in communication with the Divine Spirit and realising His oneness with It, would often pray to the Divine Mother. Among His most fervent prayers were that His disciples should come to Him. He seemed to know them beforehand and He would call out, again and again, "When will my boys come to me, O Mother?"

It was in the last years of His life that they came. The Upanishads say: "When the Guru is perfect and the disciples well-prepared, wonderful, then, is the teacher and wonderful the teaching and the taught." There came unto the aged Saint twenty or more lads who became the apostles of His Gospel and the members of a great Order which bears His Name and who since, have founded monasteries over the extent of India, and

even in the far distant West.

One of those who approached the Master was a boy in his twentieth year belonging to the highest caste, that is the caste of Brahmans who represent the learning and spirit of Hinduism. His boy friends called him "Soshi." Sri Ramakrishna was to live but three years longer to the world. It was then 1883. He sat in meditation when "Soshi" was brought before Him. The Master's eyes opened. Immediately was there the recognition which ever afterwards bound in deepest ties of affection and spirituality the Master and him who was to be named after the Master as Ramakrishnananda. That name signifies "Bliss in the Lord Sri Ramakrishna."

Day after day passed, weeks lapsed into months, and the days and the weeks and the months served as the time for the spiritual awakening of the disciple. Closest understanding grew and grew until the disciple could not live without the Master.

The lad "Soshi" was the darling of his home and the parents were overjoyed at the wonderful progress he made in his studies. When he had passed his matriculation examination in his earlier years it was with a scholarship granted to him from the Calcutta University.

He was already in his Fourth Year Class and the examination was fast coming to hand which would have given him the classical honours of Bachelor of Arts. But at that very time Sri Ramakrishna lay in Cossipur Gardens dying and though dying still preaching the Word in spite of the pain the effort at speaking gave Him.

Here was the test. "Soshi" had been with the Master now bordering on three years. It was the eve of the year 1885. Beautiful was the intimacy of soul between the master and the disciple. And the disciple had become learned in the wisdom of the spirit. Far beyond the years of his life's experience he had penetrated as an aged Rishi into the ageless Heart of the God he recognised as present in

the Person and Realisation of his Master.

The boy "Soshi" coveted the honours of a degree—and an educational degree in India carries with it a social importance and economic advantage; but the soul which was to drop the very personality of the boy "Soshi" and become the Swami Ramakrishnananda lost no time in formulating his decision and having done so, realised that he had renounced his possible career as a man of the world forever. The same day of his decision found him by the Master serving Him night and day, and with him were his friends who, also, had given up the world. And of that group of boys one became the wonderful sage who for the first time preached Hinduism in the West—the Swami Vivekananda, who eventually became the first abbot of the monastery of the monks of Ramakrishna, near Calcutta, at Belur.

"Soshi" found happiness untold in service to his Master. Radiance covered his countenance with the consciousness of "Who He was" who had accepted his service. Many things had the Master spoken of His "boy disciples." Of Swami Vivekananda He had prophesied the greatness of his future work. Of "Soshi" and of another who has been to the West He had said: "These were the direct disciples of Jesus the Christ in their former existence." And true was the statement. For these mentioned have become the most ardent champions of the true Cause of Christianity which they recognised to be the same as the Cause of Hinduism into which they were born. Both were equally conversant with the Bible of the Christians and well do those remember who attended the chamber of the Swami Ramakrishnananda's illness how frequently he would speak of Christ. Wonderful was his devotion to Jesus. He had realised Him in the Personality of his Master and thus to him Jesus the Christ of Judæa and Ramakrishna the Sage of Dakshinesvar were one and the same Soul.

In the course of those memorable days with the dying form of the Master, the illness of His body had been the means of Realisation for the lad "Soshi." His Master's conversations and his frequent soaring beyond the world of the senses in Samadhi were moods, as well, through which the disciple and his Brothers passed beyond on the currents of the Master's Realisation into the world of their inmost souls to the Lord.

But the day was to come when the body of Sri Ramakrishna was to pass into death. Hour after hour the disciple attended the Master. Suddenly one day he heard the Saint uttering the most holy word of the Vedas. A moment later and all was over. The Master had gone beyond. Oh, the grief that fell upon those who were in the room in that hour! Some wept; some chanted, amidst sobs, the sublime songs they had learned and sung at the Feet of the Master; others were dumb with grief.

The lad "Soshi" they had not noticed. He had fallen at the Feet of the Master—motionless. Grief had paralysed the mind and body into unconsciousness. Perhaps he had gone beyond with his Master for the time being. They called, but he did not answer. After a time he came back to consciousness in a flood of tears.

The greatest trial was at the burning ghat. Feelings of a contrasting character visited the soul of "Soshi." Now the joy and the bliss that the Master had shed over them all in the time of His Maha-samadhi or Great Realisation came over him, and he sang the Name of the Saint in triumphant praise. Then a sense of utter loneliness stole over his joy and made him the victim to most violent grief. When the flames that had made ashes of the body of the Teacher had died out there was one who gathered amid the silence the relics that remained. It was the boy "Soshi."

Then came the period of supreme depression. The boys who were children of the Master gathered together day and night,



Their words were reminiscences of their years with Him; their thoughts were of Him; their worship was to Him; their lives were lived in His name. Homeless and beggars as monks should be they, who for the most were accustomed to the advantages of the best families, begged their food from door to door. They suffered hardship after hardship. There was but one garment between them that they could wear into the city; otherwise a narrow cloth about the loins served to cover them.

Those were memorable days of fasting and renunciation—and a great inspiration for the children of Sri Ramakrishna was the life and example of him who later bore the name of the Master. He would force them to rise from their meditation to partake of food. He would send them to repose by force when they continued hour after hour into the night the chanting of the Names and the Praises of God. And, again, he would be the first to call in the early morning: "Arise! Arise! Another day to the Lord has begun."

Death and life were the same to the minds of these boys. Their parents came to call them to the world. "Soshi's" father came, also. He begged; he threatened, but to no purpose; in sorrow he returned home. His son had said: "The world and home are to me as a place infested with tigers." Yet the father lived to experience unbounded joy in the life of the son.

The time came when the boys decided to formally renounce the world by taking the monastic vows and by performing their own death ceremonies. They changed their names. "Soshi's" became Ramakrishnananda. Thereafter he was known to the world by his adopted name.

A year passed, then another; some of the monks had wandered into the Himalayas; some were traversing the interminable plains of India from one end to another and from city to city; one had gone to Thibet. The leader of them all, the Swami Vivekananda, was wandering from the Himalayas to Ceylon.

But during those years one monk stood by the ashes of the "Master." The house where they were kept became the monastery. Time after time the wandering monks returned called by the Master. At length they all came back and there began that real life of devotion to Sri Ramakrishna.

One day the news arrived that the leader, the Swami Vivekananda, had gone to America. This was a terrible blow of separation to his brother-monks. One fainted on hearing this. But, again, they overcame grief in devotion. And the priest who led the worship was the Swami Ramakrishnananda. The time of worship was the time of ecstasy. The chapel resounded with the mighty voice of the leader in devotion. Hours were passed in devotion and days and nights—and it was this unparalleled devotion which formed the spirit which has become externally expressed as the Ramakrishna Order. The whole soul of devotion had entered into the Swami Ramakrishnananda. He was the devotional spirit of the monastery and the monks of the monastery tell of how they were transported into superhuman joy and into the very vision of God by the enflaming spirit of his enthusiasm and realisation.

Three years had passed since the Swami Vivekananda had left India to preach the Gospel of Hinduism to the West. By this time the Swami Ramakrishnananda had become "the pillar" of the monastery. Whenever he wrote to his brother-disciples the leader would address the message to the Swami Ramakrishnananda.

At the end of the fourth year the leader returned in triumph. India welcomed him as a whole. City after city went out to meet him with addresses of praise. The Swami Vivekananda had made Hinduism the New Gospel of the West and India recognised the greatness of her son.

But he fled from honours to the home of his brother-monks. Several days later the Swami Ramakrishnananda went to Madras. He the priest-in-chief whose whole heart had

centred in devotion was commanded by the leader to preach the religion and philosophy of the Vedanta. Now the giant heart was to become the giant intellect. The leader foresaw this. For this reason he had commanded him to Madras.

In Madras the Swami Ramakrishnananda preached Vedanta. The ocean of the ecstasy of devotion had become the torrent of the lore of the spiritual intellect. He who had been the spokesman of the doctrine of love now became the author of "The Universe and Man" and "The Soul of Man" wherein are stored the highest Vedanta truths. The Swami Ramakrishnananda had realised that the road of devotion and the road of the purified intellect lead equally to God.

The fame of the preacher spread. He received calls from many quarters to start other centres. He obeyed these calls and as the result he founded more than fifteen other centres of the Order throughout the south of India. Even such distant places as Rangoon in Burma and Bombay on the extreme western coast of India insisted that he visit them and preach. This he did and with wonderful success.

Yet, withal, he was the monk. Though he could have possessed himself of one of the finest edifices in Madras for monastic purposes, he refused. His centre was supported by begging for nothing but necessities. He was the worker. Classes and lectures for several sub-centres in Madras alone employed his time, but besides this he made himself find time to write articles for the Prabuddha Bharata, the Udbodhan and the Brahmavadin and also to become the author of the following works: "The Universe and Man"; "The Soul of Man"; "Sri Krishna, the Pastoral and the King-maker"; "The Path to Perfection;" and "Sri Ramakrishna and His Mission."

On the 5th. of July in the year 1902 the news flashed over India that the Swami Vivekananda

had passed into Final Realisation. It reached Madras and the Swami Ramakrishnananda in the midst of his work. But he had already had infinite solace in this bereavement and from the departed leader himself. For on the very night that the Swami Vivekananda passed away, as he sat in meditation pondering on the Reality beyond life and beyond death a voice rang out clearly: "Soshi! Soshi! I have spat out the body." It was the voice of the leader, the Swami Vivekananda, who appeared before him and had but a little while before entered the domain of Highest Illumination.

That fired the soul of him who heard. He redoubled his efforts. Word reached his fellow-monks that he was working so strenuously that grave results were to be feared should he have a "break-down." But the worker paying no attention to these grave fears gave out his very soul in work. It told on the body of the sage. Symptoms of a fatal disease made themselves evident, but he paid no attention. His whole mind was centred in the Spirit. He had long forgotten that the body existed. Finally those who were near and loved him most took him to the specialists. They, in their turn, pronounced the disease as fatal.

Word was sent to Calcutta and his fellow-monks begged him to pass his last days with them. This he felt was best. He had thought of it, but not until the command came from the abbot of the Order did he leave Madras. His brothers in monasticism received him with devotion. He was taken to the home of the monks in Calcutta and watched over with tender care. The most noted physicians visited him of their own accord, but his body was beyond human aid even as his mind was already beyond human concerns. And when the end of pain was at hand and the body at the last ebb of life, meditating on his Master, he passed into Maha-samadhi and into the Presence of the Most High.

EXTRACTS FROM  
**"The Universe and Man" \***

BY THE  
 SWAMI RAMAKRISHNANANDA

THE GRAND UNIVERSAL RELIGION

There are as many paths leading to God as there are individuals in the Universe. Every man has to select his own path.

Every man has the same longing for eternal happiness and wisdom, or in other words, for the realisation of God. Hence religion, which like a mother towards her children is impartially disposed towards all beings, brings eternal peace to the low as well as to the high. This is clearly exemplified in our own *Sanātan Dharma*, the mother of all religions that exist and that are yet to be. This is a universal religion. Its greatest expounder, Sri Krishna, has declared: "Whoever seeks to realise Me in whatever manner, I enable him to realise Me in that manner." Thus the ideal of every religion is perfect in itself, and the method of realisation is in every case similar. Born as we are in such a grand, universal religion, it is our duty to regard other religions as we regard our own. Our religion includes the religious experiences and the religious consciousness of the whole world throughout all times. Hence, by honouring all religions only we can be true Hindus. But it is better for a man to die in the religion in which he is born than to leave it to take up another religion. We must not go against the grain of our nature, for nature has been described as a kindly mother that gradually leads the baby to the goal. To go against her would be committing the worst of all blunders. This is what has been preached by Sri Ramakrishna Deva. He has asked the Christian to be a true Christian, the Mohammedan to be a true Mohammedan, the *Visishtadvaitin* (qualified non-dualist) to be a true *Visishtadvaitin*, the Monist to be a true Monist. He says, "Whoever is true to his own religion will ultimately reach God."

CONCERNING THE SELF

When the external world loses all its charms for a man, his mind naturally turns to itself. From

\* To be had of the Manager, Prabuddha Bharata. Price One Rupee.

that time the man is really entitled to study and think of philosophy; for then he will naturally devote himself entirely to unravel the mystery of his own existence, as there is nothing else to draw him away from such a pursuit. In this process of philosophical self-examination he at once perceives that his physical and mental states have been changing from moment to moment in the course of his life, and that nevertheless he has been feeling himself to be the same man unaffected by the variations in his mental and moral conditions. In so doing he marks his own plastic nature. When his body was that of a child, he thought himself to be a child; when his body was weak, he thought himself weak; when his body was strong, he thought himself strong; when his body was that of a youth, he felt himself to be young and so on. But all these different circumstances have not the least affected his self-identity. He feels himself to be merely a spectator of the long-winding panorama of the outer life. He finds that what may be called his self has the peculiar power of adapting itself to the conditions of the body. In a weak body it is weak, in a strong one it is strong, in a feverish one it is feverish, in a dyspeptic one it is dyspeptic, and so on. But of itself it is neither weak nor strong nor feverish nor dyspeptic; it is pure identity, the witness of all these, and other states. He also finds that this self is neither a male nor a female, neither a Brāhman nor a Sudra, neither a Hindu nor a Mussalman, neither a Christian nor a Buddhist, and that it is neither of this nor of that class or nation or sect, because all these distinctions savour of externality, and so belong to the external world. But this self is something internal which is unchangeable. He finds too that although his childhood, youth and manhood are no more, his self survives them all; so he finds his self to be the one unchanging entity in a changeful world, without any name or form or caste or creed, without fear or hope, pleasure or pain, free from all physical bondages. When it comes in contact with bodily frames it acquires all the aforesaid and many other attributes, although essentially and by nature it has none, as a pure crystal, without any colour of its own, takes on the colours of the things that come in contact with it. Ultimately he finds the self to be beyond the domain of space and time,

absolute and so indivisible, ¶ full in itself, a pure consciousness. Then he concludes that since this is true of his self, it must also be true of the selves of all other individuals like himself, for "no one examines all the grains of rice that boil in a pot to see whether they are well cooked or not," says Bhagavan Sri Ramakrishna, "since the examination of a single grain is a sufficient guarantee for all the others." Therefore he finds that his self is the self universal, one and absolute. The selves of the highest and the lowest beings are one and the same essentially.

#### VEDANTA

Vedanta means the latter portion of the Vedas.... The word Veda is from the root *vid*, to know. So Veda means science, for the word *science* also is derived from *scio*, "I know." The modern age glories in thinking that it is exceptionally scientific. Let us compare modern science with that science which goes by the name of the Veda. Modern science treats of the whole Universe, and it has found out the indestructibility of matter. It has also taken up for consideration the human mind and the soul. But unfortunately its conclusions are not definite. Some plainly confess that it is not possible for them to know the existence of the soul, while some doubt, and some even ignore it. They have given us this idea of the Universe, that it is guided on all sides by blind forces. An unconscious, dull, material Universe is the picture we have of our environment. It is a soulless, dead Universe. This is the picture given by modern science.

Not so the Vedas. The Vedas also have taken up for consideration such subjects as the human mind and the soul and have arrived at definite conclusions. The Vedas have taken up also the subject of the Universe. But they have found it a living Universe, not dead; a Universe permeated by an infinite soul, all-powerful and all-perfect. But it might be said that this is a mere assertion; and it might be asked, "What are the arguments to prove that there is such a thing as the soul, the soul existing before and after this life and eternal in its nature?" The first answer is that we must realise it; then there will be no need of questioning. There

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For if he thinks of dividing the absolute, then it is no more absolute but relative, and also he cannot even imagine dividing what is beyond space and time. So he realises his self to be *Akhanda*, that is without any part, undivided.

are also many rational proofs; one of them is the following. Try to imagine your own destruction. In order to do so, there must be one who imagines. Try to imagine his destruction; in order to do so another person is necessary. Thus we cannot imagine our own destruction, cannot completely annihilate ourselves. So it is impossible for us to be destroyed. "That 'I' exists, as to this, what man can entertain any doubt? Even if there be any doubt, he who doubts is the self." This is what Sankarâchârya wrote. Later on, Cartesian philosophy taught the same to the West. Descartes began to doubt everything; at last he found it impossible to doubt the doubter; hence his memorable saying "*I think; therefore I am.*" Thinking and doubting are synonymous; for when you arrive at a conclusion after doubting, you know clearly about the subject and then you cease to think. So he established that that 'I' exists. Whatever exists is something. Whatever does not exist is nothing. Something can never become nothing. I was never nothing and can never become nothing. *Being* can never come out of *non-being*.

Again, studying man's nature, we can see that he cannot but be immortal and eternal. When we study a living being, we study its likes and dislikes. Whatever it dislikes is unnatural to it. Suppose you take a fish out of water and place it upon the peacock throne of the Emperor Shah Jehan, would the fish be gratified? The fish would rather say, "Throw me into a pool of water." The natural abode of the fish is water and not land, hence it likes water and dislikes land. Let us take our likes and dislikes. Everyone wishes to live, not to die; to be happy, not unhappy; to be wise, not ignorant or foolish. This clearly indicates that life and not death, happiness and not misery, knowledge and not ignorance, is the essence of our nature. Hence the Rishis of India have written that the soul is not transitory, that it does not disappear with the death of the body, that it is naturally blissful. It is *Sachchidânanda*, eternal, knowing and blissful. This is the nature of the soul. And it has been demonstrated in many other ways. The question arises: If it is a fact that you are eternal, all-knowing and all-blissful, how is it that you do not know many things? You are really eternal, all-knowing and blissful, but you have so far forgotten your true Self that you are not able to know it. You identify your-

self with the body and believe in your embodied self so much that you never can dream of your infinite Self; you are even disposed to laugh at a man if he tells you that you are limitless. The soul is infinite; the body is finite. So when through ignorance you identify yourself with the body, your knowledge, pleasure and life also become finite. If you can separate yourself from your body and mind, then, and not till then, will you be able to realise your true nature. Then you will be able to know all, to possess all, and to realise that everything is within yourself.

#### BHAKTI

We Indians are criticised by other religionists as worshippers of idols, because foreigners do not understand our method of worship. This worship of God in His personal forms is the highest form of worship; for only that enables man to realise the highest love. Infinite God is not so glorious as finite God. Why? God's nature is infinite; but when that Infinite Being is forced to become finite, there is some power which is greater than that of the infinite One, the power of love. In His infinite nature God has at various times appeared to His devotees. But God as a man, other nations and other religionists cannot understand. They bring in the aid of philosophy to understand Godhead, and that teaches them that God can only be infinite and omnipotent and omniscient and all-gracious. But if He is all-powerful and all-gracious, He can be finite as well as infinite at any time, for His *Māyā śakti* is inscrutable. With this power He can become finite, infinite and even something more. Through it the one appears as many, the infinite appears as finite. This *Māyā* is also called *Prakṛiti*, the material cause of the Universe. He is the lord of this *Māyā*; apart from this, He is the eternal One and always the same, beyond time, space and causation.

It is therefore possible for God to assume forms for the sake of His devotees. To pray to God for this or that thing is beggarly; such men can never become lovers of God. Our ancestors did not want to become beggars. If you go on praying in a church or a temple or a mosque for this thing or that, you cannot love God. But loving God is the highest ideal. How to popularise this ideal? Indian devotees found a solution. Some realised Him as Vishnu, some as Shiva, some as Rama, some as

Krishna, etc. Their true love enabled them to realise God in His many benign forms. Why should they not worship God in those forms? Let us treat Him as our friend or as our master. Let us give Him a house, let us give Him everything that our friend or our master wants. In this way instead of wanting anything from Him, we shall give Him everything. Such pure love born out of this method of worship, has borne good results always. Through this worship of the living forms of God, the great saints of India have come into existence. Lord Gouranga and his innumerable followers were all worshippers of such Divine forms. Here in South India the *Nayanars* and *Alwars* worshipped these forms of God in their temples and became saints. In modern days the name of Sri Ramakrishna Paramahansa is not unknown to you. He became a saint by worshipping such a Divine form represented as the Mother of the Universe.

You can now understand that this worship of formful gods in the temples is not merely intended to enable men to concentrate their minds. Some think that the images have been introduced to enable the beginner to concentrate his mind. That may be true for some people. But the highest purpose which these living gods of our temples fulfil, is to develop pure, unselfish love. So we should not ignore these forms of worship, thinking them useless. That would be foolish. God as the infinite Being is the natural God. But God in His finite form is more than natural. Blessed are we indeed to have been born in a country where we have been taught to worship God inside ourselves, when we close our senses; or when we open our senses, to worship Him in His universal temple, whose azure vault is our perennial sky, illumined by the glorious sun in the day and by the sweet moon and diamond-like stars in the night, whose floor is our mother earth, dressed in green, where just at the centre stands this living temple of God, my fleshly tabernacle, at whose centre, the heart, the living Lord of the entire cosmos is eternally enthroned, smaller than the smallest and at the same time bigger than the biggest. If on account of our countless daily avocations we are apt to forget Him, then we are frequently reminded of His all-pervading Self by the innumerable spires of His temples, sanctified by His all-worshipful forms as well as by the devotion of His innumerable devotees.

## A LETTER OF THE SWAMI RAMAKRISHNANANDA

[ Written to Mr. V. Kunhikannan, Secretary of the Theosophical Society Lodge of Tellicherry, in answer to his questions and comments, after reading the Swami's lately published book, "The Soul of Man." ]

Mylapore, Madras  
19-11-'10

My dear friend,

Please excuse me for this delay in replying you. Ill health and the consequent weakness are the causes. It is not possible for me just at present to answer all your queries. I should like you to read "The Soul of Man" a little more carefully. Nothing has been said there as a matter of belief. I have simply asked my readers to use their reasoning powers to their fullest extent. Credulousness befits only a fool.

According to us, whatever is rational constitutes religion. We should not turn away with disgust from facts which we cannot relish. Heaven and hell are separate localities just as the earth is, but they exist only for those who believe in the objective reality of the universe, or in other words, who are under the influence of *Máyá* or Delusion. To the wise man, neither Heaven, hell, nor earth exists. He knows that there is but one Truth and that is here and now. He sees the glory of his own Self and nothing else.

Our vision is but limited. There are many beings living beyond our ken. Microscopes and telescopes increase the power of our vision; there is another and far superior method to make our vision limitless and that is by disentangling it from its seats, the eyes, which are limited by their very nature. The eyes only circumscribe our vision, and although they may be helped by microscopes and telescopes thereby their limitations never leave them. If by means of introspection, you can gradually separate the powers of your vision from its limited seats, the eyes, the optic nerves, and the centre in the brain, you will make that power infinite, and see Yakshas, Vidyadharas, Siddhas, Charanas, Kinnaras and many gods and demi-gods. The infinite appears to be finite caught in the network of the nerves. By means of mental

concentration you can disentangle your senses, your mind and your self from it.

If you read Shrimad-Bhagavatam (an English translation will do) you can know the topography of Heaven, Hell, and Patala Loka.

If by merely using some big and conventional technicalities I could make you understand all that I have said in the book, I could easily do that, but that would be making confusion worse confounded. The more we avoid big terms the better. We become so much the more natural thinkers in that way.

If you ever come over to Madras in the near future and kindly pay a visit to me, then we can clear our doubts by mutually talking to each other. Till then you will have to remain satisfied with what little and unsatisfactory answers I have given to your queries. God bless you. The very fact that you are able to put such nice questions shows that you are alive. It is only idiots, and perfected souls, that do not question. If there is a question, there is surely an answer to it. May the answers to all your questions come out from within yourself where the true searcher has His permanent abode. Appeal to Him and I can dare say, if you are really earnest, the answer will come.

With my best love and regards

I am, yours truly

Ramakrishnananda.

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## Memorial Meetings in Honour of the Swami Ramakrishnananda

AT MADRAS

A LARGE gathering of influential Hindu gentlemen met together at the Pachaiappa's Hall on 4th. Sept., for the purpose of expressing their deep sorrow at the loss sustained by the death of Sri Ramakrishnananda. Among those present were the Hon'ble Mr. Justice P. R. Sundara Aiyar (in the chair), the Hon'ble Mr. P. S. Sivaswamy Iyer, the Hon'ble Dewan Bahadur L. A. Govinda Raghava Iyer, the Hon'ble Mr. T. V. Seshagiri Iyer, Mr. C. V. Kumarasamy Sastriar, Mr. V. C. Seshachariar, Professor M. Rangachariar, Mr. K. Srinivasa Iyengar, Mr. C. P. Ramaswamy Iyer, Mr. G. A. Natesan, Mr. V. Masilamani Pillay and Mr. A. Kondiah Chettiar.

The Hon'ble Mr. Justice Sundara Iyer in opening the proceedings said, that they were assembled

to express their profound sorrow and their sense of the loss they had sustained by the death of the revered Swami Ramakrishnananda, who was one of the most distinguished and useful Members of the Ramakrishna Mission. The Mission, as they were aware, was unique in its character, in its aims and the scope of its work. Its ascetics were not like other ascetics, who were recluses seeking repose and retirement, becoming practically a loss to all except the few who had the good fortune of becoming closely associated with them. On the other hand, the Sannyasis of the Ramakrishna Mission, seeking nothing for themselves, consecrated themselves to the service of humanity in all directions, secular, moral, religious and spiritual. Ramakrishna Paramahansa's aim was to seek unity in multiplicity, to promote harmony and peace and universal happiness. He was not afraid of other religionists, of other cultures and civilisations. He became successively the disciple of several professors of different religions, though he had faith in the might of his own religion. He was not afraid of seeking fresh light wherever it might be found. Proud of the achievements of his own religion, he had been ready to absorb the best of everything that might be found in other religions. His disciples had boldly ventured into other lands to preach the greatness of the Vedanta. Swami Vivekananda used to say, when he went to the West, that the time had come for the interchange of ideas between the East and the West.

They knew that in different parts of the world claims were set up on behalf of the white people to perpetual pre-eminence and predominance over all those who were not whites. These shibboleths the late Swami attempted to demolish, and said that there was a necessity for showing to the Western peoples that the East had always a great deal to teach the West. Not only had the Swami felt the need for preaching the Vedanta in other countries, but also to preach it to the people of this country and to make his own people see that the West ought not to be divorced from the East, that all religions were true, that all nations had lessons to teach other nations. The followers of the Ramakrishna Mission did not scorn Western culture. While acknowledging that the West had a great deal to teach, they had not hesitated to proclaim the greatness of India's own teachings in the field of religion and philosophy. By their actions the disciples of Ramakrishna Paramahansa showed that they belonged to the world, and were not of any particular country. There was an apprehension growing amongst many, even of the most enlightened in this country, that they had too much of Western culture. Some had even begun to suspect the result of Western culture and were afraid that they were getting denationalised. The creed of the Ramakrishna Mission ought to show to all that

that apprehension was entirely unfounded. Let them have faith in the greatness of their own teachings, but let them not hesitate to seek the best enlightenment that was to be found in other countries. Let them not go back upon the Western culture that they had been obtaining for over half a century now. Whatever the movement they were engaged in, whether it were the founding of a Hindu University or promoting the spiritual and religious advancement of the community, there was great need to bear in mind the warning that he repeated.

Of those who had devoted themselves to preach the universality of all culture and philosophy, Swami Ramakrishnananda, whose loss they mourned, had been one of the best. The speaker had known him pretty intimately. All night and day he had devoted himself to public work. He had been holding classes for young men in the various parts of the town and several institutions had their origin in his good works. He had written several books of great usefulness. He was one of those who tried to improve things to the end of their time, while broadening their own culture. It was always a matter of surprise to him how a single man could do the amount of work that the late Swami had been doing single-handed. He had consecrated his life to the public and a good man like that never could be said to have died. He was still with them and his spirit would continue to be an inspiration to them.

Several telegrams and letters of sympathy with the object of the meeting were next read having been received from various parts of the country, from leading gentlemen, among whom was the Hon'ble Mr. V. Krishnaswamy Iyer, who paid a glowing tribute to the memory of the late Swami and his noble and enduring work.

The Hon. Mr. P. S. Sivaswami Iyer, Advocate-General, moved the first resolution which ran as follows :—

“That the Hindu community of Madras in this meeting assembled, do place on record the deep sense of loss sustained by them in consequence of the demise of Sri Swami Ramakrishnananda, and also their high and respectful admiration of his pure, noble and absolutely unselfish life spent in labouring incessantly and unostentatiously for the moral and spiritual welfare of the people of South India.”

In so doing, he said that the Resolution drew their attention to all those beautiful traits in the life of the late Swami which had endeared him to them all during his lifetime, and had won for him their admiration and reverence. He had been working in their midst for nearly fifteen years, and during all that time he had been labouring amongst all sorts and conditions of men, students and older people, and had tried to implant in them the seeds of spiritual and moral culture. He had sacrificed his time and energy to the cause to which

he had devoted himself. He had been inspired by nothing but unalloyed zeal for the good of his country. Perhaps there had been greater men than he intellectually; but in moral stature the late Swami had not yielded to any of the numerous Missionaries who had been sent by the Ramakrishna Mission out into the world. The late Swami had been absolutely free from all forms of selfishness. He had cast his lot, not among the fashionable world of New York, London, or other Western places, but in the benighted city of Madras, for he had felt it as a sacred call to work in the midst of his countrymen. He had laboured without any attempt to win any sort of public recognition. The various religious classes he had been holding in Madras bore ample testimony to the good influences which he had been exercising on them all. A life like the late Swami's must be regarded as one of the finest products of the movement which derived its impetus from the life and teachings of Ramakrishna Paramahansa. The Missionary spirit had never been quite dead amongst them. In the most ancient times Buddhist monks had gone forth into the world, to Ceylon, Burma, China and Japan, into all parts, spreading the truths of that great religion. The great Vaishnava saints in the north and south had gone about spreading their faith. In recent times one could not help feeling that the era of Missionary spirit had perhaps come to a close. The appearance, however, of great preachers amongst them served to show that the Missionary spirit was not dead. So long as the Missionary spirit was alive amongst them, so long as the desire to sacrifice one's self for the good of his countrymen existed in the land, he did not think they need despair of their religious, spiritual or moral elevation. The Ramakrishna Mission sent forth Missionaries to the various parts of India. Their activity was not confined merely to religious preaching; in far off places like Hardwar, Brindaban, Calcutta, and numerous other centres, the Mission had started movements of various charitable kinds. They found their Missionaries in charge of hospitals, relieving the sick and suffering, without distinction of class or creed. The place occupied by the late Swami in their midst was not easy to fill, but he hoped that the influence which had been shed by the life and teachings of Ramakrishna Paramahansa would continue to inspire other men to go forth with the same zeal, the same enthusiasm and cheerfulness, to work for the good of their country.

The Hon'ble Mr. T. V. Seshagiri Aiyer in seconding the Resolution said that he had the privilege of knowing the Swami intimately, and that he had been in himself an object-lesson to those who came into contact with him. The great characteristic of Swami Ramakrishnananda was his absolute selflessness and his love for his fellow-men. He had been kindness personified. So far as he

knew, he had not given expression to a single unkind word. He had been sweet and serene and reminded one of the great sages of this land, who blessed even their detractors. He loved his country for what it had been in the past and for its potentialities in the future. The Swami was a Brahmin—they all knew it was no recommendation to be a Brahmin in these days, nothing being counted in a Brahmin's favour,—and he had never advocated his class interests. The late Swami's sympathies were cosmopolitan. To Madras he had given the best portion of his life. It was impossible to adequately commemorate his memory, but it was in every one's power to follow in his footsteps, to practise some little self-sacrifice, to be kind and considerate to their fellow-men and to have a broad-minded patriotism.

Mr. C. V. Kumaraswamy Sastriar, Judge, City Civil Court, supported the Resolution, and said that the life of the Swami was a life of self-sacrifice, a life of renunciation, which, however, in his case, was identical with service. Mr. G. A. Natesan, also paid a tribute to the memory of the great Swami, and gave instances of the numerous good works that the Swami had done in Madras, the most important of which was the Ramakrishna Students' Home. The Resolution was put to the meeting and carried amidst solemn silence, the audience rising to their feet.

Rao Bahadur Prof. M. Rangachariar next moved the second Resolution:—"That suitable steps be taken to preserve the memory of his exemplary religious life fresh and green among us, and also to advance the object for which he dedicated his life."

He delivered an eloquent speech and concluded by saying that the life of the Swami was a life of service and sacrifice. Mr. K. Srinivasa Iyengar, in seconding the proposition, said that they could scarcely do better than by making it possible for that good work which the Swami had been doing to continue for ever. Mr. C. P. Ramaswamy Iyer supported the Resolution, and referred to the numerous good works which the members of the Ramakrishna Mission had taken upon themselves for succouring the helpless in the land, irrespective of caste, creed or colour. What nobler work, he said, could be found for others than to follow and help in the good cause to which Swami Ramakrishnananda had devoted himself? The Resolution was put to the meeting and carried, after being further supported by Mr. A. Kondiah Chettiar.

On the motion of Mr. V. Masilamani Pillay, who commended it to the acceptance of the audience in an eloquent speech, the following Resolution was adopted:—"That a Committee, consisting of the Hon'ble Mr. Justice Sundara Iyer, the Hon'ble Mr. T. V. Seshagiri Iyer, Dr. M. C. Nanjunda Rao, Mr. K. Srinivasa Iyengar, Rao Bahadur Professor



M. Rangachariar, Messrs. G. A. Natesan, S. Gopalswami Iyengar, V. C. Seshachariar, G. Vencat-ranga Rao, A. S. Balasubramani Iyer, S. Viraraghavachariar, C. Ramaswamy Iyengar, A. Kondiah Chettiar and V. Masilamani Pillay, with Messrs. C. P. Ramaswamy Iyer and C. Ramanujachariar as Secretaries, and with power to add to their number, be formed to carry out the objects of the meeting and to determine what form this Memorial is to take.

On the motion of Mr. V. C. Seshachariar, it was resolved that a copy of the above Resolutions be communicated to the President of the Ramakrishna Mission in Calcutta. The proceedings terminated with a vote of thanks to the Chairman.—From *The Madras Mail*, Sept. 5, 1911.

#### AT TRICHINOPOLY

IN memory of the late Swami Sri Ramakrishnananda, a largely attended mass meeting was held on 29th. August at 6 p. m. at the Hindoo Secondary School, Trichinopoly. M. R. Ry., M. N. Radhakrishna Iyer, Avl., B. A., B. L., High Court Vakil, presided. Mr. M. S. Natesan, who convened the meeting, delivered an address on the life and work of the late Swami. He also read two poems in Sanskrit especially composed for the occasion, which are printed elsewhere, and an Elegy in English. Another gentleman dwelt on the work of the Ramakrishna Mission and read a letter written to an association at Haripad by the mother of Swami Vivekananda, a week before her death. The chairman, in his concluding speech, remarked that Sannyasins have got the greatest responsibility on them and the glory of our ideal of Sannyasa has been loudly and boldly proclaimed to the modern world by His Holiness Swami Vivekananda and His Holiness Swami Ramakrishnananda. Among other things, he drew the attention of the audience to the famine-relief work and the depressed classes mission work carried on by the Ramakrishna Mission and the Arya Samaj respectively. With the usual vote of thanks to the chair, the meeting terminated.

#### AT VIZAGAPATAM

UNDER the auspices of the Hithakarini Samaj, Vizagapatam, a meeting was held to express a deep sense of sorrow at the recent death in Calcutta of Swami Ramakrishnananda of the Madras Math. The secretary of the Samaj, Mr. Mahabhashyam Subbarayadu B. A., expatiated upon the greatness of the Swami as a typical sage of modern India. It was at the instance of this Swami that a Students' Home and a Poor Students' Fund were founded, which proved a source of immense help to many poor students of Madras. A great characteristic

of the Swami was stated to be his unostentatious public activity which consisted in his successfully inducing others to work, while he always kept himself in the background. He was a great believer in direct personal Communion with God, and a moment's conversation with him was really education of the true type. He was a co-disciple of the Swami Vivekananda and had what he modestly called his rushlight lighted at the holy flame of the Jagadguru Ramakrishna Paramahansa. In these days of subtle materialism and pseudo-religion, India could ill afford to lose such practical and at the same time genuine Rishis as the late Swami of whom the following few lines from Tennyson give a faint, but faithful image :—

He was—

“No Sabbath-drawler of old saws  
Distilled from some worm-cankered homily  
But spurred at heart with fieriest energy  
To embattle and to wall about a cause  
With iron-worded proof.”

A resolution was passed to the effect that the proceedings be communicated to the head of the Ramakrishna Mission and to the press. A vote of thanks was then proposed to Mr. M. Veerabhadra Rao B. A., who graciously guided the proceedings of the meeting as its president.

#### AT VANIYAMBADY

“A Spectator” writes to us from Vaniyambady as follows :—A public meeting was convened by the people of Vaniyambady and its suburbs on the 17th. September at the Ramakrishna Math, Swami Vivekananda Sangham, Vaniyambady, to express sympathy and to concert measures to commemorate the memory of the late Swami Ramakrishnananda. Mr. P. Ponnukrishnasamy Pillai, B. A., chairman of the Tirupatur Municipality, was unanimously voted to the chair. After the introductory speech from him and sympathetic expressions from those that were intimately known to Swamiji, Mr. Venkatasamy Naidu, President of the local Ramakrishna Math, expressed in feeling terms his great regret in recording the irreparable loss sustained by them at the death of the Swamiji and mentioned some instances in which the Swamiji helped him and others in furthering the cause of the Ramakrishna Mission and opening the local Math in 1897. He also announced that in memory of the Swamiji, the people of Pudur where the Math is situated and some of the prominent leaders of Nattarampally, a village six miles from Vaniyambady, had resolved to construct a Chatram (choultry) at Pudur intended for the houseless poor. After the concluding speech from the chair the meeting terminated.

## HYMNS TO SWAMI RAMAKRISHNANANDA

( 1 )

श्रीरामकृष्णयतिराजकृपैकपात्रम्

श्रीरामकृष्णसुखशर्म यमी महात्मा ।

भूलोकभूषणमसौ भगवत्कटाक्षात्

प्राप्यं पदं सुकृतीनामगमद्दुराषम् ॥१॥

कालीघटपुरे वसन्कृतमुखश्चन्द्रस्य वारे कृती

मध्याह्नेऽष्टममासि विशतितमे लैके दिने संयमी ।

कायाधायशरद्वनल्पमहिमा मृत्युंजयांघ्रिद्वयम्

प्राथ्यं योगिभिरञ्जसा निरुपमं संप्राप विद्यानिधिः ॥२॥

वर्षान्मद्रूपे वसन्नधिदशास्तत्त्वोपदेशा महाम्

व्याहारं स्वगुरोरसावनुसरन्प्रत्यब्दमार्थप्रियः ।

पुष्यन्दीनजनांश्च विशतिसहस्राण्यामविद्यागुरो-

र्जन्मर्क्षेषु महामतिः स्वयशसा विद्योतयन्नाबभौ ॥३॥

विद्याधामयुगं च विश्रुतगुरोर्नामा च मद्रे पुरे

छात्राणां सुखवासयोग्यमसदृक्तेने महात्मा कृती ।

एकत्रिस्वजनस्य चान्यदनद्यं लक्ष्मीवतामित्यहो

धन्यं कृत्यमनारतं भुवि जनैस्तुत्यं गुणग्राहिभिः ॥४॥

श्रीकृष्णानन्दयमिराद् स्वामी लोकहितप्रियः ।

भूलोकदुर्विधेः प्राप परमं पदमञ्जसा ॥५॥

T. B. Srinivasacharya.

( 2 )

श्रीरामकृष्णानन्दाख्यो यतिराजस्सुधीर्महान् ।

भेजे परं पदमिति श्रुत्वा खिन्ना वयं भृशम् ॥१॥

श्रीरामकृष्णयतिवर्षपदाब्जभृङ्गः

श्रीमत्तदीयमतबोधनबद्धदीक्षः ।

श्रीकालिघटनगरे शितिकण्ठपादं

श्रीमान्प्रपेद इति दुःखमतीव नोऽद्य ॥२॥

यो ब्रह्मचर्यनियमाद्यतिधर्ममाप

संसारसागरविलङ्घनकौशलाढ्यः ।

दीपो भवत्वसदृशो भवभीतिभाजाम्

मोहान्धकारशमने मुनिराडमेयः ॥३॥

विरोधकृच्छररुते मृगेन्द्रमासि वासरे

विधोर्दलेऽसिते च पुष्यभे द्वितीयया युते ।

विहायसा गतं गुरुं विभाव्य वत्सलं वयम्

विरोधिनं हि वत्सरं वदाम सार्थकं चिरम् ॥४॥

द्वादशात्मेव पूतात्मा वर्षान्द्वादश योगिराद् ।

मद्राख्यनगरे वासं जग्राहानुग्रहाय नः ॥५॥

संस्थाप्य धर्मशाले द्वे धनिनो निर्धनानपि ।

छात्रान्विद्यावतः कृत्वा जगामाशु परां गतिम् ॥६॥

Trichinopoly, 28-8-'11.]

M. G. Dikshit.

ANNUAL REPORTS OF SOME OF THE  
RAMAKRISHNA MISSION HOMES**The Tenth Annual Report of the Rama-  
krishna Mission Sevashrama, Kankhal,  
Hardwar. Jan. to Dec. 1910.**

It is our pleasant duty to record the noble work done by the above Sevashrama towards alleviating the sufferings of the ailing Narayanas during the year 1910. The indoor patients, in the year under review, numbered 113, and the outdoor patients, 9,437, making a total of 9,550, of whom 1,183 were Sadhus. Of the indoor patients, 88 were cured, 11 left treatment, 10 died, and 4 were still under treatment. It is a noteworthy fact that the Sevashrama was able to succour not less than 736 Mohammedans and Fakirs. There was a decidedly increased number of difficult and infectious cases such as phthisis and cholera, numbering 44 and 133 respectively, against 18 and 76 of the previous year.

The extension of the old rest-house was completed within the year, and the Consumptives' Home is under construction, Rs. 4,911-5 as being the amount of donation received for the latter. The total subscriptions for the year amounted only to Rs. 214-0-6 p. and the donations, Rs. 2,215-5-3. The total expenditure was Rs. 2,224-13-9. Encouraged by the generosity of the public, the Sevashrama, to further facilitate its services to the sick, considers it necessary to construct a separate infectious diseases ward, the need for which is obvious, and a general ward for patients other than monastics, as the present ward is appropriated to the exclusive use of Sadhus. It is to be earnestly hoped that these schemes of improvement will not be postponed simply for want of money, and that all kind-hearted souls who are blessed with means and ability, will come forward with their offerings towards the fulfilment of the above-mentioned desiderata. Contributions will be thankfully received by Swami Kalyanananda, Ramakrishna Mission Sevashrama, Kankhal, Dt. Saharanpur, U. P.

**The Fourth Annual Report of the Rama-  
krishna Mission Sevashrama, Brin-  
daban.**

We have much pleasure in bringing before the notice of the public the estimable work done by the Ramakrishna Mission Sevashrama, Brindaban, during the year 1910. The fact that the number of cases treated rose to 13,995, i. e., almost double that of the preceding year, shows how remarkably the Sevashrama has made itself useful to those to whose service it has dedicated its efforts,

the more so, as it had to labour under the serious disadvantage of a particularly meagre income. Besides the outdoor patients, who, by the bye, included 35 per cent. Bráhmanas and 599 Moham-medans, the Sevashrama treated 137 indoor patients, afforded relief to 11 poor and sick people at their homes, and gave pecuniary help to 4 impoverished purdanashin ladies, throughout the year. Brindaban being one of the most frequented of the holy places of India, it was not only the local people who received medical relief, but, it is gratifying to note, nearly 30 per cent. of the total number of people helped, were from distant corners of India. The total receipts during the year under review amounted to Rs. 1,064-2 as. and the total expenditure, Rs. 943-8-6 p. Having at present no house of its own, the Sevashrama appeals to the generous public for funds to construct a suitable hospital. Considering the fact that there can be no two opinions as to the usefulness of the Home, which has relieved 24,569 persons during the four years of its existence, we are confident that the sympathy of our countrymen and friends outside India for their afflicted brothers and sisters will readily show itself in donations to this charitable Institution. Contributions towards the building and general expenses will be thankfully received by the Secretary, Ramakrishna Sevashrama, Kala Babu's Kunja, Brindaban, U. P.

### Report of the Ramakrishna Students' Home, Mylapore, Madras, for 1910.

This sixth-yearly report of the Home is a record of good, steady work done to poor and deserving students who are admitted as boarders and taken care of in the matter of their studies and moral conduct. Religious instruction forms an important item of the Home, and no married student is admitted or retained in it. The total receipts were Rs. 1,292-3-2 p. and with previous balance amounted to Rs. 1,733-7-0. The balance on hand deducting the total expenses of Rs. 1,452-13-5 was Rs. 280-9-7. The expenses give an average of Rs. 7 per month for each boarder.

The Home is greatly handicapped in extending its usefulness in various ways for want of funds, and appeals to the public for increased financial aid to enable it to take in the many deserving students always asking for admission, to open training classes in technical branches for them, and to have a suitable building of its own. We earnestly hope that this worthy institution will not fail to find generous support at the hands of our countrymen, especially, of Madras, in order to accomplish its cherished objects to its satisfaction.

### The Fourth Half-yearly Report of the Vivekananda Students' Hall, Seremban (ending 30th. Sept., 1910).

There were 83 members on the roll, 17 meetings were held in which valuable lectures on Hinduism were delivered, essays read, and debates conducted. The institution has a small library and a reading-room free to the public. A small beginning and attempt has been made to assemble Hindu boys every Sunday at the Hall and to hold a conversazione to awaken in them a desire to study their own religion. We are sorry to see that the financial condition of the Society is far from satisfactory and consequently the idea of having a much-needed permanent home of its own seems distant of realisation. We earnestly hope that the people of Seremban will not fail to encourage and substantially help this energetic student community in the fulfilment of their noble desires of elevating themselves and others by the culture of religion and philosophy.

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## NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

AN interesting Greek image, entirely made of gold, was excavated on August 5, in the Punjab, by an officer of the Archæological Department.

THE Dacca Gazette says that a Sannyasin of Hardwar, Kamal Baba, has contributed Rs. 10,000 to the Hindu University Fund and is himself engaged in collecting donations in aid of the above University, with his 1000 disciples.

AT the public meeting of the residents of Calcutta which was held under the presidency of Dr. Rash Behari Ghosh on the 6th. of September to consider the Hindu University Scheme, it was announced that the following gentlemen had subscribed one lakh of Rupees each for the proposed Hindu University:—Dr. Rash Behari Ghosh, Maharaja Manindra Chandra Nandi of Cossimbazar, Babu Brajendra Kishore Roy Chaudhuri, Seth Duly Chand and Babu Moti Chand.

It is the Bengalees who are now ruling French Chandernagore, for not only has Dr. Aghore