

THE VEDANTA KESARI

"LET THE LION OF VEDANTA ROAR."



VOL. XV, No. 4 : AUGUST 1928.

CONTENTS

	PAGE
AYER ...	121
CRITUAL TALKS OF SWAMI BRAHMANANDA ...	122
DEFENCE OF INDIA ...	126
REGIONAL INSTRUCTION OF HINDU BOYS AND GIRLS IN SCHOOLS AND COLLEGES	
By His Highness Prince Nrii Varma of Cochin ...	134
RURAL RECONSTRUCTION MOVEMENT IN SOUTH INDIA	
By A. Appadorai, M.A., L.T. ...	143
SWAMI RAMAKRISHNANANDA	
By Rao Shreeb C. Ramaswami Aiyangar ...	149
NEWS AND REPORTS ...	157

Editor: Swami Yatiswarapanda

PUBLISHED BY SRI RAMAKRISHNA MATH
MYLAPORE, MADRAS

Indian annually Rs. 3.
Single Copy As. 6.

Foreign annually Rs. 4 8.
\$ 2 or Sh. 8.

THE VEDANTA KESARI RULES.

1. The 15th year begins from May 1928. Subscribers may be enlisted either from May, or September, or January.

The Annual subscription should be paid in advance. Inland Rs. 3. Foreign Rs. 4-8 or 2 \$ (U.S.A.) or 8 sh. Single Copy 6 As.

2. The Vedanta Kesari is posted by the 1st week of every month. Information about the non-receipt should reach us on or before 21st of the month, otherwise no copy will be sent free.

3. Subscribers are requested to quote their numbers in all correspondences. In case any reply is wanted they should send sufficient stamps for postage.

(Many books are given at concession rates to the Subscribers.)

Manager

The Vedanta Kesari, Mylapore, Madras.

SRI RAMAKRISHNA

The Great Master.

BY

SWAMI SARADANANDA

A life of Sri Ramakrishna with Psychological and Philosophical explanations of the various phases of Hinduism. Swami Saradananda, one of the chosen disciples of the Great Master and the late secretary of the Ramakrishna Mission, feeling the necessity of a biography with the full available details of the Master's life brought out a book in about five volumes in Bengali under the title of *Sri Ramakrishna Leelaprasanga* which can fairly be called on exhaustive treatment of the subject, considering the paucity of available facts of the early days of Sri Ramakrishna and of the period of his Sadhana. This present volume is the translation of that value book.

Vol. I. (The early life of the Master—with one simple and 3 tri-coloured illustrations) Price Rs. 2 4.

Vol. II. (The period of his Sadhana—with 3 illustrations.) Price Rs. 2.

To subscribers of "The Vedanta Kesari" Each 2 as. less.

The Vedanta Kesari Office, Mylapore, Madras.

(1)

Srimad Bhagavat-Gita

(4th Edition)

with Sanskrit Text—word for word rendering—English translation—Notes By Swami Swarupananda.

Excellent Get-up

Price Rs. 2-8.

THE UPANISHAD SERIES

By Swami Sharvananda

		Rs. A. P.
Aitareya Upanishad	(First Edition)	0 6 0
Isha Upanishad	(Second Edition)	0 6 0
Kena Upanishad	(Second Edition)	0 6 0
Katha Upanishad	(Second Edition)	0 12 0
Prasna Upanishad	(Second Edition)	0 12 0
Mundaka and Mandukya Upanishads (combined)		0 12 0
Taittiriya Upanishad	(Second Edition)	0 14 0

(For subscribers to Vedanta Kesari, Price each 2 As. less)

Each of the above contains Introduction, Sanskrit Text, Paraphrase with word for word literal translation in English, Running translation and Comments.

Other Upanishads in preparation.

WORKS BY SWAMI RAMAKRISHNANANDA

Complete Works Vol. I. Contains—The Universe and Man. The Soul of Man. Path to Perfection, and Necessity of Religion. In this book many abstruse metaphysical truths of the Hindu Scriptures have been very lucidly expounded and elucidated in the simple language.

Flexible bound, Price (reduced) Re. 1.

(To Subscribers of "The Vedanta Kesari" 14 As.)

One copy of the "Consolation" by the same author will be given free with the book.

Sri Krishna the Pastoral and the King-maker

(4th edition)

This book gives a clear idea of the full and varied life of the great Incarnation, Lord Sri Krishna. It reproduces faithfully and accurately the glowing narratives of the Srimad Bhagavatam—the inspired works of Vyasa with all its wealth of descriptive detail.

Price 12 As.

To Subscribers of "The Vedanta Kesari" 10 as.

Path to Perfection (3rd edition)	...	0 4 0
(To Subscribers of "The Vedanta Kesari")	...	0 3 0
True self of Man	...	0 4 0
Wisdom and Devotion	...	0 4 0
Search after Happiness	...	0 12 0

The Vedanta Kesari Office, Mylapore, Madras.

(2)

Sri Ramakrishna Vijayam.

A high class Tamil monthly dealing with religion and philosophy, ethics and literature in chaste and simple Tamil, and standing out for the best of Hindu culture and tradition.

Annual subscription: Inland Rs. 3.

Foreign Rs. 4.

The 8th year commences from:—Thai.

A good medium of advertisement.

Sample copies will be sent on application.

Please apply to The Manager

Sri Ramakrishna Vijayam, Mylapore, Madras.

TRANSLATIONS

In Tamil

	To subscribers of Vedanta Kesari and R. K. Vijayam	
	Ordinary.	
	Rs. A. P.	Rs. A. P.
Bhaktiyogam ...	0 10 0	0 8 0
Words of the Master By Swami Brahmananda ...	0 5 0	0 4 0
Path to Perfection By Swami Ramakrishnananda ...	0 2 0	
Path of Devotion By Swami Paramananda ...	0 5 0	0 4 0
Chicago Address by Swami Vivekananda (Translated by Sri Salla) ...	0 5 0	0 4 0
Principles and Purpose of Vedanta (By Swami Paramananda. Translated by P. Manickaswamy Mudaliar) ...	0 3 0	0 2 0
Self-Help and Self-Surrender (By Swami Paramananda. Translated by P. Manickaswamy Mudaliar) ...	0 1 6	0 1 0
Epistles of Swami Vivekananda Part I ...	0 8 0	0 6 0
Karma Yoga by Swami Vivekananda ...	0 12 0	0 10 0
Nataraja Vadiyam and Thillai Thirunadanam by Swami Vipulananda ...	0 2 0	0 1
Sri Ramakrishna Charitramritam Pat I ...	...	...
<i>Second Edition in the Press.</i>		
My Plan of Campaign by Swami Vivekananda ...	0 3 0	
1003 Sayings of Sri Ramakrishna (Translated by Sri Salla). Cloth ...	1 12 0	1 10 0
Message of Swami Vivekananda (By Swami Sharvananda. Translated by P. Manickaswamy Mudaliar) ...	1 6 0	1 4 0
The Universe and Man (By Swami Ramakrishnananda. Translated by P. Manickaswamy Mudaliar) ...	0 4 0	0 3 6
...	0 12 0	0 10 0

Sri "Ramakrishna Vijayam" Office, Mylapore, Madras.

(3)

Swami Abhedananda's Works.

Complete Works, Vol. 1. Contains—Self-knowledge, Divine Heritage Man, Re-incarnation and Four Single Lectures. Nice Gar-up.
Price—Indian Edition Rs. 3. Foreign Edition Rs. 5.

		Rs. A. P.	Rs. A. P.
Philosophy of Work	Paper	1 6 0	Cloth 1 12 0
Spiritual Unfoldment	"	1 6 0	" 1 12 0
Great Saviours of the World	...	"	3 0 0
How to be a Yogi	...	"	3 0 0
Self Knowledge	Paper	1 8 0	" 3 0 0
Divine Heritage of Man	...	"	3 0 0
India and Her People	Paper	1 8 0	" 2 0 0
Re-incarnation	...	"	2 0 0
Jamshedpur Lectures	Paper	0 12 0	...
Human Affection & Divine Love	Paper	0 8 0	" 1 0 0

At Five Annas and Six Pies Each.

(1) Cosmic Evolution and its purpose. (2) Christian Science and Vedanta. (3) Divine Communion. (4) The Motherhood of God. (5) The Relation of Soul to God. (6) The Scientific Basis of Religion. (7) Simple Living. (8) Spiritualism and Vedanta. (9) Unity and Harmony. (10) What is Vedanta? (11) Who is the Saviour of Souls? (12) Why a Hindu is a Vegetarian? (13) Woman's place in Hindu Religion. (14) The Word and the Cross in Ancient India. (15) Religion of the Hindus. (16) Philosophy of Good and Evil. (17) The way to the Blessed life.

Swami Vivekananda and His Work ... 0 4 0

At One Anna and Six Pies Each.

(1) Does the Soul Exist after Death? (2) Why a Hindu accepts Christ and rejects Churchianity?

Sister Nivedita's Works.

The Master as I saw him	Rs. 2-9
The Web of Indian Life	" 2-8
An Indian study of Love & Death	" 2-8
Footfalls of Indian History	" 4-0
Cradle tales of Hinduism	" 1-12
Studies from an Eastern Home	" 1-12
Hints on National Education in India	" 1-8
Notes of some Wandering with the Swami Vivekananda	" 1-8
Religion and Dharma	" 1-4
Kedarnath and Badri Narayan	" 1-0
The Civic and National Ideals	" 1-0
Kali the Mother	" 0-14
Siva and Buddha	" 0-12
Aggressive Hinduism	" 0-4

Sister Devamata's Works.

Health and Healing	Rs. 0-6
Practice of Devotion	" 0-6
Eastern and Western Religious Ideals	" 0-4
Development of the will	" 0-4
Robert Browning and Vedanta	" 0-4
What is Maya	" 0-4
The Indian mind and the Indian Culture	" 0-4

Swami Prabhavananda's Works

Superconscious Vision	" 0-5
Subconscious Mind	" 0-5
Cosmology	" 0-5
Dynamic Religion	" 1-4

The Vedanta Kesari Office, Mylapore, Madras.

(4)

A NEW BOOK

(American Edition.)

Sri Ramakrishna and his Disciples

BY

Sister Devamata.

Price Rs. 4.

Days in an Indian Monastery

BY

Sister Devamata.

Price Rs. 4-8.

"The Hindu" says—".....Devamata has offered a worthy **Gurudakshina** in the shape of this book"....."We are perpetually surprised by the freshness of her outlook, the vividness of her transcript of the new life around her and the directness with which she penetrates to the core of an immemorial civilization which it is unfortunately the fashion of others of her race to misrepresent and slander nowadays"....."She is ever on the look out for the underlying reality."....."It is as absorbing as novel."....."She whields a wonderfully limpid and gracious style which makes the reading of this volume.....a perpetual delight"....."

INSPIRED TALKS

By Swami Vivekananda

The Book contains a series of illuminating conversations on various religious and philosophical topics during the Swami's seven weeks' stay at Thousand Island Park, America.

With portraits of the Swami and the house at Thousand Island Park. Price: Paper Re 1-4. Cloth Re 1-12.

To Subscribers of "the Vedanta Kesari" each 2 as. less.

Saint Durgacharaan Nag.

(he Life of an Ideal House-holder.)

This is the most charming presentation of the wonderful life of a house-holder disciple of Sri-Rama Krishna, popularly known as Nag Mahashaya—about whom Swami Vivekananda said, "I have travelled far in different parts of the globe, but nowhere could I meet a great soul like Nag Mahashaya. Price Re. 1

The Vedanta Kesari Office, Mylapore Madras.

THE VEDANTA KESARI

"Let the lion of Vedanta roar."

"Let me tell you, strength is what we want
And the first step in getting strength is to uphold
The Upanishads and believe that 'I am the Atman'."

Vol. XV]

AUGUST 1928

[No. 4.

PRAYER

ॐ

यस्मात्सर्वमिदं प्रपञ्चरचितं मायाजगज्जायते
यस्मिंस्तिष्ठति याति चान्तसमये कल्पातुकल्पे पुनः ।
यं ध्यात्वा मुनयः प्रपञ्चरहितं विन्दन्ति मोक्षं ध्रुवं
तं वन्दे पुरुषोत्तमाख्यममलं नित्यं विभुं निश्चलम् ॥
यं ध्यायन्ति बुधाः समाधिसमये शुद्धं वियत्संनिभं
नित्यानन्दमयं प्रसन्नममलं सर्वेश्वरं निशुण्णम् ।
व्यक्ताव्यक्तपरं प्रपञ्चरहितं ध्यानैकगम्यं विभुं
तं संसारविनाशहेतुमजरं वन्दे हरिं मुक्तिदम् ॥

Adoration unto the Supreme Being, pure, eternal and all-pervading, the motionless Reality, the one Being, meditating upon Whom the sages attain liberation, sure and undifferentiated; One out of Whom the visible world, the scene of diversity comes, in Whom it rests and to Whom it returns in the end when the world-cycles close.

Adoration unto the Lord, the Destroyer of all worldliness and Bestower of Salvation, the undecaying Being, the Master; One who is attainable through meditation alone, Who is free of illusion, and beyond the manifest and the unmanifest; One who is of the form of bliss eternal, gracious, guileless and without any attributes, the Overlord; One who is holy, and unbounded as the sky, and Who is contemplated upon in Samadhi by the wise.

BRAHMA PURANAM

SPIRITUAL TALKS OF SWAMI BRAHMANANDA

I.

Devotee :—Maharaj, the other day you told me that the mind can be made steady in two ways. Now, which of these two I am to follow?

Swami :—Do hold the mind fast to the sacred feet of your Istam (Chosen Deity).

D. :—Head and heart are the two places; wherein shall I meditate upon the blessed form of my Istam?

S. :—Why, in the heart!

D. :—In the heart! And how, venerable sir?

S. :—Just consider your Deity as facing towards you while you are, in meditation.

D. :—But in the heart are flesh, and bones, and blood; how can a man think on his Istam there? Is it that He is residing amongst these things—flesh, bones and blood? And shall I think on Him in this wise?

S. :—No, don't think of the flesh and bones at all. Your Istam is residing right in the core of the heart itself—develop this idea and meditate. In the beginning, of course, the consciousness of flesh and bones, etc., will sometimes crop up in your mind, but afterwards it won't. You will forget it totally; only the image of the Istam will then reign supreme in your mind.

D. :—Shall I think on my Istam exactly as I find Him in pictures and idols? Or in any other way?

S. :—No; not exactly so;—in that form but living and luminous.

II.

D. :—In the Scriptures I have read and also heard from many that Japam should be performed contemplating

simultaneously on the meaning of the Mantram (Holy Name). Now, how to think on this meaning?—Letter by letter or by the Mantram as a whole?

S. :—Not so; and do you know what it is like? It is just like addressing a man by his name. The moment I address you by your name, your form also flashes into my mind. Similar is the Mantram and the form that is borne out by it.

D. :—How shall I perform Japam? Mentally or muttering low?

S. :—When you are alone in a solitary retreat, then do it in a manner as may be audible to you only. And if there is any body near-by, it must be done silently in the mind; but the lips must move in either case.

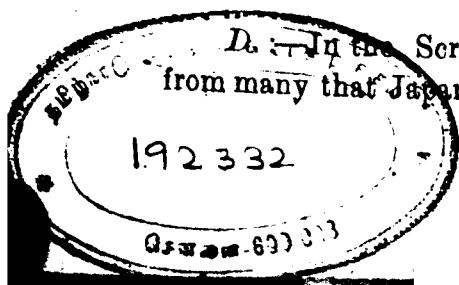
III.

D. :—For the last few days in my meditation, I clearly perceive the Mantram shining forth in letters, bright and effulgent before my eyes. Then I do not see my Istam, the Mantram alone forming the sole object of perception. What shall I do, sir? Shall I try to think on the image of my Istam alone after driving away the Mantram from the mind? Or what?

S. :—That is very good,—an auspicious sign indeed. Yes, surely 'that is good'. But both have to be thought on. The Mantram is no other than the Brahman Himself manifested through name. Hence you should not drive it off from the mind. Think on the Mantram and also the holy form represented by it. Think on both. There is no good in banishing either.

D. :—Well, sir, which part of the blessed figure of my Istam shall I think on first,—the face or any other part?

S. :—Why, begin from His lotus feet after offering unto them your salutations at first; and then—face, hands or feet let come what may.



R65 m 211 114

N28

D. :—Why the Mantram is so very long? Is there any good of such a one?

S. :—True, the Mantram sometimes becomes long. But long or short, it possesses a special power; and if you perform Japam profusely you will know the truth of it in no time.

D. :—Many are of opinion that if at the time of Japam and meditation the fourth finger touches the rosary, it constitutes a sin; may I ask you, sir, why?

S. :—Do you perform Japam with the fourth finger? All right, you do as you like. And if you like to perform Japam with the fourth finger, you can do it without any hesitation. It shall not bind you to any sin whatsoever.

IV.

D. :—Maharaj, again, I see the Mantram, flashing before my eyes in a luminous form as before; what shall I do now?

S. :—Don't bother for that; it is a good sign I tell you again. But you complain you do not perceive the form conveyed by the Mantram. Why should you not, then, perceive that also? Try to see both simultaneously.

D. :—How shall I steady the mind, sir?

S. :—By regular practice daily can you make the mind firm and steady. And for this practice early morning is the best time. Before meditation any reading from the holy Scriptures would make concentration easier. And after meditation half-an-hour's silent rest is necessary; for at the time of meditation you may not derive its desired effect, and that you may have it a little later. Therefore it is said that if immediately after meditation, you divert your attention abruptly to any secular affairs or similar other objects, it will not only do you great harm in general but also deter largely the growth of your mind towards spiritual realisations in particular.

Japam and meditation, these are the food of the mind; and their practice is what constitutes the first and foremost necessity of man. If you are not able to carry on your Japam and meditation in the right way in the beginning, even then you must not give up the practice altogether. By practice alone you can gain a good deal. Daily two hours' Japam and meditation and then half-an-hour's rest is what is most required of everybody. And solitary retirement is also a great help to the spiritual aspirant. Simply by sitting silently in the secluded nook of a garden or on the solitary bank of a river, or at the lonely outskirts of a vast, open field, or by being shut up within your own closet, you can profit much. You must fix up a routine before you commence your spiritual practices. And you shall not take charge of any such work which may stand in the way of your following the routine.

V.

D. :—If at the time of meditation any form of any god or goddess other than that of my Istam appears to my mind, what should I do then, sir?

S. :—Know it to be a very auspicious sign. Your Istam Himself may appear to you in various forms. He is one and at the same time He is many. Do enjoy the holy sight of your Istam and also welcome him that comes up in His stead. In the end you will find these different forms merging one by one into the sacred body of your own Istam.

You must give much stress on Japam and meditation specially on the Amavasya, Purnima and Astami *tithis* (the last day of the dark fortnight, the fullmoon day and the eighth day of either fortnight of the month), and also on the occasions of the worship of Mother Kali (Shyama), Jagaddhatri and Durga. You must also look upon all women as your mother. And instead of giving any 'positive' word to anybody simply say, 'I shall try';—for you may not be able to keep to your promise.

D. :—Maharaj, you always insist on the same theme—'Serve your father.' But is it not a most unfortunate thing for me, sir, that renouncing all I have not yet been able to become a monk and serve your good self?

S. :—Monk! You are already that. The only thing demarcating is that you have not taken the Gerua (the ochre-coloured dress of a monk). But, my son, Gerua alone can not make you a monk.

D. :—Is it not a great privilege to be able to join the Holy Order (Sri Ramakrishna Order) and become a Sannyasin and serve you?

S. :—Indeed, it is; but by serving your sick father, my boy, you shall attain to the same result, the greatest good. And if you do not entangle yourself furthermore by marital tie or otherwise, you shall have nothing to fear in this world anymore. I ask you again, my child, devote yourself wholly to your father's service and also to Japam and meditation and the study of sacred books.

IN DEFENCE OF INDIA

For the last century and a half India has been the unfortunate victim of foreign calumny and a target of relentless attack from the Western press and the platform. The recent performance of Miss Katherine Mayo in "Mother India" which, to say the least, is but a dark specimen of an organised and camouflaged method of strangulating the nobler aspirations of a resurgent nation, beats all previous records in its naked indecency and rank mendacity. But it is a hopeful sign of the times that this dastardly attack of the American lady upon the society and womanhood of India has not been suffered to pass unchallenged. The scurrilous book has evoked a scathing criticism from every quarter and now stands self-condemned in the face of the crushing testimony of facts marshalled by the stalwarts of Indian society to meet the charges laid at the door of India. The publication of a "Rejoinder*" by Mr. K. Natarajan, the well-known

*Miss Mayo's Mother India: A Rejoinder. By K. Natarajan, Editor of the Indian Social Reformer. Published by G. A. Natesan & Co., Madras.

Editor of the Indian Social Reformer, with a thoughtful introduction from the facile pen of the learned Editor of the Indian Review, is indeed a fitting reply to the tissue of canards embodied in "Mother India". The writer has categorically exposed the hollowness of the charges made by Miss Mayo and proved to the hilt that "she is a purblind propagandist and her real purpose is political and racial" rather than altruistic. She has spared no pains to calumniate the national character and aspirations of the Indian people so as to justify foreign domination in the land at a time when India is fighting tooth and nail for self-government and her fate is trembling in the balance. She has picked up some isolated facts from here and there and has generalised them into a statement affecting the whole nation. In fact "her aversion to everything Indian is rooted in ignorance"; and still she claims an intimate acquaintance with the life and aspirations of the Indian people as Abbe Dubois professed to do during the regime of the E. I. Company in his insidious activities!

Miss Mayo embodies in herself an amalgam of vitiated taste and coarseness of moral nature. Vulture-like her eyes are always fixed upon the charnel-house of evils of our social life and "she shrieks herself hoarse over the iniquities of Hinduism and the Hindus". She leaves out of account at the very outset the temples of all-India sanctity and runs hurry-scurry to Kalighat to hunt up the gruesome holocaust there and "is terrified at the slaughter of affrighted goats in the Kali-temple". But in her righteous indignation she totally forgets that "thousands of goats and sheep, cows and bulls, and pigs are daily killed in the worship of the great belly-god in Europe, and America" as well as in India by persons of her own ilk and colour. In fact Miss Mayo has badly besmirched her own face with the blood of the sacrifice in her insidious attempt to throw it on the face of the Indians! She moreover waxes eloquent over the religious, social and sexual perversions of the Indians and most unblushingly asserts that "the whole pyramid of the Indian's woes, material and spiritual, rests upon a rock-bottom physical base. The base is, simply, his manner of getting into the world and his sex-life thenceforward." This kind of unwarranted hypothesis that runs riot in her book, will serve as a perfect barometer to study the perverse mentality of callow globe-trotters of her type, who take a van-

ishing railway view of a country and lecture most eloquently over the "horrible" evils of society. The learned Editor in his "Rejoinder" makes a comparative estimate of the systems of marriage prevalent in the East and the West and shows that studied ignorance of the social life of the Hindus is at the bottom of her sweeping and hasty generalisations. The writer asks: Is the American marriage an improvement on the Hindu in any way? Let Keyserling say in reply: "The possibility of re-marrying every year ruins marriage much more fundamentally than even the most frequent practice of adultery, for the latter does not at all offend marriage as such, but only offends against certain of its components, whereas divorce lays an axe at its roots. Consequently, such American women as possess this characteristic are, as types, either Amazons or courtesans, and the men, as husbands, appear subjugated to such an extent as is otherwise found only in polyandrous communities."

The ludicrousness of the whole thing centres round her imaginary search for "fly-blown Russian pamphlets" in little book-stalls all over Indian Calcutta; and of all the provinces in India she has chosen Bengal and its people as her special object of animus and attack. "Bengal," she says, "is the seat of bitterest political unrest—the producer of India's main crop of anarchists, bomb-throwers and assassins. Bengal is also among the most sexually exaggerated regions of India; and medical and police authorities in any country observe the link between that quality and queer criminal minds—the exhaustion of normal avenues of excitement creating a thirst and a search in the abnormal for gratification." But it must perturb the self-complacency of Miss Mayo to learn that even "this God-forsaken province produced during the last century the largest number of great Indians who have attained an international reputation;—Raja Ram Mohan Roy, Maharshi Devendra Nath Tagore, Sri Ramakrishna Paramahansa, Keshub Chandra Sen, Swami Vivekananda in the sphere of religion; Michael Modhusudan Dutt, Toru Dutt, Rabindra Nath Tagore, Sorojini Naidu in the region of poetry; Sir Jagadish Chandra Bose and Sir P. C. Roy in the realm of science; Sir Surendra Nath Banerjee, Lord Sinha and Chittaranjan Das in politics; Sir Gurudas Banerjee and Sir Asthutosha Mukherjee in education. What a brilliant galaxy to

spring out of the muck of Miss Katherine Mayo's most sexually exaggerated province! Even New York and Chicago, we fancy, have not produced greater men in so many spheres in comparatively so short a time!" Did she ever care to have a peep into the report submitted by late Sir Narayan Chandravarkar and Mr. Justice Beachcroft appointed by the Government of India to examine the scores of men who were held in confinement for alleged complicity in anarchist doings, before branding them as fire-brands and monsters of immorality? The President of the New Orient Society, U. S. A., rightly charges that the anonymous witnesses, all speaking in Miss Mayo's own phrases, parade through the volume and points out that Henry Hubert Field, the defender of the atrocious massacre at Amritsar in 1919, was Miss Mayo's constant companion in India; and it is no wonder that he would be found by her more trustworthy than either a Beachcroft or Chandravarkar! A glance at the aforesaid report would convince even an atrabilious fanatic that "the talk about the degeneracy of these boys is pure bunkum... The muck is, in fact, in Miss Katherine Mayo's mind more than in Bengal or any other part of India, though of course, India like every other part of the world is compounded of mud and sky."

Mr. Natarajan has very ably shown in his book that "the Indian's manner of getting into the world" is not essentially different from that of other races and nations; that the child-marriage with the safe-guards associated with it in all but a very small number of cases, has not been a cause of race-degeneration, and the age of marriage has been rapidly rising. It is indeed a curious phenomenon that in all her vitriolic arraignments against our social life and customs, the main spring of her inspiration is Abbe Dubois whose sole aim was "to set off the excellences of Christianity against the evils of Hinduism." Like her mentor she also scented phallicism in all the sacred marks and symbols that are found on the foreheads of the Shaivites and Vaishnavites of India but she forgets in her zeal that "no Christian to-day is reminded by the Cross of the male organ of fertilisation; neither is the Hindu by the Linga." She would do well to read the works of Prof. James Bisset Pratt, Monier Williams, Dr. Barnett, Prof. H. H. Wilson, the Rev. J. E. Padfield, not to speak of Indian writers, about the origin and

significance of these religious symbols, in order to get rid of this sex-obsession. Mr. Padfield concludes his chapter on "The Hindu Sacred Marks" with the remarks that "these various details remind us of the Christian mark, the mark of the Cross made upon the forehead at Baptism, or of that seal mentioned in the book of Revelation where the angel sealed the servants of our God in the forehead."

Her attack upon Hindu women is the climax of her intellectual perversity and coarseness of moral fibre. She is not able to quote any specific authority to substantiate her monstrously degrading accusation against the motherhood of India. Any one who is in the know of the actualities of Indian life and of the high honour in which the womanhood is held in India must admit that her statement is a frigid, calculated lie. "India may forgive Miss Mayo many things, but this cowardly assault on the honour of her mothers, never". An American friend justly remarked, "The book is more a revelation of Miss Mayo than of Mother India."

She has, moreover, felt no scruple to take liberties with the writings and statements of the persons of the position of Mahatma Gandhi and Dr. Rabindra Nath Tagore; she has shrewdly nibbled at stray passages from here and there to subserve her nefarious purpose. The appendices of this "Rejoinder", contain illuminating criticisms of Miss Mayo's book by Dr. Margaret Balfour, Lala Lajpat Rai, Sir C. P. Ramaswami Aiyer, Rev. Popley, Sir Rabindra Nath Tagore and Mahatma Gandhi. Rightly has Mahatmaji said: "Her book is the report of a drain inspector sent out with one purpose of opening and examining the drains of the country to be reported upon, or to give a graphic description of the stench exhaled by the opened drain." In short the whole structure of Miss Mayo's book is "an imitation of the scenario of a cinema show," and is but an ugly monument of deliberate suppression of truth, perversion of facts and downright misrepresentation of Indian character and institution. It cannot be denied that every society, not excluding ours, has its inherent defects and evils, and yields ample room for improvement and reform but to weave the isolated and stray incidents of social life into a sweeping condemnatory generalisation against an entire population for political ends is to stultify

all moral sense and truth and thereby to prove one's own woful ignorance of the spring of social life and its distinctive mode of evolution. However, we sincerely believe that the "Rejoinder" must have its desired effect and we doubt not that the spirit in which he has approached the subject and the critical scrutiny to which he has subjected the "Mother India" will convince every one that her book is a standing insult to the intelligence of humanity and is the outcome of racial prejudice and a policy of political propaganda to lower the Indians in the estimation of other races of the world.

"Sister India *" attuned as it is to the kindred strain of the foregoing "Rejoinder" is published, says the author of the pamphlet, neither in the specific interest of India nor for the exclusive benefit of the United States—(although these two countries with Great Britain as a third are most immediately concerned). Its deeper purpose is the promotion of human brotherhood based on mutual understanding and good-will. This pamphlet is a valuable collection of the sober criticisms of Miss Mayo's book by some eminent writers of the East and the West. Mr. D. Norman Brown whose opinion is quoted in the pamphlet says: "Miss Mayo made of herself a kind of journeying camera through India selecting for preservation the most horrible and striking scenes that are quickly recordable. Coming from a country barely three centuries old, she cannot visualise the weight of five millennia of tradition in creating social inertia she attacks, still less the situation responsible for the rise of tradition." Mr. Alden H. Clark while writing in the Atlantic Monthly proves beyond any reasonable doubt that "Miss Mayo's basic assertions are not true, that she has leaped with magnificent agility from one-sided and limited evidence to her general conclusions, and that India remains the same land of mingled sorrow and hope, darkness and vision, weakness and strength, that she was before Miss Mayo made her very American, whirlwind tour." There are, besides, many such weighty opinions of other eminent personages, incorporated in the pamphlet, which serve as a scathing exposure of Miss Mayo's malignant mentality.

The Asiatics have realised to their cost that the mealy-mouthed Westerners, especially the Christian missionaries, are

*To be had of Chester Green; 83 Washington Avenue, Cambridge, Mass.

very subtle instruments to denationalise and misrepresent the unwary Orientals. Sister Nivedita in her article entitled "Lambs among wolves*" originally published in the Westminster Review, has exposed the nature of the mischievous activities of the Christian missionaries in India, who carry on propaganda in the West to paint the Hindu society in the blackest possible dye. The recent publication of this thoughtful article in the shape of a booklet is sure to bring into the lime-light of public views the sinister motive and characteristic of a Christian missionary and will enable the sober-minded people to realise the falsity of the unwarranted charges laid by Miss Mayo and the like at the door of Hindu society.

In recent years many other books dealing with the culture and problems of India have seen the light of day; and it would not be an exaggeration to state that Sister Devamata's "Days in an Indian Monastery"† stands out as one of the most instructive volumes so far written, in view of the realistic picture it presents of the various aspects of Indian life. Sister Devamata has been in intimate touch with the social and religious life of the Indians for about a quarter of a century and unlike Miss Mayo, she has studied and assimilated the varied expressions of the cosmic social order of the Hindus and embodied her personal experiences in the beautiful volume with the distinct object of "creating a wider understanding and a deeper sense of kinship between East and West." Miss Mayo has stumbled upon every aspect of Indian life and her attack upon the womanhood of India has been monstrously indecent. The illuminating pages of Sister Devamata's "Days in an Indian Monastery" will be an eye opener to Miss Mayo if she cares to commune a little with the Sister of her own clime and nationality. "The mother," says Devamata, "is the ruling spirit of the house." "Indo-Aryan tradition gives great freedom to woman. Unselfishness is a living, ever-present quality; a natural, spontaneous attribute of her character. Many of the usages misunderstood by the Occidental world are based on a desire to honor, protect or cherish woman—not to subordinate

* Lambs among wolves: By Sister Nivedita. Published by the Udbodhan Office, 1, Mukherjee Lane, Baghbazar, Calcutta.

† Days in an Indian Monastery: By Sister Devamata: Published by Ananda Ashrama, La Crescenta, California, U.S.A.

or dishonor her." "Indian women possess unusual executive ability. Indo-Aryan annals contains the record of able rulers and administrators among them. There have been notable spiritual teachers also among the women of India. There have been various gifted poets among the women of modern India but the Indian woman is primarily a mother and guardian of the sanctity of the home."

It is interesting to note that while Miss Mayo is oppressed with filthy ideas at the sight of the sacred marks on the foreheads of the Shaivites and Vaishnavites of India, a person of her own sex and colour studied them from quite a different angle of vision. "In South India," says Devamata, "they put the mark of their religion on their foreheads. Every morning the burden-bearer of society stamps his face with this reminder of his faith. It may have become a mere habit or tradition, but it is indicative of a state of mind containing within it possibilities of higher unfoldment which materialistic, acquisitional progress cannot offer." She moreover touches upon the characteristic simplicity of Indian life and remarks that unveiled frankness indeed appears to characterise all Indians. "The Indian manifests always a striking detachment from his external life. He is subjective rather than objective and he rarely identifies himself fully with it." Extensive quotations from the book can thus be pitted against the frivolous remarks of Miss Mayo. Indeed it requires a deep spiritual insight, sympathetic, intellectual outlook and, above all, an untiring patience to understand and assimilate and then pass judgment upon the character and destiny of a race whose cultural genius is diametrically opposed to that of America, nay, of the whole Western world. Devamata's book is really an acquisition and it would serve as a guide and corrective to many an erring soul of the materialistic West.

The sober section of American population have already recorded their sense of indignant protest against "Mother India"; and if the result of the popular toll taken at the heated debate recently held in Scottish Rite Auditorium under the presidency of Arthur Upham Pope, Chairman of the New Orient Society, be accepted as a proof positive of the American attitude towards the book, there is no doubt that the public opinion is against it.

"The audacity of ignorance," remarked Arthur Pope, "shines through the book. I mark not only Miss Mayo's lack of mental qualifications but her lack of ethical qualifications. The history of India is the history of people who love learning. If the Indians are illiterate, it is because their masters in the 18th and 19th centuries have not given them education." He further observed that the Ku Klux Klan, the oil cases, child labour and the discouraging development of licence among young Americans might as well be attacked even as India had been assailed by Miss Mayo. Syed Hossain, an East Indian launched into a spirited assault on the book. He pictured Hinduism as "holding aloft the torch of civilization throughout the ages." "Mother India," he said, "is not sociology but pornography." Thus the better sense of humanity has prevailed at last. India stands as the soul of the East. "Behind India lies the long Indian summer of the soul, thousands of years of the contemplative life and it is this which has given her qualifications for world efficiency in the higher realms of education. When this is generally acknowledged then the Aryans of East and West may once more join hands and out of the re-union must come a new and wider civilization." And we sincerely believe that these expectations of Sister Devamata shall be realised at no distant future. May God fructify these anticipations.

RELIGIOUS INSTRUCTION OF HINDU BOYS AND GIRLS IN SCHOOLS AND COLLEGES

By His Highness Prince Ravi Varma of Cochin

"As a lamp does not burn without oil, so a man cannot live without God." "The tender bamboo can be easily bent, but the full-grown bamboo breaks when an attempt is made to bend it. It is easy to bend young hearts towards good, but the heart of the old escapes the hold when so drawn."—Sri Ramakrishna Paramahansa.

"Every human heart has its religious yearning, it has a hunger for religion which sooner or later wants to be satisfied."—The Right Hon. F. Max Muller.

Religious ideas are common to all peoples, the difference being merely one of expression. Since people of each and every persuasion

needs religious education, Hindu boys and girls should certainly be taught the Hindu religion. Says Sri Ramakrishna Paramahansa: "Every man should follow his own religion. A Christian should follow Christianity. A Mohammedan should follow Mohammedanism, and so on. For the Hindus the ancient path, the path of Aryan Rishis, is the best." It is highly necessary and advisable that the school-going population—boys as well as girls—should receive also religious instruction while attending schools and colleges.

It is to be admitted that the gradual deterioration of the Hindus as a class is attributable to their failure to receive any religious education worth the name and to their failure to have their actions influenced by what is said in their great works and religion. At a time when most of the other nations of the world were sunk in comparative ignorance the Hindus had attained a high state of civilisation mentally, morally and materially. This is evident from the records left by those who visited India when history began to be written and from a perusal of Sanskrit works of unchallenged antiquity and authenticity and the various branches of knowledge. A perusal of the accounts by European visitors of the Empire of Vijanagar in South India goes to show that the Hindus paid greater attention to the religious and moral side of our education than to the material. No State in India in recent times ever rose to such a prosperous condition as that of Vijanagar. Vijanagar can stand a favourable comparison, even from a material point of view, with any of the most advanced modern States of Europe or America. Even its ruins—the ruins of Hempi—commands our respect and admiration as much as even the ruins of Ancient Rome.

To whom does this Empire of Vijanagar which rose to eminence during the Dark Ages of Hindu Rulers (Vijanagar would not stand a favourable comparison with any of the Empires of our Golden Age) owe its eminence?—To Sree Madhavacharya who afterwards became the great Swami Vidyaranya, the Vivekananda of those days. After Sree Sankaracharya no one has expounded so well the principles of Advaita Philosophy as Madhavacharya. It is also a well-known fact that there was no branch of science or art in which he had not written standard works, quoted as authorities. In spite of the part he played in the building up of this Empire of Vijanagar, this great soul is generally known only as a great Sannyasin and scholar and not as really the original builder of this great Empire in the South.

The shallowness of the modern system of civilisation and education people began to sound seriously only after the Great War broke out. The eyes of the nations of the world are now opened and

12 65 21 110

N22

192332

600 003

they have, in a way at least, begun to realise the paramount importance of spiritual over material things.

We Hindus attained more material prosperity than ever attained by any of the modern States of Europe under the system of education now in vogue, when we attached importance only to the spiritual and moral phase of our education. Other advantages—material advantages, which we reckoned only as evanescent and therefore less important—came, as a matter of course, in the wake of our spiritual advancement, only as by-products to which we attached no great importance. Our fall is commensurate with the gradual change of ideal in this respect. Now that our eyes as well as those of the other nations are opened by the recent cataclysm there are decided signs of a change of the angle of vision. Let us strike the iron while it is hot and take some effective steps to develop also our moral and religious side before we cool down into materialism when it will be too late to make the iron take the shape we want it to assume. It is now that we want half a dozen Vivekanandas to put before us the simple universal truths contained in our Upanishads and other sacred works in that masterful way which a Vivekananda alone can do. It is, however, left to us to make an honest and earnest attempt in this direction. And this is the only way in which we can, in our own humble way, requite the hard and stupendous service that this great Swamiji did us, and prove that the invaluable work he did on our behalf has not been in vain.

The high ideals of life depicted in ancient Sanskrit works do not fall short of the high ideals of life even from the modern point of view. The tenets and doctrines of Hindu religion comprise the entire range of human concerns and relations and they can indeed be adopted to all the needs and aspirations of mankind spiritual as well as material. For instance, even the modern democratic ideals in regard to Government fall short of the ideal in this behalf depicted in the Ramayana and Mahabharata, the histories of the Solar and Lunar Dynasties.

The religious influence kept the people from not swerving from the right path and from the high ideals laid down in the great Sanskrit works on law and etiquette. We Hindus would not have risen to the high intellectual and material eminence we once occupied had we not been living the life, enjoined upon and required of us by our religious codes. When religion began to influence us less and less, we gradually began to deteriorate as is only natural in the case of a class whose rise was due to the influence of religion.

The state of things is not a bit better even after we Hindus have come into contact with the West, and even after we have been educated for about a century in colleges after the model of those of the West. In a word, we have not appreciably improved by the Western system of education so long in vogue, as hitherto this system has paid little or no attention to the indigenous religious influences which contributed to our progress and prosperity in the past.

It is desirable that East and West should adopt the course peculiar to each to attain the object common to both. Many of those who do not understand this fact fail to attain the object they have in view. Many of these come to grief as they hunt after the shadow of the Western ideal mistaking it for the real thing. No two men are alike in every respect and it is therefore always a failure if one tries to copy another in *toto* while at the same time we see the wonderful beneficial effect in the case of those who only aspire to have their angularities worn off by associating with worthy companions. What is true in the case of two individuals of one and the same community must be true with far greater force in the case of two races so different from one another as the Hindus and Europeans. If, however, proper and timely care is taken, East and West may safely absorb some of the best things of each and this in due course may facilitate the attainment of a fuller, nobler and a more perfect life. Dr. Rabindra Nath Tagore rightly remarks that "the education that we now receive comes from the West. It is frankly a foreign education. This might be invaluable for us, if we already passed a grounding in our own culture. But divorced from previous training in that which is our very own and from the vantage ground of our very own assured position in the world's culture what we receive becomes to us either as an outer embellishment or as a burden. For the ultimate significance of food is in the living body and not in the store-house, and where that unity of life is lacking the food merely accumulates and is not assimilated. Likewise if India has a living culture of her own, an organic centre of all her cultures co-ordinated, then only can she receive this knowledge of the West, not as an abstract thing unrelated to her own life, but as a concrete thing, fit for the various uses of life and giving an added strength to her own mind."

As it is, we see in the present system of education, enough to warrant an alteration. Experience has but too fully taught us of the evils of a system of education on foreign lines unattended with any religious instruction. That the evils we deplore are not graver or worse than they are is due to the hereditary tendency of the Hindu

mind which is essentially religious. It is, however, a source of consolation to feel that the Hindu University Act is calculated to give a strong impetus to the spread of Hindu religious culture and literature. In the long gone past, i. e., the Golden Age when we were very prosperous, religion pervaded every phase of our life and our deterioration began when religion began to influence us less and less. The difference of opinion in regard to religious instruction is not on principle, but on the mode and means of imparting it. This brings us to the question of the form of instruction that should be adopted to achieve the object in view. This object should be attained by—

- (1) Lessons in the first principles of Hinduism—tenets common to all the various denominations or sects of Hinduism.
- (2) Lectures.
- (3) Reading of stories from the Puranas which drive home into the pupils' minds the principles underlying Hinduism and rules for our life.
- (4) Prayers and singing of devotional songs after the pupils are made to understand the meaning of the words of which the prayers and songs are composed.
- (5) Lastly—this is the most important thing—the pupils should realise in the hostel the ideal of Gurukulavasam.

Gurukulavasam means that the students live with their teachers who treat them as their children whose conduct is closely watched by them and to whom they render timely advice whenever the teachers see that the pupils require such directions from them. Such timely advice and giving opportunities to the students to imitate the good examples set at home by their teachers can alone be expected to have any influence worth the name on the students.

For, from the very day people begin to write, what they daily see before their eyes in the head lines of their copy books are the noblest truths put in the simplest and plainest words. If what people see with their eyes and hear with their ears were alone sufficient to make them good, the world would have been composed only of good men. But this is not what we always see. So seeing and hearing alone cannot be expected to do much. While on the contrary where young people have the benefit of being brought up in the midst of living examples set to them by those amongst whom they reside, the result is found to be most satisfactory. So no pains should be spared to see the students develop their character in the hostel under the influence of examples set to them by their teachers who will sympathetically render their wards timely advice whenever

the latter stand in need of such help to enable them to mould their character in the right direction. In this connection there is a weighty circumstance which must not be overlooked. Students in their general and educational as well as personal capacity are wholly out of the control and surroundings of home when once they are sent to school. It is the duty of those who claim to educate them to bring them up in the spirit of their (the students) own ancient and domestic faith. The parents, cannot, as things now stand, be expected to do anything to help their children in this direction. The parents are under the mistaken impression that their duty to their children ends once the children are admitted into schools. They are still under the impression that everything that is wanted will be done by the teachers as used to be done in the old days. In the case of those students who are not living in the hostels the parents do not keep in mind the fact that these students now remain under the influence of their teachers for only about five hours a day in five out of the seven days of a week. The environments under which these innocent young pupils in the most plastic period of their life form their character, are, especially in towns, not what they ought to be.

If anything goes wrong with the children the parents hold the school and its staff of teachers responsible for what has happened. Most of the subjects are taught in a foreign language and the students have to turn out a greater amount of work than English students to whom there is no language difficulty. The popularity of a school depends more on the percentage of success in the University examinations than on its influence on the formation of the character of the pupils. So the teacher devotes the comparatively short time at his disposal to fill the students' heads with notes or otherwise enable them to come out successful in the ordeal of the class and University examinations. So long as a school succeeds in producing good results at the examinations, it is sure to continue in its popularity.

This is why the thing that plays the most important part in the formation of the students' character is the influence they are under outside class rooms; hence our insistence that every student should be required to live in the hostel where the Gurukulavasam life should be given rebirth. Great and insuperable as the difficulty may be in schools to adopt a course of lessons on religious subjects, means can easily be devised in hostels where the students will have free access to the gracious presence of revered teachers competent to imbue them with high ideals of duty and noble ideals of conduct so as to form part and parcel of their being.

In ancient times religion was not taught as such in one's younger days. The young people were brought up under a strict course of discipline and they led a life as laid down in the Smritis. They at this stage were taught the religious tenets. At the next stage, when they had passed their boyhood or girlhood, they began the study of religion by the perusal of Puranas in the sacred language (Sanskrit) or in the vernacular. These Puranas also tell of men who had bliss or misery according to the good or bad lives they led. The teachings of these works kept people in the path of virtue. Later on in life those who aspired to know more of our religion, took to the study of the philosophy of that school to which they belonged. The text-books proper of our religion are the Puranas, Upanishads and the Philosophies of the different schools.

As the great men of the Puranic Age never thought that their community would so deteriorate as to require a primer on religion explaining its tenets and religious observances to bring home to them the truths of Hindu religion, they never wrote a text satisfying the conditions then existed.

It is our considered opinion that Hinduism should be taught now by means of suitable primers on religion; and we trust that the Rulers of Native States, conspicuous amongst them being Their Highnesses the Maharajas of Mysore and Kashmere who may justly be called 'The Defenders of the Faith' and noble men of the type of His Highness the Maharaja of Durbhanga than whom a better prop our religion has not, should take the necessary steps or make the first move to have such a text book published by one well versed in the Puranas, Upanishad and Smritis and who has at the same time caught the true and broad spirit underlying Hinduism of the right type which is tolerant and not opposed to other religions.

Before concluding the section dealing with the means to be adopted to impart religious instruction in schools and colleges, some extracts are given, which go to prove that it is absolutely necessary to give our children religious instruction, to see that religion is a living force with them and to daily devote some time to contemplation and prayers. R. W. Irine writes: "All life is from within out. This is something that cannot be reiterated too often. The springs of life are all from within. This being true it would be well for us to give more time to the inner life than we are accustomed to give it, especially in this Western world. There is nothing that will bring us such abundant returns as to take a little time in the quiet each day of our lives. We need this to form better the higher

ideals of life. We need this in order to see clearly in mind the things upon which we would concentrate and focus the thought forces. We need this in order to make continually anew and to keep our conscious connection with the Infinite....." The Kingdom of Heaven is to be found only within, and this is done once for all, and in a manner in which it cannot otherwise be done, when we come into the conscious, living realization of the fact that in our real selves we are essentially one with the Divine life, and open ourselves continually so that this Divine life can speak to and manifest through us. In this way we come into the condition where we are continually walking with God. In this way the consciousness of God becomes a living reality in our lives; and in the degree in which it becomes a reality does it bring us into the realization of continually increasing wisdom, insight and power. This consciousness of God in the soul of man is the essence indeed, the sum and substance of all religion. This identifies religion with every act and every moment of every day life. That which does not identify itself with every moment of every day and with every act of life is religion in name only and not in reality." The naked sage Totapuri used to say: "If a brass pot be not rubbed daily it will get rusty. So if a man does not contemplate the Deity daily his heart will grow impure." And so does Sri Ramakrishna say: "As to approach a monarch one must ingratiate oneself with the officials that keep the gate and surround the throne, so to reach the Almighty one must practise many devotions, as well as serve many devotees and keep the company of the wise." All these sayings of the sages and savants go to prove in an unmistakable term that the imparting of spiritual education to our boys and girls is as essential and vital as life itself.

The next question that has to be considered is whether there are any books on Hinduism the perusal of which can help the individual to develop his or her character and bring out the best qualities possible to human life and character. Indeed there are many such works written in Sanskrit and in the Vernaculars as well as in English. To achieve this object, namely, to mould character and to enable emotions, the most important works are the Puranas in Sanskrit. Selections from these sacred books bearing on the phase of character under discussion must be read and explained. Next in importance are the original works in the Vernacular of great men of the type of Tunchath Ezhuttachan, the Vyasa of Malabar. Lastly, are the true translations in Vernacular and English of the Puranas and Upanishads. It is hardly possible that the translations of our sacred works can be

equal to the original. But, though the finer touches may be lost in the translations, the great outlines will no doubt remain. And surely, by means of their own mother tongue, people who are not instructed in Sanskrit language may obtain ready access to the vast religious treasures of their motherland.

Besides this ancient heritage of national culture, the teachers at least should read as often as possible such works in English as the *Life and Sayings of Ramakrishna Paramahansa*, the *Lectures of Swami Vivekananda* and the latter's life in four volumes by his disciples. These works in English vividly bring forth the spirit of toleration and universality that pervades Hinduism. One who has caught the spirit that runs through these biographies and lectures is the proper person to teach the pupils the tenets of Hindu religion. These books indubitably prove that Hinduism as a system of religion fulfils all the conditions necessary for progress and endurance, is eternal in its truth and application and needs but due understanding and observance to enable one to attain the highest development one is capable of. If Hindus have deteriorated and fallen from the high pedestal they once occupied, the cause of their down fall should be sought elsewhere than in an original defect of the religion itself. If this deterioration is to be checked and our community is to be restarted in its upward march, religion must be pressed into service so as to vitalise the manhood as well as the womanhood composing the community. The situation is one with which religion alone can grapple.

In order to maintain a steady and sustained progress we must always keep a high ideal before us. It was with this view that the late Sir Surendra Nath Banerji once observed: "Let us not therefore minimise the value of ideals. They appeal to imagination, stir the heart, stimulate the noblest springs of action, but ideal and practical must be blended into one harmonious whole. There must be no divorce between real and ideal. The ideal must be subordinated to the practical governed by the environments of the situation which must be slowly and steadily developed and improved towards the attainment of the ideal."

"In nature as well as in the moral world there is no such thing as cataclysm. Evolution is the supreme law of life and affairs. Our environments such as they are must be improved and developed stage by stage, point by point till the ideal of the present becomes the actual reality of the next, or it may be the succeeding generation."

In the words of Mr. N. Gopalaswamy Iyengar we may say: "It is man-making religion that we want, it is man-making education, all round that we want. It is not given to every one to become the 'Dheera' spoken of in the Upanishads. Let us not compromise our ideals on account of the poverty of our achievements..... Let us not scoff at those who are stronger than we are and look about for learned arguments to make our weakness a virtue and their strength a vice."

THE RURAL RECONSTRUCTION MOVEMENT IN SOUTH INDIA

(Concluded from the July issue)

By A. Appadorai, M. A., L. T.

The most common cry is "Back to the land." The lecturer makes a passionate appeal to *all* to go back to the villages and set them right. It would be interesting to know how many of the *all* take up this passionate appeal. Assuming for the present that the product of our University is willing to go back to the village, the fact remains that by his temperament and training, he is unfit to be of much service to the village community. His knowledge of agriculture is such that he would be "far more likely to spoil the stalk already there than to multiply it." He feels himself completely cut off from the people there: his knowledge of the mother tongue is rather scanty and he has little to teach the masses. The villager often does not want such a man.

Again, taking a broad view of the interests of the country, it cannot be said that urbanisation and its concomitant of industrial progress have gone forward sufficiently. The problem would appear to be that there are proportionately too many depending on the land—and no country purely agricultural has ever become great, as no country purely pastoral has attained any celebrity in the history of the world. Industry needs to be developed too, and educated men are required for this purpose as much in towns as in villages.

And above all, our aim must be to harness the resources of all available educated men for the service of rural reconstruction. There is not only one method by which the educated may contribute their share. Every one has his bent and opportunities, and if every educated member of the community makes a small contribution in

money, time or energy, the aggregate contribution will be very considerable and the village reconstruction is bound to proceed at a rapid pace. Organisation is the vital need.

Organisation, broadly speaking is such a disposition of the energies and resources of the educated community as to enable them to produce the most desired and composite effect. Modern life has become so complicated that, unless there is efficient organisation into associations, individual efforts, however well-meant, are bound to be infructuous. Organisation evokes and keeps up interest and enthusiasm. They present a valuable opportunity for workers in the cause to come together to discuss the actual condition of affairs, to take note of the difficulties which beset the path of further progress, to compare notes in regard to the needs and necessities and the manner in which they should be tackled, to take counsel and lay out plans for the future. It keeps alive continued and concerted effort. Organisation is in fact the key of the situation.

As the initiative for organisation must come from a unified body, it is suggested that a joint committee of the Y. M. C. A., "The Ramakrishna Mission" and "The Servants of India Society"—the three voluntary agencies with established reputation and confidence in the country, and working for the uplift of the masses—may be formed in Madras. Its main business will be to educate the public on the need for a net-work of associations of educated men in the country, for rural welfare, and to give a lead to the formation of such associations.

Any semi-urban area with a population of 3000—5000 may serve as a suitable unit for one such association. It has generally within it 20—25 educated men of different grades and occupations. It may be called a "Rural Service Centre." Its main sphere of activity will be the villages all round. It is necessary that every such centre should have two or three men who can devote more time and energy to the task than the others. If the place has one or two retired men with knowledge and experience, they may well be appointed as the working heads. Care should be taken in choosing such leaders, for on their organising ability and on the confidence they are able to command does the success of the organisation depend. Every Rural Service Centre should have a good office system, with specific rules for work, and proper records of decisions agreed upon and work done, as this alone will ensure continuity of purpose and policy.

At first such "Rural service centres" may be independent, but in due course, the various local centres may have a central agency

for the district for the co-ordination of work, and for making work more effective. And finally these may have an apex, which will effectively co-ordinate the work of the central agencies in the whole of South India. Thus will come into existence, a voluntary organisation of the educated community with a common purpose and a system of work, independent of the Government in its organisation but ready to co-operate with the Government departments aiding and aided by them, and giving a tone to the public opinion of the country on all matters affecting rural welfare.

The necessity for a *new* organisation may be questioned; it may be contended that the co-operative movement should be used for this purpose. The answer is (i) that it is largely concerned with credit and it is better not to interfere with its business side; (ii) that being largely a State movement it does not give full scope for voluntary energy to be utilised.

All the work of the organisation, local and central, will have as its main aim to strengthen the life of the villagers, to stimulate their intelligence, and to bring some joy into their existence. Be it remembered, however, that the aim should be not to remove the obstacles for them, *but to enable them to remove their own obstacles* and to bring about an internal cohesion among them, by making them understand and act upon the knowledge that all are members of one family, that what hurts one hurts all, and that prudence and good-will should make them work together for the common good.

The main lines of work may be indicated as follows:—

Wherever possible reliable Government statistics already available may be made use of by the Rural Service Centres, but there is a consensus of opinion that statistics and information in general are not adequate, specially viewed from the point of rural reconstruction. The need for it is twofold.

i. There is a variety of local conditions not only between one district and another, but village and village.

ii. With regard to many details, much more spade work is essential. Dr. Gilbert Slater says, "So far as the Madras Presidency is concerned, it appears to me that the first thing to be done is to collect a great deal more information in order to ascertain for villages of different types what is the critical agricultural operation, that is the one which there is most difficulty in getting completed in the time available, whether ploughing and sowing or transplanting or harvesting, and with regard to that critical operation, over what area the work can be done by a given labour force in a given time, and as

exactly as possible how much time is ordinarily available." We should get away from the idea that any development is possible without study, preparation, and effort. The questionnaire issued by the Y. M. C. A. may serve as a rough basis, but it needs to be elaborated so as to include greater details of agricultural life in the villages.

The next step is to make these statistics available for the members of the Local Service Centre and other centres for *study* and *research*. The more general problems arising out of these may well be left to the central agencies, which will contain the highly educated members, but the local application of each of these is the specific work of the local association. Following are some fields where research is essential:—

i. How far improved methods of cultivation as practised in the countries are applicable to South India in general, and to the various localities in particular. It is erroneous to think that this is the particular privilege of a Government Department; men who have studied economics, and are conversant with local conditions may well study these interesting questions—*e.g.*, the minimum quantity of water in irrigated fields required for proper growth,—use of artificial manures,—mechanical methods,—whether the farmer will appreciably gain by selling his crop as "paddy" or "rice" keeping by products to himself, the nature of an economic holding in different localities, and the possible means of achieving it, etc., etc. Such work is in fact done by voluntary agencies in Australia, U. S. A., etc.

ii. Connected with this is the problem of cottage industries suitable for each locality—the economic possibilities of khadder, weaving, pottery, mat-making, coir-making, fruit and dairy farming, sericulture, poultry farm, preparing ghee, vegetables for market, etc., considered with reference to local resources, traditions and aptitudes.

iii. Possibilities of development of other forms of co-operation, in relation to particular localities,—in many a country, co-operative societies have been made the basis of rural life in all its aspects.

iv. The best way of developing village cohesion.

v. Another very large field of study, in which the teacher members of such centres can take part is in regard to village education. It is no doubt agreed on all hands that the instruction given in village schools should be adapted to the conditions of rural life, and that the school itself should be the basis for the amelioration of

village life; and it may be expected that a workable scheme will soon be introduced here. But as Mr. Mason Olcott has shown, much remains to be done—the minimum essentials in the primary school, the courses and methods of instruction best adapted to Indian children, the standardisation of a few educational tests, etc., all require to be thought out, and the best scheme ought to be evolved, and laid bare.

vi. There is again the question of the best methods of educating the adults.

Statistics and study are only a preparation for the real work—propaganda. Propaganda is of two kinds (i) indirect, (ii) direct.

(i.) Indirect propaganda consists in

(a) creating an effective public opinion in all matters affecting rural welfare. Indeed, the hope of the future lies in an *aroused* and *instructed* public opinion; this can best be accomplished by means of public meetings, and periodical gatherings, magazines, booklets, pamphlets, leaflets, public notices, placards, and posters.

(b) in effectively bringing to bear on public bodies and the Government the need to spend more money on rural communications, housing, and sanitations, extension of rural dispensaries, starting cottage industries, to focus attention on the arranging for exhibitions and agricultural demonstrations; in fine, to stimulate dynamic effort in such rural welfare schemes. This is best achieved by making representations through representative bodies; and well-thought out constructive schemes will receive due consideration.

(ii.) As at present, the villagers cannot be reached through newspapers, and magazines; real constructive work can be done only by heart to heart talks with the villagers on the many immediate problems affecting them. It will no doubt test the patience of those who undertake it. It follows that such missionary work depends for its success on the proper attitude of the workers, and the tact they have and the confidence which they are able to command. Negatively, the evil effects of drink, gambling and untouchability, the wastage of too much money on socio-religious customs and ceremonies have to be convincingly presented; positively, the need for keeping surroundings healthy, the possibilities of "co-operation" and the need for taking to it in the right spirit, instruction in better scientific and improved methods of agriculture,—the value of economic holdings, the value of seed selection, use of artificial manures, etc.,—to those

who can understand them, and above all the need for a higher standard of life, a sanguine outlook on life and the need for making individual as well as corporate effort for realising such a standard, and the need for prudential restraints. All these and a thousand other details of life need to be impressed on their minds. Of course only such of these members as have time at their disposal can well take to this form of activity.

Different from, yet closely allied to propaganda, is the fundamental question of *Adult Education* which is the means to any effective understanding of propaganda work. Burkeley says: "The initiative for any successful movement towards adult education must come in India as elsewhere, from voluntary agencies, and unless they take a leading part in its control such a movement is not likely to prosper." Adult education is specially and very particularly in need of this spontaneous service of voluntary enthusiasm. The example of Denmark is really inspiring.

Limitations of space do not permit me to enter into a detailed consideration of this subject. Suffice it to say, our main problem here is "Elementary Adult Education" i.e. of those who have had no schooling, and are totally illiterate. Educated parents are the surest guarantee of educated children. For this far-reaching problem, no carefully devised plan of attack has yet been adopted and in consequence much of our work has been like that of men groping in the dark. Adult schools with regular tri-weekly classes in the slack season, or night schools alone will appear to be possible, unless more time can be devoted by workers of the association who will have to travel far from their places of living and avocation. But the mere starting cannot ensure success. Persuasion by Thasildars and Headmen will have to be done to get a good number of adults enrolled, and to secure their continued attendance. In arranging for all work and in methods of teaching, we should, by the way, never forget that we deal with grown-ups and not children, allowing far greater self-determination. The adult needs a very varied and interesting programme. Occasional rambles, music, concerts, and lantern lectures, must be arranged. After a good proportion have gained the Literary certificate, circulating libraries may be started, with interesting story books, illustrated magazines of art, and stimulating and interesting pamphlets on subjects like gardening, poultry, first aid, dairy-farming, etc. This will set back the danger of a relapse into illiteracy.

The above suggestions indeed presuppose an earnest desire and an intelligent outlook on the citizen's relation to the social polity;

they also indicate the lines of work and show that all branches of rural welfare work must advance simultaneously—but they do not exhaust the subject. The aim, throughout has been to show (1) that organisation is the first requisite, and (2) that different kinds of work suited to the varying educational attainments, bents, and the amount of time that each can devote to the cause of social service must be provided to keep the organisation alive, and to attain the ideal—"the ideal of a smiling and prosperous country side."

SWAMI RAMAKRISHNANANDA *

By Rao Saheb C. Ramaswami Aiyanger.

I.

When Swami Ramakrishnananda came to Madras in 1897, he was first lodged in a small building on the Ice House Road, rented by a few admirers of Swami Vivekananda. They also undertook to defray the Swami's expenses. Sometime later, he moved into an apartment of the Castle Kernan, popularly known as the Ice House, which Swami Vivekananda himself had occupied during his stay in Madras and which therefore carried with it the memory of his holy association.

The Castle belonged originally to Mr. Bilagiri Aiyanger, one who had been able to endear himself to Swami Vivekananda. He was one of the supporters of the Math in its early days and he made a provision in his will for the payment of Rs. 12 a month to Swami Ramakrishnananda.

On his death, the Castle came up for auction. We felt that if it passed into the hands of a stranger, the Swamiji was likely to be put to the necessity of looking out for another place to live in and so we

* In July 1922, after the birthday of Swami Ramakrishnananda, at the request of the Editor of the Vedanta Kesari, I recounted some of my experiences with the Swamiji which were published along with other reminiscences in the Ramakrishnananda Memorial number of the journal issued that month. For want of time, the account I gave then was not as full as I should have desired. I am therefore attempting now to supplement it by relating other incidents that come to my mind about his life and the early days of the Madras Math. [C. R. A.]

Swami Ramakrishnananda was a direct disciple of Sri Ramakrishna Paramahansa. He founded the Madras Branch of the Ramakrishna Math & Mission at the request of his world-renowned brother disciple Swami Vivekananda—Ed. V. K.

were anxious and desired that if possible some friend of the Math should purchase it. Among the bidder was such a person in Dr. M. C. Nanjunda Rao. He had an idea of establishing a hospital and nursing home there. He offered up Rs. 16,000 for the house and then gave it up. It was knocked down for Rs. 17,000 or so to a Zamindar.

As the auction was proceeding, the Swamiji sat unconcerned in a far end of the compound, on a long backless bench, away from the crowd that had gathered. I was watching the bidding and occasionally went up to him to tell him, how it was progressing. He looked up and said, "Why do you worry about it? What do we care who buys or who sells? My wants are few. I need only a small room for Sri Guru Maharaj. I can stay anywhere and spend my time in talking of Him."

As we had anticipated, Swamiji had subsequently to vacate the portion he had occupied in the main building. He was then lodged in a small out-house in the compound where he lived till he moved to Mylapore.

When Swami Brahmananda came to Madras, he heard from us the story about the Ice House. He then remarked, "You were not wise in allowing it to pass into other hands. That is a place where Swami Vivekananda had stayed and if you had acquired it for the continuance of his work, it would have been very nice and a fitting memorial to him. If you had only told me, I would have somehow found the money and would not have let slip the opportunity that presented itself. Sasi is naturally indifferent to such things. You all ought to have done something."

Though the incident shows two eminent god-men seemingly different in their outlook, it reveals unmistakably the greatness of each. Swami Ramakrishnananda was so absorbed in the realm of the spirit that he did not care very much for institutions or organisations. But on the other hand, Swami Brahmananda in spite of his child-like simplicity and the giddy height of spiritual illumination which he had reached, possessed a keen judgment in business matters. This is what enabled him unerringly to pilot the work of the Mission as its first President for over a quarter of a century.

II.

Swami Ramakrishnananda was shy of appearing in public or making speeches. His method of teaching was conversational. But whenever he did deliver a lecture, it made a profound impression. If I remember right, the very first public lecture he delivered after his

arrival was on "Sri Ramakrishna and his Mission" under the auspices of the Y. M. I. A., Justice Sir S. Subrahmanya Aiyer presiding. The effects of the address were far-reaching. Swamiji had prepared with care and the manuscript of the address which he handed over to me, I preserved for nearly ten years, after which it was published by Mr. P. R. Rama Aiyer.

The name of Swami Ramakrishnananda became well-known in the city and his work was appreciated on all sides. In 1902, a public meeting was held in the Pachayappa's Hall to devise measures for giving the Mission a permanent footing in Madras. The meeting was largely attended by the citizens of Madras and they resolved "To perpetuate the memory and continue the work of the late Swami Vivekananda by establishing an institution in the city for the study and propagation of Hindu religion and philosophy." Then an attempt was made to collect funds and in this Swamiji did not spare himself. He used to say, "Begging is a test of egotism and you can measure how much ego you have by how much you mind it." He took the lead and accompanied by one or two young men, went from door to door in Triplicane, Mylapore and other parts of the city. It took two years to realise Rs. 1,700.

Then Mr. V. Krishnaswami Aiyer issued a fresh appeal. He wrote:—"The Order of Sannyasins to which these disciples of Ramakrishna Paramahansa belong, is the noblest in the world for the work of philanthropy untainted with any consideration for the promotion of selfish ends. It has been resolved to found an institution in this city where men will be trained to preach the Vedanta, not for a salary or other remuneration, but for the love of humanity. Pandits and scholars will be invited to assemblies periodically held for the discussion and elucidation of Vedantic truths. Agencies for the relief of the destitute poor and the instruction of the masses would be organised under the control of this institution... Funds will be needed for carrying out this noble undertaking. Shall we lack them in this land of a thousand charities? Devotion to duty, singleness of purpose and a faithful discharge of duty voluntarily undertaken must convince the people that their contributions will be well and nobly spent. The reproach will be great if the opportunity is neglected. Under the blessing of God and the immortal sages of this ancient land, success shall be ours."

III.

The appeal had a steady response, though slow. With the collections made, the construction of a building was undertaken in 1906

on a small site on the Brodie's Road obtained through the kindness of the late Akula Kondiah Chettiar, an ardent admirer of the Swamiji. On an auspicious day, Swami Ramakrishnananda conducted the religious ceremonies. It was his desire to bring Swami Brahmananda to inaugurate the function but it could not be arranged. Some friends requested Swami Abhedananda who happened then to be in our midst after his first visit to the West, formally to lay the foundation.

Mr. A. S. Balasubrahmanya Aiyer took charge of the work. The building was completed in November 1907 and he wrote to the Secretaries of the Memorial Fund, "The final bill for the construction and completion of the building comes to Rs. 5,500 ; the subscriptions hitherto collected amount to Rs. 4,100 ; so the deficit has to be met by collecting further subscriptions. The Home is ready for occupation and I understand the Swamiji moves into it on Sunday, the 17th November, 1907. I await your instructions as to what should be done on that occasion, etc."

Early on the morning of the day chosen, Mr. A. S. Balasubrahmanya Aiyer's carriage waited at the entrance to the Ice House. It was drizzling. Swamiji took the picture of Sri Guru Maharaj. He asked me to hold the umbrella carefully to protect it from the rain till he got into the carriage. We had a quiet drive and soon arrived at the new building.

It was a simple one-storeyed building tinted red. It stood on a high foundation and had a large roof terrace. Inside, there was a spacious hall and four rooms. From the hall, a door led to an open court where was another building containing the kitchen, dining room and bath room.

Swamiji was elated like a child to be inside the new building. He said, "This is a fine house for Sri Guru Maharaj to live in. Realising that He occupies it, we must ever keep it very clean and very pure. We should take care not to disfigure the walls by driving in nails or otherwise. Do you see?"

Sri Guru Maharaj was installed in the shrine and worshipped. Abhishekam and a special offering was made to Sri Kapaleeswara. Swamiji said humorously sometime later on, "Till now I was in Triplicane and Parthasarathi subjected me to many trials. But now Kapaleeswara has drawn me to Him. You know He is the Lord of Bhikshus, as His name means, and He is sure to protect me hereafter." Poor people were fed and an assembly of Pandits was called to

chant the scriptures and converse on holy subjects. In the evening, a public meeting was held and the Swamiji requested Mr. (now Sir) P. S. Sivaswami Aiyer to address those who had assembled. With Aratrikam and distribution of Prasadam, the day's function came to a close.

IV.

During the first days in the Castle Kernan, Swamiji was "his own servant and his own cook." When he removed to Mylapore, he had with him a Brahmacharin and a cook. The live-long day was one of constant service to God.

Swamiji held classes in several parts of the city and the visitors at the Math were many. Whenever anyone came in from outside, he had to wash his feet and enter the precincts with great reverence. If a stranger ignorant of the observance happened to come in without doing so after he left, Swamiji would make it a point to have water sprinkled over the place trodden by him and thus purify it. On such occasions, I would remember the words uttered by Swamiji about the sanctity of the place on the day he first came into it. He always took great care to see that every one who came to the Math, even a coolie, received a share of Prasadam and for this he ever kept ready sweet cocoanut Laddus offered to the Lord:

Swamiji was very regular in all his habits. To give but one instance, out of many, he would never miss reading the Gita and the Vishnu Sahasranamam early every morning. Once in 1906, when Swami Premanandaji was in Madras, accompanying his mother to Rameswaram, Swami Ramakrishnananda spent a night with them both in the house where Swami Premananda's mother was accommodated. That night, he had not with him the Gita and Vishnu Sahasranamam. He asked me at a late hour to procure them from a neighbour. He kept them by his side and then only went to bed.

He reduced the wants in the Math to the barest minimum. He would often say that Bhikshannam is the best for a Sannyasin and ask some of the young boys devoted to him to beg food for him from a few houses near-by. In doing so, he had two objects in view ; to keep the ideal of poverty ever before him and also to train the young to feel its glory and be purified by begging. He gave me also ample opportunities of such service.

Whenever he needed some help, he would feel shy of expressing it to any one. "If we cannot get on altogether without help, then why not ask the Lord Himself? Why go to others?", he would say. Once the Birthday of Sri Guru Maharaj was near and no money had

been received for the feeding of the poor which was an important item of the celebration. It was midnight and I was sleeping in the Math, when I suddenly woke up, roused by strange sounds in the hall. Looking about, I could see Swamiji pacing up and down like a lion in a cage, humming heavily with every breath. I was afraid to see him in that condition, but I understood later that it was his prayer for help to feed the poor. The next morning money did come. A large donation was received from the Yuvarajah of Mysore who had begun to admire Swamiji, having read a copy of the book "Universe and Man," just then published.

Swamiji's ambition while in South India was to harmonise the philosophical systems of the three great Acharyas in the light of Sri Ramakrishna's teachings. His life of Ramanuja written in Bengali is a classic work on the subject and it contains ample proof of the veneration in which he held the Vaishnava teachers.

His respect to Sankara was exceedingly great. When he was in the Castle Kernan, a rich merchant who used to frequent the Math, spoke of Sankara irreverently. Swamiji flared up in anger and the gentleman received a rude shaking. Those who stood by thought that he would withdraw the help he was giving to the Math and later on pointed it out to Swamiji. He said, "Let him withdraw if he will. Do you think the Lord's work depends on the mercy of men such as these?"

A similar incident happened another time in Mylapore. He had been invited to a gathering held for discussing religious topics. In the course of the talk, one of the organisers of the meeting happened to refer to Sankara in a slighting manner. Swamiji could not brook the insult offered to the Acharya. He stood up and saying "I have no place where Sankara is not honoured," he quickly walked out.

Many young men approached the Swamiji in those days seeking to join the Order. I was acquainted with some of them.

One was an intelligent Brahmin youth who had lately returned from Japan. He stayed in the Math for some time and all those who saw him, thought he was ardent in his devotion and would stick on to the monastery. But Swamiji was always severe and exacting in his tests for admitting any one into the fold permanently. He would frequently ask the novice to sweep the floor or wash the utensils or do some other menial work. The gentleman above referred to could not stand it. One day, he remarked, "I did not come here to learn all these things." And immediately, Swamiji asked him to clear out,

Another was a Vaishnavite Brahmin youth. When Swamiji found that he was married and had his old parents to support, he refused to give ear to his request in spite of all his importunities. He strongly advised him to return to where duty called him and sent him away.

A third was a keen sportsman who had shot up to eminence in his line. He was a bachelor and possessed strong inclinations to a monastic life. He approached the Swamiji several times, but he always said, "What am I? You should go to our President and ask him if you want to join the Order." So he went to Belur. And there the President said, "If you are earnest, you must go and serve Swami Ramakrishnananda and come through him." When he returned, he was permitted by Swami Ramakrishnananda to stay in the Math. He would always seem meditative and would never share in the ordinary work of the monastery. A truly religious life is not so easily attained. One day he quietly left the Math and went to live in a wayside hut in Royapettah. Later on he went and stayed in Tiruvottiyur where he passed away. He was no doubt a struggling soul, but Swamiji did not see him yet fit to wear the orange robe of the Sannyasin.

These are only three random instances out of scores of similar ones. And it remains a fact that out of all these, Swamiji never admitted even one to Sannyasa. The reason is he held the Ashrama rightly far above the reach of ordinary men conceiving it as has been declared by the scriptures "sharp as the edge of a razor, hard and difficult to tread." It is sometimes said on this account that his stay in Madras was barren of results. But it must be remembered that he never cared for a following and that he only wanted to take men where he found them and give them a push upward. In the lives of hundreds of men in all stations of life his influence is flowing silently still leading them ever on the forward path. I should like to quote from two letters I have recently received, which bear testimony to the abiding nature of this influence.

One devotee writes: "Every big thought brings to my mind our own beloved Sasi Maharaja's face and his gentle smile. It was a blessed time those days and that makes me proud that we of all people had come into contact with that spiritual giant; only we did not know it then."

Another writes: "Those who have taken the dust of the feet of Swami Ramakrishnanandaji have been turned into gold. A mere touch of his has changed sinners into saints. I can myself see well

how his touch has affected me and is keeping me up in my spiritual struggle in spite of the many weaknesses and failures in me. But for him, there would not have been a spiritual side to my life at all. We met first at His feet and we shall meet again at His feet."

V.

Towards the end of 1908, Swami Brahmananda came to Madras. When he arrived, Swami Ramakrishnananda accommodated him in his own room which had been renovated for the purpose. We would himself stay out all the time in the entrance hall, saying, "Guru Maharaj and his son will stay inside; I will stay out here and serve them. What more do I want?" I have often seen him bow unobserved at the entrance to the room where Swami Brahmananda stayed. Such was his reverence to Maharajji (Swami Brahmananda was favouritely so addressed by his brother disciples).

Soon after Swami Brahmananda's arrival, Messrs. V. Krishnaswami Aiyer and P. R. Sundara Aiyer came with presents of fruits and flowers to pay their respects to him. Swami Ramakrishnananda introduced them to Maharajji. Before taking leave, Mr. V. Krishnaswami Aiyer said to Swami Ramakrishnananda: "Will he deliver a lecture? I shall arrange everything. When will it be convenient to him?" Swamiji smiled and replied: "What is there in lectures? He never gives lectures. Men such as he can give religion by mere look or a touch."

Sometime later when Swami Brahmananda went on a pilgrimage to Rameswaram, Mr. V. Krishnaswami Aiyer came forward to arrange for all conveniences. Mr. T. V. Seshagiri Aiyer, (Sir) K. Srinivasa Aiyanger and a few other friends also subscribed for the trip. Maharajji and Swami Ramakrishnananda were accommodated in a first class compartment. Four young Swamis and myself accompanied separately, Mr. V. Krishnaswami Aiyer had specially commissioned me to go with the party to take proper care of the Swamis and look after all their wants.

On the way, when the train stopped at a station, I went to see Swamiji. I saw him peeping out of a window with a cigarette end in his hand. He took a puff from it, raised it to his head and reverently dropped it down. I was surprised at it for I had never before seen him smoke, though smoking is very common in Bengal. He told me, "This is holy *prasadam*." He had taken the cigarette end from the hands of Maharajji after he had smoked.

In Rameswaram, the palace of the Raja of Ramnad had been arranged for our stay. But before going there, Maharajji and

Swamiji went to the temple. They drove in a double bullock coach. When they returned, they still found us busy with the luggage. Maharajji said reprovingly, "Cannot these things wait? You came here to worship the Lord and that is what you should attend to first."

We stayed in Rameswaram for three days. On the second day, the young Swamis and myself went for a sea bath. For Maharajji and Swamiji we carried the holy water in a vessel. Abhishekam was performed to Lord Siva with the Ganges water which had been brought by Maharajji from Benares.

On the way, we had stayed in Madura also for three days. A noteworthy feature of the stay was the deep Samadhi into which Maharajji entered in Sri Minakshi's temple, seeing the image of the Mother living and moving towards him. There was a large crowd and Swami Ramakrishnananda held him up there for nearly an hour, himself all the while in an ecstatic mood with tears flowing from his eyes, singing Mother's praise over and over again repeating the sloka

सर्वमंगलमांगल्ये शिवे सर्वार्थसाधिके ।
शरण्ये त्र्यम्बके गौरि नारायणि नमोस्तु ते ॥
सृष्टिस्थितिविनाशानां शक्तिभूते सनातनि ।
गुणश्रये गुणमये नारायणि नमोस्तु ते ॥

"Oh three-eyed Gouri, the Consort of Narayana, Thou art the embodiment of all good, the bestower of blessedness, the fulfiller of desires and the refuge of all; salutation unto Thee!

"Oh Consort of Narayana, the eternal One, Thou art the root of creation, preservation and destruction (of the world); in Thee rest the Gunas, Thyself beyond their pale, salutation unto Thee!"

When coming out of the shrine, in an outer hall, Swami Ramakrishnananda saw the image of Adi Sankara. He was seized with a longing to touch the feet of the image with his head. But the priests would not allow him. Nevertheless, he pushed them aside, saying "Who can prevent my worshipping the Great One?" He went near and had his desire fulfilled.

(To be continued)

NEWS AND REPORTS

SWAMI YATISWARANANDA IN CEYLON

Swami Yatiswarananda, President, the Ramakrishna Math and Mission, Madras, accompanied by Swami Anantananda left Madras for Ceylon on the 29th June by Boatmail and reached Jaffna on Sunday, the 1st of July last. At the Railway Station at Jaffna the

Swamis were received by several leading men of the town, besides a number of students and admirers of the R. K. Mission. When the Swamis alighted they were duly garlanded and after an exchange of greetings they were taken in a car to "Brindavan," Vannarponnai, their temporary residence where many members of the Reception Committee, besides others, were present. On behalf of the Reception Committee Mr. M. S. Ramalingam welcomed the Swamis in a short speech to which Swami Yatiswarananda made a suitable reply pointing out how he felt that he was in a familiar country.

In the evening at 6 P. M. the Swami was invited to deliver a lecture on the life and teachings of Sri Ramakrishna at the Ramathan's College. There the Swami gave a most inspiring and instructive lecture, depicting the life of Sri Ramakrishna in vivid colours and exhorted the audience to model their lives and conduct in the light of the teachings of the Great Master. The lecture was very ably translated by Mr. Natesa Pillai, Principal of the Parameswara College.

Monday Morning at 9.30 A. M. the Swami spoke to the students of the Hindu College emphasising the importance of Brahmacharyam and physical culture. Seeds of spiritual life, he said, should be sown and properly watered, while the boys were yet young and free from worldly taints. The Swami next visited the Parameswara College. There also he delivered an address full of instruction, and helpful to inspire in the students a taste for spiritual culture. Afterwards the Swami inspected the Ramakrishna Mission Vaidyeshwara Vidyalaya, the Vivekananda Vernacular School, and the Students' Home.

In the evening the spacious Hall of the Vaidyeshwara Vidyalaya was tastefully decorated. The platform was spread over with carpets and Swamis were seated there. Above, in the shrine, was kept a life size portrait of Sri Ramakrishna, painted in oil colours. Then an address of welcome on behalf of the Hindus of Jaffna was presented to the Swamis. After making a suitable reply in some fitting words Swami Yatiswarananda addressed the audience on the "Scientific Basis of Hinduism". The Swami said that unlike many other religions Hinduism was not the product of a single genius. It had its basis on the eternal and immutable principles, those that were discovered by the sages and saviours through ages. It was the store-house of the accumulated wisdom and spiritual laws. It was therefore a synthetic religion. Hinduism was a confederacy of systems and a commonwealth of creeds. The Swami further remarked that Christianity without Christ would not stand. Mohammedanism without Mahomed

was nowhere. Buddhism without Buddha suffered the same fate. But not so with Hinduism which supported itself upon the rock bed of eternal truths. After Swami Avinashananda put in a plea for united and vigorous action on the part of all, the meeting terminated with a prayer and the Swamis were taken in procession to their residence.

On Friday, the 3rd the Swamis left for Trincomalee by the morning train, Swamis Avinashananda and Vipulananda, the Vice President and the Secretary of the R. K. Mission in Ceylon accompanying them, and reached there in the evening. Before entering the town, a fairly big crowd assembled around the Swamis who were then led in procession to the R. K. Mission High School which was to be opened. The houses on either side of the roads were decorated with garlands, flowers and fruits, etc., sandal paste was distributed and scented water sprinkled, and fire-works displayed and all the auspicious signs of the famous South Indian holy procession were present there. Though it was late in the evening not less than a thousand people were waiting to greet and listen to their honoured guests. Addressing them Swami Vipulananda said that the work of the R. K. Mission in Ceylon had so long been educational and people might have thought that the Mission had no other branch of its activities. But now it had taken up its chief works, the propagation of the message of harmony of all religions, founding of temples and imparting of its inherent culture. The Swami also enlightened the audience with the inspiring message of the General President of the R. K. Mission, who wrote that twenty centuries ago Prince Mahendra visited Ceylon carrying with him the sacred branch of the great Bo Tree and the whole island embraced the new faith of Lord Buddha; it had once more been the privilege of the people of Ceylon to have in their midst the sacred relics of Sri Ramakrishna, the Man of Dakshineswar. After a touching address given by Swami Yatiswarananda the gathering dispersed.

On the 5th July special Pujas and Homam were conducted in the new School building by the Swamis till noon and at 5.30 P. M. it was formally opened by His Excellency, the Governor of Ceylon. Here the Swamis had their greetings exchanged with His Excellency. His Excellency very much appreciated the works of the R. K. Mission and gave a fitting tribute to the Mission.

On the 7th Swami Yatiswarananda delivered a lecture on "The Ideals of the Ramakrishna Mission" before a large gathering and on the 8th the Swami and the party started for Batticaloa reaching there in the evening. The party was taken in procession to the Vivekananda

Hall where the Swami spoke a few wholesome words to the eager public. During their short stay at Batticoloa the Swami and the party were invited in many places, and given the same kind of reception with all the paraphernalia that are customary to the South Indian sacred ceremonies.

On the 12th the Swami and the party left Batticoloa and reached Badulla. Here the Tamilian townsmen gave an address of welcome printed in Tamil. While thanking his hosts the Swami spoke at some length on the aims and objects of the R. K. Mission in English, and his speech was ably translated into Singhalese by a local pleader. Swami Avinashananda also gave a separate address in Tamil.

On the 13th the Swamis reached Newara Eliya, a hill Station six-thousand feet above sea-level and lived there as the guests of the local Municipal Secretary. Here the Swamis visited the famous Hakgalla (Government Botanical) Gardens and Sita Eliya, the place where Sita was kept confined in the Asoka Gardens of Ramayanic fame.

From Newara Eliya the party proceeded to Nawalapetiya and thence to Kandy finally reaching Colombo by the end of July. The Swamis are expected back to Madras by the first week of August.

WORKS OF SWAMI PARAMANANDA

(AMERICAN PUBLICATIONS.)

		Rs.	As.
Book of daily Thoughts and Prayers. (2nd Edn.)			
This book is a constant companion to the spiritual aspirant. It contains high and ennobling thoughts for every day in the year—each page containing the salient thoughts for the day, lines to memorise, a lesson and a prayer. Excellent get-up.			
Leather bound, Pages. 400.			
Price Rs. 4.			
Rhythm of Life (Poems)	The book contains a large number of beautiful poems in praise of the Infinite Eternal All Beneficent Being. It is a book of devotion, spiritual vision and divine communion.	Price: Rs. 2.8.	
The Vigil	—It is a book of spiritual songs. In it the voice of the active West meets and mingles with the deep call of ancient India to the soul of man.	Price: Flexible Bound Rs. 3.	
	Cloth " Rs. 2-8.		
The path of Devotion (6th Edn.)	This volume consists chiefly of extract from letters written to a spiritual aspirant. Every page of it emits the fragrance of religious fervour, devotion, piety and wisdom.		
Contents: I. Devotion. II. Purity. III. Steadfastness. IV. Fearlessness. V. Self-surrender. VI. Sanskrit Prayers and salutations with English Translation.			
Price: Cloth Rs. 1-12; Paper: Re. 1.			
Bhagavad Gita (3rd Edition)	English Translation only. Language simple and spontaneous. Attractive Pocket size.	Price: Flexible Rs. 1 12	
	Plain Rs. 1-8.		
The Upanishads (2nd Edition)	A lucid and faithful English translations of three of the important Upanishads, viz.—Isha, Kena and Katha.	Price: Cloth Rs. 1-12.	
Spiritual Healing (Cloth)		1	8
Plato and Vedic Idealism		"	1 8
Concentration and Meditation	Cloth	1	8
Christ and Oriental Ideals	"	1	8
Self Mastery	"	1	8
Creative Power of Silence	"	1	8
Faith as a Constructive Force	"	1	8
Reincarnation and Immortality	"	1	8
Secret of Right Activity	"	1	8
Emerson and Vedanta	"	1	8
Vedanta in Practice	"	1	12
	Paper	1	0
The Way of Peace and Blessedness	Cloth	1	12
	Paper	1	0
Civilization and Spiritualization		0	4
Power of Thought		0	7
Universal Ideal of Religion		0	7
Principles and Purposes of Vedanta		0	7
Problem of Life & Death		0	8
Harvest Field of Life		0	4
Yoga and The Christian Mystics		0	4
Science and Practice of Yoga		0	4
Glorifying Pain and Adversity		0	4
Prayer Cards—Six varieties each		0	2

The "Vedanta Kesari" Office, Mylapore, Madras

(6)

SOUL'S SECRET DOOR

BY

SWAMI PARAMANANDA.

Seventy-two unique poems of lofty inspiration, strikingly original both in thought and language. Every line is a revelation of profound spiritual truth, a rare combination of refreshing simplicity and lyrical beauty. Many who have heard them have compared them with the works of the master poets.

Handsome flexible binding, published by the Vedanta Centre, Boston, U.S.A.

Price Cloth Rs. 2-8.

Flexible Rs. 3.

Telugu Publications

The Life and Teachings of Swami Vivekananda	...	...	0 8 0	0 6 0
Chicago Address of Swami Vivekananda	...	...	0 6 0	...
Words of the Master by Swami Brahmananda	...	...	0 6 0	...
Raja Yoga by Swami Vivekananda	...	...	1 4 0	...
Karma Yoga	...	...	0 12 0	0 10 0

Canarese Publications

	Rs. A. P.
Sayings of Sri Ramakrishna. Translated by N. Venkatesa Iyengar	... 0 12 0
Sri Ramakrishna Lilaprasanga	... 1 0 0
The Life of Ramakrishna By Messrs. T. S. Vekanna Iyah and A. R. Krishna Sastri	... 0 8 0
Raja Yoga by Swami Vivekananda: Translated by Y. Subba Rao	... 1 0 0
Dialogues of Swami Vivekananda.	... 1 4 0
My Master by Swami Vivekananda: Translated by a devotee	... 0 6 0
Gospel of Sri Ramakrishna Ord. Edn.	... 1 4 0
Do Superior Edn.	... 1 12 0

Other Publications

Rs. A. P.	Rs. A. P.
Sri Ramakrishna, His Life and Sayings by Max Muller	6 2 0
Nivedita by Srimathi Sarala Dasi	0 4 0
Vivekananda by Prof. K. N. Mitra, M. A.	0 6 0
Paramahansa Ramakrishna by P. C. Mazumdar	0 2 0
Sri Ramakrishna, the fulfilment of Hinduism by Dr. Radhakamal Mukherji	0 5 0
In the Hours of meditation by F. J. Alexander-Board	0 12 0
India's Message to Herself by Prabhulal—Reduced Price	0 8 0
India's Needs and the Ramakrishna Mission Panchapagesa Aiyer, M. A., L. T.	0 2 0
Swami Vivekananda—the by Patriot-monk of modern India by N. Kasturi, M. A.	0 3 0
Sri Ramakrishna's Teachings in two Parts, Board, each	1 0 0
The Saint Durga Charan Nag (The Life of an ideal house-holder)	1 0 0

The "Vedanta Kesari" Office, Mylapore, Madras.

(7)

Life of Sri Ramakrishna

A detailed chronological account of the Master's wonderful life, based on the most authentic sources, with a foreword by Mahatma Gandhi.

Complete in one Volume, of Demy 774 pages, with one tricoloured and several half-tone portraits.

Price: BOARD Rs. 5. CLOTH Rs. 6-8.

Swami Vivekananda's Works

Complete Works in Seven Volumes.

Each—Board, Rs. 3. Cloth, Rs. 3-8.

Index to Complete Works 0 10 0

Rs. As.	Rs. As.
Indian Lectures	... 2 8
Raja Yoga	... 1 4
Gnana Yoga	... 1 8
Bhakti Yoga	... 0 12
Karma Yoga	... 0 12
The Science and Philosophy of Religion	0 12
A Study of Religion	0 12
Realisation and its Methods	... 0 10
The East and the West	... 0 10
Religion of Love	... 0 12
Colombo to Almora	... 2 0
Inspired Talks	... 1 4
Do. Cloth	... 1 12
Women of India	... 0 3
Thoughts on Vedanta	... 0 10
Epistles, I, II, III & IV series, each	... 0 10
Do. V & VI each crown size	... 0 8
Do. III & IV Pocket Edn. each	0 6
The Vedanta Philosophy	... 0 6
My Master	... 0 6
Chicago Address	... 0 4
Modern India	... 0 6
Christ the Messenger	... 0 3
Pavhari Baba	... 0 3
Reply to Madras Address	... 0 4
India and her Problem	0 10
Religion and Philosophy Part I	... 0 12

The Ramakrishna Math & Mission Convention 1926.

This book is a comprehensive record of the proceedings of the convention held in 1926, containing all the speeches and lectures delivered on the occasion. It is illustrated with 28 half-tone pictures of the different centres of the Order and gives the history and growth of the Ramakrishna—Vivekananda movement and describes the activities of over 100 represented institutions. Demy 304 pages.

Price Rs. 2.

The "Vedanta Kesari" Office, Mylapore, Madras.

(8)

PRABUDDHA BHARATA

A high class monthly on Practical Vedanta, setting forth the lofty teachings of Sri Ramakrishna and the Swami Vivekananda from a non-sectarian standpoint.

Conducted by the Advaita Ashrama, Mayavati, Himalayas.

Printed in an improved get-up, from Calcutta.

The 33rd year commenced from January, 1928.

Annual subscription : Rs. 3, Inland ; Foreign 8s. or \$ 2.

Please apply for catalogue to :—

THE MANAGER, "PRABUDDHA BHARATA,"

182-A, Muktarom Babu Street, Calcutta.

MESSAGE OF THE EAST.

Editor—Swami Paramananda.

A Vedanta Monthly—Published from the American branch of the RAMAKRISHNA MISSION every month except August and September. Year begins from January.

Annual Subscription Rs. 5, or 2 \$ (U. S. A.) or 8 sh.

Apply to :—

THE MANAGER,

"The Vedanta Kesari" Mylapore, Madras.

"Prabuddha Keralam."

A Malayalam Monthly of the Sri Ramakrishna Asram (Yogananda Asram) Alleppey, Travancore. Widely circulated throughout Travancore, Cochin, Malabar and among Malayalees in all other parts of India, Burma, Ceylon, F. M. S. and Mesopotamia.

Annual subscription : Inland Rs. 2-0-0. Foreign Rs. 2-8-0.

For advertisement rates apply to :—

THE MANAGER, "PRABUDDHA KERALAM."

Alleppey, Travancore.

The Vedanta Philosophy

By Sridhar Majumdar, M. A.

With original Sutras, their word for word meaning, explanatory quotations and an unbiassed and thoughtful exposition in most clear and lucid English, highly spoken of by the Press. 'The Vedanta Kesari' of May 1927, 'The Prabuddha Bharata' of July 1927, 'The Modern Review' of February 1928, 'The Statesman' of 29.5.27, 'The Amrita Bazar Patrika' of 21.3.27 etc., as well as by the eminent scholars of the world, Drs. Barnett, Keith, Jacobi, Jolly, Rapson, Hopkins, Winternitz, Thomas, Jackson, Lord Ronaldshay, Mahamahopadhyayas Pramatha Nath Tarka Bhushan and Durga Charan Sankhya Vedanta Tirtha, Pandits Kokileswar Sastri and Gopi Nath Kaviraj, Brajvidehi Mohant Maharaj Santa Das Babaji etc., most attractive and useful to beginners, over 800 pages in all, cloth bound with title inscribed in gilt letters. Price Rs. 5 only, postage extra.

To be had of The Author, Barisal, Bengal, India.

The 'Vedanta Kesari' Office, Mylapore, Madras.

(9)

Just Out !

Just Out !!

LAMBS AMONG WOLVES

BY

SISTER NIVEDITA

The article was meant to counteract the half-truths and untruths about Indian social life spread by Christian Missionaries in the West to serve their selfish ends. The publication of the book at the present moment, when Miss Mayo's "Mother India" is doing incalculable mischief, is expected to counteract much of that vile Propaganda.

Price As. 6

WOMEN OF INDIA

By SWAMI VIVEKANANDA

(A Lecture hitherto unpublished in India.)

Every one ought to know at the present time what Swami Vivekananda says on Women of India.

Price. As. 3

Words of the Master

By Swami Brahmananda

A collection of the choicest and representative sayings of Sri Ramakrishna.

Price Paper 5 As.

Cloth 10 As.

Works of Swami Prakashananda

(At Five annas each. American Editions.)

1. The Inner consciousness—How to awaken and direct it.
2. University of Vedanta. 3. Mystery of Human vibration.

Vivekachudamani of Sri Sankaracharya (Sanskrit Text and English Translation and notes) by Swami Madhavananda	Rs. A. P.
	2 0 0
Sri Krishna and Uddhava " " Vol II	2 0 0
Price Vol I. Re. 1-4.	0 10 0
Vairagya Satakam of Bhartrihari	1 0 0
Minor Upanishad Parts I and II (combined)	

India's Message to Herself.

BY

MR. PRABHU LAL.

This book treats of the ancient Ideals of India that are at present being entirely lost sight of in the affairs of our daily life.

Price 8 As.

To the Subscribers to "The Vedanta Kesari" 6 As.

The "Vedanta Kesari" Office, Mylapore, Madras.

(10)

JUST PUBLISHED
RAMBLES IN VEDANTA
B. R. RAJAM IYER.

It approaches the many problems of life from the Hindu standpoint, but it is not based on antagonism to any other religion; for as the author puts it, 'really speaking, all religions are simply different phases of the same Truth, different methods of approaching God.' 'I am in all religions as the string in a pearl garland,' says the Lord. What humanity is to man, what existence is to living beings, that, Vedantism is to religions; it is their common essence, their inner unity, and as such it can possibly have no quarrel with any of them—the whole has no quarrel with the part.' 'The variety of the pabulum presented in this volume' explains the preface to the original volume with no exaggeration, 'will be found pleasant and delicious both by the young and the advanced. While every morsel it contains is nutritious and easy of assimilation, not a few delicacies will be discovered which are exquisitely spiced and flavoured with stories and illustrations from the Puranas. The aim which runs through all is the realisation of the Self, the knowledge of the Atman, the elaboration and impression of the sublime, Truth taught by all religions by the Vedas and the Puranas, by the hoary sages of antiquity, by the Lord Shri Krishna and reiterated by the Lord Jesus Christ in those hallowed words which will live for ever—'What shall it profit a man, if he shall gain the whole world and lose his own soul.' Mr. Rajam Iyer's style is exquisite and he will be found to lead on the reader from one philosophic difficulty to another as through a fairy land, at once a most facile path, not the less interesting and agreeable because it instructs one in the awe-inspiring truths of eternity. **RAMBLES IN VEDANTA** will, in short, be found an infallible help to every one who wishes to gain his soul without losing the pleasures of life. Rs. 5
Publisher: S. GANESAN, 29, Pycrofts Road, Triplicane, Madras, S. E

NEW EDITION.

Hinduism By Swami Vivekananda. A book everyone ought to read to have a clear idea about **Hinduism**.

"The Hindu" says There can be no better popular hard-book to our religion. Price As. 10.

Sri Krishna—the Pastoral and the Kingmaker By Swami Ramakrishnananda. Two beautiful lectures delivered on Sri Jayanti Day. Fourth Edition, just out. Price As. 12.

Taittiriya Upanishad By Swami Sharvananda. Second Edition, just out. Price As. 14

(For Subscribers to Vedanta Kesari,
Price each 2 As. less).

STOCKED AGAIN

By Sister Devamata—
Health and Healing Price As. 7.
What is Maya Price As. 4.
By Swami Paramananda—
Science and Practice of Yoga Price As. 4.
Book of daily Thoughts and Prayer Price Rs. 4.

Sri Ramakrishna Math, Mylapore.

When answering advertisements please mention "Vedanta Kesari."

(11)

THE MORNING STAR.

(3rd Year)

A high Class English Weekly Journal dwelling on Universal religion & Indian culture.

Published by

**The Ramakrishna Ashrama,
P. O. Bankipore, Patna.**

Single Copy 1 anna

Yearly Rs. 3.

V. P. Rs. 3.4.0

"RURAL INDIA"

The only Journal of its kind in India devoted to discussion of rural problems. All matters having for their object the betterment of rural areas and the revival of village life are dealt with in the pages of the Journal in English, Telugu and Tamil. The Journal gives sound and up-to-date information in matters affecting rural welfare, such as rural sanitation, rural education, rural co-operation, agricultural improvements and cottage industries.

Annual Subscription Rs. 3. Single Copy As. 6.

Sample copies will be sent on application. "Rural India" has a large circulation in the villages and will serve as a first class medium of advertisement.

For rates apply to:—

**THE MANAGER, RURAL INDIA,
9, Brodies Road, MYLAPORE, MADRAS.**

TALISMANS AND CHARMS

For those People to Avoid all Sorts of Misfortunes and enter the Gates of Successful Life.

For Honour, Riches, Learning and Greatness Rs. 7/8. For Health, Physical Strength, etc. 7/8. For Power of Eloquence, Speeches, etc. 7/8. For Success in any Undertaking or Litigation, etc. 10/0. For Success in Sport, Racing, Cards, Games of Chance, etc. 7/8. For Success in Spiritual and Religious Life 10/0. For Success in Trade and Business 10/0. For Agricultural Prosperity, Farming, Good Crops, etc. 7/8. For Success in Mining Plumbago, etc. 100/0. For Success in Gemming 225/. Rabbi Solomon's Special Talisman for every success 15/0. Specially valued and worn by every successful Hebrew. 2nd quality 21/0. 1st quality 30/0.

NOTE:—A Money Order or G. C. Notes will bring the Talisman to your door. One Extensive Life Reading Rs. 15, two Rs. 25, three Rs. 30 or more at a time at Rs. 10 per reading. Remit with birth date. Always the full amount should be remitted in advance. No V. P. P.

Apply to:—
D. A. RAMDUTH, Astrologer,
No. 30 & 55 (V. K.) Cbeiku Street, Colombo. (Ceylon.)

When answering advertisements place mention "Vedanta Kesari."

JUST OUT!

(12)

3rd Edition.

JUST OUT!!

The Path to Perfection

By SWAMI RAMAKRISHNANANDA

(A direct disciple of Sri Ramakrishna.)

Price 4 As.

To the Subscribers to "The Vedanta Kesari" 3 As.

BROMIDE PHOTOGRAPHS.

Of Sri Ramakrishna, Holy Mother and Swami Vivekananda.

Booklets can be easily carried in pockets or placed on tables. Small Size As. 4 each Big Size As. 5 each.

Card size best suitable for Photo stand. As. 8

Full size of Sri Ramakrishna only Re. 1.8 each.

Bromide photo enlargement of Sri Ramakrishna only Rs 3 each.

Half-Tone Portraits.

At 1½ annas each.

SRI RAMAKRISHNA

- No. 1. Sitting Posture, Cabinet size
2. Standing Posture

SWAMI VIVEKANANDA.

- No. 4. Asan Acharya, Cabinet size
5. Just before Meditation
6. Meditation Posture
7. Delivering Chicago Address
Bust, Size
10. Wandering Monk, staff in hand cabinet size

SWAMI BRAHMANANDA,
SWAMI RAMAKRISHNANANDA,
SWAMI PREMANANDA,
SWAMI SARADANANDA
SISTER NIVEDITA,

At 3 as. each.

SRI RAMAKRISHNA

- Sitting Posture, 8½x6½ inches.
Tri-coloured. Bust, Cabinet size.
HOLI MOTHER.

Sitting Posture 8½x6½ inches.
Do Cabinet size

SWAMI VIVEKANANDA.

- Reclining on a chair 9x7 inches.
SRI RAMAKRISHNA-Sitting Posture
size 15x12 inches. 6 as.

SWAMI VIVEKANANDA

- Meditation Posture, size 15x12
inches 6 as.
Delivering the Chicago Address—
tri-coloured, 10x7 inches 6 as.
Tri-coloured bust, seated in a
chair with parted pairs. 15x12
inches 8 as.

GROUP SANGAM (Sri Ramakrishna,
Holimother and 18 disciples) with
names in English, 15x12 inches
6 as.

N.B: Please quote the numbers or names when ordering.

Advertisement

IN

THE VEDANTA KESARI.

The Vedanta Kesari having a pretty wide circulation all over India, Burma, Ceylon, F. M. S., Strait Settlements, Mesopotamia The United States of America and other Foreign countries is an excellent medium of advertisement at moderate rates.

For rates and particulars:—

MANAGER—THE VEDANTA KESARI

Mylapore, Madras.

192332

GOSPEL

OF

SRI RAMAKRISHNA

This book contains the inspired words of the great Divine World Teacher of this age, Sri Ramakrishna Paramahansa, the Guru of Swami Vivekananda and his brothers. It is a series of conversations in which the highest spiritual truths were expounded by the Master, in simple language with homely illustrations to disciples like Swami Vivekananda and men like Keshab Chandra sen Dr. Sircar and others. These conversations were carefully recorded and preserved by an earnest and faithful householder disciple, well-known as "M." The original received a hearty commendation of Swami Vivekananda. He said "It is indeed wonderful. The move is quite original and never was the life of a great teacher brought before the public untarnished by the writer's mind as you are doing." Again "I cannot express in adequate terms how I have enjoyed them. I am really in a transport when I read them....."

Price Vol. I. (4th Edition) Duxeen Rs. 2.8 cloth Rs. 3

Vol. II. (2nd Edition

In the Press.

SAYINGS

OF

SRI RAMAKRISHNA

Third Edition.

The sayings of Sri Ramakrishna require no introduction now from any one. Their Universal catholicity, profound introspection and deep spiritual fervour have been commanding the esteem of thoughtful men, both of the East and the West, for the last quarter of a century. The present volume is the most exhaustive and comprehensive collection, containing 1003 sayings and parables arranged and classified into chapters. A valuable glossary has been added at the end.

Price Cloth Rs. 2

To subscribers of "The Vedanta Kesari" Rs. 1.14.

The Vedanta Kesari Office, Mylapore, Madras.

BEWARE OF IMITATIONS.

AMRUTANJAN

When you suffer from bodily pains such as

Headache	:		:	Neuralgia
Rheumatism	:		:	Toothache
Lumbago	:		:	Swellings
Stiff Joints	:		:	Cough,
Sprains	:		:	Cold, Cuts,



And all aches and pains,
you have a safe cure in

AMRUTANJAN

A TRIAL WILL CONVINCING YOU

Amrutanjan Depot

BOMBAY : & : MADRAS.