

Our Home Magazine

Day Celebration Number

APRIL 1928

192



SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS.

OUR HOME MAGAZINE

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No. 1

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BENEDICTORY MESSAGE FROM HIS HOLINESS
SWAMI SHIVANANDAJI, THE PRESIDENT
OF THE SRI RAMAKRISHNA MISSION

SRI RAMAKRISHNA MATH,
Belur, 13th March, 1928.

DEAR KEDARI RAO AND SUBRAMANIAN,

I am very much pleased to learn from your joint letter that the Home is soon going to have a Magazine of its own, the first number of which will see the light of the Sun in April. * * *

I am blessing you to undertake the task. I am blessing the Magazine also. May it, through the Grace of Sri Ramakrishna and your united efforts, succeed in placing the ideals of love, sacrifice and service for which the Home stands before the past and present alumni of the Home in bold letters and spur them on to nobler acts of sacrifice and love in future. The spirit which is guiding the Home in its forward march will also help you and the Magazine. So, have no fear. Have faith in you; success will be yours.

I am, through you, blessing all of the Home. May the Home be the centre of diffusion of cultural, intellectual and spiritual light, for which the whole of India is waiting eagerly.

With my love and good wishes to you,

Affectionately ever yours,
SHIVANANDA.



OUR HOME MAGAZINE

'Come unto Me, all Ye, Children of Immortal Bliss'

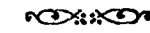
—Sri Ramakrishna

Vol. I

APRIL 1928

No. 1

PRAYER



ओं नमो भगवते रामकृष्णाय ।

ओं ह्रीं ऋतं न्वमचलो गुणजिह्वेभ्यः

नक्तं दिवं सकरुणं तव पादपद्मम् ।

मोहकषं बहुकृतं न भजे यतोऽहम्

तस्मात्त्वमेव शरणं मम दीनबन्धो ॥

भक्तिर्भगश्च भजनं भवभेदकारि

गच्छन्त्यलं सुविपुलं गमनाय तत्त्वं ।

वक्त्रोद्धृतन्तु हृदये न विभाति किञ्चित्

तस्मात्त्वमेव शरणं मम दीनबन्धो ॥

तेजस्तरन्ति तरसा त्वयि तृप्ततृष्णाः

रागे कृते ऋतपथे त्वयि रामकृष्णे ।

मन्यार्मुतं तव पदं मरणोर्भिनाशं

तस्मात्त्वमेव शरणं मम दीनबन्धो ॥

कृत्यं करोति कलुषं कुहकान्तकारि

ष्णान्तं शिवं सुविमलं तव नाम नाथ ।

यस्मादहं अशरणो जगदेकगम्य

तस्मात्त्वमेव शरणं मम दीनबन्धो ॥

ओं स्थापकाय च धर्मस्य सर्वधर्मस्वरूपिणे ।

अवतारवरिष्ठाय श्रीरामकृष्णाय ते नमः ॥

PRAYER



(English Translation)

OM, SALUTATIONS TO BHAGAVAN SRI RAMAKRISHNA.

O Lord, Thou art Brahman Supreme,
Thou art the primal energy,
Thou art the Truth—the Being without change.
Thou art beyond, and yet with, all attributes
Never do I worship Thy blessed feet that dispel ignorance,
Therefore, O Friend of the helpless,
I seek refuge in Thee !

O Thou, the severer of the bonds of the world !
Devotion, Dispassion and Prayer—these are the means to attain to Thee
the Ultimate Reality.
I speak of them ever so much, but never have they any place in my heart.
Therefore, O Friend of the helpless,
I seek refuge in Thee !

Ramakrishna, my Lord—the Truth embodied—
Thy devotees, having worshipped Thee with intense love, do get their
desires fulfilled, and soon become free from all attachment.
Thy lotus feet are like unto ambrosia on earth and stop the cycles of birth
and death.
Therefore, O Friend of the helpless,
I seek refuge in Thee !

O Lord, Thou destroyer of illusion, Thou of hallowed name, blessed and
pure,
Thy name transforms evil into good.
I am without shelter, O Thou, the only Goal of the Universe !
Therefore, O Friend of the helpless,
I seek refuge in Thee !

O Thou, the Establisher of Righteousness, the embodiment of all Reli-
gions, the greatest of the Incarnations, to Thee I offer my Salutations.

Ourselves

The idea of starting a Home Magazine was thought of as early as 1923. And in every one of the Home Day Celebrations, a resolution was passed that the Magazine should be started as quickly as possible. But it was reserved for the Home Day of 1928 to translate the wish into action, by the appointment of a Magazine Committee which was to settle all the details and to bring out the journal at an early date.

On the 4th March, that Committee met and resolved unanimously that the Magazine should be started in April 1928; and that it should be issued thrice a year—in April, July and October—so that, with the Annual Report in January, we may have a quarterly account of the progress of the Home.

Our chief aim then is to trace the growth of the Institution from month to month for the benefit of the Old Boys and the outside public in general. It will also form a medium for the discussion of educational, literary and religious topics of common interest.

His Serene Holiness Srimath Swami Shivanandaji, President of the Ramakrishna Mission, has graciously conferred his Blessings on the enterprise and has also kindly sent us a benedictory message, published on page 2.

With the Lord's Grace, it will be our ambition to place the ideals of Love, Sacrifice and Service for which the Home stands, before the past and present students of the

Home and spur them on to nobler acts in future.

Side by side with this ideal, we shall strive to spread the light of knowledge and culture by means of quotations from the sayings of the Great Ones and correlate them with the daily routine obtained in the Home.

One of the most important objects of such a magazine as ours is that it should act as a medium of information about the old boys of the Home. This, we are sure, will be welcomed by them, as it will make them feel that the Home remembers them, so that they in turn may remember their *Alma Mater* with love and gratitude.

Several educational experiments are being carried out not only in our Residential School but in the Vocational Training and other sections of the Home. Similar experiments, we are aware, are being tried elsewhere, and this Journal may be the fit medium for ascertaining and recording the value of such pioneer work. For example, religious instruction is made an integral part of the training given in the Home. This, together with the marked attention paid to physical education and the bias for manual labour of all kinds, we venture to hope, is unique in India, and the results are being watched with keen interest everywhere. The Residential system is an attempt at a harmonious combination of the best ideals of the East and the West. It is neither a reproduction of the Public School System of England, nor is it a mere harking back to the past. It attempts

to infuse ideals of citizenship and public life with the best features of the Gurukula System of Ancient India. Fruitful comparisons may therefore be made with other experiments in the same field—such as the

Santi Niketan at Bolpur and the Gurukula at Kangri.

May the Almighty give us the strength to carry out this humble venture of ours and make it a success.

Reminiscences

BY RAO SAHIB C. RAMASWAMI AYYANGAR,

Secretary, Sri Ramakrishna Mission Students' Home, Madras.

"If there has been anything achieved by me, by thoughts, or words, or deeds, if from my lips has ever fallen one word that has helped any one in the world, I lay no claim to it, it was his. All that has been weak has been mine, and all that has been life-giving, strengthening, pure, and holy, has been his inspiration, his words and he himself. Yes, my friends, the world has yet to know that man."

Swami Vivekananda.

The First Beginnings of the Home

A quarter of a century ago I was yet in my twenties and a petty clerk in the Public Works and Labour Secretariat, Madras.

One evening, as I was returning home from my office in Chepauk, I entered the "Ice House" situated on the Beach Road. The place was full of holy associations, and was a centre of attraction to many young men like me. The great Swami Vivekananda had stayed there a few years previously, when he returned to Madras from the West laden with glory. In a corner of the premises was living a brother-disciple of his, whom he had sent to Madras to carry on the work he had inaugurated. It was the Swami Ramakrishnananda, known to his brothers as "Sasi."

He was the very embodiment of love and service. His main *sadhana* of life was increasing service to his Guru, first in the form of tending

to his personal comforts and conveniences while he was in flesh and blood, and after he attained the Maha Samadhi, in the shape of worship to him. His service to his *gurubhais*, an offspring of his devotion to his guru, was equally unique. This earned for him the name of the mother of the Master. It was this ardour of devotion which won for him his master's name. Referring to his name, the Swami Vivekananda once said, "I would like to have taken it myself, but I thought Sasi deserved it more." Such was the Swamiji whom I went to see. I had known him ever since he came to Madras.

He loved me greatly. He received me with a face beaming with smiles and gave me *prasadam* which he insisted on my taking in his presence. Then he asked me to sit by his side and plied me with several questions. I had not seen him for a week or ten days. He said, "I have been longing to see you. Why did you not come all these days?"

Then for some time I read with him a few verses from the Gita as usual at such meetings.

II

When I was about to leave, our talk turned to the lot of the poor students who were usually seen wandering about the streets of the city. The Swamiji's heart bled at the sight of the suffering poor. He said, "My dear Ramu! Several boys come to me appealing for help. If our Mutt were as rich as some of the other Mutts in the country, I would throw open our doors to these boys. With the poor means at my command, I have already given refuge to one boy here and even that, I find difficult."

The boy who had found shelter with the Swamiji was an orphan from Mysore. His father and mother had died of plague and he had none to help him. He had come to Madras trusting to Providence and in the rich and vast city he found none to give him a helping hand so readily as the Swamiji.

The Swamiji continued: "By staying with me the boy is put to

much inconvenience. He cannot study properly. I am not able to provide him with meals in time for his college. What can I do? will it be possible to find some gentleman who will feed him?"

I said, "Swamiji! Many boys of his type are taking meals in the houses of charitably minded gentlemen by weekly rotation. I shall see if he can also be provided for, that way."

The Swamiji said, "Yes, try." After a few minutes, I took leave of him, promising to call in again the next evening.

As soon as I went home, I mentioned the subject of my talk with the Swamiji to my mother who readily consented to give the boy meals one day

in the week; likewise, I arranged with my sister for another day in her house. The next morning I also saw a few friends and they gladly acceded to my request.

In the evening, I went to the Swamiji and told him of what had been done. He called the boy, explained to him the situation and said, "It will be more convenient for you to live in Mylapore. And



Swami Ramakrishnananda

you can always come to me if you have any difficulty."

Soon after, the boy shifted to Mylapore. I found him accommodation temporarily in the outer apartments of "Vasanta Vilas," the spacious house of my sister where I had stayed from my boyhood.

III

Afterwards, whenever I went out, the sight of poor boys wandering about for help invariably attracted my attention.

The following observation of Sister Devamata, (an American lady who came to Madras some time later to Swami Ramakrishnanandaji under the influence of the Ramakrishna Mission) about the lot of the indigent Indian students will be worth reproducing here:—

"Few peoples of the world have such ardent longing for education as the Indian. They are willing to endure any hardship to get it. I saw boys go hungry and cold for it, and widowed mothers deny themselves food and all the necessities of life that their sons might procure it. To help such boys is one of the most favoured forms of charity in India. Many students go through their preparatory and University courses without touching money. One gentleman lets them sleep on his verandah or in his house, another gives them their clothes, a third their books, and for tuition they earn a scholarship. There are families who stint themselves their modest daily meal to share it with one or two such students."

Every time I saw these boys, I was reminded of our helpless condition to do anything organised for them. This feeling grew day by day as a heavy load on my heart.

Several months went by after my interest had been awakened in this direction without anything being done. One hot day early in February 1905, as I passed the big Aswattha tree on the Brodies' Road beside the tank, I saw a group of four Andhra boys seated on the platform below the tree. They looked hungry and miserable; I approached them and asked them why they sat there and what ailed them. One of them said, "We came from Guntur, Sir, two days back. We are very poor students. We heard that in the Kanyaka Parameswari Devasthanam Charities in Madras they gave free boarding to poor students and helped them to prosecute their studies. But after coming here, we learn that we cannot get any help there. We have no money now even to get back to our native place. We have not had our meal yet for the day." It was impossible not to be moved by this harrowing sight. I asked them to follow me and arranged in my house and in my friends' for their day's meal. Then I told them, "I shall arrange now temporarily for your boarding with a few friends and I shall see if something cannot be done to help you to prosecute your studies. Do not lose heart. God helps those who help themselves."

That evening, I went to Swami Ramakrishnanandaji. He was seated on a long bench and was rocking slowly backwards and forwards as he often did. I stood by and told

him the story of the Andhra boys I had met that noon. I added, "Swamiji, can we not start a boarding-house on a small scale to help these boys?"

The Swamiji smiled and spoke nothing. Then he leaned forward, poised his heavy body on his two arms placed firmly in front of him and remained thoughtful. This vision is still very vivid before me. After a few minutes he lifted his right hand, looked straight into my eyes and said, "Ramu, do you really believe you can undertake such a task? Think well. You ran a school for Panchama children for seven years and at last you had to give it up. Once you take up a work, you must stick to it. What you propose now is a very difficult thing."

I said, "Swamiji, if I have your blessings and if you put me in the way, I am confident the undertaking will succeed."

He exclaimed, "Then, Ramu, it is alright. If you have faith, it will work miracles."

That was enough for me. I felt the load on my heart already lifted. From that day to this, I have never doubted, I have never calculated, and I have never been anxious about the future. He made everything easy.

The idea took shape rapidly. I could not rest till it had concretised. I went about to canvass the sympathy and co-operation of as many friends as possible. Dr. M. C. Nanjunda Rao was one of them. He was an ardent admirer of Swami Vivekananda and he had a great love for the Ramakrishna Mission. When I told him of the

proposal, he appreciated the idea but said that I would not be able to work it successfully. Several others had already spoken to me in the same way, but I was determined. I told him, "I am sure, if we are sincere, we will succeed. You must help me by accommodating the first batch of boys in one of your numerous houses. It is nothing to you. I shall try and pay you the rent later on." He said, "It is only a pious wish. You won't be able to pay. Anyhow, as you have approached me for a noble object, I agree to place my house in Kesava-perumal Kovil South Mada Street at your disposal for a year. You may pay Rs. 3 a month if you find it possible." Later, he declared it free of rent. This settled, I was on the look-out for a cook. Just then a poor Brahmin turned up with two of his sons. He said, "I came to educate these boys here. I understand you are arranging to start a Home to help such poor boys. If you will take them under your charge, I shall serve as a cook. I shall be satisfied with Rs. 3 a month." I agreed.

Then I began to think of how to secure the necessary vessels and provisions. To start with, my mother gave a brass cooking vessel and afterwards a few ladies of the neighbourhood to whose motherly heart the idea appealed, made presents of some more utensils.

One petty provision merchant who was popularly called "Olakkan" was persuaded to supply provisions on credit initially. Various articles of consumption were also gathered from several houses.

An appeal was also issued for pecuniary help and I went round to

see several gentlemen. The late Mr. V. Krishnaswami Ayyar was one of the first few to whom I went. It was a moonlight night and it was ten o'clock. Everybody was waiting for the lunar eclipse. I chose that hour as I was anxious to meet him,

when he was not surrounded, as he usually was, with friends. But it unfortunately turned out to be an unpropitious moment. When I explained to him the purpose of my visit, he was unusually put out. He exclaimed, "You have too many irons in the fire. The Vivekananda Memorial is not being worked up vigorously and then there are various other things started. Oh! I have lived long enough in this world to know many mushroom growths like this. It will be a waste of public money. I am not going to help in such things." I was not prepared for such a reply from one whom I could claim as a friend. I knew he was charitable and

that he personally loved me. But I could not say anything then and

I returned home slowly and sadly. Then I saw Mr. P. R. Sundaram

Ayyar and he also treated me in the same way, though both these gentlemen became ardent supporters a year later when they understood the earnestness behind the

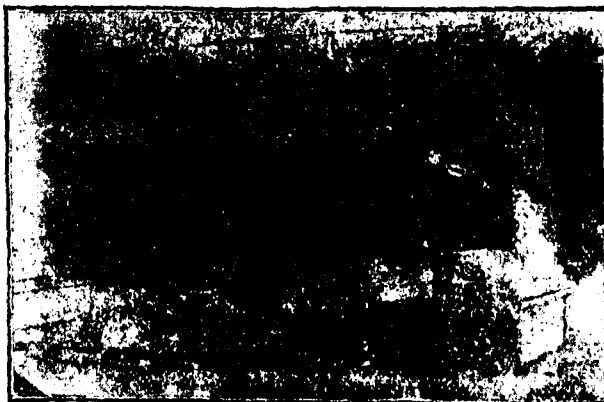
organisation. I saw Sir (then Mr.) P. S. Sivaswami Ayyar on the beach with the appeal and he agreed to subscribe Rs. 15. Then in the late Mr. A. S. Balasubramania Ayyar I found a very staunch friend and supporter. Some spoke to me words of encouragement while others threw cold water on my enthusiasm. All the same, I felt I could count on sufficient help forthcoming.

All this preliminary work was done within an incredibly short space of seven or eight days after the idea had received the sanction of the Swamiji. I felt an impelling power behind me. I was careful to keep the Swamiji in-

formed of everything. I expressed to him my eagerness to have a for-



Where the Home was first started.



Another view of the same.

mal dedication ceremony conducted by him. He fetched his panchangam and after consulting it, he fixed the evening, the time of cow-dust* on Tuesday the 17th February 1905, as the auspicious hour.

I arranged to have the walls of the house we proposed to occupy white-washed. The wood work was also scrubbed and the cob-webs removed. The floor was swept and cleaned with cow-dung. The front of the house was decorated with garlands of mango leaves.

I had a picture of Sri Ramakrishna, which the Swamiji had presented to me a few days after our first meeting. I used always to keep it with me, and carry it with me, even when I went out of Madras to Ootacamund or other places.

It is to be seen in the Prayer Hall of the Home to-day. That long bench on which the Swamiji sat while resolving on the idea of starting a Home was also presented by

* This is known as the Go-dhuli-lagna, in Sanskrit, meaning the time when the cows return from pasture at night fall.

him to the institution and it is preserved there.

At the appointed hour Swami Ramakrishnananda arrived. The seven boys who were to be the first inmates were there. There were also a few friends and sympathisers.

Then the Swamiji stepped in. The holy picture was placed on a dais. He sat in front of it, and after conducting the worship, he meditated for a while. Then he spoke a few words to the following effect.

Annadanam is spoken of as a Mahadanam and is considered very sacred in our country. And Vidyadanam is greater. But the greatest is the conferring of spiritual knowledge. The harmonising of all the three should be the aim of this institution. May Sri Ramakrishna bless the undertaking with success.

Arati was performed and prasadam distributed.

The hearth was lit and the boys had their first meal in what became from that hour their own HOME.

The Home-Day Celebrations

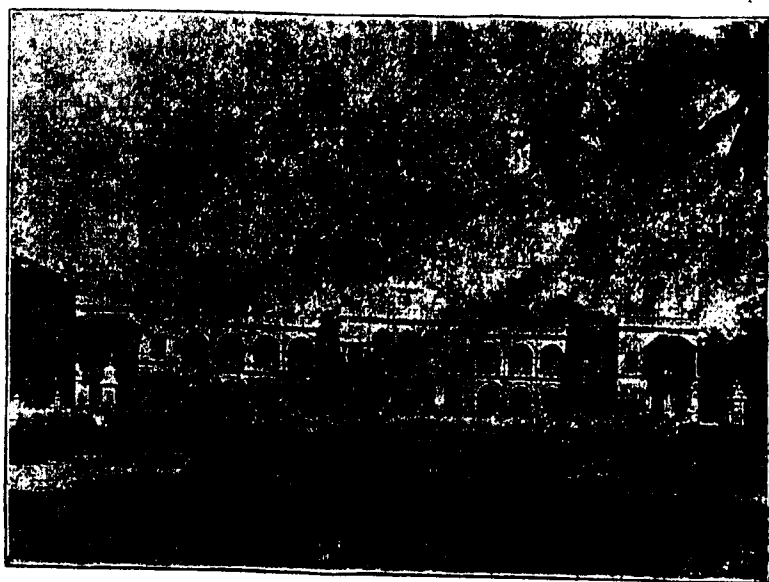
(18th February, 1928.)

The Home-day! What visions of joy and good fellowship does it not conjure up in the minds of old and young inmates alike! Another Home-day has come and gone—another milestone has been passed on that highway of glorious achievement along which the Home commenced its pilgrimage of service! Anxiously awaited, fittingly celebrated and joyfully looked back upon, its store of joyous recollections will serve us until another Home-day comes to replenish them.

I shall not attempt to expatiate on the great purpose served by celebrating such Days of Re-union. No institution can afford to dispense with its annual day of rejoicing and re-union. While it serves as a sort of landmark in the progress of the institution, it serves equally to give a renewed impulse for next year's activities. It is a day of stock-taking; and at the same time it marks a fresh commencement.

Year after year, young men have joined the institution, and young

men have gone out of it. The institution goes on for ever,—certainly. But would it not be deplorable, if those who have once been in the institution—nay, been the institution itself,—should depart from its living present, and become portions of the past, whence no memory of them can reach us? Is it not in the fitness of things that for at least one day in the year, the whole history of the Home should be presented, as in a pageant, by those who have lived its life, since the days of its inception?



R. S. Home (Main Buildings) Opened May 1921.

And for the old boys themselves, it is no mean pleasure that is afforded them by this day. Instead of the pathetic feeling that they are stars which have wandered away from the system of the life of the Home, they are given the assurance that they are still revolving about the Home, as the centre of their orbit,—that they are still within its sphere of attraction, and indubitably part of its system, as much as those minor planets that are revolving

close to it. Among those who have left the Home, many have made their mark in life. This day, while it serves to freshen up their gratitude, enables them to serve as examples to the present generation. For the rest, it makes them forget their worries for one day at least, in the memory it stirs up in them of the old and happy life in the Home.

Now to the chronicle of facts, about the Home-day that has gone. I could finish my account in one sentence if I were in a laconic mood, that it was all that a Home-day

ought to be. But being in a somewhat garrulous mood, you cannot expect to get rid of me in less than four or five printed pages. I hope, for your sake and my own, that I can make the subject interesting; rather, that the nature of the subject would interest you in spite of my more strenuous efforts to bore you.

The Home-day was celebrated on the 18th February. Yes; but I, who am in the know, can tell you that it was merely the culmi-

nation of a long period of strenuous activity in which many friends co-operated to bring about the desired result. A preliminary meeting was held in the second week of January when various committees were constituted to be in charge of the different items of work. A pleasing feature was that the committees were manned completely by the students (and not by the staff in collaboration with the students as before). The following is the list of committees with their respective Chairmen:—

1. Social Committee... R. Annaswami.
2. Decoration " ... K. Muthumalla.
3. Sports " ... V. Pasupathy.
4. Literary " ... A. V. Subramanian.

Besides these, the Secretaries began at once their activity to bring grist to the mill in the shape of contributions from old boys and well-wishers.

A period of incessant activity followed—ceaseless and silent. The various committees set to work with the enthusiasm that only youth could evince. The Social Committee had of course the most important business in their hands, and no doubt held heated debates on the probable expenditure for meals and tiffin, and on the relative merits of *semia payasam* or *halwa*; *laddu* or *Mysore-pak*.

The Decoration Committee, wise beyond their years, hit upon a most inexpensive, yet splendid method of decorating the whole building inside and out. The playing grounds resounded every evening with the din of battle, augmented by the cheers of enthusiastic partisans. The Literary Committee took charge of the competitions, which were not a few; for they included oratorical com-

petitions in English and Tamil for three grades, Essay competitions in English as well as in Tamil, besides those in reciting the Vedas, in singing songs from the great composers, in expounding the Bhagavad Gita and in drawing artistic pictures. Every day found some budding Demosthenes or ambitious Tyaga Iyer regaling the audience with the delights of oratory or of music.

On the 17th February, (*i.e.* the day before the Home-day) all these silent activities sprang into sudden display. At the hands of the Decoration Committee, the Home assumed the gala appearance needed for the morrow. Anxious not to be out-done, the Social Committee made the verandah before the kitchen the scene of a battle in which many brinjals and potatoes fell unwept before *aruvamanais* and knives in the hands of enthusiastic wielders.

The Day dawned happy and cheerful. From early morning a trickle of old boys from the Moffussal and from the City came flowing in. And what a sight met their eyes! Never before had they seen such gay decorations. At the gate there was the arch of welcome, which at night became 'a thing of beauty and a joy for ever,' thanks to our talented electrician. Festoons and floral decorations hung gracefully everywhere along the pathways. Paper streamers fluttered gaily in the breeze in between. And there were the selected mottoes which hung at equal intervals along all the avenues. One motto abjured you to 'Awake, arise and stop not till the goal is reached.' You obeyed with alacrity. Another anxiously assured you that 'Freedom is your

birthright.' You were in no mood to deny it. And further, there were many patriotic mottoes culled from the sayings of our great countrymen. Sanskrit and Tamil mottoes, too, there were in plenty, which were no whit behind the others in appropriateness or artistic execution.

A varied programme had been arranged for the day. Before proceeding to sports, the competitors and others were braced up with light tiffin. The sports, though they led to no creation of records such as those made at the Olympic games, were yet remarkable for the enthusiasm and vigour with which they were contested.

The short gap between the Sports and the Business meeting (which came off at 2-30 P.M.) was well spent in the endeavours made by the old boys to acquaint themselves with the present inmates. The business meeting was presided over by Mr. K. S. Ramaswami Iyer who displayed the tact and good humour necessary to pilot a somewhat stormy gathering to a safe conclusion.

One of the resolutions was to the effect that both the Secretaries should be elected from the old boys. The present boys construed this into a charge of incompetency against them, and so, after a heated debate the resolution was withdrawn. When the next item was discussed, requesting the Home authorities to give the old boys the facilities of using the Library, opinion was unanimously in favour of it and it was easily passed.

The following office-bearers were then elected for the next year :—

President :—

Mr. N. Subramania Iyer, B.A., L.T.

Secretaries :—

P. S. Sundaresan, B.A. } Re-
M. A. Tirumalai Iyengar } elected

Committee Members :—

A. E. Ramamurthi,
C. Krishnamurthi,
V. Pasupathi and
N. Ramaswami.

A vote of thanks was passed to the office-bearers of the last year for the excellent services rendered by them. Then came the last resolution appointing a Committee to enquire into the possibility of conducting a Magazine under the joint auspices of the Home and the Association.

The meeting came to a close at 4 P.M. when light refreshments were served to all those present.

Fortified by this, we went to face the ordeal of the camera which was ably directed by Messrs. A. Ratna & Co., and the Press Photo Bureau.

By this time all the distinguished visitors had arrived ; and the public meeting began in the High School Hall. Before the proceedings began, a feeling of good humour was diffused over the gathering by the efforts of those who partook in the Fancy Dress competition. The costumes were remarkable both for their originality and accuracy. One young man, more enthusiastic than the rest, carried away the first prize by a realistic version of the Indian dhoby, along with his donkey which by the exhibition of its typically assinine qualities threw the whole audience into roars of laughter. The

other characters were a *gudu-gudu-pandi*, a barber, a beggar, a milkman and a priest.

Serious business then commenced. Among those present were His Holiness Swami Yatiswaranandaji, M.R.Ry. Dewan Bahadur C. V. Viswanatha Sastri, M.R.Ry. Rao Saheb C. V. Krishnaswami Ayyar, M.R.Ry. Rao Bahadur C. Ramanujachariar, M.R.Ry. Rao Saheb C. Ramaswami Iyengar, M.R.Ry. M. Patanjali Sastri and M.R.Ry. D. Subrahmanya Sarma ; while,

Then Mr. A. F. Knudsen of the Theosophical Society delivered an inspiring address on "Men of Vision." This was listened to with rapt attention as also the soul-stirring remarks of the Chairman who brought the proceedings to a close. [Extracts from their addresses are published hereunder].

After the meeting, the past and present students adjourned for prayer. At 8 P.M. there was a sumptuous dinner served to all, and the



Group Photo taken on the Home Day 1928.

M.R.Ry. Dewan Bahadur R. Ramachandra Rao, C.S.I. occupied the Chair.

After prayer and recitations in Sanskrit, Tamil and English, prizes were distributed to the various winners in Sports and the Literary Competitions. Then the Association presented to the Home a bromide enlargement of a photo of Mahatma Gandhi which was the munificent gift of Messrs. A. Ratna & Co., to the Association.

day celebrations came to a happy end with the performance of "Vikatam" by Mr. Natesa Iyer of the Madras Christian College and a musical entertainment by Master Srinivasan of the Medical College.

In conclusion, let me offer my heartfelt thanks to the Home authorities for their valuable advice and co-operation ; to the various committees who were responsible for the arrangements from alpha to

omega; and to the various gentlemen who gave us books and articles for distribution as prizes, among whom special mention must be made of Messrs. Ganesh & Co., B. G. Paul & Co., G. A. Natesan & Co., V. Ramaswami Sastrulu & Sons., Vijayam & Co., the Ramakrishna Math., and the Theosophical Publishing House, Adyar. Our thanks are also due to the learned lecturer

and the President of the day who found time to go over here in the midst of their varied engagements; to the ladies and gentlemen who graced the occasion by their presence; and last but not least, to all the old boys and present inmates who by their willing co-operation and service rendered the function a great success.

P. S. SUNDARESAN.

Mr. Knudsen's Address*

Mr. A. F. Knudsen said,—“Mr. Chairman, and friends, it is always an enjoyable thing to be in touch with youth. Youth has its value, for it is the urge of youth that makes the world progress. It is the urge of youth that makes things valuable, especially for the future.

We know there is a future. We know it is coming. But it takes a man of vision to see what we can do to-day to make India what she ought to be to-morrow. For we do not want to go back. We want just to go forward one year, if we can do it; just one day if we can do it. For this, we need men who look forward, men who do not complain of the past. The men who are not complaining are the men of vision. They see what a wonderful thing we have in the men of to-day, and say, “How splendid we will make the India of to-morrow! How splendid we will make the schools of to-morrow! How splendid we will make the boys and girls of the rising generation!” These are the people that have vision; and they say that the divine urge is for going forward; for if you dream only of the past, you make no future. Therefore

dream not of the past but think of the future. Now is the time to do things. The men who built this School and founded it were not talking of the past. They said, “Now we will do it,” and their efforts have been crowned with success.

Any man who can see hope in the youth of to-day has faith in a glorious humanity to-morrow. There is no need of being pessimistic.

We see men who have gone and acted like Gods and made us think of God. We have never seen a God but he was a man, a Gautama, a Sri Krishna, or a Sri Rama. We have seen the Vision of the sacred God in man. And this is true not only of the East, but of the West. It is true all the world over. Therefore get up, every one of you, and be a man of vision, a man that feels the vision, a man that can preach somewhat the vision that has been given him, a man whose ideal is to look forward to the future of India.

I remember very clearly that 30 years ago I was in this city of Madras as a young man looking out to see what the world was like. It

was then that I heard the great Swami Vivekananda who had created such a stir in America that we all felt that India was taking her legitimate part in the comity of the nations of the world. Now this does not mean that she is creating a future by crushing the other people, but by bringing to us the best teachings she has, so that in the new world, we shall have a great civilisation drawing on the wisdom of the east and the action of the west, making something worth while for the evolution of the New Order. I am sure that in this process my own country of America is to go

hand in hand with India, and that our brethren in Europe will soon follow suit. Our great Lincoln spoke of the “Government of the people, by the people for the people.” Now this is to be applied not only for the Americans but for the whole world. And in order that this ideal may be achieved, we want real education, *i.e.*, education of the right type, for all kinds of men, so that we can have in the near future a wonderful world, a dear little world of co-operation between the East and the West until the whole of humanity marches on to its glorious goal.”

Mr. R. Ramachandra Rao's Address*

M.R.Ry. Dewan Bahadur R. Ramachandra Rao said:—

“I want first of all to express my sincere pleasure in being asked to preside over this function to-day. Mr. Knudsen has spoken eloquently of ‘Men of Vision.’ To my mind the best examples of Men of Vision are those who started this Home and this School, and developed the Institution from its small beginnings to its present condition. They had only one vision and that was the vision of the work before them. The result to-day is that we see here one of the most unique institutions in in the whole of India, an institution which people from all parts of India come to copy, and the ideals of which, we hope, will be scattered throughout the length and breadth of the country, and in course of time when properly developed, will also solve the vexed question of education that is now troubling everybody from the highest to the lowest.

For you, young boys, it is your duty to regulate your visions in the proper way so that you may be able to regulate the growth of your mother country to whom you owe your birth, your education and your life, in such a way that the India of to-morrow is a better India, an India that will be an example to all the world, an India which is purposely conceived and destined to lead and give its glorious example to the nations of the West. But it is for you to see that it is not only a vision but a vision in the right direction. This vision in the minds of the young may require to be a little regulated and trained and therefore I shall give you this piece of advice:—

Whatever may be said of other schools, the best thing that you can do is to follow implicitly (till you come to an age when you can think for yourselves) the noble examples set here by the Swamis of the institution and the secular workers

* Extracts from the speech delivered on the Home-Day 1928.

* Extracts from the speech delivered on the Home-Day 1928.

who are doing their best for your physical, mental and moral welfare. Our system of education was the *Gurukula System*, where the students were living apart from their parents, attended on their teachers and did not dream of others till they came to an age when the Guru would bless them and say, "You have completed your study, and now you can go out into the world." That policy of trust and reliance I can safely recommend to you in an institution which is blest with the labours of the selfless workers that we see here. I tell you then the best advice I can give you is that you should follow implicitly the teachers who are working for your good. Throw away all feelings of hatred. Your duty is simply to do what has been told you. It will rarely happen in an institution of this nature that you will be called upon to do anything which your conscience will not permit you to do. That is very lucky because in an institution of this nature the teachers are so permeated with what is for your own good that you will not be asked to do anything that is objected to by your conscience. So look upon this as the Gurukula of the twentieth century and put your faith in your teachers. Obey them. Do not be pessimistic. Believe that India has a future before her. Believe that in your case the future is to be achieved by the

law of service and sacrifice. And if only a few people like you go out to demonstrate to the whole world how much service and sacrifice will do, I am quite sure that the vision is one that will soon be made visible to everybody and it will proclaim to the whole world that Indians can regulate their lives by the light of their visions.

In the portrait of Mahatma Gandhi that has just been presented to the Home, one sees a soul with the grand vision of the possibility of the resuscitation of the masses and the unification of all the diverse creeds and communities in India. He believes the rich and the poor can be brought together in order to uplift the land. He believes that all differences can be made to vanish. When one man of vision can do so much, what is not possible if only a hundred of you who from your infancy are permeated with these ideas of service and belief in a common future, come forward from your place and work for the sake of the Motherland?

But for the present, you can do no better than obey your teachers and elders of this institution, and a time will come when you will find that though your names may not be recorded in the annals of history, you have done your duty to the land and you will bless the land and the land will bless you in its turn."

Old Memories

It was dawn, and we lay sleeping or dreaming in the hall. A knock was heard at the gate. One of the boys opened the gate and then rang the bell to wake up the sleepers. The gentleman who came at this

early hour was the Sanskrit Pandit who taught us the chanting of the Upanishads and other sacred texts.

The boys rolled up their beds, and after washing themselves, sat in two rows facing each other. At the

head sat the Sanskrit Pandit. He began chanting, verse after verse, those beautiful slokas in the Taittiriya Upanishad; and we followed his chanting, at first rather sleepily. But soon, the chanting became louder, clearer and more inspiring.

Have you ever heard the Upanishads chanted in South India? Trained from childhood to utter each syllable with the correct intonation, our Sastri's chant verses in a manner which excites both the envy and admiration of their compatriots in Northern India. Their voices rise and fall in unison in majestic rhythm and fill the hearer with a feeling of calmness and peace that he rarely gets when listening to ordinary music. There is no hurry, no wavering, no slurring—in their chant; and if one realises that these verses are full of meaning and have inspired the millions that were born in this Holy Land; and if, by good luck, he possesses a more than average knowledge of Sanskrit to understand the meaning of the verses, great indeed is his happiness. For, in these verses, he hears the mighty voices of the Rishis of old calling him to be true to himself, to glory in the Past, and to face the changing Present and the Unknown Future with the calmness that is born of the knowledge of the Eternal Laws that govern this world.

What we chanted that particular morning, still rings in my ears! It was that *Anuvak* in the Taittiriya Upanishad where the Guru addresses the pupil before the latter bids him farewell on the completion of the prescribed course of studies. With overflowing love and with an yearning akin to that of a father, the Guru wishes his *Sishya* God-

speed; and, at that moment of parting, the disciple feels that from that hour onwards, he has to face alone the triumphs and tribulations of the world. True, many have passed through the same path as himself under the tutelage of the same Revered Master. Some had gained name and fame in the world and thereby won honour, not only for themselves but also for their Guru; some had become average men of the world, leading the routine life of an ordinary householder; there were still some others, to whom the Fates were even less kind. Misfortune was their lot, and bitterness their portion. All these, the disciple knows, for he had seen during his stay with the Guru many come and go after paying their respectful homage to his Master, some to tell their Guru of their success; some to speak of their troubles and seek his comfort or advice; and some to gain strength for braving the storms of the world by listening to the Guru's words of wisdom. He has seen his Master shed tears of joy on hearing of the success of a disciple; tender friendly advice to another; exhort yet another not to swerve from the path of Truth and Duty though it be strewn only with thorns!....

And what was *his* lot going to be?

"*Satya m vada! Dharmam chara!*" (Short and simple—But how full of meaning, and how hard to put into actual practice!) We repeated thrice after the Pandit, and then he went on, and we followed....

"*Matru devo bhava! Pitru devo bhava! Acharya devo bhava!*"

Athithi devo bhava! ..." and at last we came to the end...

Om! Santi! Santi! Santihi!!

Then the Pandit explained, verse by verse, the meaning of what we recited that morning. He described vividly the life led by the students, thousands of years ago, and made us live in imagination at least in the Gurukulas of the past. And what did these verses mean?

"Speak the Truth! Follow the right path of Conduct! Do not give up the study of the Scriptures! Never swerve from truth! Never swerve from the path of Duty! Never give up what is Good! Revere your mother! Revere your father! Revere your Guru! Revere your guest! Perform always sinless deeds! Do all things with sincerity! And when in doubt as to a particular course of action, follow the example of the pious and the wise! This is my commandment! This is all my advice! This is the secret of the Vedas! This is the Law! OM! PEACE! PEACE!! PEACE!!"

* * * *

To me, the chanting even then appealed. The significance and the meaning of the passages were dimly understood, but not even remotely realised.

* * * *

After the lapse of some years I sat in the Senate House to receive the Degree. The fact that I had passed the "stiff" tests of the University successfully gave me at one moment a certain amount of self-confidence. But this disappeared to a great extent, when I recollected my fruitless attempts to secure em-

ployment on the strength of my having come out successful along with many others at the B.A. Degree Examination.

Still the attendance at the convocation was a novel experience. The vast Hall, and the huge concourse of candidates who had assembled for the occasion from various parts of the Presidency had and still has a fascination all its own! And when the first formalities were over, we gave the responses to the questions put to us by the Chancellor. At that moment it seemed to many of us that the well-being of the nation and the good name of the University and our own future welfare depended on the sincerity of those responses!

Then came the Convocation Address. Much of the seriousness of the address was lost by the distance at which most of us sat. The acoustic properties of the hall were such that those sitting at the other end could scarce hear the speaker. To make matters worse, the address was printed and copies were distributed among the candidates and others present. As this could be read at leisure, there was not even an attempt to listen. I had already learnt that the addresses might be anything from an impassioned appeal to lead the life of an Ideal citizen, to an exhortation to be a pillar to the system of party and communal government. On this particular occasion, the speaker was a Governor of Pondicherry who read extracts in French from his address. Later, an English translation was read by another.

When I returned home that night, in spite of what I saw and heard at the Senate House, those old verses I chanted some years ago in the

Home, came to my mind and I kept on repeating them:

*"Satyam vada! Dharmam chara!
..... Matru devo bhava! Pitru
devo bhava! Acharya devo bhava..."*

Om! Santi! Santi! Santihi!

And repeating these last words, I fell asleep.

K. S. RAMASWAMI.

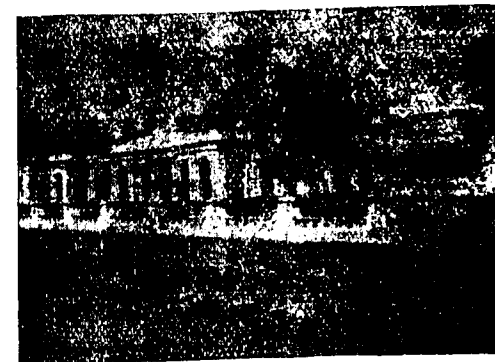
The Residential High School

This school was started in April, 1922. Till then the Ramakrishna Students' Home was only providing free boarding and lodging to its inmates, while they attended the ordinary schools for their studies. In many ways this was not convenient, for it was found difficult to pay adequate attention to their mental, moral and physical development, as they were not under the control of the Home for the larger part of the time. The ordinary day-schools were no doubt good for purposes of instruction, but owing to the large numbers in every school, it was impossible to have personal attention bestowed on every pupil. It was further felt that more and more care should be paid towards Manual Training, Religious and Moral Instruction, and the encouragement of Vernacular and Sanskrit studies. To realise these ideals, and to bring up the boys in the 'atmosphere' of the Home, it was found necessary to start this Residential School.

An institution is great or small according to the ideals it stands for. Its worth is to be judged not so much from its courses of study or percent-

age of passes in examinations as from its unwritten ideals of true education and from the traditions it creates of co-operation and service for a common cause. Man-making, character development and preparation for true citizenship are some of the ideals worth striving for. Education has been defined in many ways; but for our purpose we shall say that if it does not develop all the faculties of boys—mental and moral,—if it does not help them to become good members of society, and if it stops merely with its function of giving information in the prescribed subjects, it is not worth its name.

In the light of such views, the authorities have made an earnest attempt to make education real and effective. Manual Training classes have been made part of the school work; and facilities are provided for various tastes by means of a wide choice of subjects. [Rattan-work, Carpentry, Weaving and Smithy are all taught here, so that the boys may choose whatever they like best.] The utilitarian and educational importance of Manual Training has already been so well



R. S. Home Residential High School.

recognised by true educationists that it is needless here to expatiate on its merits in the matter of the training of the hand and the eye.

The second feature of importance to be noted in our school is the marked attention paid to Tamil and Sanskrit. Both these subjects have been made compulsory in the lower forms. It is only when a pupil comes to the Fourth Form that he chooses one of them for specialisation. Apart from the charm, dignity and sacredness which are associated with Sanskrit, it is the language in which are enshrined the best thoughts of the Hindus. A knowledge of this language is therefore considered essential for unlocking the treasures of Hindu philosophy and culture. And this is the reason why that great reformer of modern India—Swami Vivekananda—has told us that we must learn Sanskrit if we are to save our religion and philosophy from extinction. Our vernaculars, which have been receiving scant attention, are to be studied with great care in the interests of national advancement. Hence it is we have taken advantage of the option allowed by the Director of Public Instruction of answering the S.S.L.C. papers in the vernaculars (in non-language subjects); and so far, Elementary Mathematics and all the B group subjects (History, Geography and Elementary Science) are being taught and examined in Tamil. And the results are thoroughly satisfactory.

For the past two years, a new experiment has been made in the method of teaching. According to the present method of teaching in our schools, the pupils have not got sufficient opportunities to develop their individual faculties. They

simply get by heart the information that is given them by the teacher and forget the whole thing completely after the examinations are over. Very few boys exercise their capacity for reasoning or independent thought. It has therefore been our purpose to minimise the giving of instruction and to increase the opportunities for boys to think over and decide things for themselves. To meet this demand, the time-table for the higher classes is so arranged as to give the entire afternoon-session to the pupils themselves for their individual study and work. This is found to be a welcome variety and a relief from the ordinary class-work. The experiment has so far been a success and it is hoped that it will prove to be profitable as we gain more and more experience.

No less important than the intellectual activities of the pupils are their physical activities which are usually neglected in the day-schools, for want of adequate play-grounds. A few only of the boys take part in the sports and games that are organised, while the rest are content to be mere spectators. The result is a stunted growth and a deplorable want of stamina in the pupils. To remedy these defects, the Residential School is equipped with large and spacious playgrounds and every student is compelled to take part in one or other of the games which are organised—such as football or volleyball or cricket. He must be an active participator in them and not a mere passive spectator of them. Further, the Physical Training Instructor is an enthusiast who takes the greatest pains in the welfare of all the students under his charge.

Moreover in a school like this, there are many facilities afforded to study the boys' minds carefully and to attend to their needs promptly. The pupils and teachers come into closer contact than elsewhere, so that the personal influence of the teachers contributes largely (though perhaps indirectly) towards the formation of their character. Above all there is the silent influence of the Resident Warden of the Home who is a Sannyasin of the Ramakrishna Mission. He is a standing symbol of Service and Sacrifice and his very presence adds a peculiar dignity to the whole atmosphere of the Institution.

These are our ideals. How far we have been able to achieve them in practice, it is for the public to judge; but I suppose it may not be out of place to include here the remarks of the Inspecting officer who says in his last report :—"Here we have exemplified the advantages of a Boarding School. The boys are carefully looked after both day and night, and there is really little break in their work. It is pleasant to find a Management with such fixed ideals, determined that no mercenary considerations shall interfere with the desire to realise their ideals."

K. VEDANTA DESIKAN.

The Literary Society Anniversary

The Anniversary of the Residential School Literary Society was celebrated on Sunday, the 15th April, 1928 at 4-30 P.M. when Mr. S. V. Ramamurti, M.A., I.C.S., took the chair.

The proceedings commenced with prayer and music and recitations in Sanskrit and English. Then prizes were distributed to those who had written the best essays on some selected Religious subject.*

After the reading of the Annual Report and the introductory remarks of the Chairman, Dr. J. H. Cousins delivered a very interesting lecture on 'Youth and Patriotism.'

* These prizes were founded by Mr. C. K. Veeraswami Ayyah, B.A., Deputy Collector, Jammalamadugu. The subject for the College students was, "the Glories of Hinduism." Nineteen boys competed for it and the essays were generally of a high level. For the High School students there was a written paper on the Ramayana; whereas for the Lower Secondary boys, the examination was conducted orally. The prize-winners were R. Raghunathan, P. K. Raman Nair and V. Srinivasa Raghavan.

He took as the theme of his Lecture, the poem 'India, the Mother' which he had recently written. It begins thus :—

India, the Mother of singers and sages,
Mother of Nations, Mother of me!

Thou dost awake from the slumber of
ages,

Hailing the Day of the Free.

Once again onward
Go thy feet downward.

Lo! the glad signal is broad in the sky
Scatters thy night-time!
Now comes thy light-time.

Bharata Mata Ki Jai.

In expounding this stanza, the Lecturer said that India was perhaps in lives past, his mother and was certainly the mother of his heart, of his thoughts, and of his higher nature. She was also the mother of religions and philosophies. During the past 12½ years of his residence in India, the country had no doubt

changed to a large extent and there was no mere vague sentimentality when he said that India had awakened from her slumber of ages, 'hailing the day of the free.' The day of the free was now not merely in one country or another but throughout the world. Freedom means a recognition of other people's rights as well as your own. Once you concede this, you have not only given freedom to others, you have achieved your own freedom. So after centuries of struggle and warfare, there is now a vast human movement towards freedom and India is participating in this world-force.

The next stanza runs as follows :—

What though the Philistine, proud in his power,
Heathen and helot have named thee in scorn,
Thou didst abide in the dream of an hour,
Wherein thy Truth should be born.
Thou, through derision,
Cherished thy vision—
God unto Man, Earth to Heaven brought nigh;
Sanctified beauty,
Dignified duty,

Bharata Mata Ki Jai.

In this stanza we have an account of the ideals for which India stands. India has never been really a slave, nor absolutely under subjection at any time to anything or to anybody except herself. Till recently however there had been a set of circumstances which had directed India's attention away from herself. Though she had been called "heathen and helot," India was fast passing beyond that stage. India had "kept quiet" so long, because she had a certainty that her sense of beauty

and of duty were precious and could not be destroyed. She knew that her idea of the unity of things was real; while all disunity was false, and in course of time nature would wipe it out. Her vision was the vision that God brought to earth—the sense of the Divine in all things. That is the pervading sense of India, no matter in how many ways she falsifies it. To her, the fine arts of architecture, sculpture, painting, poetry and music were not mere luxuries or things to play with, but part of the Dharma, the way in which she should approach the inner spiritual reality of things. This is what we must remember in our work of patriotism. We must try to get back to the old arts and try to express ourselves as Indians and not as imitations of Englishmen or Frenchmen. There is nothing so horrid as a twisted national expression and so it is deplorable to find a system of art-education which imposes South Kensington and London on India. Fortunately, this is passing away and India is coming to her own. As the third stanza has it :—

Wide is thine empire of thought and devotion,
Wide as the hope and the hunger of Man.

Thou hast allegiance from ocean to ocean.

Pilgrims from Spain and Japan
Lofty and lowly
Count thy soil holy.

Thou hast a Queendom no treasure could buy :

Thou dost inherit
Realms of the spirit.

Bharata Mata Ki Jai.

The Empire of India, on the side of pure thought and high devotion,

is very wide indeed. She claims allegiance from China and Japan and the other countries of the world. She has something very precious to bestow on mankind and so the world needs her. When Indians forget their petty little quarrels among themselves and think only of their Motherland, then India will come to the full inheritance of all that belongs to her. It is then their duty to cease wrangling about personalities and to concentrate all their thoughts on a careful study of Indian art and Indian literature, and spread her ideals abroad. The best way in which this can be done is described in the next stanza :—

Thou hast no need for the weapons of terror,

Wielder of wisdom, armoured in love!
Thou on the conflicts of passion and error,

Layest the breast of the dove.
Now the sick Nations
Thy ministrations

Call for; and naught shall thy service defy.

Nothing may bind thee,
That all may find thee

Bharata Mata Ki Jai.

India has no need for weapons of terror in her campaign for freedom. Her strongest armour is her Wisdom and her Love, which none could pierce. They had sinned in the past in the way they had treated their women and the untouchable classes; but things are fast improv-

ing; and with their emancipation in to freedom, India is steadily rising in the esteem of the world. United we stand, divided we fall. This well-known sentiment is expressed in the concluding stanza :—

We who, though born of thy body,
O Mother!

Sinned against thee in the days that are done,

Break now the bondage of sister and brother.

See! at thy feet we are one,
Tamil or Sindian,
We are all Indian.

Woman and man, with free head lifted high,

We in this mirth-time
Hail thy new birth-time.

Bharata Mata Ki Jai.

As hinted here, we should sink all our differences and stand as one, regarding ourselves as Indians first and everything else next.

After the Lecture was over, Mr. S. Y. Ramamurty said that patriotism meant the glorifying of one's own country. As such it was a necessary evil. In our contact with other nations we have to show our credentials. This meant a clear study and understanding of our ideals and he hoped that the youths who were trained in such an atmosphere as this would do their little mite in the realisation of the goal.

With the usual vote of thanks, the meeting came to a close.

The Glories of Hinduism

No one knows exactly when Hinduism had its origin. In fact there is no time when it can be said to have begun. While Christianity and Islam are known to have been given out to the world by definite personages, (such as the Lord Jesus and the prophet Mahomed) Hindu-

* This is the Prize-Essay of R. Raghunathan, in the recent competition on a Religious subject for College students.

ism owes its origin to no personality. This is unique in the history of religions. If it is proved (at some future date) that Jesus Christ or Mahomed did not exist, then the foundation is taken away from the religions they have established. But it is not so in the case of Hinduism. For it is founded on the Vedas which form the recorded experiences of the great sages and saints of yore.

The main principles at the back of Hinduism are as follow:—The Vedas declare that the soul of the individual is not different from the Parabrahman or the soul of the universe. This may appear a bold conception, but the Hindu believes it firmly. As the Kathopanishad says, the Atman or the individual soul is without beginning and without end. It is eternal. It cannot be burnt to ashes or destroyed in any manner. Even as a man casts off a worn-out cloth and puts on a new one, so too the *jiva* casts off a withered body and takes a new form. This casting off is known as death. Thus believing, the Hindu realises the instability of the material body and loses all fear of death. For there is no 'death' in reality. It is merely the transference of the soul from one body to another. So the Hindu does not fear death or annihilation and declares that the soul of man is not different from God.

From this it follows that every being is a manifestation of the God-head. So, all of them are equal and there is no difference at all. All the beings in the Universe, from the worm which is crawling miserably on the earth to the saint who has realised God, are equal, as they have all within them the same Atman. Does this not furnish an easy solu-

tion to the much-talked-of problem of the 'Equality of Beings'? Verily, as the Gita declares, the same soul exists in the dog, the dog-eater and the learned Brahman, and all are looked upon with the same respect by realised souls.

Next we have the theory of Karma and Reincarnation, which must be a solace to everybody. Suppose a person is striving for perfection in some art or science—say painting or religious sadhana or skill in Mathematics. If in the middle of his labours he dies, are all his labours to go to waste? Our religion says that all his attainments will follow him in the next birth; so he begins from where he left. As the Lord declares, no good deed is at all lost.

At the same time the Law of Karma explains why different beings come into existence under different circumstances. One is born in a palace, another in a hut; one is born with a silver spoon in his mouth, another is suffering from poverty and penury; one is born a picture of beauty, another is maimed or deformed. Are these differences to be explained by saying that God is partial? No; it is all due to the past actions of the *Jeevan* concerned. So every one has in the last instance to blame or praise his own self for his misery or happiness.

Let us now consider the idea of Creation as conceived by the Hindu. While other religions declare that God created the Universe (from nothing), the word 'creation' itself is unacceptable to Hinduism. The Hindu translates the word *Srishti* as 'projection.' He says, 'something' cannot be created out of 'nothing.' The Universe therefore must have been 'projected' from

something that was already existing. And the logical position which Hinduism takes upon this question is really remarkable.

It is the burning desire of everybody to know what happens after death. Christianity says that the soul of man has to wait in the grave till the day of Judgment, when the Lord will assess the merits of the people. Those who have been virtuous will be sent to heaven, while those who have been vicious will be hurled down to hell. The Hindu vehemently repudiates this idea. For, his religion declares that there can be no eternal damnation to anybody. The nature of man is *Salchitanandam*, and though the veil of ignorance may dim his vision for a while, it will be lifted up sooner or later and so he will reach perfection in the end. Hinduism thus holds the highest hopes of salvation to humanity as a whole.

According to Hinduism, religion is the practical aspect of philosophy and philosophy is the rational aspect of religion. Both should go hand in hand. Religion is not merely talk but realisation. While others consider that religion is only a part of life's activities, the Hindu believes that the aim of life itself is realisation.

Again, the Hindu's view of life is that it is a preparation for the ideal. The first stage is that of *Brahma-*

charya when he has to discipline himself. Then he becomes a *Grastha*, when he learns the spirit of self-control and *Tyaga* or renunciation of his own comforts for the sake of his family. Then he becomes a *Vanaprastha*, leading a life of detachment from the world. Lastly he becomes a *Sanyasin*, trying to realise Brahman for himself. Thus the whole of life is one long preparation for the Realisation of the self.

Another remarkable feature about Hinduism is that its tenets never come into conflict with the teachings of science, ancient or modern. Christianity offers us many instances of scientists who were persecuted, because their discoveries were opposed to the wording of the scriptures: but fortunately these are unknown to Hinduism.

Lastly, Hinduism is not a proselytising religion. It does not seek to convert others to its faith at the point of the sword. It allows the greatest amount of toleration in the beliefs of its followers. Its assimilative power is something wonderful. It takes the best out of the religions with which it comes into contact and thus is ever renewing its youth. Hence it is always producing great ones—the latest in the list being Sri Ramakrishna Paramahansa and his illustrious disciple Swami Vivekananda.

A Gift Deed

Deed of Settlement, dated this day the 16th December, 1927 by Mr. K. Govindaswami Pillai, son of Karuppaya Pillai, Teacher, Vellala caste, residing in Anamalai village, Pollachi Taluk, Coimbatore Dis-

trict, in favour of the Ramakrishna Mission Students' Home, Mylapore, Madras:—

"I have neither male nor female issues. I am the absolute owner, and am in full enjoyment of the

parts and parcels of land, more particularly described in the schedule hereunder, (they having been assigned to me by our benign Government as a gift in appreciation of my services in the military department where I was serving sometime ago) and improved by me thereafter.

"In order that after my demise the properties that I possess now (or may acquire hereafter) may not be frittered away by my relatives who may quarrel over them, and in order that they may be spent in a good cause, (as a result of which I may get salvation), I have made a settlement of the properties described in the schedule hereunder to be used for purposes mentioned herein; and I have made a Will in respect of properties that may accrue to me in future.

"The settlement is that, subject to my right of enjoyment of the properties during my lifetime, I have made them over to the Ramakrishna Mission Students' Home. After my demise, the then Secretary of the Ramakrishna Mission Students' Home shall take possession of the properties that are in my

enjoyment during my lifetime and shall spend the income derived therefrom for the benefit of the Home. Whenever there is a change in the personnel of the Secretary, the Secretary for the time being shall take possession of the lands and utilise the income as stated above.

"The properties should be possessed absolutely by the Home and the income utilised for the benefit of the Home always. If any difficulty is experienced in managing the properties, the authorities of the Ramakrishna Mission Students' Home may resolve in a meeting to sell them and purchase instead Government of India Promissory Notes or Mysore Government Bonds or a good house in Madras fetching a decent rent and utilise the income or rent as proposed above."

Schedule

Four pieces of land, measuring in the aggregate 2 acres and 36 cents, situate in the village of Kaliyapuram, Pollachi Taluk, Anamalai Sub-District, Coimbatore District; and costing approximately Rs. 1000 only.

Notices Regarding Admission in the Home

The following circulars have been sent to the Headmasters of the various High Schools in the Presidency for general information:—

I

THE RAMAKRISHNA MISSION STUDENTS' HOME

MYLAPORE, MADRAS,

8th March, 1928.

DEAR SIR,

You are doubtless aware of the work the Ramakrishna Mission Students' Home is doing in Madras for the benefit of orphan and destitute

boys drawn from various parts of South India.

In June next, we expect to be able to admit newly about 40 free boarders. The admissions will be distributed over the several forms of the Residential High School and

the classes of the Industrial School attached to the Home.

The First Form is the lowest class in the High School and is newly formed every year. In other classes the vacancies are filled up as they arise.

In the Industrial School there are three classes. The completion of the fourth form has been prescribed as the minimum qualification for admission to this section; but of course preference would be given to boys with better qualifications and with good physique. Many poor boys completing their S. S. L. C. can turn to this course with advantage. Whereas we would ordinarily reject applications from such boys for University study, we would favourably consider them if they take to an industrial course. It is our firm belief that many students would immensely benefit by a training in arts and industries especially as struggling through a University does not pay in these days of increasing unemployment.

We are very anxious to get at boys who are not only destitute and orphans but also of the proper mettle, so that the public funds may be spent to the best advantage. We receive several hundreds of applications every year for admission, but the applications do not always give a correct idea of the candidates' circumstances and equipment. We accordingly write this to you in the hope that you will help us in reaching the most deserving candidates with your first-hand knowledge of the boys.

I must add in the end a word of explanation. It will necessarily happen that we will not be able to take many of the candidates, though

really very deserving, as our numbers are very limited. I am sure you will realise the peculiar position in which we are placed and understand us aright should we fail to take in the boys you recommend. But we may assure you that every case so recommended will receive the best consideration at the hands of the Committee.

I am sending you herewith our last annual report, prospectus, rules of daily life and form of application for admission, for your detailed information and the guidance of such of the intending applicants as may consult you.

I shall be glad if you will kindly put up on the Notice Board the accompanying notification.

Thanking you,

With kind regards,

Yours sincerely,

C. RAMASWAMI AYYANGAR,
Secretary.

II

The Ramakrishna Mission Students' Home, Mylapore, Madras.

Provides free Boarding and Lodging to absolutely indigent orphans and non-orphans, educates them and trains their character.

* * * *

Applications are invited for admission in June 1928 to forms I to VI of the Residential High School and to the classes of the Industrial School attached to the Home.

Applications should be in the prescribed form and should reach the Secretary not later than the 15th June.

Only boys between the ages of 10 and 16 are eligible for admission and no boy will be admitted into a class if his age on the 1st July exceeds the limit noted against the class.

I Form... 11 years	IV Form ... 14 years
II " ... 12 "	V " ... 15 "
III " ... 13 "	VI " ... 16 "
Industrial Classes.....16 years.	

The results of the selection will be communicated to the applicants by the 20th June.

Ordinarily boarding and lodging alone will be free to those who are

admitted. The school fees and other minor expenses on behalf of the boy should be otherwise arranged for by the guardian.

Further particulars can be had from the Headmaster of the School in which the pupil is studying. Copies of prospectus and form of application for admission can be had from the undersigned at a cost of an anna each, postage extra.

C. RAMASWAMI AYYANGAR,
Secretary.

For the Old Boys

Mr. C. Ramaswami Iyengar (the Secretary) is staying now with Prince Ravi Varma, the third Prince of Cochin, at Amba Nivas, Trichur; and is undergoing Ayurvedic treatment by a reputed physician. It is expected that he will return to Madras by the end of June.

Mr. T. R. Seshadri, M.A., is carrying on research-work at the University of Manchester in the Department of Chemistry. His professors are highly pleased with his work and it is hoped that it will be a substantial contribution to the scientific world.

Mr. K. S. Ramaswami Iyer, M.A., L.T., has been the editor of the "Ramakrishna Vijayam" — the Tamil organ of the Sri Ramakrishna Mission, Madras—ever since its inception more than eight years ago. After working in the Residential High School for sometime, he went to Ceylon at the invitation of Srimath Swami Vipulananda to assist him in organising the educational activities of the Ramakrishna Mission in Ceylon. He has been serving as the Principal of the High School at Trincomalee for the past three years; and has now returned to Madras on leave.

Notes and News

Additions to the Permanent Endowment Fund.—Since the printing of the Annual Report for 1927, there has been an addition of Rs. 20,250 to the P. E. F. (thus bringing the total to Rs. 2,36,292-9-0).

The major portion of this amount came, as usual, from the Secretariat party which has paid Rs. 16,250 as the result of dramatic performances during the Christmas and Easter holidays.

For the past ten years, the Secretariat party has been contributing substantial sums to the Endowments of the Home, the total figure contributed by them up-to-date, being Rs. 1,49,655-8-0. It is needless therefore to say that we feel grateful to them for the munificent help they are rendering for this sacred cause.

The next item is the generous donation of Rs. 5,000 given by the Maharajah of Venkatagiri. It has been specially earmarked for the Industrial School; and this is a welcome feature, because it is more and more recognised that a purely literary education does not help much in these days of unemployment. Our heartfelt thanks are due to the Maharajah for the valuable help he has thus rendered in the cause of education and we hope that the fine example he has set will be followed by many others.

M. R. Ry. P. Venkata Doss Garu, the Proprietor of the Minerva Cinema and Theatrical Company of Masulipatam contributed Rs. 1,000

(besides Rs. 500 to the Math) being the proceeds of a benefit performance given in aid of our Institution. The subject of the drama was "Ramadoss Charitram" which was very well enacted, those who played the parts of Kabir and Ramadoss especially covering themselves with glory. We are deeply indebted to him for having thus kindly remembered the home in spite of the distance that separates us.

A sum of Rs. 2,000 was donated by a certain gentleman who wants to remain anonymous; M. R. Ry. Dharma Bhushanam, T. N. Muthiah Chettiar of Ramachandrapuram (Pudukottah State) contributed Rs. 1,000 and M. R. Ry. Rao Bahadur S. Bhaskara Iyer, the other Rs. 1,000. The love that both these gentlemen have for the Home is so well known that we cannot be too thankful to them.

The Residential High School.—The school closed for the Summer Holidays on the 28th of April; and the date of re-opening is the 25th of June.

As Mr. S. S. Krishnaswamy Iyer, B.A., L.T., an assistant of the school was leaving the institution, a fitting farewell address was presented to him on the 28th April by his loving students and he made a suitable reply. His work in the teaching of History and Geography was specially valuable and the boys felt his departure from their midst most keenly.

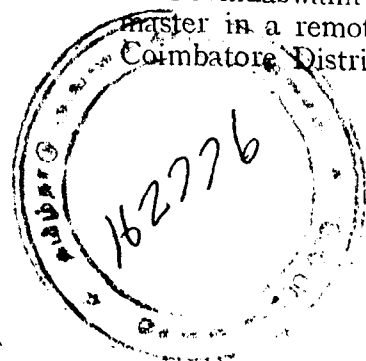
The Staff Dinner.—On the eve of the Summer Vacation, the members of the staff of the school gave a dinner to the students at 7-30 P.M. on Friday, the 27th April. It was a fine gathering in many respects. Several old boys were present and many of the well-wishers and sympathisers of the Home. The Swamis of the Ramakrishna Mission were also pleased to grace the occasion by their presence, and there was a feeling of cordiality and fellowship prevalent throughout.

Music Classes.—Thanks to the unstinted assistance of Mr. W. Duraiswami Iyengar (of Messrs. Longmans, Green & Co. Ltd., Madras), the music classes of the Home are becoming very popular indeed. This provides the students a healthy kind of recreation and is very useful in rendering the devotional hymns in a specially sweet manner. The marriage of meaning and melody is then exemplified at its best.

A most pleasing feature this term has been the receipt of a gift deed (published on page 27) from Mr. K. Govindaswami Pillai, a School-master in a remote village of the Coimbatore District. The supreme

value of the gift consists in the fact that he is giving us his all, not only the landed property which he owns at present, but also anything that he may acquire in future. It shows the unbounded love he bears towards the Home. And the reason for it (as he himself mentions) is equally noble. He says, "In order that I may get salvation for my soul by the right spending of my wealth, I bequeath all my property to such a charitable institution as the Ramakrishna Students' Home." In effect, he has in view the religious as well as the educational ideals. In the past, all our charities have been devoted for religious purposes only. Mr. Govindaswami Pillai shows us how an educational aim can be infused in our religious ideals. As Swami Vivekananda says, Religion is nothing but the manifestation of the Divinity already in man; while Education is nothing but the manifestation of the knowledge already in man. So, when a happy blend of the two is made, it is a sure sign of progress.

This gift is noteworthy in another way also. It is the first instance of the Home being given landed property in the mofussil. And we hope that we shall get many more such gifts in future.



ADDRESSES OF SOME OLD BOYS

Old boys are requested to write to the Editor, "Our Home Magazine" their addresses and the addresses of as many old boys as they know, for publication in the Magazine.

1. Rao Sahab M. N. Venkataraman, B.A., B.L.,
Asst. Secretary, Govt. of India
Dept. of Commerce and Industries,
Delhi.
2. V. Rajaraman, M.A., B.L.,
High Court Vakil,
Residency Bazaar, Hyderabad.
Deccan.
3. G. Appu Iyer, B.A., L.T.,
(Assistant, Mahant's High School.)
Avulcara Street, Vellore.
4. A. V. Gangadara Sastri, B.A., B.L.,
Vakil, Vellore.
5. K. V. Ramasubramanian,
B.A., B.L.,
High Court Vakil,
North Veli St., Madura.
6. S. Srinivasan, B.E.,
Assistant Engineer,
Gannan and Dunkerly,
Madura Branch,
Kallal.
7. N. R. Kedari Rao, M.A., L.T.,
(Assistant Professor,
Presidency College, Madras)
'Martanda Vilas',
Sullivan's Garden Rd., Mylapore.
8. T. N. Bhima Rao, M.A., L.T.,
(Assistant Madrasa-i Azam,
Mount Road, Madras).
18, Cutcherry Road, Mylapore.
9. S. Natarajan,
5-A. Khodadal Building,
Matunga, Bombay.
10. N. V. Govinda Rao,
11, Kashi Nivas,
Sayani Road, Dadar,
Bombay.
11. M. Sundaram,
Chief Inspector,
Telephone Exchange, Bombay.
12. S. Narayanan, M.A.,
Telephone Exchange,
Bombay.
13. T. V. Guruswami,
C/o., Andrew Yule & Co.,
Calcutta.
14. U. K. Natarajan,
C/o., Andrew Yule & Co.,
Calcutta.
15. T. R. Seshadri, M.A.,
University, Chemical Department,
Manchester.
16. G. Venkatesan,
Assistant and Scout Master,
High School, Tirukattupalli.
17. K. Krishnan, B.A.,
Secretariat, Nagpur.
18. K. Krishnamoorthi, B.A.,
Clerk, Office of the D.E.O.,
Tanjore.
19. P. A. Parthasarathy, M.A.,
Assistant, Madrasa-i Azam,
Mount Road.
20. A. S. Rangaswami Saraswati,
B.A.,
Archaeological and Epigraphical Dept.
North Tank St., Triplicane.

தமிழ்நாடு ஆவணக்காப்பக நூலகம்,
எழும்பு, சென்னை-600 008.

தவணைத்தாள்.

சே. எண் :

ப. எண் :

வழங்கிய நாள். (1)	திரும்பிய நாள். (2)	வழங்கிய நாள். (1)	திரும்பிய நாள். (2)

