

OR

# Awakened India

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हिन्दी संसार में अनूठी चीज।

# समन्वय

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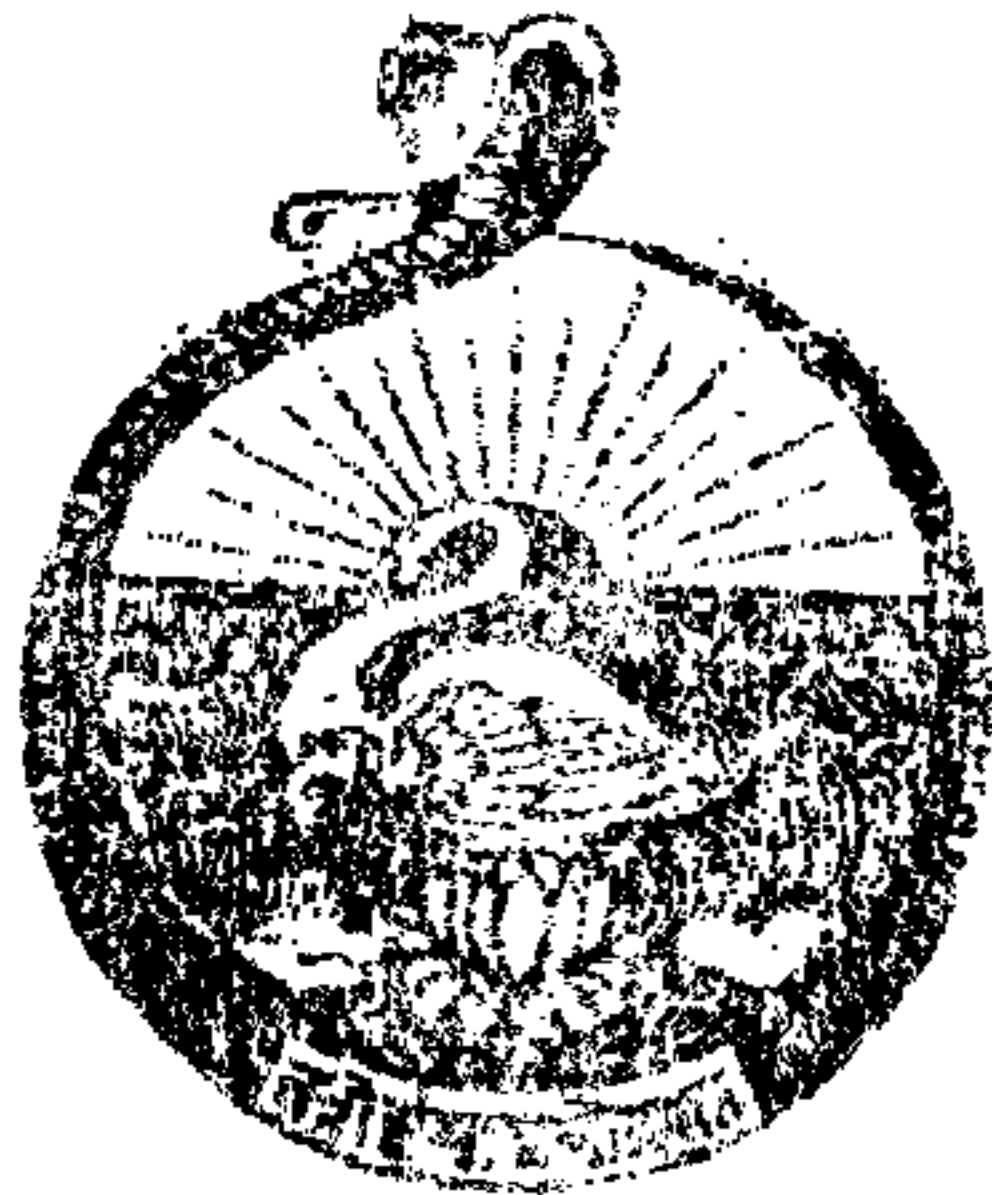
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उत्तिष्ठत जाग्रत



प्राप्य वरान्निधीयत

*Katha Upan. I. iii. 4*

Arise ! Awake ! And stop not till the Goal is reached

—SWAMI VIVEKANANDA.

VOL. XXVII]

MARCH 1922

[No. 308

## THE INDIAN PROBLEM AND ITS SOLUTION.\*

BY SWAMI VIVEKANANDA

(*Translated from Bengali.*)

**S**HOW yourself in action if you can. Let your work proclaim, and let the tongue rest. Let me mention one thing, viz. that Europe began to advance from the date that learning and power began to flow in among the poor lower classes. Lots of the suffering poor people of other countries, cast off like refuse as it were, find a home and shelter in America; and they are the very backbone of America! It matters little whether rich men and scholars listen to you, understand you, and praise

\*Written *en route* to the West to a brother-disciple.

or blame you—they are merely the ornaments, the decorations of the country! It is the millions of the poor lower class people who are its life.

Numbers do not count, nor does wealth or poverty; a handful of men can throw the world off its hinges, provided they are united in thought, word and deed,—never forget this truth. The more opposition there is, the better. Does a river acquire velocity unless there is resistance? The newer, and better a thing is, the more opposition it will meet with at the outset. It is opposition which foretells success. Where there is no opposition, there is no success either.

### OCCASIONAL NOTES.

**A** TRUE Sannyasin possessing a burning renunciation, but at the same time endowed with a heart that melted to see the misery, degradation and poverty of his fellow men; a patriot of the noblest type, who consecrated his life, realisation and all to the service of his Motherland, who never talked of nationality or nation-building but preached only a man-making religion to awaken the potential divinity and the lost individuality in his countrymen, and sacrificed himself for the uplift of humanity at large; a Hindu of Hindus in religious culture and civilisation, but who at the same time combined in his wonderful personality the Spiritual Idealism of the East, and the practicality and the spirit of equality and freedom of the West—Swami Vivekananda was indeed a unique type of

man, and was, therefore, to many a living paradox. But the moment we get a glimpse of the inner man, and the central theme of his life and activities we understand that he was a man of manifold realisations, the culmination of which was the transcendental experience—

“There is but One—the Free—the Knower—Self—The Witness. He appears as nature, Soul.”

It is this vision of Unity and Harmony behind the diversity and discord of the universe that explains his deep sympathy for the sufferings of humanity, for the misery of the poor, the fallen and the down-trodden of his countrymen. And it was possible only for a man of his realisation to say—“Even if a thousand births have to be taken in order to relieve the sorrows of the world, surely I will take them. If by my doing that, even a single soul may have a little bit of his grief relieved, I will do it. What avails it all to have only one's own liberation? All men should be taken along with oneself on the way.” His was indeed a mighty heart comparable only to the ocean in its depth and sweep!

\* \* \*

The Swami acknowledged Truth as his only God and the whole world as his country. A patriot of patriots though he undoubtedly was, his patriotism was in perfect unison with the highest ideal of service to humanity, nay, it was the direct expression of Love Universal which permeated the whole of his being, and was the spring-head of all his self-imposed labour of love which he carried on even up to the last moment of his ministration on earth. He came not for any particular people but for

all. The seekers after truth, and the miserable or the oppressed, whether they belonged to the East or to the West, found an equal place in his all-encompassing love. And as he saw humanity as a whole and lost all desire for personal salvation as the direct result of his Advaita realisation, he could only pray—"May I be born again and again, and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe in, the sum-total of all souls, and above all, my God the wicked, my God the miserable, my God the poor of races, of all species, the special object of my worship."

\*  
\* \*

A man with an extraordinary message, the Swami delivered it also in his own extraordinary way. Born at a most critical period in the world's history, a period marked by tremendous confusion and conflict of ideals, he preached his message of Universal Religion, the quintessence of the teachings of the Vedas and the Vedanta, the *rationale* of all religions on earth, and advocated the exchange and assimilation of the highest ideals of culture of both the East and the West. He wanted each people, first to be true to its own civilisation and then assimilate all that is noble and life-giving in others, thus preserving in full its national soul and essential characteristics. By his inspiring message he instilled into the minds of his countrymen a love for their own culture and civilisation, tradition and religion—the great inheritance of their forefathers, awakened in them the true sense of self-respect and national solidarity, and

thus helped them to regain their true collective individuality and stem the tide of cultural conquest of the country by the civilisation of the West. On the other hand he told the people of the West in the clearest possible terms that a material civilisation which accepts political domination or economic exploitation as the *summum bonum* of life, can never bring peace and happiness to the human soul, that religion and spirituality alone can save them from the dangers of "competition, cruel, cold and heartless." He thus showed them the means by which they can check the onrush of materialism that threatens their own peace as well as the well-being of the world. He declared with all the force that his soul could command that "India has to learn from Europe the conquest of external nature, and Europe has to learn from India the conquest of internal nature.....It is the union of the two that is wanted." He presented to the world a new synthesis in which the conclusions of science in the West are in perfect harmony with the highest spiritual experience of the Eastern Seers of Truth, and clearly pointed out how the East and the West can unite in perfect friendship to realise a common ideal and a higher scheme of life both individual and national. And it was possible for the Swami to advocate such a grand synthesis because he himself was the holy confluence of two mighty currents of thought—the spirituality of the East and the practicality of the West.

\*  
\* \*

The greatest achievement of Swami Vivekananda lay in the fact that in this age of democracy

he democratised the highest Aryan culture, and made the knowledge and philosophy of the Upanishads accessible to all, irrespective of caste, colour, race or nationality. He preached by practice and precept the great principles that are embodied in the Vedas and the Hindu Scriptures, spiritual truths which according to the oppressive custom current in his Motherland, were within the reach of only the privileged few. A true spiritual descendant of the Rishis that he was, the Swami delivered to the people of India as well as of the West the inspiring message of the Upanishads, and put the greatest emphasis on *renunciation*, by which he meant, not a negative virtue, but the giving up of selfishness individual and national, and on *service*, that should be offered in the spirit of worship to humanity which in its essential nature is Divinity Itself and is one and indivisible. His message, to put it in a nutshell, was "Let us ourselves be gods and help others to be gods."

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SWAMI VIVEKANANDA AND  
SRI RAMAKRISHNA  
THE IDEAL OF SERVICE.

[Rendered from Swami Saradananda's "Lilaprasanga."]

**S**OMETIMES during the year 1884 A. D., Sri Ramakrishna was seated on the small cot in his room at Dakshineswar, surrounded by a number of devotees. Narendranath too was present in the company. Pleasant conversations on



spiritual topics with occasional outbursts of merriment and jest were going on until the topics drifted to the Vaishnava religion, and Sri Ramakrishna in a few words explained to his audience the gist of Sri Gouranga's cult. "That religion," remarked the Master, "enjoins upon its followers to adhere with scrupulous attention to the three primary injunctions, namely, a relish in the sweet name of the Lord, kindness to all creatures, and unstinted service to the Vaishnavas. God and His Name are inseparable. Make no distinction between the Name and the Named, and always utter His Name with a passionate love. Again God is inseparable from His devotees. There is no distinction between Krishna and the Vaishnavas. Know this and serve the pious devotees with reverence. Prostrate before them respectfully and always tend to their joy and happiness. This universe belongs to Krishna. Know this in your heart of hearts, and show kindness to all creatures—". "Kindness to all creatures—," before he could hardly finish the sentence the Master suddenly fell into a trance. The remaining portion of the sentence was drowned in the onrush of a tremendous feeling which, welling up from his full heart, bereft him of all outward consciousness. It was sometime before his mind could again partly descend to the plane of the phenomenal world, when in a state of semi-consciousness Sri Ramakrishna muttered, "Kindness to all creatures." He took up the thread of the topic and said, "Kindness to creatures! Fie upon thee! An insect, vile and insignificant, how canst thou show mercy to God's creatures! Who art thou to show

mercy? No, no, it can't be mercy. Rather serve them as Siva."

The people assembled there heard, no doubt, those inspired words of Sri Ramakrishna uttered in a state of semi-consciousness, but few could understand or enter into their deep significance. Narendranath alone realised what he meant. After Sri Ramakrishna regained his normal state of mind, Narendranath came outside and addressing others said, "What a wonderful illumination I found from those words of the Master! The principle of the Vedanta philosophy, hitherto known as dry, rigid and stern, has been beautifully reconciled in a luminous *rapprochement* with gentle devotion, and made to appear in a tender relief so sweet, so soft and so suave. So long it has been given currency that people, in order to acquire the Advaita knowledge, must ostracise themselves from the world and society, retire to the forest, and root out from their hearts, with stern determination, love, devotion and other noble impulses of man. They generally strive after such an attitude and as a result abhor the world and every member of humanity as great impediments in the path of their spiritual progress. Here is a potent factor to lead the Sadhakas astray from the true path of religion. But to-day it is clear from the inspiring message of the Master that the Vedanta, the property of the forest recluse, can be brought into human society and made the central theme of the transaction of the everyday business of the world. Let a man do what he is doing. There is no harm in that. But let him realise and believe it

with all his soul that it is God alone who is manifested before him in the shape of the world as well as all beings. The people with whom he is coming in contact every moment of his life, upon whom he is pouring the entire love of his heart, whom he is adoring with respect and reverence or for whom he is feeling pity and kindness—all of them are parts of God, nay the very manifestations of God. If he can, thus, look upon all as embodiments of Siva, how can he think of himself with superior airs and treat others with haughtiness, malice or arrogance or even imagine them to be the objects of his pity? By thus serving the Jivas as Siva, he himself would be purified and thus be able, in no time, to think of himself as a part of God, the Absolute Consciousness and Bliss, and realise himself as ever pure, ever wise and ever free. These words of the Master, moreover, throw a flood of light on the path of devotion. So long as the Sadhaka does not see God manifested in all creatures, he cannot be said to have even touched the fringe of *Parabhakti* or Supreme Devotion. Serving all as the embodiment of Siva or Narayana, the Sadhaka realises God in all beings. And it goes without saying that such a rare devotee is blessed with true Divine Love and in no time comes to the consummation of his Sadhana."

"Those, again," continued Narendra Nath, "who follow the path of work or Yoga (Rajayoga) will get a new enlightenment from those words of the Master. For it is a fact that the embodied soul cannot even rest for a moment without work. Such being the case, everybody should resort to it

by way of service to all creatures, looking upon them as the manifestations of Siva. And that alone would illumine his path for reaching easily the goal of his journey. However, if the Lord wills it, I will preach to the world this sublime truth from door to door and carry the balm of this sweet message to everybody—the learned and the ignorant, the rich and the poor, the Brahmana and the Pariah.”

The Superman of Dakshineswar would always plunge in Samadhi and attain the holy communion with God, and from its unfathomable depth hold before the benighted humanity gems of precious truths to illumine its darkened path. Unfortunately we could not, at that time, appreciate the great value of those words. But it was Narendra Nath alone who with his prodigious intellect could really evaluate the deep significance of those inspired utterances and astound us by explaining, now and then, their true imports.



## EPISTLES OF SWAMI VIVEKANANDA.

Los Angeles,  
Dec. 6, 1899.

Dear—

Your Sixth has arrived, but with it yet no change in my fortune. Would change be any good, you think? Some people are made that way, to love being miserable. If I did not break my heart over the people I was born amongst, I would do it for somebody else. I am sure of that. This is the way of some; I am coming to see it. We are all after happiness, true; but

that some are only happy in being unhappy,—queer, is it not? There is no harm in it either, except that happiness and unhappiness are both infectious. Lugsoll said once that if he were God, he could make health catching, instead of disease, little dreaming that health is quite as catching as disease, if not more! That is the only danger. No harm in the world in my being happy in being miserable, but others must not catch it. This is the great tact. No sooner a prophet feels miserable for the state of man than he sours his face, beats his breast, and calls upon every one to drink tartaric acid, munch charcoal, sit upon a dung-heap covered with ashes, and speak only in groans and tears!

I find they all have been wanting, yes, they have. If you are really ready to take the world's burden, take it by all means. But do not let us hear your groans and curses. Do not frighten us with your sufferings, so that we come to feel we were better off with our own burdens. The man who really takes the burden, blesses the world and goes his own way. He has not a word of condemnation, a word of criticism, not because there is no evil but that he has taken it on his own shoulders, willingly, voluntarily. It is the saviour who should "go his way rejoicing and not the saved."

This is the only light I have caught this morning. This is enough if it has come to live with me and permeate my life.

Come ye that are heavily laden, and lay all your burden on me and then do whatever you like and be happy and forget that I ever existed.

Ever with love,

Your father,

Vivekananda.

54 W. 33, New York,  
May, 1895.

Dear—

Since writing to you my pupils have come round me with help and the classes will go on nicely now no doubt.

I was so glad at it because teaching has become a part of my life as necessary to my life as eating or breathing.

Yours

Vivekananda.

P. S.—I saw a lot of things about—in an English paper, the Borderland. — is doing good work in India making the Hindus very much appreciate their own religion.....I do not find any scholarship in — writing,.....nor do I find any spirituality whatever. However Godspeed to any one who wants to do good to the world.

How easily this world can be duped by humbugs and what a mass of fraud has gathered over the devoted head of poor humanity since the dawn of civilisation!



## SWAMI VIVEKANANDA AND THE MASSES OF INDIA.

**I**F we glance through the pages of the History of India we find that different castes and races came to power at different periods. But the masses who formed the backbone of each government were equally neglected by all. What is the present condition of the common people in India? Poverty and pestilence have taken their hold on them. They work the whole day like beasts of burden but the day's labour rarely procures them and their family a hearty meal, not to speak of the comforts of life. There is no sign of life in them, or of joy, and life itself has become a curse to many. They

have been oppressed till they have lost all faith in themselves. Speaking of the poor in India, Swami Vivekananda says, "How my heart aches to think of what we think of the poor, the low in India. They have no chance, no way to climb up. The poor, the low in India have no friends, no help; they cannot rise try however they may. They sink lower and lower every day, they feel the blows showering upon them by a cruel society and they do not know whence the blows come. They have forgotten that they too are men. And the result is slavery. The Lord came to you as Buddha and taught you how to feel, how to sympathise with the poor, the miserable, even the sinner, but you heard him not, and as a result you are bond-slaves to any nation that thinks it worth while to rule over you. Ah! tyrants! you do not know that obverse is tyranny and the reverse is slavery. The slave and the tyrant are synonymous."

Inhuman has been the oppression suffered by a considerable portion of the masses, the 'untouchables' as they are called. The engine of our national progress is heavily laden. Mahatma Gandhi has rightly found out that untouchability is a great obstacle that stands in the way of our national progress and he therefore wants to remove it from the Hindu Society. Many dissenting voices have been raised against this attempt from various parts of India. Smritis which till now were lying idle in shelves moth-eaten, have been opened and texts quoted from them by people supporting untouchability. But little do these people know that the Smriti writers put down only the customs prevalent in the society of their times, and that with the change of time society too undergoes change and with it are modified also its customs and laws. Moreover the Smriti writers, on close examination, are found to be men of limited intelligence and love compared with Sri Krishna, Buddha, Chaitanya and others who are the real Avataras and Ideals. In vain do we try to find in the Smriti writers that sore heart at the sorrows of others, which the latter possessed. Whatever particular Smritis may say, the treatment accorded to the so called untouchables has been in direct

opposition to the highest principles of the Eternal Religion of the Vedas, and as such every true Hindu should try to remove the curse of untouchability, which has interfered, to no small extent, with our national efficiency for so many centuries. Besides could we who boast ourselves to be so pure be polluted by a mere touch? The very fact that we see impurity outside shows that we are not what we profess to be. It is the subjective world that governs the objective and a change in the subject is bound to produce a change in the objective world. So let us purify ourselves and with our purity try to purify the untouchables and help them to give up the objectionable manners and customs which give rise to that most debasing word 'untouchability.'

The first truth which the masses require is the spiritual oneness of humanity. The truths of the Upanishads are to be preached broadcast, so that every one may hear of the Atman that exists even in the lowest of the low. Let all hear that behind everyone, the high and the low, man and woman, Brahmana and Chandala, is the Atman, pure, infinite and all-powerful. This fact itself is a promise that every one can become great and good if one wills it and gets an opportunity. All men are equal, for their inner nature is one, the difference being only in its manifestation. If such be the case, it is foolish for some men to expect special privileges and more chances than others. Equal chances for all should be the guiding principle of the day. Society will have, therefore, to re-adjust itself to the principles of "love, solidarity of man and his inborn divine nature."

The result of such a preaching will be that man would realise his individuality and so will regain his lost self-reliance. This self-reliance is the one thing that is required to withstand all tyranny, be it of the learned against the ignorant, or of the rich against the poor. It is the greatest motive-power behind man and is sure to remove many of his evils and miseries. With self-reliance will come self-respect and national prestige; and the man of self-respect will desist from sin, for he will not, nor can he, stoop to evil deeds. With the



awakening of knowledge caste will remain but without its defects. A fisherman will remain a fisherman, a tradesman a tradesman, a peasant a peasant, but each will apply the knowledge to the better performance of his duty. Each will learn that it is not the nature of the duty but the manner of its execution that makes a man great or small.

Secular education has also to be given along with this spiritual education. Education of the masses alone can save India. A nation is great in proportion to the education of its masses. Here we have to remember that education and literacy are not synonymous terms. True education is that which produces men in the real sense and not intellectual dyspeptics which our universities are manufacturing year after year. Education must be of such a type as would give back to the masses "their lost individuality without hurting their spiritual temperament. They are to be given ideas—the only help they are in need of and they are sure to work out their salvation." They are now too poor to think of education. Education must go to them and must be of such a type as would get them more bread. While giving them secular education care must be taken to spread Sanskrit culture among them. It is this culture alone that will give a permanency to their raised condition. Mere intellectual knowledge is useless for this purpose. Sacrificing young men will have to go from village to village giving the people ideas on various topics which they ought to know but which unfortunately they are now quite ignorant of.

The present condition of the masses is by some attributed to the Hindu Religion. Many of the reformers of the modern times have confounded between the caste system which is purely a social institution and the religion of the Hindus. Consequently they tried to pull down both but their attempts were fruitless, for such a grand religion could never be knocked down. "No religion preaches the dignity of man in such a lofty strain as Hinduism;" but at the same time it is a fact that cannot be denied that there is no society that tramples on the poor and the low so much as the Hindu society. But

the blame cannot be placed at the doors of religion. For what does it teach? It teaches equality, because that which exists is One—the Atman—and everything else is this Atman multiplied. This has been a theory all along and we do not find its practical application in our society. We have talked so long that we are all one in the Lord for the Vedas teach it, but in practice we have failed to realise that the poor and the down-trodden are one with us. “Heartlessness in our behaviour and at the same time preaching wonderful Advaitism—is it not adding insult to injury?” So it is not our religion but our society that requires a complete overhauling. Our society will have to be all-embracing as our religion and for this the principles of our religion have to be understood first and then applied to our society.

Freedom is the goal of everyone in this world. The whole life of a society or a nation is the assertion of that one principle. This voice has been heard by everyone, the voice calling for freedom, whether we know it or not. The masses too have heard it and are rushing towards it madly. If at this juncture the higher and the educated classes fail to impart education and culture to them, the result is too obvious. The masses will realise soon the extent of oppression they have been suffering, and when they gain strength and power they will bring down everything that has been keeping them down so long. Our civilisation, culture and social fabric may go to pieces before their mad liberty dance and everything be reduced to chaos. But if we treat the people with kindness, and impart proper education to them when still there is time, they will certainly feel grateful to us for our good services to them. Both the higher classes and the masses will then be able to join hands, and such a union will undoubtedly be a great asset to the re-building of the Indian national life.

Swami Vivekananda realised in his heart of hearts that India can rise again, only if the condition of the masses be bettered. It is therefore that he, with a heart flowing in one continuous stream of love and sympathy for the poor, wrote to the youngmen of his country:—“I bequeath to you, youngmen,

this sympathy, this struggle for the poor, the ignorant, the oppressed.....Vow then to devote your whole lives to these millions going down and down every day.....You have read—"मातृदेवो भव," "पितृदेवो भव" (Let the mother be as God to you. Let the father be as God to you). I say—"दरिद्र देवो भव," "मूर्खदेवो भव,"—The poor, the illiterate, the ignorant, the afflicted—let these be your God. Know that service to these alone is the highest religion."

SWAMI VIRESWARANANDA.

## SWAMI VIVEKANANDA—AN APOSTLE OF FAITH.

**T**RAILING a hurricane, Swami Vivekananda descended upon the earth, and everything that came in contact with his magnetic personality bore the impress of a storm, at once impetuous and unconquerable. Before that tremendous exhibition of strength, deep-rooted in the unshakable faith of the Self, coiled back all that was paltry and weak. The source of his strength lay in his religion. But, again, what was his religion that imparted the halo of divine glory to his whole nature? Swami Vivekananda was a Vedantist, if one may use the word in the most comprehensive sense, not eschewing from it the sweetness and ecstasy of love, or zeal and faith in work. At least he took the teachings of the Vedanta in this sense. To him the Vedanta presented the shape of a ladder whose lowest rung begins with duality and personal God and the apex ends in the glory of the Soul. His spiritual faith was embedded in the strength of the Atman, unborn, undying, eternal, changeless, whom the sword cannot pierce, fire cannot burn, nor water can melt. And he realised by actual Sadhana the Supreme Truth of the Vedanta—**अहं ब्रह्माऽस्मि**—'I am Brahman'. Subsequent to this beatific realisation a new consciousness sprang up within, the ridge-pole of the tabernacle of old forms and thoughts gave way, doubts

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and misgivings vanished for ever and a new personality grew up completely saturated with omnipotent power tinged with the glow of divinity and strength his every activity and work. Swami Vivekananda, in course of a few years, brought a new revolution in the thought-world of humanity which though looming in the background of a starry silence, holds the vision of a future, not veiled in the vague glamour of a dream but lit with the solemn glory of a revelation.

Swami Vivekananda had a distinct message for India. He found before him a vast continent inhabited by thirty crores of people, protected by natural barriers, hallowed by a sublime antiquity and the mother-stock of the main streams of world-civilisation, but sunk to the nadir of degradation. India, the proverbial pagoda tree, the granary of the world and the heart of Asia, stood a beggar with folded hands and abject look for a morsel of food. The Swami's quick eye swiftly made the diagnosis and found that it was all due to lack of faith in her inherent strength and power that has filled the fairest of creation with the sigh of a sepulchre. Religion, the backbone of Indian culture, had lost its sublimity, and the children of the immortal sages were reduced to a race of weaklings. With the generality of people religion had become a mockery. By too much leaning upon an extraneous God and too much dependence upon outside deities, the people themselves had become emasculated forgetting the eternal glory of the Soul, little dreaming that the thirty-three crores of deities had no outside existence except in their own nature. The conception of the personal God and Dualism, excellent incentives to religion in themselves, became cloaks for hypocrisy in the hands of a degenerated people. Swami Vivekananda saw all these and bitterly cried, "Aye, I know what grandeur, what oceans of love, what infinite ecstatic blessings and joy there are in the dualistic love-theories of worship and religion. I know it all. But this is not the time with us to weep, even in joy; we have had weeping enough, no more is this time for us to become soft. This softness has been with us till we have become

like masses of cotton, and are dead. What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and the secrets of the universe and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face. That is what we want, and that can only be created, established and strengthened, by understanding and realising the ideal of the Advaita—the ideal of the oneness of all. Faith, faith, faith in ourselves, faith, faith in God—this is the secret of greatness. If you have faith in all the three hundred and thirty millions of your mythological gods, and in all the gods which foreigners have now and again introduced into your midst, and still have no faith in yourselves, there is no salvation for you. Have faith in yourselves, and stand up on that faith and be strong; that is what we need.” Aye, the men who are the very embodiments of divinity, the infinite repositories of all power, glory and greatness, sneak before imaginary deities whom they never saw, nor anybody had seen in the world. Nobody could ever say if their prayers and supplications were ever answered except from within themselves, yet these deluded people went on making prostrations and genuflections before some outside agencies, the creations of their mind and thus tinging their own nature with cowardice and slavishness. In pious wrath like Buddha one may cry:—

Pray not ! the darkness will not brighten ! Ask

Nought from the silence, for it cannot speak !

Vex not your mournful minds with pious pains !

Ah ! Brothers, Sisters ! seek

Nought from the helpless gods by gift and hymn,

Nor bribe with blood, nor feed with fruits and cakes ;

Within yourselves deliverance must be sought ;

Each man his prison makes.

This was the outstanding malady of India that had been corroding her vitals. With the roar of a lion, the great Swamiji resuscitated the strength-giving nectar of the Vedanta, hitherto lying neglected in the worm-eaten books. The

Vedanta says that what a man thinks, that he verily becomes. If he thinks himself impure, impure he will be. If he thinks himself pure, pure he will be. If he thinks himself weak, weak he will be. By being taught for years together that we are worthless, timid, and cowardly, we have become so. The only way of our resurrection is to throw off this cloak of weakness and think that we too are men. We too have our place under the sun. We are never born to be mere hewers of wood and drawers of water. Nay, in us exists the very divinity itself which lies unmanifested only owing to our ignorance. The All-powerful and Omnipotent Atman lies in us, which never dies nor is ever born. This very soul-elevating thought must impart a glow of divinity and strength to our body, mind and thought, and by realising it we can in a moment shake off the torpor of ages. What do our great books, the wisdom of the sages, din into our ears? Strength, strength is what the Upanishads speak to us from every page. There are human weaknesses. But, weakness cannot remove weakness as dirt cannot wash dirt. The Upanishads form the only literature in the world, which teaches man to be अमीः—'fearless.' And we, to-day, the cultural descendants of Nachiketa, that colossal monument of faith who did not even shrink before death, look outside and run helter-skelter for inspiration. Oh, the travesty of religion! There is one word in the Upanishads that bursts like a bombshell upon the accumulated masses of ignorance, and it is 'fearlessness.' The only religion that is to be taught now is the religion of fearlessness. Either in the world of matter, or in the world of religion, it is true that fear is the cause of degradation and sin. Fear breeds evil, it breeds vice and misery. And the cause of fear is ignorance unknown and inexplicable. Not knowing our true Self we tremble before shadows and airy colossuses stuffed with clouds. This fear and weakness have brought about our degeneration and it is only strength and faith in ourselves that can regenerate us and the country. This strength and courage do not come from any adventitious agency. They lie inherent in our nature. They reveal when

we look within and envisage the glory of the Atman.

In fact, the trumpet blast of the Swamiji with which he proclaimed his divine mission in India calling on the people to be Self-reliant and Self-determined—which implied not any reliance upon the empirical or ‘little’ self, evanescent and fleeting, but a firm refuge in the Transcendental and Pure Self, Permanent and Eternal—may characterise him, very wrongly, as a Sadhaka of featureless Brahman alone, never admitting Its Forms and Manifestations and pulverising with the sledge-hammer blow all conceptions of personal gods and dualistic faiths. But this is a wrong evaluation of his great and undying faith in all the religions of the world. Judging from the standpoint of spirituality, Swami Vivekananda stood at that point of the equation in which the eternal conflicts of religious dogmas and creeds neutralised each other. He ascended the mountain-top of spiritual realisations. If one might make such a comparison, his soul ascended as a perfect symmetrical figure of spiritual inwardness, touching the divinity at all angles and points of consciousness until it soared high above all objective and subjective characteristics. And from that transcendental height he reconciled all diverse faiths—monism, qualified non-dualism and pure dualism—and exhibited their great synthesis in his own life. But seeing that dualistic worships have become a huge caricature in the hands of an unleavened people, he leaned to the other side with justifiable vehemence, and his message of faith and strength, supremely suited as it is to the exigencies of modern India, does not eschew from its gentleness and suavity that arise from the worship of personal deities and are inherent in the very nature of the generality of mankind.

A BRAHMACHARIN.

## SRI KRISHNA AND UDDHAVA.

(Continued from page 76.)

योषिद्विरयामरणाम्बरादिद्रव्येषु मायारचितेषु सूतः ।  
प्रजोभितात्मा ह्युपभोगबुद्ध्या पतङ्गवन्नश्यति नष्टहाष्टिः ॥८॥

8. The foolish man who, with his vision blinded, is tempted by such illusive creations as women, gold, ornaments, apparel and the like, considering them as objects of enjoyment, is destroyed, like the moth.

स्तोकं स्तोकं प्रसेद्भासं देहो वर्तेत यावत्ता ।  
गृहानहिसन्नातिष्ठेद्वृत्तिं माधुकरो मुनिः ॥९॥

9. The sage should live a bee-like life,<sup>1</sup> taking little doles of food from several houses, without taxing them,—just so much as would maintain the body.

[ The lessons taught by the bee is given in Slokas 9-12.

<sup>1</sup> *Bee-like life*—This is actually the name given to the house-to-house begging of cooked food by Sadhus in India. ]

अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः ।  
सर्वतः सारमादद्यात्पुष्पेभ्य इव षट्पदः ॥१०॥

10. The clever man should take the essence out of all sources, from scriptures small as well as great,—like the bee from flowers.

सायंतनं श्वस्तनं वा न संगृह्णीत भिक्षितम् ।  
पाणिपात्रोदरामत्रो मत्तिकेव न संग्रही ॥११॥

11. (The sage) should not store alms for the evening or the next day ; either the hands or the stomach should be his receptacle ; he should not be a hoarder like the bee.



सायंतनं श्वस्तनं वा न संगृहीत भिक्षुकः ।

मक्षिका इव संगृह्यसह तेन विनश्यति ॥१२॥

12. The mendicant should not store for the evening or the next day; one who does so is destroyed<sup>1</sup> with his store, like the bee.

[<sup>1</sup> Destroyed—by robbers. ]

पदापि युवतीं भिक्षुर्न स्पृशेद्दारवीमपि ।

स्पृशन्करीव बध्येत करिण्या मङ्गसङ्गतः ॥१३॥

13. The Sannyasin should not touch even the wooden figure of a young woman,—no, not with his feet even. If he does so, he would be caught, as is the elephant through his attachment for the touch<sup>1</sup> of the she-elephant.

[ The lesson to be learnt from the elephant is described in Verses 12-14. Attachment to the sense of touch is deprecated.

<sup>1</sup> Touch etc.—The reference is to the well-known device adopted in Kheda operations, of bringing in a tame she-elephant to decoy the wild intruders. ]

नाधिगच्छेत्स्त्रियं प्राज्ञः कर्हिचिन्मृत्युमात्मनः ।

बलधिक्कैः स हन्येत गजैरन्यैर्गजो यथा ॥१४॥

14. The wise man should never court the company of women as if it were death to him; for he would be killed by more powerful (rivals) as is the elephant by other (rival) elephants.

न देयं नोपभोग्यं च लुब्धैर्दुःखसंचितम् ।

भुङ्क्ते तदपि तच्चान्यो मधुह्वयार्थविन्मधु ॥१५॥

15. What avaricious people hoard with pains and would neither<sup>1</sup> give away nor enjoy,—another, who knows his business,<sup>2</sup> seizes, that again another, and so on, as the honey-gatherer collects honey.<sup>3</sup>

[ The parallel of the honey-gatherer is explained in this and the next Sika.

<sup>1</sup> Neither give away etc.—Poet Bhartrihari aptly says,

that there are only three ways in which wealth can be spent: it must either be given away in charity, or utilised personally, or—last alternative—fill the pockets of the robber!

<sup>2</sup> *Knows his business*—scents out the treasure and finds out means to seize it.

<sup>3</sup> *Collects honey*—by depriving the poor bees. ]

सुदुःखोपार्जितैर्वित्तैराशासानां गृहाशिवः ।

मधुहेवाग्रतो भुङ्क्ते यतिर्वै गृहमेधिनाम् ॥१६॥

16. Like the honey-gatherer, the Sannyasin first partakes<sup>1</sup> of the good things which householders, with a view to enjoy, collect through money earned with great pains.

[ <sup>1</sup> *First partakes*—The custom in India gives the Sannyasin this privilege. So even without exertion the subsistences of life may be had by simply thinking on the Lord—this is the idea. ]

ग्राम्यगीतं न शृणुयाद्यतिर्वनचरः क्वचित् ।

शिक्षेत हरिणाद्बद्धान्मृगयोर्गीतमोहितात् ॥१७॥

17. The Sannyasin who roams about in the woods should never listen to sensuous music,<sup>1</sup> but should take a lesson from the deer that was caught, being enamoured by the fowler's music.

[ In this and the next verse the evils of attachment to the sense of hearing are suggested by a reference to the proneness of deer for music, and to the case of Rishyasringa, who is fabled to have been born of a deer, and—so the illustration suggests—could not wholly get rid of the evils of heredity !

<sup>1</sup> *Sensuous music*: No restriction is made against devotional music. ]

नृत्यवादित्रगीतानि लुभन्ग्राम्याणि योषिताम् ।

आसां क्रीडनको वश्य ऋष्यशृङ्गो मृगीसुतः ॥१८॥

18. Rishyasringa, the offspring of deer, listening to the sensuous music of women, became their docile plaything

जिह्वातिप्रमाथिन्या जनो रसविमोहितः ।

मृत्युमृच्छत्यसद्बुद्धिर्मीनस्तु बडिरैर्यथा ॥१९॥

19. The foolish man infatuated with delicacies by an over-greedy tongue meets with death, like the fish by means of the hook.<sup>1</sup>

[ The dangers of pandering to the sense of taste are pointed out through the example of the fish in Slokas 19—21.

<sup>1</sup> *Hook*: The bait hides the hook which the fish fails to notice. Behind every sense-pleasure enjoyed as such, there also lurks a reaction. ]

इन्द्रियाणि जयन्त्याशु निराहारा मनीषिणाः ।

वर्जयित्वा तु रसनं तन्निरस्य वर्धते ॥२०॥

20. Great men who give up food easily control the sense-organs excepting the organ of taste, which becomes more troublesome<sup>1</sup> to one who does not take food.

[ <sup>1</sup> *More troublesome*—hence the secret of controlling it is to take little quantities of food just enough to maintain life, without being attached to taste. ]

तावज्जितेन्द्रियो न स्याद्विजितान्येन्द्रियः पुमान् ।

न जयेद्रसनं यावज्जितं सर्वं जिते रसे ॥२१॥

21. A man who has overcome the other organs cannot be a master of his senses until he controls the organ of taste ; when the organ of taste is controlled, everything is controlled.

(To be continued.)

## REVIEWS AND NOTICES

*Greater India.*—By Rabindranath Tagore. Published by S. Ganesan, Publisher, Triplicane, Madras. Pp. 101. Cloth-bound. Price Rs. 2-8.

This neatly printed volume contains an English translation

of four papers read by the author in connection with the Swadeshi movement in Bengal during the years 1905—1910

Dr. Rabindranath puts great emphasis on “the realisation of unity in diversity, the establishment of a synthesis amidst variety—that is the inherent, the Sanatana Dharma of India.” He states clearly that “all our politics are futile if we cannot make one with us the whole community, from the highest to the lowest.” He pleads for national unity and self-help and says,—“I repeat that education is the thing which we should first of all take into our own hands.....Educate the villagers and show them how to put forward their united strength, so that they may in co-operation better their wretched lot.”

The poet's love for his motherland does not blur his vision for “Greater India.” He says,—“That we in India should attain Unity, is a much greater thing than any particular purpose which our union may serve—for it is a function of our humanity itself.” Only when India would purify her soul through self-sacrifice and become strong can she meet the Westerner on equal terms. Then “will all reason for antagonism, and with it all conflict, disappear. Then will East and West unite in India,—country with country, race with race, knowledge with knowledge, endeavour with endeavour.”

*Swami Rama Tirtha.*—By S. R. Sarma. To be had of the author, at Karnatak Tilak Mahavidyalaya, Mangalore. Pp. vi + 150.

Swami Shraddhananda of the Arya Samaj has written a foreward to this interesting biography of the great Swami. The author, after dealing in a lucid style with a brief narrative of Swami Rama Tirtha's life, has added a few chapters about his great personality which left an indelible impress of his ever-resourceful, original and truly Indian intellect on the many-sided activities of a career so short and yet so intense. Self-reliant and fearless, Swami Rama Tirtha stands as a living example of Practical Vedanta and a true model of Indian culture. Though one expects a more exhaustive and detailed

life of this great soul, yet this little book has got its own value in giving food for thought to its readers.

*The Scourge of Christ.*—By Paul Richard. Published by Messrs. Ganesh & Co., Madras. Pp. 222. Cloth-bound. Price Rs. 3.

Ours is an age of commercialism which has converted the world itself into a great "house of merchandise." No other time, therefore, stood in so sore a need of the Scourge of Christ to clear the Temple of God of the "buyers" and "sellers," who while professing to be the followers of Christ practise what is in direct opposition to his teachings. For, in the words of M. Richard, "the chief care of the Christian to-day is the reconciliation of God and Mammon."

Jesus was a Son of Asia. But if he comes again to-day, "he will have to give up being an Asiatic and a carpenter if he wishes to be admitted into the Christian countries of America and Australia." Truly does the author say, "If Christ has not changed His ideas, Christians will have, when He returns, to change their habits."

If Christ comes again what will he teach? He would preach to the Christian Nations, says M. Richard,—“If to lie, to spy, to rob, to kill, to do violence to the weak, to enslave the powerless are shameful in an individual, the nation too must not do these things.”

“Thou shalt love thy neighbour—all peoples whatsoever, black, yellow, white, African or Asiatic, strong or weak, small or great—thou shalt love as thyself.”

The maxims and epigrams of the book embody the essentials of the teachings of Christ. The get-up of the book is excellent. We heartily recommend the book to our readers.

*Mahatma Gandhi*—Life, Writings and Speeches.—With foreward by Srimati Sarojini Naidu. Second and Enlarged Edition. Published by Ganesh & Co., Madras. Pp. 444. Price Rs. 2.

We welcome this new edition of the Mahatma's life, writings and speeches. Such a publication is sure to have a

ready sale, for it contains the life-sketch and utterances of one who has translated into actuality the loftiest idealism preached by Buddha and Christ and has become, by his wonderful love, sacrifice and capacity for suffering for the cause of righteousness, the idol of the majority of his countrymen.

*The meeting of the East and the West.*—By C Jinarajadasa.

Published by the Theosophical Publishing House. Adyar Madras. Pp. 120

It is really a valuable contribution to provoke thoughts in the mind of both Eastern and Western students who are eager to understand each other in a better way and find out avenues for their comingling in one common arena for the welfare of the world at large. The talented author, in a facile and easy way, all his own, has dealt with Eastern and Western basic principles on various subjects, such as citizenship, state-craft, medicine, labour problem, practical religion, etc. and has attempted to show that the ideals of the East and the West are tending to be fused into one great world-culture. Though one may not agree with all the views expressed in the book there is no doubt that the author has succeeded to prove his case admirably well.

*To the Students.*—By C. F. Andrews. Published by S. Ganesan, Triplicane, Madras. Pp. 75. Price Re. 1.

It contains a series of touching addresses to students on some of the momentous problems of the country. As coming from the pen of a genuine lover of humanity who has made India specially his second home, dearer than Europe, his birthplace, and 'has spent all his life among students and among poor people, and has studied student problems and labour problems more than any others,' the book, we confidently hope, will be heartily appreciated by those for whom it is intended.

With his clear vision Mr. Andrews perceives, unlike many Westerners who have nothing but contempt for India, the intrinsic merit of her civilisation and explains the unique character of her nationalism. "In India," says he, "the

religious motive which lies deepest of all and at the back of all as the very source and fount of inspiration, has always been vitally active. This has been the salt of purification which has again and again renewed India and saved Indian civilisation from decay." And he warns that "the political motive and the social motive, however generously and patriotically held when separated from the highest motive of all—the search for the Infinite Truth,—are vanity and vexation of spirit." In the light of this spiritual ideal, he defines our duties to the motherland, speaks of national education and brings out some of the salient implications of the new national movement.

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## THE SIXTIETH BIRTHDAY ANNIVERSARY OF SWAMI VIVEKANANDA.

### Belur Math

**T**HE sixtieth birthday anniversary of Swami Vivekananda was observed with due eclat on Thursday, the 19th of January, 1922, at the Ramakrishna Math, Belur (Howrah),—the headquarters of the Ramakrishna Mission. The Math wore a gala appearance, and as the day advanced thousands of admirers and devotees began to pour in and breathe the holy atmosphere of the place on this auspicious day. Swamiji's portrait was tastefully decorated. Special Puja and Homa ceremonies were gone through in the worship-room at day-time and at night, and chanting of sacred texts and devotional music soothed the ears as well the hearts of the audience. The presence of many venerable Sannyasins—direct disciples of Sri Ramakrishna—lent a special gravity to the occasion. A well-written Bengali paper on Swamiji was read by S. J. Satyendranath Mazumdar, at the end of which Swami Abhedanandaji spoke for a few minutes in Bengali on the Seva of the poor and the ignorant as inaugurated by Swamiji. About 4000 "Daridra Narayanas" and devotees, partook,

amid shouts of 'Victory to Guru Maharaj, 'Victory to Swamiji Maharaj, of the holy Prasad which was lavishly distributed. The gathering dispersed towards the evening with happy memories of the patriot-saint who sacrificed himself at the altar of humanity and who synthesised in himself the East and the West, the Past as well as the Future.

On the following morning, just before daybreak, fourteen youngmen were initiated into Brahmacharya before the sacred fire, by Swami Brahmanandaji, the President of the Mission. It was an imposing spectacle to see so many ardent souls, taking up the vow of continence for the welfare of the many, and trampling on their lower propensities to attain the freedom of the Self.

#### Madras

The sixtieth birthday anniversary of Sri Swami Vivekananda was celebrated at the Sri Ramakrishna Math, Brodies Road, Mylapore, Madras. The celebration began early in the morning with Bhajana. Later on a large number of the poor of the city were fed.

The public meeting took place at 5-30 in the evening with Mr. V. V. Srinivasa Iyengar in the chair. Rao Bahadur C. V. S. Narasimha Raju, M. L. C., delivered a lecture dealing with some of the aspects of the life of Swami Vivekananda.

The Chairman in his preliminary remarks observed that Swami Vivekananda's was a great dynamic personality. It was on account of his teachings that politics was spiritualised. He taught the Indians to respect themselves and gave them a glimpse of their heritage.

The lecturer, in the course of his lengthy address, paid a great tribute to the greatness of Hinduism and its grand principles, and said that when Hinduism was at the stage of depreciation Swami Vivekananda appeared on the scene. He noticed that the vital defect with India was that the nation was losing its individuality. According to him the only remedy which could restore India to her ancient greatness was the revival of the culture of the Rishis. He preached that all social customs impeding the expansion of our social



life and disturbing our philosophical outlook should be eschewed. The chairman then made a few concluding remarks. After a hearty vote of thanks proposed by Swami Sharvananda to both the President and the Lecturer the meeting came to a close.

### **Bangalore**

The sixtieth birthday of Srimat Swami Vivekananda was celebrated at the Sri Ramakrishna Ashrama, Bull Temple Road Bangalore City, on the 19th and 22nd January last. On the former day which was the day of the Tithi-puja special worship was conducted. Bhaktas, both young and old, assembled in the Ashrama towards the evening, performed Bhajana and partook of the holy Prasad.

On the second day was observed the public celebration. The day commenced with the arrival of Bhajana parties from both the City and Cantonment. At about noon a large number of poor people, numbering about 1,500, were fed at the Anjaneya Temple, Basavangudi. The feeding being over, a Harikatha Kalakshepam was given in the spacious hall of the Ashrama. This was followed by a lecture in Kannada by Rajasabhabhusana Karpur Srinivasrao, retired Chief Engineer to the Government of Mysore. The lecturer dwelt at length on the religious situation in India in the nineteenth century and the reformation effected by the Swamiji, which consisted in stemming the tide of the Christian Missionary influence in India and directing the attention of thoughtful Indians to religion and God.

### **San Francisco, California, U. S. A.**

The sixtieth birthday anniversary of the Swami Vivekananda was celebrated at the Hindu Temple, San Francisco, on Sunday, January 22nd, 1922, with simple yet impressive services and whole-hearted devotion. Tasteful floral offerings and sweet strains of melody which interspersed throughout the ceremony, together with the fragrant perfume of burning incense, lent an added sacredness to the occasion.

Swami Prakashananda delivered two special lectures, taking for the morning topic—"Swami Vivekananda's Contribution

to World Civilisation," and for that of the evening—"The Universal Keynote of Swami Vivekananda's Teachings." Many came both morning and evening to pay homage to the hallowed memory of the great Messenger of Light.

From the depth of his worshipful heart Swami Prakashananda poured forth the sacred principles of the Vedanta embodied in the life of his beloved Master. During his lecture the Swami explained the purpose and importance of the celebration of the anniversaries of great men, and laid special stress on the necessity of assimilating the ideals which such lives represent, and of putting these into daily practice.

#### **Benares**

The Sixtieth birthday anniversary of the Swami Vivekananda was celebrated at the Sri Ramakrishna Advaita Ashrama, Benares City, on Sunday, the 22nd January, 1922. About 1400 poor Narayanas were fed at noon. At half past four in the afternoon a public meeting was held presided over by Mahamahopadhyaya Pandit Pramathanath Tarkabhushan. Swami Jnanananda Saraswati, Swami Jnaneswarananda and Pandit Jagat Narayan delivered lectures on the life and teachings of the great Swami.

After the meeting was over Bhajanas were sung in the temple Hall, where a large picture of the Swami was tastefully decorated with flowers and evergreens. With the distribution of Prasad the day's celebration came to a close.

#### **Vasco de Gama**

The sixtieth birthday anniversary of Srimat Swami Vivekananda was celebrated for the first time by the Hindu citizens of Vasco de Gama on Sunday, the 12th February, 1922. His Holiness Swami Nirmalanandaji, President of the Sri Ramakrishna Ashrama, Bangalore City, was specially invited for the occasion. The celebration consisted of Abhishekam, Puja, Sankirtan, Mangalarati and distribution of Prasad.

In the evening a public meeting of the Hindus and Musalmans was held in Messrs. R. S. Panditji's spacious hall. Mr. S. R. Samant, teacher, Railway School, delivered a long speech suited to the occasion. Swami Nirmalananda

addressed the audience in a touching spirit for over an hour in Hindi on the life and teachings of Swami Vivekananda and dwelt on the great work the Swami did, both in India and in the West.

#### Trivandrum

The sixtieth birthday anniversary of Srimat Swami Vivekananda was celebrated by the Vedanta Society of Trivandrum on Sunday, the 22nd January, at the Prabuddha Kerala Office.

In the morning Puja was performed. At noon some three hundred poor Narayanas were sumptuously fed. A public meeting was held on the next Sunday, the 29th January, in the Sri Krishna Vilas Hall, Thampanur, under the presidency of Dr. K. Raman Tampi, B. A., M. D. Two interesting lectures were delivered by Messrs. P. Anantaswami Iyer and T. P. Sundaresa Iyer, B. A.

#### Kuala Lumpur, F. M. S.

The Sixtieth birthday anniversary of Swami Vivekananda was publicly celebrated at the Vivekananda Ashrama on Sunday, the 22nd January, 1922. A large-sized portrait of the Swami was artistically decorated and installed in the hall on the main platform. In the morning Bhajanas were sung by a number of parties coming from different parts of the town and its suburbs. About 4000 poor Narayanas were sumptuously fed in a Pandal specially erected for the purpose. The notable feature of this year's celebration was the distribution of cloth to the deserving including poor Chinese.

At 7 p. m. a public meeting was held presided over by Mr. T. R. Subramanya Iyer. Mr. S. Veerasamy, Bar-at-Law, spoke very feelingly on the life and teachings of the Swami and on his greatness and his mission. In conclusion the lecturer strongly emphasised on the point that the greatest contribution of the Swami to India was the reconciliation of the three great schools of the Vedanta Philosophy, the Dvaita, the Vishishtadvaita and the Advaita, and that these were but three phases or stages in the development of the human soul, of which the last constituted the goal. Mr. S. Vaitalingam also

addressed the audience in Tamil and spoke exhaustively on the life of the Swami.

Swami Videhananda, head of the Vivekananda Ashrama, Kuala Lumpur, thanked the president, the lecturers and the audience in a neat but short speech. He impressed upon the audience one of the main points of the great Swami's teachings—the glory of the Soul—which he came to teach to the suffering humanity.

#### Faridpur (Bengal)

Under the auspices of the Faridpur Sri Ramakrishna Samity, the sixtieth birthday anniversary of Swami Vivekananda was celebrated with due solemnity in the premises of the the local Rajendra College on Thursday, the 19th January.

A meeting was held under the presidency of Babu Hari-pada Banerjee, M. A., B. L., First Subordinate Judge. Almost all the leading men of the town were present. Two interesting papers were read on the life and teachings of the Swamiji, one by Babu Manada Sankar Das Gupta, M. A., B. L., and the other by Babu Atul Chandra Sen. Speeches were delivered by Principal Kamakhya Nath Mitra, M. A., Babus Prakash Chandra Ghosh B. L. and Nanilal Das Gupta. After the meeting was over, Kirtanas were sung up to 10 p. m.

#### Calcutta

The sixtieth birthday anniversary of Swami Vivekananda was celebrated under the auspices of the Vivekananda Society, Calcutta, on Monday, the 27th February at the Star Theatre, Calcutta. Srimat Swami Abhedananda presided. The stage and the auditorium were literally packed to suffocation and many had to go away for want of room.

The proceedings opened with a Vedic prayer which was followed by a soul-stirring religious song. Pandit Kalipada Tarkacharya of the Sanskrit Sahitya Parishat spoke a few words in fluent Sanskrit and also read a hymn on the life of the Swami. Speeches were delivered by Mr. M. A. Narain Iyengar, Dr. Moreno and Srijut Amrita Lal Bose. All the lecturers spoke on the greatness of the Sanatana Dharma and its present development as expounded by Sri Ramakrishna

and his illustrious disciple, Swami Vivekananda. Swami Abhedananda delivered his presidential address for nearly an hour describing the ever-charming incidents of the life of his great Guru Sri Ramakrishna and the great message which he left as a legacy to the whole world, to be expounded by Swami Vivekananda, the greatest of his disciples.

#### **Bangalore Cantonment**

The sixtieth birthday anniversary of Swami Vivekananda was celebrated under the auspices of the Vedanta Society, Bangalore Cantonment, on Sunday, the 12th February, in the C. V. S. Sabha School. About 1000 poor souls of all classes were fed at noon. In the evening a public meeting was held, in which Messrs R. A. Krishnamachari, B. A. and M. Chakravarthi, M. A., lectured to the audience on the life and work of the Swamiji. Mr. B. G. Rajagopala Moodaliar spoke in Tamil on the significance of the life of the Swamiji. After dusk a life-size picture of the Swami nicely decorated with ferns and flowers was placed in a Vimana and taken in procession through the main streets of the General Bazar till 10 p. m.

#### **Kankhal (Hardwar)**

The sixtieth birthday anniversary of Swami Vivekananda was celebrated with great eclat at the Ramakrishna Mission Sevashrama, Kankhal. On the 19th January, the Tithipuja was ceremoniously performed with Puja, Homa and distribution of Prasad. The public celebration took place on Sunday, the 22nd January. The Ashrama was tastefully decorated with flags and festoons. A beautifully decorated life-like oil-painting of the Swamiji was installed in the spacious hall of the Ashrama. A large number of Sadhus, and men of all castes and creeds attended the celebration, which commenced at noon with Bhajana. Lectures on the life and teachings of the Swami were delivered in Sanskrit and Hindi. In the afternoon nearly one thousand Daridra Narayanas were sumptuously fed.

#### **Gauhati (Assam)**

The sixtieth birthday anniversary of Swami Vivekananda was observed at Gauhati on Sunday, the 22nd January last.

with regular worship and Seva of Daridra Narayanas, at the Gauhati Sri Ramakrishna Sevashrama, which was started in a newly built house on the same day. The celebration lasted the whole day without any break.

### **Bombay**

The birthday of Swami Vivekananda, the Apostle of Modern India, was celebrated on the evening of the 19th January at the residence of Mr. S. C. Banerjee, at Lamington Road. The function was attended by a fairly large number of the Bengali residents of Bombay.

### **At Other Places**

Kagdi, Faridpur—The birthday anniversary was also celebrated on the 19th January at the Ramakrishna Brahmacharya Ashrama. The people of the neighbouring villages joined in the festival, and about 2000 men congregated on the occasion. Readings from the Scriptures, Sankirtan, Puja, lecture and the feeding of 500 poor Narayanas were the chief features of the day.

Sonargaon, Dacca—The anniversary was observed at Sonargaon Sri Ramakrishna Sevashrama on the 19th January, 1922. Bhajanas were sung since the early morning. In the afternoon a meeting was convened in which lectures on the life and teachings of the Swamiji were delivered with special stress on 'Seva-dharma.' Several Moulavis attended the meeting, one of whom gave a long discourse appreciating the principles and plans of the Swamiji's works.

The anniversary was also celebrated at the Ramakrishna Mission, Sevashrama, Allahabad; Sri Ramakrishna Math, Dacca; The Vivekananda Sangham, Vaniyambadi (Madras Presy.); The Vivekananda Society, Jamshedpur; Sri Sat-chidananda Sangha, Tiruvateeswaranpet (Madras); Vedanta Society, New York; Vedanta Society, Boston; Advaita Ashrama, Mayavati; at Jaffna, Cuttack, Bhawanipur (Calcutta), Salem and at other places all of which it is not possible for us to mention for want of space.

## NEWS AND NOTES.

### Education of Women in Ancient India

“ Daughters should be reared and educated with as much care and attention as sons ”—this is the injunction of Manu. But in actual practice this noble precept has been utterly disregarded by the Hindus, especially by those who miss no opportunity to quote texts from the Scriptures and even misinterpret them, when these support the dehumanising forms of tyranny now current in Hindu society.

Dr. Radhakumud Mukerjee in a learned article on “ Ancient Hindu Education as revealed in the works of Panini, Katyayana and Patanjali,” published in the January issue of the Quarterly Journal of the Mythic Society, shows in a conclusive manner that in ancient India education was not denied to women. Says the Professor,—“ The Vartika on iv. 1. 48 ( Panini ) makes this quite clear. Women teachers, not the wives of teachers, are called Upadhyayi or Upadhyayá, or Acharyá. Bhattoji Diksita explains these terms to mean ladies who are themselves teachers, while the Balamanorama quotes an interesting old verse to show that in earlier times there were women who were well-versed in Vedic Literature and were called Brahmavadinis. Women students of Vedic Sakhas are referred to by Panini ( iv. I. 63 ). Thus Kathi means the female student of Katha Sakha. Bahvrichi means the student who studies many hymns, i. e., the Rig-Veda. ( Balamanorama and Kasika. ) Women seem to have been admitted to military training, as indicated by the formation Saktiki mentioned by Patanjali [ iv. 1. 15 (6) ], which means a female spear-bearer, and in this connection we may indeed refer to the Amazonian body-guard of armed women noticed by Megasthenes in the palace of the Emperor, Chandragupta Maurya.

“ This shows that women were admitted to the discipline of Brahmacharya as indicated by the binding of the Munja

girdle and to the studies of the Vedas and repetition of the Savitri Mantra, so that they would afterwards be qualified teachers."

### **The Charkha and the Handloom**

Dr. P. C. Roy has been working with admirable zeal to accelerate the Charkha movement in different parts of the country. While presiding at a meeting, attended by ladies of all castes and creeds, held in his native district Dr. Roy tried by means of unassailable arguments to bring home to his audience that if women took to the spinning wheel in their leisure moments as in the past, they could all supply their necessary clothes, and thus save every year crores of rupees that flow to foreign countries impoverishing India. He further said—"Our society has been burdened with numerous helpless widows, but I am confident that the Charkha would remove all those burdens and difficulties, for every widow can easily earn for herself and thus maintain her livelihood independently."

In the written statement submitted to the Indian Fiscal Commission, the Marwari Chamber of Commerce, Bombay, speaking on the Handloom Industry very rightly stated that "India is a country of villages. The urban population of India is only 10 per cent. of the total population.....The agriculturists are not actively engaged all throughout the year. They require occupation for the time they are idle. The women and children of the agriculturist can profitably devote their time to such industries." The Chamber also suggested that besides the cotton loom there are many other hand industries, such as knitting, button-making etc., which can be introduced to the great advantage of the agricultural community.

Whatever may be the differences as regards matters religious and political, persons of all shades of opinion should take up the problem of India's economic betterment at least for the sake of purely humanitarian considerations—for thus only can millions of India's poor be saved from the throes of chronic poverty and starvation which are sapping the vitality of the bulk of the Indian people.

### **The Conscience Clause**

In pursuance of a resolution passed by the United Provinces Legislative Council, the U. P. Government has decided to introduce the Conscience Clause, and henceforward the students in the Government-aided schools will not be made to attend compulsory religious classes, against the consent of their parents or guardians. In spite of the Government's declaration of neutrality in respect of the religion of the



people there has been a concordat between the state and certain missions regarding education, and the educational institutions conducted by the latter have been trying to foster a particular religion at the cost of others. The Government to keep its pledge should cease to encourage, whether directly or indirectly, the preaching of any particular faith and put a stop to compulsory religious education in all state-aided educational institutions.

“All religions are but paths leading to the same goal, God.” (Sri Ramakrishna). It is high time for both the individual and the state to realise this great truth preached by the prophet of reconciliation and harmony.

### **Swami Abhedananda in East Bengal**

Srimat Swami Abhedananda arrived at Dacca from Calcutta about the middle of February last. He was presented with an address of welcome on the 21st February, by the Hindu citizens of Dacca at a public meeting convened for the purpose. The Swamiji made a speech in reply in which he dwelt on the ideals of the Hindu religion and narrated his own experiences in America and Europe in connection with his prolonged tours undertaken for the propagation of the high ideals of the Vedanta.

The same afternoon the Swamiji opened the Dacca National Exhibition and spoke in a few well chosen words on the utility of such exhibitions of agricultural products and cottage industries.

The students of the Dacca University also presented an address of welcome to the Swamiji on the 23rd of February last. There was a large attendance of students and professors. Mr. P. J. Hartog, C. I. E., Vice-Chancellor of the University presided. In the course of his reply to the address the Swamiji advised the students to follow the sacred teachings of the Vedanta and live a life of tolerance and piety.

The Swamiji also visited Mymensingh and laid there the foundation-stone of a Ramakrishna Temple, and addressed a largely attended meeting.

### **The Ramakrishna Mission Gangasagar Mela Relief**

The Ramakrishna Mission sent this year 34 medical workers under the supervision of a qualified doctor and a few Brahmacharins and Sadhus to the Gangasagar Mela for relief. The relief lasted for three days. The Mission was very pleased to get the hearty co-operation of the District Board, St. John Ambulance Corps, Marwari Relief Party, Marwari Sahayak Samiti, Kidderpur Relief Party etc. as also of

police officers and constables. It is highly thankful to Messrs. Butto Kristo Paul & Co. of Sova Bazar Street, Calcutta, for their supply of two packages of medicines and a few instruments free of cost. The expense of the Mission was more than Rs. 300. It hopes that the generous public will kindly contribute to its permanent provident fund from which such reliefs are made.

Contributions will be thankfully received at the following addresses:—(1) The President, R. K. Mission, Belur, Howrah. (2) The Secretary, R. K. Mission, 1 Mukherjee Lane, Bagh-bazar, Calcutta.

(Sd.) Saradananda,

Secretary, R. K. Mission.

### The Report of the Ramakrishna Mission Sevashrama, Muthigunj, Allahabad, U. P.

For February, 1922.

The total number of outdoor patients were 695 of whom 371 were new and 324 repeated cases.

	Rs.	as.	p.
Balance of the previous month	...	0	14 6
Receipts during the month	...	66	0 0
Total receipts	...	66	14 6
Total expenditure	...	65	14 6
Balance in hand	...	1	0 0

All contributions in aid of the Sevashrama will be thankfully acknowledged by the Hony. Secretary.

### Important Notice

We crave the indulgence of our subscribers in respect of our inability to bring out the Prabuddha Bharata regularly for sometime past. Situated as our Ashrama is on an altitude of about 7000 feet above sea level in an out of the way place in the Himalayas, at a distance of about forty miles from the nearest railway station, we are to work against heavy odds. We have to experience great difficulty to bring press-materials as also to secure proper hands and train them for our Press-work.

Owing to the prolonged strike in the E. I. Railway we have not been able to receive our fresh supply of paper from Calcutta and hence we are obliged to use only the paper that we have in stock at present.

We assure our subscribers that we are trying our utmost to get over the present difficulties which we hope would not last long.

Manager, Prabuddha Bharata.