

'Come unto Me, all Ye, Children of Immortal Bliss'
—Sri Ramakrishna

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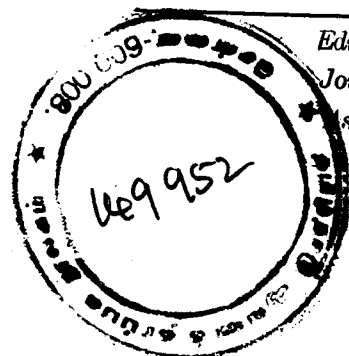
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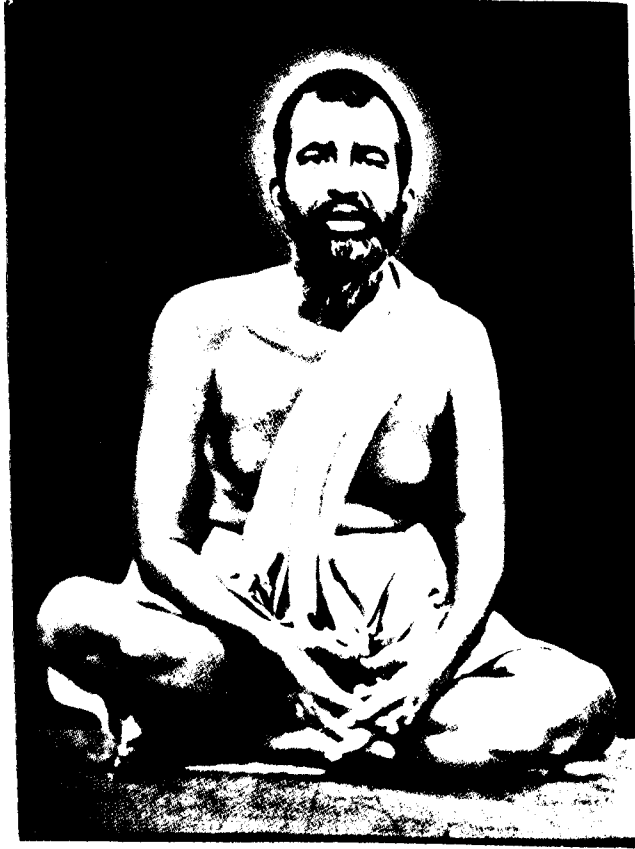
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SRI RAMAKRISHNA

॥ श्रीरामकृष्णस्तोत्राणि ॥

श्रीमद्विंशकानन्दकृतं श्रीरामकृष्णस्तोत्रम् ॥

ओं नमो भगवते रामकृष्णाय ।
ओं ह्रीं कृतं त्वमचलो गुणजिह्मोऽस्यः
नक्तं दिवं सकृणं तव पादपद्मम् ।
सौहृदं बहुकृतं न भजे यतोऽहम्
तस्मान्त्वमेव शरणं मम दीनबन्धो ॥

भक्तिर्भगश्च भजनं भवभेदकारि
गच्छन्त्यलं सुविपुलं गमनाय तत्त्वम् ।
वक्त्रोद्धृतं तु हृदये न विभाति किञ्चित्
तस्मात्त्वमेव शरणं मम दीनबन्धो ॥

तेजस्तर्गन्ति तस्मा त्वयि तृप्तवृणाः
रागे कृते हृतपथे त्वयि रामकृष्णे ।
मर्त्यामृतं तवैव दं मरणाभिनाशं
तस्मान्त्वमेव शरणं मम दीनबन्धो ॥

कृत्यं करोति कलुषं कुहकान्तकारि
शान्तं शिवं सुविमलं तव नाम नाथ ।
यस्मादहं त्वशरणो जगदेकगम्य
तस्मान्त्वमेव शरणं मम दीनबन्धो ॥

ओं स्थापकाय च
धर्मस्य सर्वधर्मस्वरूपिणे ।
अवतारवर्णिनाय
श्रीरामकृष्णाय ते नमः ॥

श्रीमद्विंशकानन्दविर्चितं श्रीरामकृष्णमहिम्नस्तोत्रम् ॥

आचण्डालाप्रतिहतयो यस्य प्रेमप्रवाहः
लोकानीतोऽप्यहह न जहौ लोककल्याणमार्गम् ।
त्रैलोक्येऽप्यप्रतिममहिमा जानकीप्राणबन्धुः
भक्त्या ज्ञानं वृत्तचरवपुः सीतया यो हि रागः
॥ १ ॥

स्तब्धीकृत्य प्रलयकलितम्बाह्वान्त्रं महान्तं
ह्रित्वा गत्रि प्रकृतिसहजामन्धतामिमिश्राम् ।
गीतं शान्तं मधुरमपि यः सिंहनादं जगज्ज
सोऽयं जातः प्रथितपुरुषो रामकृष्णस्त्विदानीम्
॥ २ ॥

शक्तिममुद्रममुत्थितरङ्गं
दशितप्रेमविजृम्भितरङ्गम् ।
संशयराश्रमनाशसहस्रं
यामि गुरुं शरणं भववैद्यम् ॥ ३ ॥

अद्वयतत्त्वसमाहितचित्तं
प्राञ्चलभक्तिपटावृतवृत्तम् ।
कर्मकलेवरमद्भुतचेष्टं
यामि गुरुं शरणं भववैद्यम् ॥ ४ ॥

नरदेवदेव
जय जय नरदेव ॥

श्रीमद्विवेकानन्दकृतं

अभयप्रतिष्ठास्तोत्रम् ॥

क्षीणाः स्म दीनाः सकृन्ना जल्पन्ति मूढा जनाः
नास्तिक्यं त्विदं तु अदृष्टं देहात्मवादातुराः ।
प्राप्ताः स्म वीरा गतभया अभयं प्रतिष्ठां यदा
आस्तिक्यं त्विदं तु चिनुमः रामकृष्णदासा
वयम् ॥ १ ॥

पीत्वा पीत्वा परमसमृत्तं वीतसंसारगताः
हित्वा हित्वा सकलकलहप्रापिनीं स्वार्थसिद्धिम् ।
ध्यात्वा ध्यात्वा गुरुवरपदं सर्वकल्याणरूपं
नत्वा नत्वा सकलभुवने पातुमामन्त्रयासः ॥ २ ॥

प्राप्तं यद्वै त्वनादिनिधने वेदोदधिं मथित्वा
दत्तं यस्य प्रकरणे हरिहरब्रह्मादिदेवैर्वलम् ।
पूर्णं यत्तु प्राणसारैर्मौमनारायणानां
रामकृष्णस्तुं धत्ते तत्पूर्णपात्रमिदं भोः ॥ ३ ॥

श्रीमदभेदानन्द विरचितं

श्रीरामकृष्णाष्टकम् ॥

विश्वस्य धाता पुरुषस्त्वमाद्यो-
ऽव्यक्तेन रूपेण तत् त्वयेदम् ।

हे रामकृष्ण त्वयि भक्तिहीने
कृपाकटाक्षं कुरु देव नित्यम् ॥ १ ॥

त्वं पासि विश्वं सृजसि त्वमेव
त्वमादिदेवो विनिर्हंसि सर्वम् ।
हे रामकृष्ण ॥ २ ॥

मायां समाश्रित्य कगेपि लीलां
भक्तान् समुद्धर्तुमनन्तमूर्ते ।
हे रामकृष्ण ॥ ३ ॥

विधृत्य रूपं नरवत्त्वया वै
विज्ञापितो धर्म इहानिगुह्यः ।
हे रामकृष्ण ॥ ४ ॥

तपोऽथ ते त्यागमदृष्टपूर्वं
दृष्ट्वा नमस्यन्ति कथं न विज्ञाः ॥
हे रामकृष्ण ॥ ५ ॥

त्वां नाथ श्रुत्वात्र भवन्ति भक्ताः
वयं तु दृष्ट्वापि न भक्तियुक्ताः ॥
हे रामकृष्ण ॥ ६ ॥

सत्यं विभुं शान्तमनादिरूपं
प्रसादये त्वामजमन्तश्च्युतम् ॥
हे रामकृष्ण ॥ ७ ॥

जानामि तत्त्वं नहि देशिकेन्द्रं
किंवा स्वरूपं कथमेव भावम् ॥
हे रामकृष्ण ॥ ८ ॥

श्रीप्रमोददास विरचितं

श्रीरामकृष्णाष्टकम् ॥

ओं विशुद्धविज्ञानमगाधसौख्यं
विश्वस्य बीजं करुणापयोधिः ।

अनाद्यनन्तं प्रकृतेः परत्वान्
स तत्त्वमेकं भुवि रामकृष्णः ॥ १ ॥

शरच्चन्द्र कृतं

श्रीरामकृष्णदशकम् ॥

नानेति मत्वा श्रुतयो वदन्ति
वदन्ति साक्षात्तच यं कदाचिन् ।
चिदेकरूपं शिवमीश्वराणां
महेश्वरोऽसौ भुवि रामकृष्णः ॥ १ ॥

यन्नित्यमानन्दमखण्डमेकं
शिवेति नाम्ना श्रुतयो गृणन्ति ।
तस्य स्वरूपो नरस्वधारी
कृपासुधाधिभुवि रामकृष्णः ॥ २ ॥

ममेति बुद्धिर्विषयेषु तस्य
नाभूत्कदाचि द्विपयातिगम्य ।
सा कामिनी काञ्चनार्कचिन्ताः
कोऽप्येक आसीद्बुद्धि रामकृष्णः ॥ ४ ॥

प्रेमाधिगमभीरतरङ्गमङ्ग-
गन्दोलितो यो भगवद्विलीनः ।
भक्तिर्विशुद्धा स्वयमाविरामीन्
पुंविग्रहो यो भुवि रामकृष्णः ॥ ५ ॥

तमद्भुतं कंचिदचिन्त्यशक्तिं
वन्दे प्रशान्तं परिपूर्णबोधम् ।
ज्ञानस्य भक्तेश्च विशुद्धमूर्तिं
धामूर्तिमेकं भुवि रामकृष्णम् ॥ ६ ॥

विज्ञानभीयूषणमभ्रमूर्तिः
पस्पृशं यान यान् दयया करेण ।
ते कामिनीकाञ्चनार्कचिन्ताः
मयो वसूवुर्भुवि रामकृष्णः ॥ ७ ॥

वन्दे जगद्बीजमखण्डमेकं
वन्दे सुगसेवितपादपीठम् ।
वन्दे भवेशं भवरोगवैद्यं
तमेव वन्दे भुवि रामकृष्णम् ॥ ८ ॥

लीलाध्वमाच्छादितनित्यभूति-
र्युगे युगेऽभूद् भुवि योऽवर्तार्णः ।
कामाख्याते क्षुधि रामधाम्नि
पश्यन्तु तं बालकमद्य जातम् ॥ १ ॥

शीतशुनो शुक्लकलायुगस्थे
दिक्षु प्रसन्नासु च सौम्यवारे ।
मिन्धवाशुगार्द्रान्द्रुमने शकाब्दे
यः प्रादुर्गामीजयनीश्वरोऽसौ ॥ २ ॥

हित्वा महेश्वर्यमुदप्रलोलं
माधुर्यमान्द्रं श्रित आत्मभावम् ।
कैवल्यरन्तं वितरन् समन्ता-
जानस्मिन्वदानीं भुवि रामकृष्णः ॥ ३ ॥

रामस्य कृष्णस्य च विग्रहो यो
बाल्ये मुकुली रुचिरं ननर्त ।
प्राग्जन्मसंमिद्धविगगवृत्ति-
र्नामानुरक्तो विषयेष्वरक्तः ॥ ४ ॥

स सोदरः प्राप्य च दक्षिणेश्वरं
लोकानुशिशाव्रतमार्थितो मुदा ।
मुक्तिप्रसादां भवतारिणीं हि ता-
मुद्राध्यामास जगद्धितेच्छया ॥ ५ ॥

त्यक्तानिदं कनकं च कामिनीं
रराज योऽनावकलङ्कचन्द्रवत् ।
लीलां समागम्य च नाकलोकत-
श्चकार भूधर्ममन्वयाय वै ॥ ६ ॥

संचार्य शक्तिं निजसेवकेषु
चापाङ्गभङ्गया भवतापहारी ।
यः प्रेरयामास विधूतपापान्
सिंहोपमेयान् दशदिक्षु शिष्यान् ॥ ७ ॥

स्थिरासनं यस्य श्रीदक्षिणेश्वरः
प्रसादधन्यं च बेलूडमन्दिरम् ।
वेदान्तसिद्धान्तितब्रह्मतत्त्वकं
हस्ते स्थितं चामलकं नु यस्य भोः ॥ ८ ॥

तद्रामकृष्णस्य शुभाङ्घ्रिपङ्कजे
भक्तद्विरेफोन्मदमत्तजङ्गले ।
गीर्वाणगन्धर्वगणेन्द्रसेविते
अहैतुकीं भक्तिमयं च याचते ॥ ९ ॥

श्रीरामकृष्णां त्रिशुभाञ्जयोर्मे
भृङ्गायतां चिन्मकरन्दलिप्सु ।
स यच्छतूयन् भवभीमसिन्धोः
सुधानिधिः शान्तिसुधां सदेन्दुम् ॥ १० ॥

ओंकारवाच्याष्टकम् ॥

ओंकारवाच्यं सविकासमाद्यं
नित्यं विशुद्धं त्रिगुणैर्विमुक्तम् ।
साक्षिस्वरूपं जगतां जनेशं
श्रीरामकृष्णं सततं नमामि ॥ १ ॥

रागादिशून्यं करुणाधिवासं
ज्ञानप्रकाशं भवपाशनाशम् ।
आनन्दरूपं मृदुमञ्जुहासं
श्रीरामकृष्णं सततं स्मरामि ॥ २ ॥

मग्नं भवावधौ भुवि तारयन्तं
सांख्यं नयन्तं दुरितं चरन्तम् ।
भक्तार्तिभारं कृपया हरन्तं
श्रीरामकृष्णं शरणं ब्रजामि ॥ ३ ॥

कृच्छ्रं तपो यज्ञमहं न जाने
मन्त्रं न यन्त्रं स्तवनं न किञ्चित् ।
जाने सदाहं शरणं वरेण्यं
हे दीनबन्धो तव पादयुगमम् ॥ ४ ॥

पटुवैरिणां मां प्रसभं प्रमत्त-
मातङ्कपूर्णं नियतं तुदन्ति ।
हा देव देवेश जगन्निवास
दासोऽस्मि ते मां परिपश्य रक्ष ॥ ५ ॥

नाहं प्रयाचे मणिगन्धपूर्णं
हर्ष्य मनोज्ञं सुरवृन्दमेवम् ।
मेरोः समानं रजतं सुवर्णं
कान्तां सुरम्यां भुवि सर्वराज्यम् ॥ ६ ॥

ययोगिवृन्दा जनहीनदेशे
मग्नाः समाधौ परिचिन्तयन्ति ।
याचे त्वहं ते भुवनैकनाथ
ब्रह्मादिवन्द्यं चरणारविन्दम् ॥ ७ ॥

नान्यं विजानामि महेश्वरोऽभि
दीनानिदीनोऽस्मि पदाश्रितस्ते ।
मयच्छ तन्मे स्वकृपागुणेन
भक्तिं त्वदीयामचलां विशुद्धाम् ॥ ८ ॥

श्रीरामकृष्णपञ्चकम् ॥

पतितमनुजाधीशं । भवभारनिगशं ।
परहितकलितललितलीलाभामं ।
रामकृष्णपरहंसनरेन्द्रं
सद्गुरुदेवमीडे ॥ १ ॥
विवेकविगागधनं । श्रुतिविस्फारनेत्रं ।
गलितमिहिरकररज्जितगात्रं ।
रामकृष्ण ॥ २ ॥

छिन्नजन्मजरा । कीनाशपक्षं ।
करुणाकटाक्षविनिक्षेप दक्षं ।
रामकृष्ण ॥ ३ ॥
गुरुगतजीवितमहो । कामकाञ्चनत्यक्तं ।
मायिनमिव कदा व्यक्तमव्यक्तं ॥
रामकृष्ण ॥ ४ ॥

शुकदेवसुतेजं । सुन्दरतरु रूपं ।
ज्ञानभक्तिकृतियोगैककेन्द्रं ॥
रामकृष्ण परहंसनरेन्द्रं
सद्गुरुदेवमीडे ॥ ५ ॥

श्रीस्वामिनाथदीक्षित विरचितं श्रीरामकृष्णाष्टोत्तरशतनामस्तोत्रम्

श्रीकालिमाताऽपचिन्तिप्रभावान्
विज्ञानमासाद्य पदे तुरीये
विराजमानं यतिसार्वभौमं
श्रीरामकृष्णं शिरसा नमामि ॥ १ ॥

तन्वमस्यादिवाक्यार्थ-
सुधारससमन्वितः ।
मोक्षसाम्राज्यपीठस्थ-
रामकृष्णमहामुनिः ॥ २ ॥

समो भद्रगुणोपेतः
संप्रदायप्रबोधकः ।
श्रीपुष्पाग्रसंजातः
सर्वशान्तिार्थकोविदः ॥ ३ ॥

विवेकानन्दमुख्यादि-
शिष्यवृन्दसमन्वितः ।
चन्द्रशेनप्रतपचन्द्र
शेखराद्यभिवन्दितः ॥ ४ ॥

तत्त्वानीतो दयाम्भोधिः
तत्त्वमूर्तिः शुभप्रदः ।
ब्राह्मणान्वयसंजातः
कृष्णचारित्रवैभवः ॥ ५ ॥

वशी विष्णुमनाः शुद्धः
सच्चिदानन्दविग्रहः ।
तन्वसारसुधाम्वाद-
रसज्ञो विमलाकृतिः ॥ ६ ॥

राजराजाचितः पृतः
शरदाप्राणवल्लभः ।
रामायणकथासक्त-
हृदयो यतिशेखरः ॥ ७ ॥

यमाद्यष्टाङ्गमौभाग्य-
मोक्षलक्ष्मीफलान्वितः ।
गदाधरांशमंजातः
सुजनावनतत्परः ॥ ८ ॥

भक्तकल्पद्रुमः पूर्णः
पुण्यशोभासमावृतः ।
भक्तार्तिभञ्जनः श्रीमान्
योगी ध्यानपरायणः ॥ ९ ॥

गङ्गाविष्णुसुतो धीरः
कृतज्ञश्चिन्मयात्मकः ।
न्यायनिर्वाणदः प्राज्ञो
ज्ञानी गानविचक्षणः ॥ १० ॥

देवो धैर्यवतां श्रेष्ठः
धियाध्यक्षो महागुरुः ।
समयाचारतत्त्वज्ञः
पद्मपत्रायतेक्षणः ॥ ११ ॥

विवर्तज्ञाननिष्ठात्मा
पूर्णानन्दस्वरूपवान् ।
श्रीमद्विष्णुपदावद्ध-
गगनो मधुराकृतिः ॥ १२ ॥

सर्वलोकप्रियावासो
भुक्तिमुक्तिप्रदायकः ।
वेदवेदान्ततत्त्वज्ञो
मुक्तिकान्तासमावृतः ॥ १३ ॥

धीरश्च भूसुराभिज्ञः
सर्ववन्द्यः सदा प्रियः ।
भ्राता रामकुमारस्य
पद्ममाली जयप्रदः ॥ १४ ॥

मातृकापाङ्गसंसक्त-
गुरुपूजनतत्परः ।
साधुदत्तान्नसंतुष्टः
कान्तिनिर्जितपूषणः ॥ १५ ॥

ह्रींकारिकाङ्गिभक्ताग्र-
केसरी सुगुणार्णवः ।
जन्मतूल्यानलो वाग्मी
लोकसारपरावरः ॥ १६ ॥

धीरधीः प्राप्तभाग्यश्च
मेधावी श्रीप्रदः शिवः ।
श्रीरामचन्द्रजामाता
सत्यचारित्रमूर्तिमान् ॥ १७ ॥

यज्ञदानतपःकर्म-
विद्याविनयपारगः ।
हंसरूपानुसन्धान-
मानसो घृणभूषणः ॥ १८ ॥

यतिमस्तकसंशोभि-
पादपङ्कजवैभवः ।
यशोदयासमायुक्तः
कान्तिमान् मुनिपुङ्गवः ॥ १९ ॥

नारायणदयासार-
शेखरः कर्मपारगः ।
नरकार्णवनिर्मग्न-
जनतारणनाविकः ॥ २० ॥

प्रधानपुरुषावाम-
चेतनो विजितेन्द्रियः ।
भक्तियोगि राजयोगि
ज्ञानयोगि सुरोत्तमः ॥ २१ ॥

चासुण्डा प्रियकर्ता च
दक्षिणेश्वरनायकः ।
आनन्दपदशिष्यादि-
वन्दितो भूसुरोत्तमः ॥ २२ ॥

दयाराशिर्दयाम्भोधिः
दयामारो दयानिधिः ।
ज्ञानविज्ञानतृप्तात्मा
जगमरणभेषजः ॥ २३ ॥

यतिराजवराभिज्ञः
ब्रह्मध्यानपरायणः ।
अवस्थात्रयसंतप्त-
प्राणिवैराग्यबोधकः ॥ २४ ॥

तालीदलमृदुश्याम-
रामसेवाधुरन्धरः ।
भवदावाप्तिमंतप्त-
जनकष्टबलाहकः ॥ २५ ॥

रामकृष्णामृतं नाम
परमानन्दकारकम् ।
अत्युपद्रवदोषत्रं
परमायुष्यवर्धनम् ॥ २६ ॥

देवेन्द्रनाथ विरचिता

गुरुदेवस्तुतिः ॥

गुरुदेव दयाकर दीनजने ॥
भवसागर तारण कारण हे
रविनन्दन वन्दन खण्डन हे ।
शरणागत किंकर भीतमने
गुरुदेव दयाकर दीनजने ॥ १ ॥

हृदिकन्दर तामस भास्कर हे
त्वं विष्णु प्रजापति शंकर हे ।

परब्रह्म परात्पर वेद वने
गुरुदेव दयाकर दीनजने ॥ २ ॥

मनवारण शामन अंकुश हे
नर त्राण त्वरे हरि चाक्षुष हे ।
गुण गान परायण देव गणे
गुरुदेव दयाकर दीनजने ॥ ३ ॥

कुलकुण्डलिनी द्रुम भञ्जक हे
हृदिप्रस्थि विदारण कारक हे ।
मम मानस चञ्चल रात्रि दिने
गुरुदेव दयाकर दीनजने ॥ ४ ॥

रिपुसूदन मङ्गल नायक हे
मुख शान्ति वराभय दायक हे ।
त्रयतापहरे तव नाम गुणे
गुरुदेव दयाकर दीनजने ॥ ५ ॥

अभिमानप्रभाव विमर्दक हे
गति दीन जने त्वं रक्षक हे ।
चित शङ्कित वञ्चित भक्ति धने
गुरुदेव दयाकर दीनजने ॥ ६ ॥

तव नाम सदा शुभ साधक हे
पतिताधम मानव पावक हे ।
महिमा तव गोचर शुद्धमने
गुरुदेव दयाकर दीन जने ॥ ७ ॥

जय सद्गुरु ईश्वर प्रापक हे
भवरोग विकार विनाशक हे ।
मन येन रहं तव श्री चरणे
गुरुदेव दयाकर दीनजने ॥



Harmony of Religions



Dakshineswar Temple.

Divinity grows in you, the weaknesses of humanity will fall off, of themselves.

(12) The fan is discarded when the breeze blows. Prayers and penances are of little avail when the grace of the Lord descends.

(13) When shall I be free? When "I" shall cease to be.

(14) The Soul enchained is man and the soul that is free from chains is God.

(15) A tree laden with fruit always bends low. So, true greatness is always humble.

(16) The Almanac contains a forecast of the annual rainfall. But if you squeeze it, not a drop of water will come out. Many wise sayings are found in religious books, but by merely reading them you cannot become religious. You have to practise the virtues.

(17) Be not like the frog in the well, which knows nothing bigger than its well. They are bigots who like the frog in the well, cannot see anything better than their own creeds.

(18) A washerman has a large store of clothes, but they are not

his. Men who have no original thoughts are like the washerman.

(19) The house-fly sits now on wholesome food and now on a sore filth. So doth the worldly man engage himself at one moment in religious practices but the next moment loseth himself in lust and lucre.

(20) On land or sea, in storm or sunshine, the magnetic needle always points to the north; so let thy heart be always directed to God.

(21) The iron has to be thrust several times into the fire and drawn out and hammered before it becomes a useful implement. So, you have need to be thrust into the furnace of troubles and tribulations, and beaten by the persecutions of the world, before you can become a fit instrument in the hand of God.

(22) If you add a cypher to the number '1' it becomes 10; and if you add another cypher it becomes 100; and so on. God is number '1' while your name, fame and possessions are so many cyphers. If you seek God first, the things of the world will gain in value tenfold and hundredfold, but if you forget God and seek the things of the world, they are as nought

The Voice of the Disciple

A Brief Account of Sri Ramakrishna's Life in the words of
Swami Vivekananda.

IN the beginning of the last century when occidental influences began to pour into India, when western conquerors came to demonstrate to the children of the sages that they were a race of mere dreamers, that religion was but mythology, and God and soul and all that they had been struggling for were mere words without meaning, that the thousands of years of striving, the thousands of years of uttermost renunciation, had all been in vain, the question began to be agitated among young men at the universities whether or not the whole national existence up

to then had been a failure. The young blood sucked in the new theories, and the idea ran through-out the land that we must begin all over again on the occidental plan, must tear up our old books, burn our philosophies, drive away our preachers and break down our temples. It seemed for a time that this wave of materialism and individualism that had invaded India would sweep away the whole of that sincerity, that struggle of the heart after God, that had come to us from our ancestors. It seemed for the moment as if the nation were doomed.

It was at such a time that a child was born of poor Brahmin parents (on the 17th February 1836), in one of the remote villages of Bengal. From his very babyhood, this child was peculiar. He remembered his past, as we say, from his birth, and was conscious for what purpose he had come into the world. His parents had also another son, who was a learned man and was a professor of Sanskrit, and while the child was quite young, his father died, and he was sent to study with his brother.

After a short time, however, the boy suddenly saw that all about him were devoting themselves to learning for the sake of money. Gold, and not knowledge, was their real end. This disgusted him, and he resolved that he would have nothing to do with such learning. He would not seek wisdom for the sake of gold.

When he was twenty, his brothers died and he became a priest in a Kali temple at Dakshineswar, which was newly erected by a rich lady. The life of the world had no charm for him. He stood day

after day before the image of the "Blissful Mother" reciting his prayers, performing his worship and weeping out his heart:

Alas for me, I cannot rest;
This fleeting bubble earth,
Its hollow form, its hollow name,
its hollow death and birth,
For me is nothing. How I long
to get

beyond the crust
Of name and form! Ah! open
the gates;
to me they open must.

Open the gates of light,
O Mother,
to me thy tired son;

I long, oh, long to return home!
Mother, my play is done.

His passion to see the mother face to face, grew intense and unbearable, until he could speak nothing, hear nothing, except that one thing. Days and nights passed thus. When a whole day had passed and evening had come, it would make him only sadder and he would cry, "Another day has gone, Mother, and thou hast not come! Another day of this short life has gone and I have not found the truth". In the agony of his soul, he would sometimes rub his face against the ground and weep. At last it became impossible for him to serve in the temple. He left it and entered a little wood that was near by and lived there. He could not tell when the sun rose or set, or how he lived. He lost all thought of himself and often forgot to eat. He began to see visions, to see wonderful things; the secrets of his own nature were beginning to open to him. Veil after veil was, as it were, being torn off. God Himself, the Mother Herself, became the

the teacher and initiated him into the truths he sought, though human teachers came to him later on.

His extraordinary conduct made people think him a little deranged in mind; his relatives married him to a little girl of five, believing thereby to be able to turn his thought and restore the balance of his mind. But after a time, when he came back to the temple, he was merged deeper than ever in his madness. The girl grew up into a pure and lofty soul, and was able to understand her husband's aspirations and sympathise with him. She became one of the most devoted disciples, always revering him as a divine being and he saw in her the Divine Mother whom he worshipped.

Many were the *sadhana*s he performed to free himself from social vanities, to make himself the equal of the lowest, to be the servant of all. A Brahmin of Brahmins, he would cleanse the place where beggars and outcasts had eaten, treating their broken bread as a sacrament, nay he would creep stealthily at night to make himself one with them in the menial tasks of removing impurity, even wiping dirty places with his own hair. "*To show you that I am in truth the servant of humanity, let me become the sweeper in your house.*"

Think of the blessedness of that life from which all vanity, all impurity, all carnality had vanished. In his presence one found that even in this body, man might be made perfect. Those lips never even criticised any one. Those eyes had pierced, as it were, beyond the possibility of seeing evil, the mind had lost the power of thinking evil. He saw nothing but good. Such

infinite purity, such immense renunciation gives us the one only secret of spirituality. "*Neither through wealth nor through progeny, but by renunciation alone, is immortality to be reached.*"

He was a triumphant example, a living realisation of the complete renunciation of lust and money. He would not even touch money and he had so trained his nerves that, if he were asleep and anyone took a coin and touched him with it, the muscles would contract and the whole body would shrink from the contact. Such renunciation is necessary in these days when men have begun to think that they cannot live a month without what they call their "necessities" which are ever increasing in geometrical progression.

There was no rest for him. The first part of his life was spent in acquiring spirituality and the last few years were devoted to giving it out. Men came in crowds to hear him and he would talk sometimes twenty hours out of the twenty-four, and that not for one day but for months and months, until at last the body broke down under the terrible strain. Gradually there developed some trouble in the throat, and yet he could not be persuaded to think of himself. Those about him tried to restrain him from seeing people, that he might not be disturbed, but as soon as he heard that persons were asking to see him, he would insist upon having them admitted and say with a smile: "*This body? I have had a hundred such: Blessed indeed is it, if it may go, in the service of others: I would give a hundred thousand bodies, if it could help a single soul.*"

So he went on teaching and instructing without the least regard for his own health. At last he said one day that he would lay down the body, and in the night, repeating the most sacred word of the Vedas, he entered into Samadhi and passed away (on the 16th August, 1886).

His thoughts and his message were known to very few who were capable of teaching them. Amongst other disciples he had left a few young men who had renounced the world and were ready to carry on his work. Having been in contact with that blessed life for years, they could not but be inspired by it, and they were able to stand their ground. They began to practise the rule of the order of sannyasins, begging their bread through the streets of the city where they were born, although most of them came from high families. They persevered and went on from day-to-day, spreading the message of their great Master, until the whole world was filled with the ideas he had preached.

Men and Women of to-day ! If there are among you any who, being young, do not desire to return to the world, prepare to lay down your lives as he did, make yourselves the servants of humanity and be living sermons. Words never do anything. Preaching has been all in vain. Every moment, prompted by thirst

for wealth, books are brought out ; but they do no good, because the power behind their words is zero. Therefore stand you up and realise God ! If you renounce all your wealth and your hunger after sexual pleasures, it will not be necessary for you to speak. Your lotus will have blossomed and your spirit will spread of its own accord. Whoever approaches you, will be warmed as it were by the fire of your spirituality

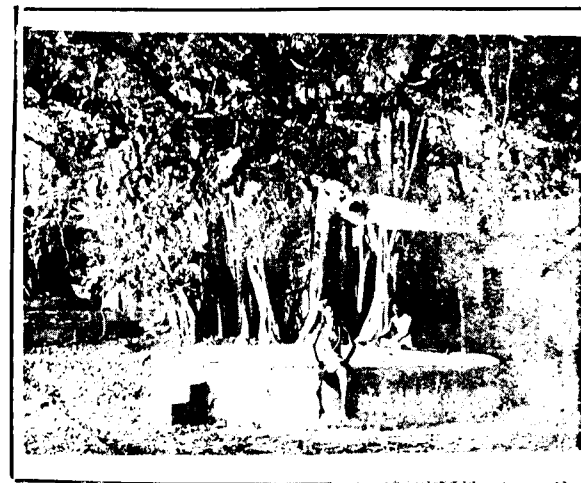
But who is it that will do this ? Not the worn-out or the old, bruised and battered by Society, but the earth's freshest and best, the strong the young, and the beautiful. Such are the men, who must be laid on the altar and by their sacrifice save the world.

This is the message of Sri Ramakrishna. Do not then criticise others, but show by your lives that religion is no matter of books and beliefs but of spiritual realisation. Only those who have seen it will understand it ; and those who have attained to it are amongst the great teachers of mankind. They are the powers of Light.

May He who is the Lord of every sect, who is all-pervading, May He bless us, May He help us, May He give strength and energy unto us ! May His blessings be on all for ever and ever.



Holy Mother Sri Sarada Devi

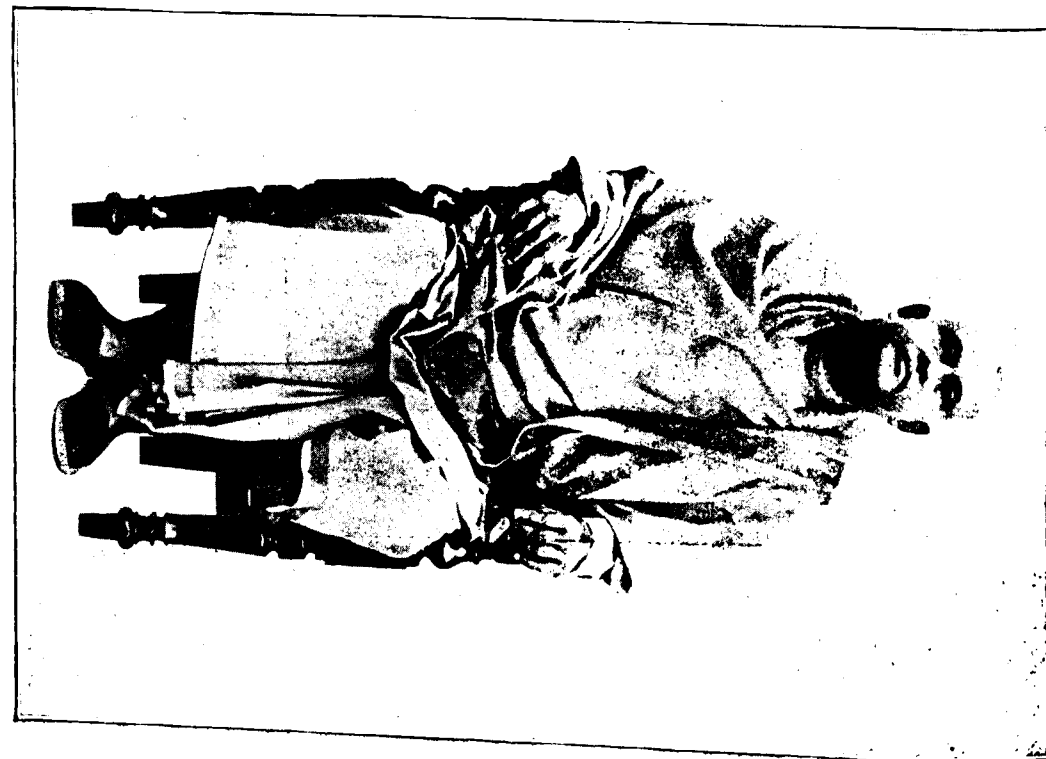


Panchavati where Sri Ramakrishna performed his Sadhanas

Swami Vivekananda
(who founded the Ramakrishna Math & Mission)



Swami Brahmamandaji
(First President of the Ramakrishna Math & Mission 1897—1922)



The Voice of the World

Tributes to Sri Ramakrishna from far and near

(1) Sri Ramakrishna Paramahansa's life enables us to see God face to face. No one can read the story of his life without being convinced that God alone is real and that all else is an illusion. Ramakrishna is a living embodiment of godliness. His sayings are not those of a mere learned man, but they are pages from the Book of Life.

Mahatma Gandhi.

(2) To Ramakrishna Deva.—Diverse courses of worship from varied springs of fulfilment have mingled in your meditation. The manifold revelation of the joy of the Infinite has given form to a shrine of Unity in your life where from far and near arrive salutations to which I join my own.

Rabindranath Tagore.

(3) As Sri Ramakrishna's heart and mind were for all countries, his name too is the common property of mankind.

Sylvain Levi.

(4) Sri Ramakrishna was the consummation of two thousand years

of the spiritual life of three hundred million people—a great symphony composed of the thousand voices and the thousand faiths of mankind. Although he has been dead fifty years, his soul animates modern India.

Romain Rolland.

(5) Sri Ramakrishna is the proof of the power behind us and the future before us. So great a birth initiates great happenings. Many are to be tried by fire and not a few will be found to be pure gold; but whatever happens, whether victory or defeat, speedy fulfilment or prolonged struggle, the fact that he has been born and lived here in our midst in the sight and memory of men now living is proof that

God hath sounded for the trumpet.
That shall never call retreat!

He is sifting out the hearts of men
Before His judgment seat.

Oh, be swift my soul to answer
Him!

Be jubilant my feet

While God is marching on!

Sri Arambindo.

The Awakening to the Voice

The Ideals and Activities of the Ramakrishna Mission.)

The longest night seems to be passing away, the sorest trouble seems to be coming to an end at last, the seeming corpse appears to be waking and a voice is coming to us, gentle, firm, and unmistakable in its utterances. Like the breeze of the Himalayas, it is bringing life into the almost dead bones and

muscles, the lethargy is passing away and India is awakening from her deep long slumber. None can resist her any more; never is she going to sleep any more.

Every such awakening in India's past has been ushered in by a religious revival, and as the harbinger of the present era stands the Order

of Sri Ramakrishna. Associated with the monastic order or the Math is a Mission, these twin organisations standing for renunciation and service, the National Ideals of India. The Mission undertakes service of all kinds, social, charitable, and educational. The monasteries are dedicated to the perpetuation, through spiritual culture, of the great ideal and revelation which Sri Ramakrishna Paramahansa embodied in his life.

The Mission was started in 1897 by Swami Vivekananda and it has now about a hundred branch centres in India, eight in Burma, Ceylon and the Federated Malay States, eleven in the United States of America and one in South America. There are also workers of the Order in Great Britain and Central Europe, and other parts of the world. Though the monastic members count only a few hundreds, the lay members are in tens of thousands.

Spread over India at present are about 70 hospitals and dispensaries of the Ramakrishna Math and Mission, 80 libraries and reading rooms, 60 schools for boys, 12 schools for girls and 20 Homes for the poor. Besides these permanent activities, temporary relief works are organised and carried on in times of flood, famine, fire, cyclone, earth-quake etc.

In Madras, there is a Math for monastic members. The monks conduct two monthly journals, one

in English and the other in Tamil—the Vedanta Kesari and the Ramakrishna Vijayam—as organs of the Mission; and the preaching of religion is carried on by lectures and class talks. A publication department is attached to the Math. A free dispensary works as an adjunct with a daily attendance of over 300 patients. Besides these the Mission workers are running in Mylapore a Students' Home—the largest of the educational institutions of the Mission—with a Residential High School and an Industrial School, they are managing a Girls' School in George Town and pushing on the development of a big High School in Tyagarayanagar. They are also conducting night Schools in slums, visiting patients in hospitals and carrying on other kinds of social service, regarding service to man as the best form of worshipping God.

The essential religious problem of to-day is how to reconcile the conservation of individual spiritual values with that of social values, and the work of the Ramakrishna Math and Mission offers the solution.

I bequeath to you, Young men, this sympathy, the struggle for the poor, the ignorant, the oppressed. Vow then to devote your whole lives to these millions going downward and still downward every day. Let these be your God and know that service to these alone is the highest religion.

Swami Vivekananda.

Sri Ramakrishna and Harmony of Religions

BY SWAMI GHANANANDA

I

THE vast and all-comprehensive synthesis arrived at by Sri Ramakrishna is a spiritual verity. It was not designed, but discovered. It was not reasoned out, but revealed. It has, therefore, all the permanence of a natural law or scientific truth.

Why, then, is our vision of the harmony of religions dimmed? The story is told of a forester and a lion who were walking together and fell to discussing the inevitable question, Who is the stronger, a lion or a man? Finding it utterly impossible to solve the problem to their mutual satisfaction, they continued walking and came suddenly upon a piece of statuary representing a man in the act of throwing a lion. "There", exclaimed the forester, "you see man is the stronger!" "Ah! yes", replied the lion, "but their positions would have been reversed if a lion had been the sculptor." Man usually portrays religions other than his own in ugly colours. Every mother thinks her own child is the most beautiful in the world.

In refreshing contrast to the misrepresentation of religions through selfishness and pride pointed out with gentle irony by the fable is the grand principle of the harmony of religions enunciated by Sri Ramakrishna and illustrated by a picture drawn by one of his disciples. The picture depicted a Hindu temple, a Muslim mosque and a Christian

church with the votaries of the respective religions gathering together and shaking hands in peace and good will. The picture was so pleasing that Keshub Chandra Sen, the great leader of the Brahmo Samaj, praised it and said, "Blessed is the man who has conceived the idea".

What will be the outcome of Ramakrishna's teaching, if it is carried out in practice? When the influence of the teaching permeates all faiths and communities, all dissensions and conflicts in the name of religion will cease. All members of the human family will feel drawn together in bonds of love and sympathy, strengthened by a mutual understanding and appreciation of the worth of each other's religion, and breaking through the limits of the fold of one another's sect or community. We shall cease to think of tolerance as the loveliest flower on the rose-bush of liberalism, for it has an air of patronising condescension about it. When the truth and the greatness of all religions are recognised, men will not be simply content with tolerating religions other than theirs but will take a reverential attitude towards them. Nay, we shall then be able even to help actively a man in his own religion. The spiritual discovery of Sri Ramakrishna will strengthen the followers of every religion and sect, for they will be able to draw fresh inspiration and receive a new impetus for the practice of their own religion.

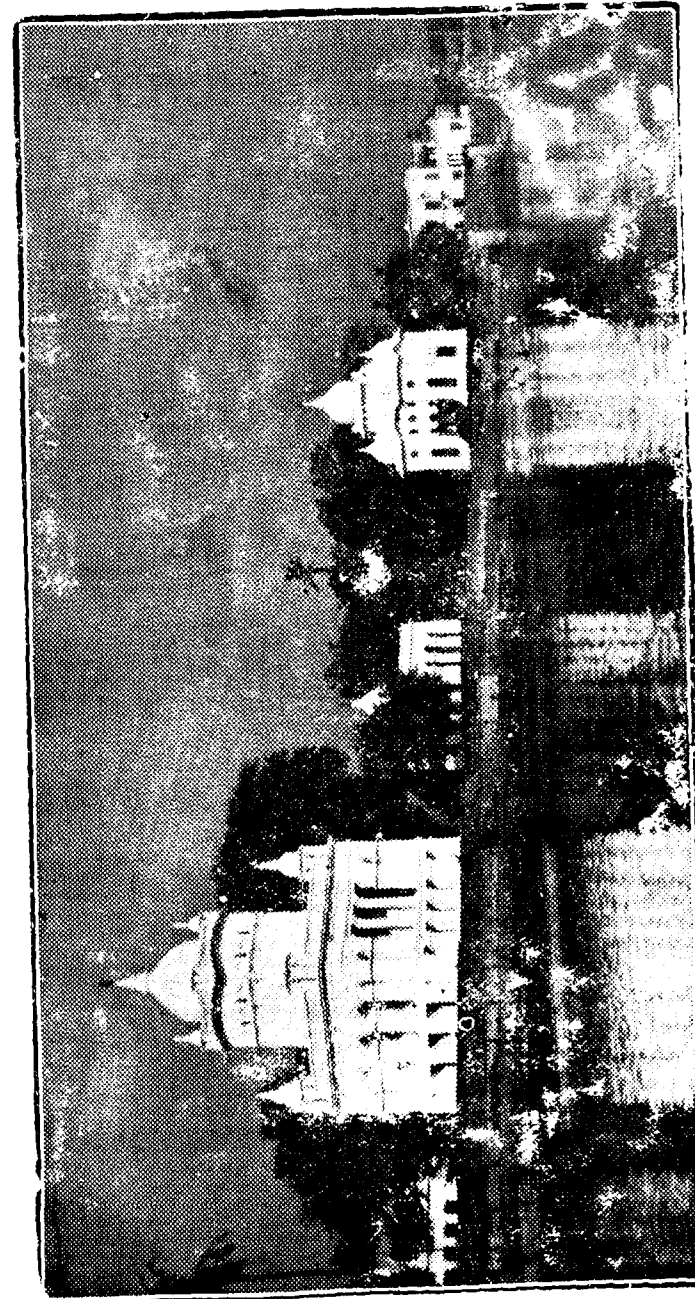
II

When the clash and clamour caused by religious intolerance ceases, that part of the collective energy which is being wasted in carrying on religious warfare, overtly or covertly, will be diverted in more useful channels of constructive thought and activity, and if proper guidance is given to it, it can be utilised for the intensification of spirituality and the development of spiritual culture. The doctrine of the harmony of religions is itself based on the practical realisation of the truth of all religions, and its application in life, individual or collective, will shift the emphasis from the differences in forms and rituals to the cultivation of moral virtues and the exercise of spiritual disciplines for the edification and illumination of man—from the non-essentials to essentials, from theory to practice. Practical spirituality is a great need of the world today. We want peace and light more than ever before. The problems of the world arise more from a lack of the deeper vision of the unity of life and its purpose and destiny.

The acceptance of the doctrine of the harmony of religions is also sure to bring in its wake greater liberty in religious thought and life than what obtains at the present day. The very conception of the essential unity of all religions will tend to liberate the mind from the shackles of prejudice as well as the fetters of submission to mere beliefs. Men will have ample freedom of thought and views which will conduce to their mental growth and spiritual development. In the great spiritual and intellectual renaissance that is always born of such liberty,

science will shake hands with religion, and philosophy will not be speculative and theoretical but become intuitive and practical. This is specially necessary in the West today, where science has been divorced from religion and theology from philosophy. With spiritual experience as the central theme—the *summum bonum* of life—all philosophies will throw open their portals to the pure air of heaven, and all theologies will receive fresh light of thought that is in harmony with the laws and truths of spiritual life.

The acceptance of the teaching of the truth of all religions will pave the way for a slow and silent interchange of healthy principles and precepts of the world's systems of faiths, without any one of them altering or losing its central basis or characteristic note. It is a fact that all systems of religions arise, grow and develop in accordance with certain laws. The birth of each religion is from the experience of a great Teacher or Prophet who becomes its founder. The system associated with his name is built on the foundation of his realisations and teachings. It grows and develops with lapse of time; drawing its sustenance and strength from the past thought and traditions that are in accord with its fundamental principles and are therefore acceptable to it. Christianity is an evolution from Judaism, and Buddhism and Jainism from Hinduism. Adaptation for the purpose of preservation and continuity has been a need not only in the biological world, but also in the realm of thought, culture and religion. When interchange of ideas takes place between religions under the inspiration of the Harmony of



View of the Belur Math from the Ganges

Religions, the aloofness of indifference in which the religions live today will be replaced by cordiality of goodwill, and the isolation of antagonism by the co-operation of conciliation. There will be better understanding between the followers of the Semitic and the Aryan religions. There will be greater unity amongst the followers of the ancient mother faith of Hinduism and the followers of Jainism, Buddhism and Sikhism, the branches of Aryan thought, which are often wrongly considered as alien to or different from Hinduism. There will be greater fellowship between the sects of every religion, and the communities of every creed, their followers sharing in each other's welfare or woe.

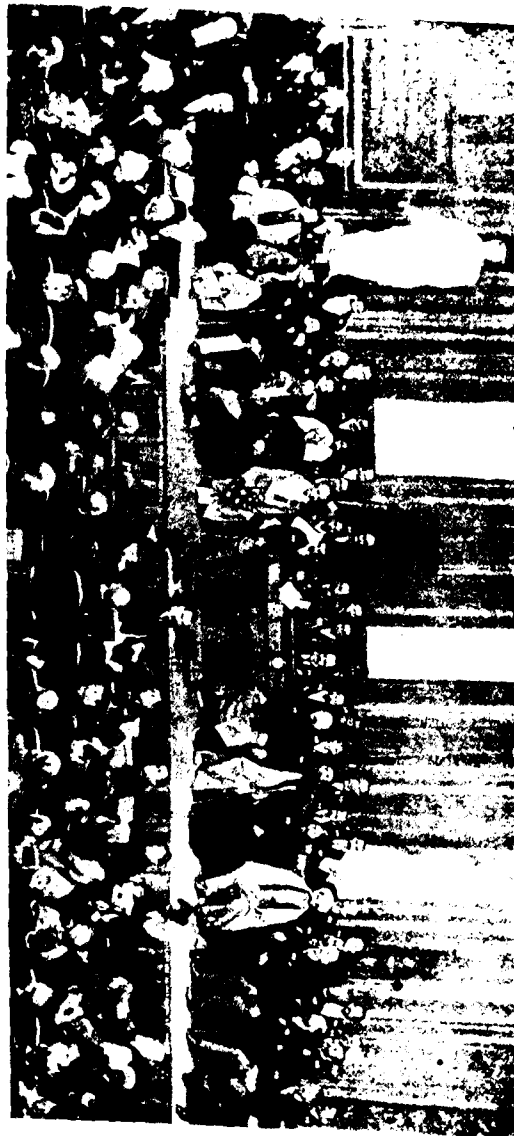
III

With the acceptance of the harmony of religions, conversion in the narrow accepted sense of the term will tend to cease. This does not mean preaching and teaching of religions will end for ever, but glorification of one faith at the expense of the other faiths will give place to dissemination of truths and principles of religions by the respective votaries. Preachers and teachers will not consider it their duty to do the destructive work of "weaning away" the so-called infidels or heathens or unbelievers from the social and cultural environments in which they happen to be placed and admitting them into a new fold with the ceremony of baptism or its equivalent, but will fight atheism and agnosticism and irreligion—those enemies common to all religions—and teach love and faith, reverence and worship, letting every

one grow according to his or her own law of individual evolution.

It is possible that in the cases of some persons who are few and far between, spiritual inspiration may come from religions other than those to which they belong. They may need spiritual help from outside their religion, but such help may be rendered in a spirit of service without doing violence to the religion of their birth, without any sectarian motive and without taking advantage of the need for such help for making them converts. Spiritual growth is always possible without a formal change of one's religion and without deserting the fold to which one belongs by birth. If a person lacks faith in his own religion, it can be restored by proper study and reflection, right interpretation and understanding. Even if he wants to draw inspiration from the teachings of any other religion which he may consider as furnishing a key to better understanding and better spiritual life, he can grow from the position in which he stands by assimilating those teachings, but yet remain in his own religion.

The above procedure is calculated to strengthen the bonds of relationship between the followers of different religions. It is quite in conformity with the principle of the Harmony of Religions—that all religions are but different paths to God. But we do see in the world around us that high principles are not easy of acceptance and less easy of practice. Conversions go on and are supported by the belief that the religion to which conversion is made is the only true or completely true one in the world! It is worth



Parliament of Religions held in Chicago in 1893
(Swami Vivekananda is seated fourth to the left of the President)

while to enquire into the causes of conversion.

The view held by some that men change their creed and seek admission to the fold of another religion for purely religious reasons alone is wrong. Considering the reports of Christian missionaries who have surely been doing the work of preaching and publication of the teachings of the Bible in all the known languages¹ of the world in a most elaborate and highly organized manner, as well as carrying on the activities of proselytisation in a most vigorous way, one would find that they all agree that the results obtained among the high castes (or communities) are meagre². Among the Hindus, for example, if there is to be any conversion to Christianity at all, no mass movement can be expected, but the individual, in the words of a Christian writer himself,¹ "must break away, must burst out tearing, as it were, the living tissues that bind him to his kith and sect." From the facts gathered together by the same writer, "the hypothesis is warranted that the response tends to be unfavourable, to be indifference or opposition, when the individual concerned is an intimate member of a group with highly developed and complex culture. By complex culture groups we mean, in the light of the cases we have examined, those having the following features or culture traits (1) history, traditional and usually written, covering generations or centuries. (2) Special

¹ In 366 languages and dialects, spoken within the Empire. Vide: *The Bible in the Empire*: By Rev. Edwin W. Smith, Literary Superintendent of the British and foreign Bible Society.

² Maurice T. Prince. *Christian Missions and Oriental Civilisations*.

rites or at least doctrines, customs, taboos, growing out of this history and now consciously ascribed to it; (3) a sacred book or books; (4) a sense of group prestige that has survived conflict with other cultures; and (5) an organisation of leadership (outside of the immediate family for preserving and passing on the tradition."

Among the causes of conversion which spreads, therefore, only among the low, oppressed and poorest classes, the writer mentions "(1) the need of food which compels non-Christians to make an initial approaching response to missionaries; (2) the healing of the sick which creates a confidence; (3) the running of schools and colleges; (4) love or the desire to marry one who belongs to the Christian faith; and (5) the desire for economic and social advantage."¹

In modern times the use of physical force is indeed rejected, but in the words of Dr. Coomaraswamy "all that money, social influence, educational bribery and misrepresentation can effect, is treated as legitimate. With all this is often combined great devotion and sincerity of purpose; the combination is dangerous in the extreme....."²

What is said here by both a Christian writer and a non-Christian one, is with reference to the Christian missionaries, but it is mostly true also of most other missionaries of the very vigorously and actively proselytising religions. But it is strange that they do not expect the followers of other faiths to be actuated by a similar devotion and sin-

¹ Ibid. Vide *Modern Review* of 1925 Page 415.

² Ibid.

cerity of purpose. For almost every missionary thinks that his own religion is the only true or completely true path!¹ Other religions are either false, or at the most partly, but not wholly, true. If they are partly true, they are at best but a preparation for embracing his own religion! If the missionary of every religion were to think in this strain, how can there be peace and harmony in the world? One can fancy God smiling at his attitude!

In striking contrast with the blindly narrow and sectarian view regarding one's religion as the only true or completely true path is the view expressed by some Christian writers themselves. In a thought-provoking article entitled "In Praise of Heathenism"², Christian writer observes—"Much has been spoken and written about the difficulties of Christianising the so-called heathen. One who has lived for any considerable time in the East comes to have serious doubts as to the desirability of doing so, even if it were possible." The writer expresses this view from her personal knowledge of men and things. She points out how the Christian converts who are recruited mostly from the lowest classes are not necessarily benefited morally and spiritually by their change of creed. Nay, being drawn away from their natural environments and the healthy influences of their simple faith, these humble persons often degenerate in their moral and religious life, and even learn some

¹ Vide Article on "Syncretic Tendencies Today" by the Rev. L.P. Larsen in the *Student World* 1935.

² *In praise of Heathenism* by Lily Strickland Anderson, in the *Open Court* for 1926.

of the vices of their Western co-religionists. Describing the state of the poor peasant convert, she says, "Where once he called on Vishnu or Siva, he now turns a bewildered face up to the empty skies, shorn of the garments of his dreams. The more Puritanical his teacher, the more he is divested of beauty. All things that were natural and free to him are wrong; all that he thought good is bad.... his imaginative and satisfying theology is ridiculed, he is a sinner, a savage, and a creature of scornful pity. He receives a vague, delusive, cold and unfamiliar maze of words in exchange for all the beloved and intimate manifestation of his old belief. The new religion does not make him happy, because it is an imperfect system, imperfectly practised and taught." Thus instead of intensifying the simple faith of the poor convert, the missionary in many a case undermines his very religious nature. For this the missionary's narrow outlook on religious life and lack of comprehension of its psychology are solely responsible. The writer therefore adds: "The average revivalist is seldom intelligent enough to have studied for purposes of comparison, if nothing more, some or all of the twenty Bibles of the world that exist beside his own. He has not considered the value of Mohammed, Buddha, Zoroaster, or even Confucius and Lao Tze, as great teachers inspired to benefit humanity. He, as a Christian, belongs to the army of the world's greatest snobs." These words are an indictment of the negative side of missionary work. The positive side, viz., educational, social, economic and other forms of service done by the mis-

sionary, is, however, beyond all praise.

The process of Aryanisation adopted by the authors of the Hindu socio-religious system was entirely different from the process of the missionary with its formal baptism or its equivalent, "changing of labels" or conferring of new names. The Aryanising process did not believe in the extermination or cultural enslavement of the aboriginal and foreign tribes admitted into its fold. Each community was first allowed to imbibe the Aryan culture and then to settle down within the bounds of the Hindu socio-religious polity (*varnashrama*). It maintained its own distinctive individuality and followed its own law of growth. As Sir Alfred Lyall observed—"The clans and races which inhabit the hill tracts, the outlying uplands and the uncleared jungle districts of India are melting into Hinduism all over India by a process much more rapid and effective than individual conversions. Among all these aboriginal or non-Aryan communities, a continued social change is going on; they alter their modes of life to suit improved conditions of existence; their languages decay, and they gradually go over to the dominant Aryan rituals. They pass into Brahmanism by a natural upward transition which leads them to adopt the religion of the castes immediately above them in the social scale of the composite population among whom they settle down." Thus both "Gods and worshippers" are refined and civilised. The group, not the individual, is taken as the unit in such a process.

¹ Sir Alfred Lyall: *Asiatic Studies*.

The basis of the above process of Aryanisation on its socio-religious side is truly altruistic. In other systems the individual is the unit. When he acquires power or amasses wealth, he leaves his class to its fate and becomes a member of a higher class. But in the Hindu socio-religious system, if the individual wants to rise to the higher caste, he can do so only by taking the whole community along with him.

Altruistic though such a method is, it cannot work well and everywhere under the conditions of modern society. No country can to day be self-contained and carry on as in the past social or socio-religious experiments without taking altered conditions into account. Moreover, though the process mentioned above is more rapid and effective than individual conversions among the higher communities, it cannot compare with the increasing number of conversions to other religions that have been taking place amongst low and poorer communities that are attracted by social, educational and economic advantages. India is the home of many religions today. Individual conversions will also be found necessary along with the ancient process of Aryanisation.

For some reasons a consideration of which will be beyond the scope of the subject,¹ the ancient ideal of *varnashrama* or socio-religious system of the Hindus became rigid

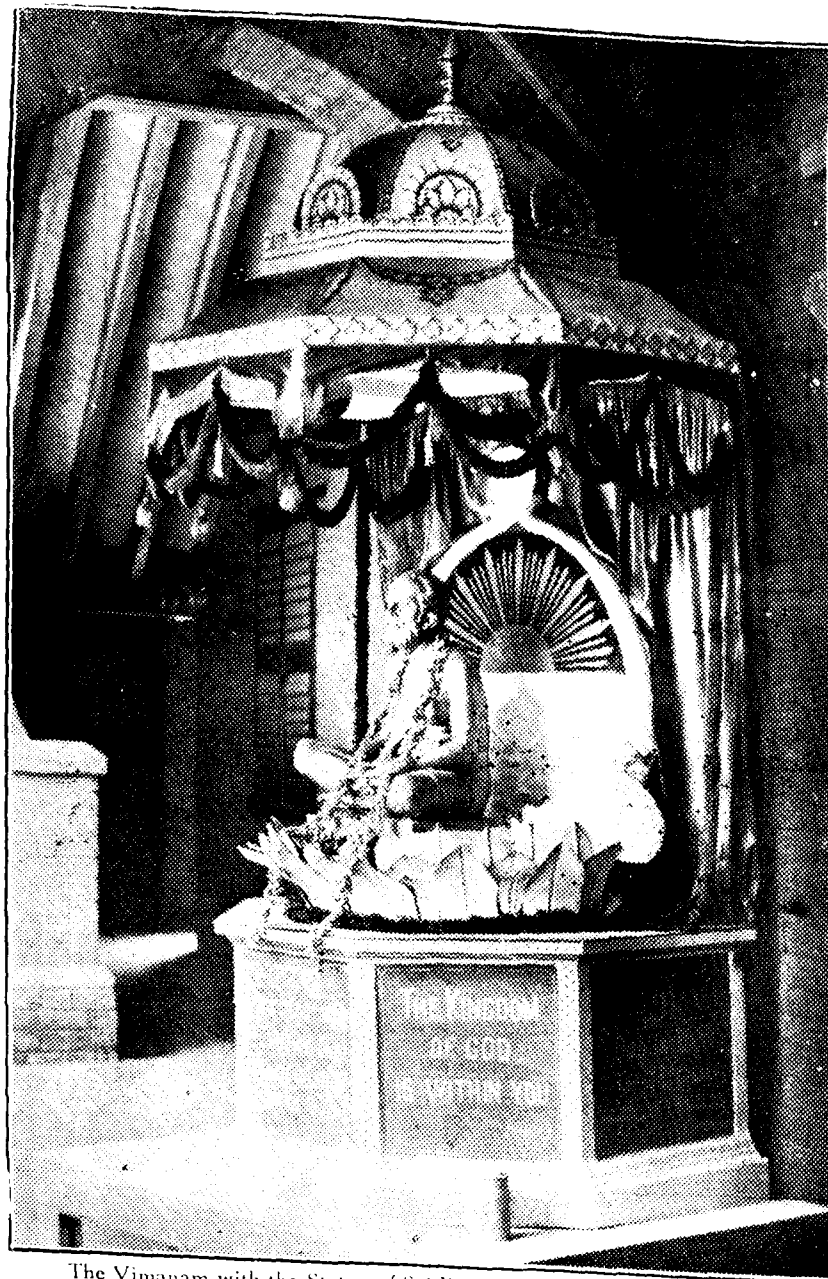
¹ It may, however, be mentioned that as in the post-Buddhist period breaking of the caste system resulted in indiscriminate mixing of all castes and consequent racial and cultural deterioration, reformers arose and divided the people into definite castes with definite rules and regulations. Cf. *Lectures on India through the Ages* by Sir Jadunath Sircar, 2nd lecture.



Swami Akhandanandaji
(Third President of the Ramakrishna
Math & Mission from 1934-1937).



Swami Shivanandaji
(Second President of the Ramakrishna Math &
Mission from 1922 to 1934.)



The Vimanam with the Statue of Sri Ramakrishna specially prepared for the Centenary Processions in Madras,

and immobile during the period that followed the rise of Buddhism and a few centuries before the advent of Islam in India. Hinduism became conservative both in religious and in social life. The masses had been left where they were without much change for social or cultural elevation, or religious uplift. The Mohammedans who conquered India had therefore a good opportunity to make converts from among the masses and these converts who have increased in number with the passing of centuries have remained in Islam till this day, attracted by its highly democratic principles and equality in social life. For every four Hindus there is a Mohammedan in India at the present time. Whereas the ancient clans, tribes and communities—the Sakas, Kushans and Huns, the Scythians, Bactrians and Parthians, Abhiras, Gardhabilas and Bahalikas—yielded to the assimilative power of Hinduism, the Mohammedans have remained a distinct element. With the rise of the Christian power, Christianity also has been making converts from among the Hindu masses, but not with the same success as Islam. If Islam had not been the religion of about one-fifth of the Indian population, there might have been many times the present number of Christians in the land. Islam being an actively proselytising religion, the activities of the Christian missionaries have been confined to the lower sections of the Hindu fold. Add to the Hindus and Mohammedans the handful of Parsis, Jews, Jains, Buddhists and Sikhs, and you have a picture of modern India with its many faiths. Of these, Hinduism is among the least active as a proselytising religion.

Conversions of individuals or families of the weaker and poorer section of any religious community are generally made in the absence of such advantages in its fold as are afforded by the missionaries of proselytising religions. Though the doctrine of the Harmony of Religions is a spiritual verity, like other truths or ideals of humanity it will take time for recognition and general acceptance by the leaders and followers of all faiths. Conversions from a community cannot, therefore, cease for ever, unless the members, especially those of the lower strata of its society enjoy equal spiritual and secular advantages with those of the higher classes or castes. Such conversions are a source of weakness and danger to the community. Therefore it was that Swami Vivekananda pointed out that so long as other religions are actively engaged in proselytisation, the weaker and ill-organised community should also take the necessary steps for the re-admission of the perverts, and even to make new converts from other faiths to save itself from dwindling. That is why the Suddhi movement¹ has come into existence, and there is a greater feeling for organising the Hindu fold more than ever before. It need hardly be said that the duty of organising with a view to securing secular and spiritual advantages to one and all in a community devolves on itself. This duty was recognised centuries before Jesus Christ was born, for Krishna preached spiritual equality for all and Buddha both spiritual and social equality. It is a remarkable feature of almost every community today that it is becoming more and more conscious of its power and need for

¹ This was organised by the Arya Samaj.

self-determination not only in politics and nationalism, but also in culture and religion. Is it not significant that Sri Ramakrishna came in the modern era and preached the grand doctrine of the Harmony of Religions which strengthens every faith and weakens none?

Conversion has gone on apace for years past among the weaker communities. Whatever be the causes of such conversion,—economic, political or otherwise—it has created problems of a complicated nature. Conversions of the remote past—whether just or not—which resulted in the complete absorption of the converted individuals or communities cannot be viewed in the same light as forcible or otherwise unjust conversions, or conversions under more or less suspicious circumstances that have taken place recently or in some cases even within living memory. The perverts who have been taken away from the folds to which they belong by birth may have to be brought back, if necessary. In practical application, a policy of give and take will have to be adopted in a manner that is compatible with the necessity for preserving and protecting all religions and at the same time contributing to the general religious welfare of mankind in the light of the doctrine of the Harmony of Religions. When serious difficulties arise out of years of conversion, leaders of the different communities concerned may confer and deliberate on a plan of action which will result in the cessation of a spirit of hostility and promotion of a feeling of conciliation.

With a view to fostering a spirit of fellowship between the different proselytising faiths, the leaders of

the religious communities would do well to adopt and follow some such rules as those given below, which may be regarded as the necessary corollaries of the grand doctrine of the Harmony of Religions—of the great truth that all religions are but different paths to God:

(1) No conversion by a religion should be taken to mean anything but a change of heart through an appreciation of its spiritual ideals and their assimilation in accordance with one's own law of growth, and no preaching and propaganda should be done with a view to take away a person from his religious fold.¹

(2) Formal conversion by baptism or its equivalent may be attempted by any religion in a country of which the inhabitants do not belong to any recognised religion of the world.

(3) If any person desire to worship Rama or Krishna, Buddha or Jesus, or any other embodiment of the spiritual ideal of any religion whatsoever, he or she should be given the liberty of doing so without relinquishing the family, society or religion to which he or she belongs by birth.²

(4) Rendering spiritual or religious service to an individual should be kept distinct from such service as social, educational and economic.³

¹ This will be acceptable only when spiritual edification alone is aimed at, and not when a missionary of a proselytising creed wants to add to the number of his converts.

² This idea has been recognised by Hinduism alone with its theory of *Ishtam*, according to which one can attain spiritual development only by adoring a spiritual form or ideal that one loves most. But we should remember that it is only a few in any community that would need the worship of a spiritual form or ideal worshipped by any other community.

³ Social, educational and economic service should be treated as a common duty of every man to be done to brother-man in times of

(5) Vigorous attempts should be made to shift the emphasis from institutionalised religion to religion in its pure original form, and from number to quality in cases where formal conversions may be permissible.

(6) Conversion by any religion whatsoever should emulate the ideal of cultural and spiritual elevation.

If some such suitable measures as the above are not taken, there is the likelihood of the weaker community or communities rising in organised opposition from a motive of self-defence and self-preservation. It is out of this motive that some of the re-actionary or checkmating movements well-known in history have arisen.¹

IV

It is indeed pleasing to find that the influence of the Hindu ideal of reconciliation is slowly penetrating East and West. The great truth that all religions are but different expressions of the One Universal Religion and that they all have emanated from one and the same

need, irrespective of caste, creed or colour. This ideal is practised by those philanthropic and social workers—lay and monastic—who follow the teachings of Ramakrishna.

¹ Religious movements which come into existence to fill a need are usually of three kinds, viz., (a) re-actionary or check-mating movements like the movement of the Sikhs under the leadership of Guru Govind Singh, or of the Mahrattas under the inspiration of the preaching of Ramadas or the songs of Tukaram. (b) Assimilative movements like the movement of Chaitanya, the great Vaishnava Teacher of Bengal, which resuscitated the spiritual and cultural consciousness of the country in the days of the expansion of the Mohammedan fold in East India and assimilated even many Mohammedans. (c) Quiet, all-absorbing movements like the Buddhist movement which silently protested against the current false beliefs and abuses of society and spread all over the civilised world. If any check-mating or reactionary movement rises under any religion, it is due to the oppression and injustice done by one or more of the other religions.

Divine source is recognised only by Hinduism. That is why it aims not at a formal conversion, but a conversion of the heart. That is why it stands for the universalisation of the world's religious thoughts by helping men and women to realise the unity behind the variety of paths and creeds, sets and dogmas. The theory of *Ishtam* (Chosen Ideal) is peculiarly its own: it is the only religion which boldly proclaims that one is at liberty to worship any Chosen Ideal that one loves most. Its universality is imperceptibly influencing the western mind and even transforming the mentality of the missionaries of many religions. Says Dean Inge—"There is a common ethical and spiritual ideal influencing the whole civilised world, and each people tries to find it in its own religion, and does find it there. . . . Suppose they (the Asiatics) worship a Being with the same attributes. It does not matter very much whether they call him Buddha or Christ. We must look to things rather than words." A desirable change in the outlook of the missionary was also indicated by the late Mr. K. T. Paul, an Indian Christian leader, who observed¹—"Every religion is from God, but the culmination of it all is in the revelation through Jesus Christ. That was in short the new attitude not merely tolerant but reverent and constructive towards all non-Christian religions. . . . The best missionary opinion is now moving away from that attitude. There is a more humble approach to the whole question. If God has been speaking to the Hindus through their experience and history as individuals and

¹ Vide Swarajya, Annual Supplement for 1925.

groups for forty long centuries of unbroken religious history, obviously He has trained them to understand and interpret His mind in ways different from those disciplined in totally different conditions of life and thought to which the missionary belongs." Toleration will surely give rise to reconciliation and reconciliation to co-operation and true fellowship of faiths. It was such a fellowship of faiths that Swami Vivekananda proclaimed at the Parliament of Religions at Chicago—"Do I wish that the Christian would become a Hindu? God forbid. Do I wish that the Hindu or Buddhist would become a Christian? God forbid. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his

individuality and grow according to his own law of growth".¹

V

Friendly contact between religions paves the way for contact between the systems of cultures and civilisations that have grown round the religions themselves. The unity of aim and purpose, and the affinity of ideals and aspirations underlying the acceptance of the harmony of religions will radiate from the plane of religion to the plane of cultural thought and pave the way for the concord of cultures and symphony of civilisations. Communal and national as well as regional and racial cultures and civilisations will be benefited by contact among themselves. They will lose the spirit of narrowness and exclusiveness and contribute their share to world culture and world civilisation.

¹ Swami Vivekananda: Chicago Addresses.

Sri Ramakrishna Centenary Celebrations Madras

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Programme of Celebrations

21st February, 1937. Sunday, Mylapore.

8 A. M. Inauguration Prayer and Parayanam:

At the Ramakrishna Math, Brodies Road, Mylapore.

Bhajana:

By Sriman T. M. Krishnaswami Aiyar's Tiruppugal Party and other Parties.

10 A. M.

Puja:

11-30 A. M. Feeding of the Poor: In the P. S. High School Compound.

4 P. M. Harikatha:

On "Sri Ramakrishna Paramahansa" by Brahmasri Srirangam Satagopachariar Swami at the Ramakrishna Math.

6 P. M. Public Meeting: In the P. S. High School Grounds.

President:

The Hon'ble Justice Sir M. Venkatasubba Rao, Kt.

Inaugural Address:

Mr. M. R. Jayakar, M. A., Bar at-Law.

7-30 P. M. Procession:

Vidwan Tiruppambaram T. N. Somasundaram Pillai & Brothers will play on the Nagaswaram during the processions on all days.

22nd February, 1937, Monday, Vepery.

8 A. M. Bhajana:

At Sir M. C. T. Mutbia Chettiar's High School.

10 A. M. Puja:

11-30 A. M. Feeding of the Poor:

In the School Grounds & in the Purasawalkam Annadana Samajam.

3-45 P. M. Music:

Vidwan Musiri Subramania Aiyar (Vocal)

Vidwan Karur Chinna-swami Aiyar (Violin).

Vidwan Palghat Mani (Mridangam)

Vidwan Umayalpuram Viswanatha Aiyar (Ghatam)

6 P. M. Public Meeting:

President:

The Hon'ble Sir. K. V. Reddi Nayudu Garu, K.C.I.E.

Address in Tamil:

Srimath Swami Rudra nanda.

Address in English:

Prof. A. R. Wadia of the Mysore University on "Sri Ramakrishna's Samnyas as Service."

7-30 P. M. Procession:

3

23rd February 1937, Tuesday, Thyagarayanagar.

8 A. M. Bhajana & Parayanam:

At the Ramakrishna Mission High School, Thyagarayanagar.

10 A. M. Puja:

11-30 A. M. Feeding of the Poor:

In the School Compound and in the Saidapet Annadhana Samajam.

5 P. M. Public Meeting:

Laying of the foundation stone of the School Building by His Excellency the Lord Erskine, G. C. I. E., Governor of Madras.

Address:

Dewan Bahadur Sir Alladi Krishnasami Aiyar, Kt.

6 P. M. Music:

Vidwan Semmangudi Srinivasa Iyer (Vocal)

Vidwan Papa Venkatrama Iyer (Violin)

Vidwan Venu Naicker (Mridangam)

Vidwan Umayalpuram Viswanatha Iyer (Ghatam)

8-30 P. M. Procession:

24th February 1937, Wednesday, Washermanpet

8 A. M. Bhajana & Parayanam:

At the Thyagaraya Chettiar Middle School, Washermanpet.

10 A. M. Puja:

11-30 A. M. Feeding of the Poor:

By Mr. P. T. Palaniswami Mudaliar, at 16 & 17, Ramanujer Street, Washermanpet.

3-30 P. M. Music:

Venugana Vidwan Palladam Sanjiva Rao (Flute)

Vidwan Balakrishna Iyer (Violin)

Vidwan Nagarcoil Ganesa Iyer (Mridangam)

Vidwan Tanjore Vittal Rao (Dholak)

- 6 P. M. **Public Meeting :**
President :
 Srijut C. Rajagopalachariar.
Address in Tamil :
 Srimath Swami Chidbhavananda.
Address in English :
 Rao Bahadur Dr. A. Lakshmanaswami Mudaliar on "Sri Ramakrishna Paramahansa and His Message to Modern India."
- 7-30 P. M. **Procession :**
 25th February 1937, Tuesday, Sowcarpet
- 8 A. M. **Bhajana and Parayanam :**
 At the Progressive Union School, Audiappa Naicker Street.
- 10 A. M. **Puja :**
- 11-30 A. M. **Feeding of the Poor :**
 (1) At Chennapuri Anna-dana Samajam premises,
 (2) at Govindaramji Gopal Das Choultry, Mint Street, and (3) Wall Tax Road Rice Mandi premises.
- 3-30 P. M. **Music :** At the Progressive Union School Hall.
 Vidwan B. S. Raja Ayyangar of Mysore (*Vocal*)
 Vidwan Erode Viswanatha Iyer (*Violin*)
 Vidwan Palani Subramania Pillai (*Mridangam*)
 Vidwan Tanjore Vittal Rao (*Dholak*)
- 6 P. M. **Public Meeting :**
President :
 M. R. Ry. V. V. Srinivasa Aiyangar, B.A., B.L.
Address in Tamil :
 Mr. T. P. Meenakshisundaram Pillai, B.A., B.L.
Address in English :
 Dewan Bahadur K. S. Ramaswami Sastriar on "Sri Ramakrishna the Voice of God to the Modern Age."

- 7-30 P. M. **Procession :**
 26th February 1937, Friday, East George Town
- 8 A. M. **Bhajana and Parayanam :**
 At the Vasantha Mandapam, Thambu Chetty Street.
- 10 A. M. **Puja :**
- 11-30 A. M. **Feeding of the Poor :**
 At the Y. M. C. A. Compound by Mr. Ramanatha Aiyar of Ramakrishna Lunch Home.
 At the Muthialpet primary School by Mr. Rathnam Mudaliar of Messrs. Ratnam and Co.
- 3-45 P. M. **Music :**
 Vidwan Chittoor Subramania Pillai (*Vocal*)
 Vidwan Papa Venkata Rama Iyer (*Violin*)
 Vidwan Venu Naicker (*Mridangam*)
- 6 P. M. **Public Meeting :**
President :
 Sir P. S. Sivaswami Iyer, K.C.S.I.
Lecture in Tamil :
 Mr. S. Satchidanandam Pillai, Educational Officer, Corporation of Madras.
Lecture in English :
 Srimath Swami Viswanandaji, Bombay.
- 7-30 P. M. **Procession :**
 27th February, 1937, Saturday, Triplicane.
- 8 A. M. **Bhajana and Parayanam :**
 At the Hindu High School, Triplicane.
- 10 A. M. **Pooja :**
- 11-30 A. M. **Feeding of the Poor :**
 At Chintadripet by Mr. Gurunatha Mudaliar at No. 49, Swami Nayakan Street, and at the Triplicane Annadana Samajam & at Chathurthi Vinayakar Choultry, Triplicane.
- 3-30 P. M. **Harikatha :**
 Keerthana Patu Gayana Patu Srimathi Saraswathi Bai on "Ramadass Charitram."

- 6 P. M. **Public Meeting :**
President :
 Mr. T. R. Venkatrama Sastriyar, C.I.E.
Address in Tamil :
 Sjt. Mylai Rathnasabhapathi Mudaliar.
Address in English :
 Srimath Swami Srivasanandaji.
- 7-30 P. M. **Procession :**
 Veda Parayanam at the Ramakrishna Math, Mylapore, on all the seven days of the celebrations.
 Series of slides showing the life history of Sri Ramakrishna to be exhibited at the important talkies in each division.
 Distribution of (1) Sweets and Pictures to Children of all Elementary Schools in the City.
 (2) Tracts in all languages to Pupils in all High Schools in the City.

An Appeal

The Centenary celebrations, to be worthy of the great occasion, should not pass off with the mere jubilation of a season, but should leave permanent and substantial results. A combination of these objects was aimed at in drawing up the programme. The demonstrative part of the celebration consisted of Bhajana, feeding of the poor in the forenoon, distribution of sweets to school children, and music or Harikatha in the afternoon followed by a public meeting with lectures in English and Tamil on different aspects of the life and teachings of the Great Saint and a procession to the accompaniment of music and chanting.

The part of the celebration calculated to have abiding effect should, the Committee consider, be in the form of giving a further impetus to the Ramakrishna Movement in South India both in respect of its humanitarian and propagandic work, as that only will fully satisfy the spirit of Sri Ramakrishna and be a real tribute to his memory.

If a new chapter is to be opened in the religious, social, and national life of the Country, the gospel of self-confidence and aggressive service propagated by the illustrious apostle, Swami Vivekananda by pre-

cept and practice should be stressed and passed on to generations to come. The creation of the nucleus of a fund to enable members of the Order to undertake and organise relief measures in times of flood, cyclone, famine, pestilence, etc., and carry succour to the distressed when the shock of the sudden affliction has almost paralysed them, is one such line of work. Relief delayed and administered after appeals and organisations, and after the afflicted have partly adjusted themselves can hardly replace the first rush of aid in its value. It is therefore to this the Mission attaches great importance and for this purpose a fund readily available to be operated upon and to be reimbursed subsequently by charitable contributions received on appeal to the public, is an imperative need.

In the direction of propagandic work a vigorous campaign should be carried on through popular vernacular publications of the valuable teachings of Sri Ramakrishna and Swami Vivekananda so as to reach every nook and corner. The need to day is for a religious message, free from dogma and scholasticism, from class and caste bias; and religion if it is to function at all, in modern society, should take a new form devoid of all sectarianism, and should make a universal appeal. This object cannot be realised unless a sustained and continuous propaganda of an intensive character follows the celebrations and feeds the flame now it up. To realise this object the creation of a regular organisation for publication is essential, on however modest a scale it may be at the beginning.

A modest sum of Rs. 5,000 to form the nucleus for the fund for relief work and Rs. 5,000 to form the nucleus of the publication fund or in all a sum of Rs. 10,000 is needed. The Committee fervently hope that this sum will be readily and willingly contributed by the generous public who have so fully understood, appreciated and profited by the Great Saint, his Teachings and his Mission.

Contributions however small, will be gratefully received and acknowledged by Rao Bahadur C. Ramanujachariar, *Jt. Secy. and Treasurer, Centenary Committee, R. S. Home, Mylapore.*

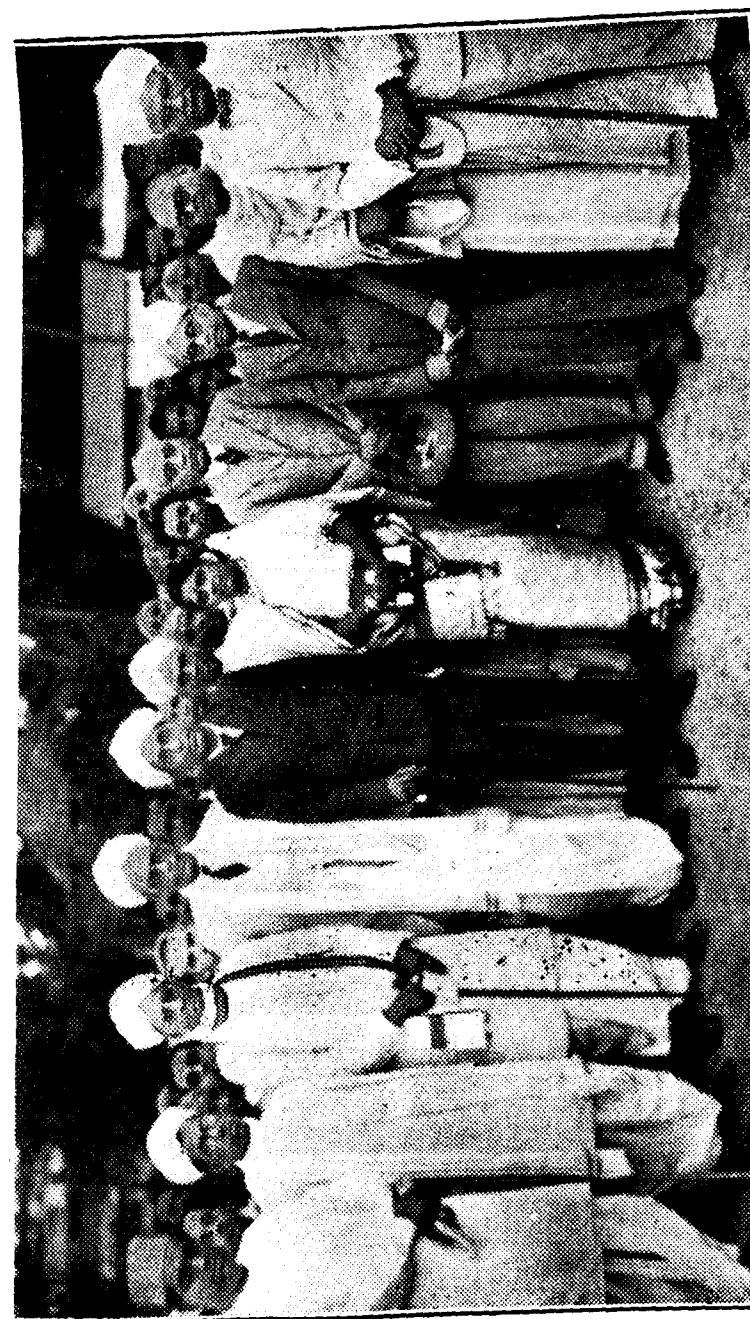
Opening Speech

By THE HON'BLE JUSTICE SIR M. VENKATASUBBA RAO, CHAIRMAN
(Sunday the 21st February, Mylapore.)

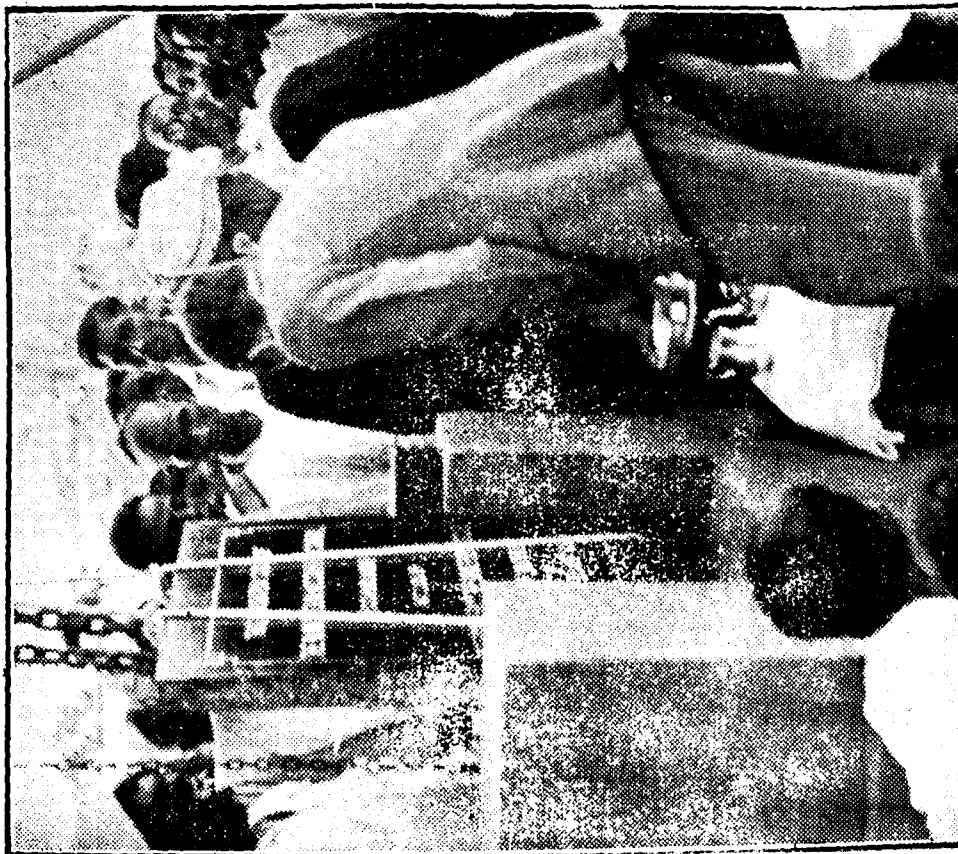
GREAT saints like Sri Ramakrishna Paramahansa are not born every day. At intervals of time, they appear on this earth to bring peace and harmony and to remind mankind of the profound spiritual truths which selfish pursuits tend to obscure. The entire world is united today in paying homage to the Saint of Dakshineswar. He extorted the admiration and affection of the great men of his time, intellectual giants, men widely differing from him in their philosophy and outlook. There are countless men today, in the East and the West alike, whose lives and thoughts, the teachings of Sri Ramakrishna profoundly influence. His centenary is being celebrated on a vast and magnificent scale in many parts of the world, and tributes are being paid to him by men both high and low. Of the divine ecstasies in which Sri Ramakrishna lost himself, of the profundity and completeness of his Brahman-realisation, of the diversity and cosmopolitanism of his spiritual experiences, of his complete and consummate devotion to and love for God, I acknowledge with extreme humility, I am not competent to speak.

But I should like to ask myself: Has Sri Ramakrishna a message to deliver to us, his countrymen, at this epoch-making time, at the birth of a new era in our political history? I recall the pungent words of Lord William Cecil, Bishop of Exeter,

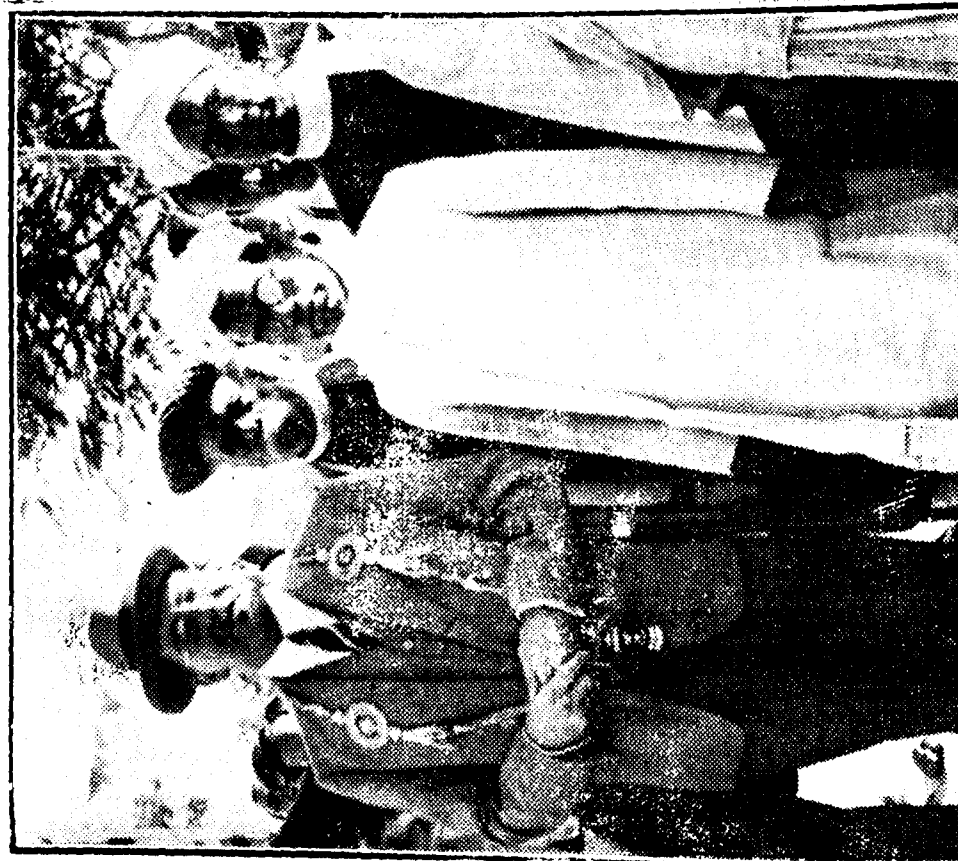
who, speaking in the House of Lords during the debate on the Second reading of the Government of India Bill, denounced democracy and referred to the disease of corruption, to which it has been a prey. He ascribed the gangsterdom of Chicago and the demoralisation of China, to what Rousseau described as the heresy called the inherent right of man to vote. True, democracy, a student of history will concede, has been productive of many evils; but what system on earth, what institution devised by man can be altogether perfect? Democracy, like war, lets loose passions of the worst kind, has a tendency to lead to bickerings, hatreds and corruption. But if the message of Sri Ramakrishna is to be a living force, cannot democracy be transformed in India into a thing of virtue, be an incentive to ennobling and consecrated service and provide an outlet for the surging desire to serve the country and the nation? Swami Vivekananda, the most forceful of Sri Ramakrishna's disciples, was wont to say, that each nation has its individual mission to fulfil in the world's economy. Our national mission, he declared, was to adopt spiritual methods of work and never to allow them to be replaced by methods, however successful from the materialistic point of view, of an inferior type. To forget our glorious heritage essentially based upon spirituality would lead, said the Master, to



Inauguration of the Centenary Celebrations in Madras on 21-2-37.



His Excellency Lord Erskine, Governor of Madras, laying the Foundation Stone for the Ramakrishna High School, Thyagarayanagar.



annihilation. But then, what is spirituality? It is, I conceive, something totally different from religion which, as narrowly understood, consists of outworn creeds and cults and rites and rituals, whereas spirituality is essentially an attitude of mind indicating fervour and sincerity, excluding self-seeking and personal craving, which fosters an inner sense of values and inculcates dis-interestedness and self-abnegation. Says the Bhagavad-Gita.

"The self-subjugated Truth-Seers, whose impurities are washed off, whose doubts are destroyed, and who are engaged in doing good to all human beings, attain supreme liberation."

It is recorded of Sri Ramakrishna that although in his own person he reached spiritual heights where neither pleasure nor pain mattered, he evinced an intense and incessant desire to relieve the sufferings of others. A little reflection will show that most of the unhappiness that prevails, and most of the evil that surrounds us, is attributable to selfishness and self-seeking. To Swami Vivekananda, his disciple, belongs the credit of being the exponent of this universal creed of service. Self-forgetfulness became a vivifying and driving force; self-abnegation and service without stint came to be regarded the cornerstone of his teaching. It is said that he constantly repeated to the Sannyasis that they had taken two vows and that if the first was "to realise the truth", the second was "to help the world." "If you wish to find God", he declared, "serve man". Need we wonder then that the activities of the Ramakrishna Mis-

sion are inspired by this lofty ideal of service! Incidentally, of the many monuments that have been reared to the memory of Sri Ramakrishna, stands in supreme grandeur the Ramakrishna Students' Home which owes its existence to the untiring labours of two lay followers of the sage, Rao Bahadur C Ramanujachariar and the late Ramaswami Aiyangar. Our leaders should therefore, in strife and struggle, despite trials and temptations, bearing in mind that theirs is a spiritual mission, consecrate their lives to the service of the country. If we thus, in carrying out all work concentrate on the saintly qualities of Sri Ramakrishna, we can play our part nobly in the direction of our country's destiny.

India has another mission yet to fulfil, to hasten the coming of peace and goodwill upon earth, being peculiarly fitted by her culture to find methods of expressing the goal of all human endeavour, namely, the establishment of a world fellowship. Swami Vivekananda said that our national mission was to accumulate spirituality and to distribute it to the world. Violence and bloodshed, hate, prejudice and fear, are rampant throughout our fevered world, on a scale unprecedented. We can quicken by our efforts, that sense of human fellowship which lies at the root of all true civilisation and thus establish a really vital bond of union bringing together under one common banner men and women of all nations. This, I believe, we can accomplish in some measure if we remain true to our culture. Asoka, whose memory we cherish, was the one monarch in history who abandoned warfare after

victory. He devoted his life to the spreading of peace and goodwill throughout the world. H. G. Wells in his brilliant History, referring to Asoka, says:

"Amidst the tens of thousands of names of monarchs that crowd the columns of history the name of Asoka shines and shines almost alone a star. * * More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne."

No nation on earth has like ours such a tradition of universal respect for consecrated and devoted service.

But let us guard ourselves against a failing to which we Indians are

unhappily too prone to succumb. Let us not regard the past with a sense of self-complacency; let us derive inspiration from it, let it stir us to fervent activity, but let us not allow the past to deaden life and effort. If a man is possessed of some greatness himself and on the score of his own personal worth can claim your respect, does he in season and out of season refer to his noble ancestors? Likewise, let us who are justly proud of Sri Ramakrishna as being the embodiment of all greatness and nobility, remember, while celebrating his centenary, and always and throughout our lives, that we should throw our energies into making ourselves worthy of the great sage.

Inaugural Address

BY MR. M. R. JAYAKAR

IT is really carrying coals to Newcastle for a Bombay man to address you in Madras about Sri Ramakrishna. You may perhaps recall the days—I was a little school-boy then—when you discovered Swami Vivekananda in Madras. You told him that he had the potentiality and the capacity to become a world-teacher and you encouraged him to go out to the World Parliament of Religions. He owed, if not his inspiration, at least his encouragement to the Madras audience. Coming from Bombay—prosaic, commercialised Bombay—I feel somewhat diffident in speaking to such an audience.

We are met here to-day to celebrate the beginning of what is bound to be a very great function throughout the whole world. It is indeed

a miracle that this humble saint of Dakshineswar, an unlettered man who did not know a word of Sanskrit and whose knowledge of Bengali was, according to his contemporaries, very deficient should be worshipped all over the world. That shows clearly that, in spite of political subjection, the spirituality of India is not yet dead, and that it can give birth to this great world-teacher whose portraits are to-day, in spite of so much war and bloodshed, worshipped in distant corners of the world—in Japan, Russia, Sweden, South Africa and South America.

What is the miracle that this man has achieved; what is the secret of the great success which his teachings have attained in course of time? He was not a teacher from books at

all. His early life showed nothing to indicate that he would develop into such a great spiritual genius. Of course he displayed a little spirit of rebelliousness. On the occasion of his 'moonja' ceremony, he refused to go to the most illustrious Brahmin lady who was present and say "*Bhavati Bhiksham Dehi*" as was the custom, but sought the village blacksmith's wife and insisted on having his spiritual *bhiksha* which is characteristic of the occasion when the *Gayatri Mantra* is taught for the first time, from that lowliest of the lowly women. He did that, in spite of the protests of his parents and friends. One or two instances of that character betoken the greatness to which he was in the long run to rise.

It is surprising, the way Sri Ramakrishna looked at religion. There have been saints and there will be saints. But the way he looked at religion was very different indeed. He considered that religion should be viewed from three aspects: the conception of a human being, one's relation to his fellowmen and one's relation to God. If you analyse any religion you will find that you come to these three main conceptions. On all these three aspects of human life, he made a great departure, I won't say from the essence of Hindu religion, because his surroundings were full of the messages of Hindu culture and civilisation but from the course of his predecessors. As regards the conception of man, religious teachers have generally two ways of looking at it. Some religious teachers say that we are all condemned sinners, drunkards and profligates and that we have the

potentiality of all that vice in us when we come into this world and that we must gradually evolve ourselves. But that was not the way Sri Ramakrishna looked at human beings. He put up a very bold claim for all of us, the boldest that any religious teacher has put forward since the days of the Upanishads, namely that every human being had potential divinity in him and that his contact with divinity was inseparable whatever he may do, however low he may be in the social or moral scale. The original fountain source from which the human being derives his life can never be cut off, whatever his degradation and vice may be. Scattered throughout his sayings you will find this noble conception that every one of us is the sacred abode of God though unseen, and that no human being is so degraded that God remains obscured for long. You find, therefore, that amongst his disciples all kinds of men and women are to be found. His place was open to every one; people of all schools of thought, Agnostics, Orthodox Hindus, Brahmo Samajists all went there. Men like Keshab Chandra Sen and Maharshi Devendranath Tagore also were among those who went to learn from him. I do not now want to enter into a controversy whether they were his *sishyas* or not, but they certainly derived inspiration from his teachings.

Many prophets leave behind them a *gita* but this prophet has left no book at all behind him. All he has left are just a few sayings couched in the most human language, in the language of the illiterate fishermen and the language of the lowliest of the lowly and the

poorest of the poor. Barring these he has left no church and no churchianity behind him, nor any book of criticism and propaganda.

That is the extraordinary characteristic of this great teacher. What does a modern saint do nowadays? He does two things: he establishes a hierarchy of disciples and gives them a livery of his own; I mean a mental livery to circumscribe their freedom. Secondly he writes a book which is revered and worshipped. But Sri Ramakrishna has left none of these. He has left behind no doubt a great storehouse of spiritual energy; he has left behind tremendous impulses. Sri Ramakrishna's conception of the relation of man with the rest of the world was very simple indeed. It was to establish happy co-ordination between the physical impulses of human beings, their failings, their sentiments and even their vices with the spirituality latent in them. The second thing he attempted was to bring them into correlation with the rest of the world. He illustrated by beautiful parables that man did not live all for himself completely isolated from the rest of the world but that whatever he did, however low and inestimable he might be, had its influence in a wider and wider circle. He compared this to the ripples produced on the placid waters of a lake when a stone is thrown on it, which go on widening till they touch the farthest corners of the lake.

Now there is one most significant thing about Sri Ramakrishna and that is this. He said that religion is not a faith in divinity or belief in *aptha vakya* or *pramana* where reason ends, but that religion con-

sisted in seeing God, in coming into contact with God. I do not mean seeing with the physical eyes the windows of the soul; they may be existent or they may not, as in the case of a blind man. If they were the only avenue through which God could be seen, then a blind man can have no prospect of seeing Him at all. We cannot dogmatise as to the avenue of the soul through which alone an individual should sense God. We hear that the worst agnostics of his time went to Sri Ramakrishna and put him questions and were thoroughly satisfied with the answers he gave them. In his presence they experienced something which they experienced nowhere else. That is the peculiarity of this man. He spoke with the same *adhikaram* with which the great seers of the Upanishads spoke, for he was a man who had sensed God.

Long, strenuous and varied were his Sadhanas. Having heard for example that Lord Siva had for his abode the "*Smasanam*" or the burning *ghat*, he used to spend weeks and weeks in that place, dreary but very quiet, and in that atmosphere he learnt a lot.

He was told that the love of the Gopis for Krishna had no touch of carnality about it and that it was pure spiritual love. He wanted to feel this truth. It is said that for eight weeks he behaved like a woman; he dressed like a woman grew hair like a woman and lived the life of a woman, just to sense the truth which is conveyed by the Gopi-Krishna relationship. He went about in his ecstasies in that way and realised the truth underlying the Gopi-Krishna relationship



Swami Sharvanandaji
(President, Ramakrishna Math,
Madras from 1912-1926)



Swami Ramakrishnanandaji
(President of the Ramakrishna Math, Madras
from 1897-1912)

that, is, the love of the devotee to the lord.

Then Sri Ramakrishna was told about Christ. He got himself initiated by a Christian mystic into the teachings of Christ. In course of time he awoke to a realisation of the personality of Christ. To complete his spiritual experience he got a teacher of Islam to initiate him. Islam is not a religion that easily lends itself to esotericism. Very little of it is there. In course of time he was initiated into the mysteries of Islam and history recalls that he sensed Islam also. When he had gathered all these experiences, he came back to normal life.

Sri Ramakrishna is the only saint of modern India who has sensed all the three great religions together—Hinduism, Islam and Christianity. In that sense he might be taken to be typical of what the future religion of India will be. We are beginning this year a process of nation-building and nation-welding through many throes and travails and troubles. Analogous to that, and perhaps as a counterpart of that process of nation building, will be another process in the sphere of religion. I am one of those who believe that the teachings of Sri Ramakrishna, in so far as they embody a correlation of the three great religions that inhabit India—Hinduism, Islam and Christianity—will prevail in course of time, if the Mussalmans stop their most extraordinary onslaughts on other religions by conversions and leave the process of one religion being influenced by and assimilated by another to go on. That process is going on all the time and conversion interrupts that process. Any

conversion whether it is to Christianity or to Islam arrests that process and offers an insult to that process. Sri Ramakrishna has taught that conversion has no place in religion at all, for one religion is as good as another. It is not faith that will cure a man; it is the sensing of the divine by his personal experience. Therefore, he was dead against conversion. The one thing that I would submit for your consideration is that we must all be willing instruments in this process where one religion unconsciously and gradually influences another. If you watch how wonderful, how slow how imperceptible the process is; if you watch the world of literature, especially in the West where the teachings of this man have been imbibed wonderfully well; if you read for instance how Christianity is gradually becoming more and more esoteric and alike to Hinduisim—how their conception of the immortality of the soul is gradually undergoing a change and becoming more and more akin to the Hindu idea of it; if you read the output of literature in Islam and Christianity from year to year; you will find how wonderfully true has Sri Ramakrishna laid his foundations when he said that he sensed Godhead in all these three religions. The Mussalmans who went to Sri Ramakrishna became better Mussalmans, the Christians who went to him became more tolerant Christians, and the Hindus who went to him became more tolerant and resigned Hindus. The wonderful part of the whole thing is that the experiences recorded by the Islamic and Christian students who went to him show that they felt that in Sri Ramakrishna Paramahansa they found the



Vedanta Centre, New York

greatest embodiment of the teaching of their own religions. The miracle which happened in the case of Sri Ramakrishna will happen in the case of others also if the process is left uninterrupted. Who knows what the purpose of God is in bringing these three religions together? It is the most extraordinary phenomenon, two militant religions thriving side by side with a tolerant weak religion. It is God's plan to permeate Hinduism with the virile truths of the other two faiths and in turn make them absorb the tolerance of Hinduism. This process began with Sri Ramakrishna and we have to see that it continues. We cannot escape this process; we are enmeshed in it; and it is up to us to co-operate with this process and see that it goes on.

You in Madras have caught the

spirit of the ancient civilisation and culture very well. I am not saying this to flatter you. You study Sanskrit with zest and you pronounce it well. The spirit of devotion is there. In the legal world your judges have perpetuated the great traditions of Hindu law. I would say that it is especially to you that people elsewhere look for the proper interpretation of our ancient culture and ancient civilisation. I regard the Ramakrishna Mission as a storehouse of spiritual energy where you keep the tradition of the ancients in wonderful purity. You may change anything you like—mental habits, wearing apparel etc.—but let the inside be truly Hindu, for what really matters is the inside. Therefore the last words with which I leave this audience will be: *Keep the tradition pure.*

Sri Ramakrishna's Sannyas as Service

BY PROFESSOR A. R. WADIA

THERE are three things which appeal to me in the life and teachings of Sri Ramakrishna. The first is the catholicity of his teachings. He did not stand out as a new prophet, as the founder of a new religion. He simply re-affirmed the old truths preached by the great founders of the different religions. I believe that life is too many-sided to make it possible for any one man, however great he may be, to exhaust all the different sides of truth. In order that the great truths might not be lost to humanity, century after century and generation after generation, prophets are born, not so much to proclaim new truths as to re-assert the eternal verities. Sri

Ramakrishna has rediscovered the old truths and given them to us in a form which would particularly appeal to us.

He was distinctly distrustful of doctrines. He did not care so much for what he taught. He was anxious that what he taught should lead to a better life. He consistently upheld the great idea which has been running through Indian philosophy that it is not a matter of idle speculative curiosity, but it is something which should sink deep into our souls and make us better men and women. It is marvellous that Sri Ramakrishna was always hankering not after followers who would worship him and praise him, but

after followers who would catch something of his deep inspiration and do something to spread that inspiration, not merely to the four corners of India but throughout the whole world. That is the second thing in him which strikes me as important.

The third thing is his emphasis on activity. Sri Ramakrishna taught service to Man should be regarded as worship of God. Here is a genuinely new note in the history of Indian thought. There was this great teaching in the ancient scriptures but it was veiled by endless commentaries. And Sri Ramakrishna carried out that mission of service in his life. He prayed to the Divine Mother "O, Mother, let me remain in contact with men, do not make me a dried up ascetic." When he found that Swami Vivekananda was hankering after the experiences of the highest Samadhi he said: "Fie on you for hankering after such things; life must be one of service; it is for that that I am looking to you and not for allowing you to seek your personal salvation. On another occasion he said that he would willingly be born again even as a dog if thereby he could help a single soul. He lived in that spirit and imparted it to his followers. The same again is embodied in the Ramakrishna Mission. It has been the usual thing with many sages to shrink into themselves and avoid contact with the outside world. But Sri Ramakrishna even after attaining the highest bliss of realisation of God, was yearning for kinship with fellow beings, with people who could get his inspiration and spread his message all over the world. He said: "Come my children! Where

are you? I cannot live without you." The children came to him in God's good time and a goodly fellowship was built up around him. It is this fellowship that has made the name of Ramakrishna famous in the history of humanity. Rarely has the world seen so marvellous a combination as Ramakrishna and Vivekananda. It is difficult to conceive of Ramakrishna without Vivekananda and of Vivekananda without Sri Ramakrishna. Ramakrishna was a very simple man free from the burden of knowledge culled from books; he was a great religious genius no doubt. He seems to have understood the highest and the deepest of all that religion can mean to humanity. He could not give eloquent addresses nor write books to spread his message. His teachings could have died with him without leaving a ripple on the surface of life. That is what so many of India's sages have done. But he wanted the living fellowship of men to whom he could pass on his inspiration so that they might, even after his death, be a living force in the world. That is how you and I are now celebrating this function today and how people in far off countries are paying homage to this great soul and celebrating his centenary. I am sure he is now in our midst contemplating the great work that is done by his followers in his name.

What is the definite contribution of the Ramakrishna Mission to the intellectual and religious life of India? First of all, Swami Vivekananda, more than anybody else, has recreated in us a pride in our past. He came at a time when the domination of the west in the life of

adjacent to the school. The public of Thyagarayanagar as they had already promised, helped by contributions in cash and kind to the extent of nearly Rs. 1,600 towards the initial expenses of the school. A local advisory committee from among them also guides its development.

Every succeeding year, a higher form was added and with the opening of the sixth form in 1935, it became a complete High School within three years after its starting; and the strength leaped up from 150 to 300, 300 to 450, 450 to 700 and now it stands at 1,200. The growth must be considered phenomenal for a school still in its infancy and housed in unpretentious sheds. Recently, it became even necessary to bifurcate the lower forms and form a branch school in South Mambalam on the Burkitt Road. The idea was actually to make part of the school go to the doors where the children lived instead of putting the little ones to the discomfort of walking long distances on roads riddled with rapid traffic. There is now a proposal to start a feeder elementary school at the north end, in response to a request.

The receipts from school fees have increased from Rs. 5,000, for 1932-33 to Rs. 31,960 for the last financial year. If the recurring expenditure alone is considered, leaving capital outlay out of account, the school promises to be self-supporting.

Keeping in view the fact that all sound educational endeavours should be directed to discovering the varying abilities and aptitudes of the children and developing them in

fruitful channels, the school is making an earnest attempt to adopt methods suited for the realisation of the object, while in the main following the courses laid down by the department. Sanskrit is compulsory up to third Form and moral and religious instruction is provided for all classes. Special emphasis is laid on teaching the mother tongue. Tamil and Telugu are the media of instruction for the teaching of non-language subjects in the lower forms. The school life is enriched by such extra curricular activities as the boys' literary union, the Volunteers corps, the Boys' Court, the Fine Arts & Dramatic Association. There are committees of boys and teachers for organising excursions, athletics, garden work, care of the buildings, furniture and sanitation etc.—activities which go to promote self-help and self-confidence and impart an all round training to the pupils. The extra curricular activities do not in any way take away the zest for study. That the very first year (1936) in which 52 pupils were sent up for the S.S.L.C. Public examination, 32 were declared eligible—a result which is not behind that of any other school in the Presidency—bears testimony to the wise planning of work and play. In the field of athletics, the school acquitted itself creditably by winning the Inter-Zone Championship in Junior Football.

In the matter of education of girls in the High School stage, an experiment has been started at the request of parents. Girls completing their 8th standard in the local Higher Elementary School, for want of a regular High School in which to continue their studies, are admitted

into the fourth form of the Boys' High School but with separate sections composed of girls alone under lady teachers. The fifth form was opened last year and it is proposed to add the sixth form, next June. There are 34 girls in IV Form and 14 in V Form now. The arrangement is a kind of compromise with co-education which, under existing conditions, is out of the question in the higher forms.

One other important feature of the school is the hostel attached to it. It is now located in a well-ventilated rented bungalow on the Venkatanarayana Road and accommodates about 30 boarders, most of whom are paying.

As soon as it became clear that the school was in a fair way to establish itself firmly, as evidenced by the testimony of successive Inspection Reports as to efficiency and popularity, the Management began to look out for a building site and purchased at public auction sale from the Corporation of Madras, for Rs. 4,077 the site on which we are gathered. It was chosen in consultation with the District Educational Officer, the Town Planning Expert, and the Commissioner of the Corporation of Madras. Mr. Champion, as the Director of Public Instruction when he visited the school in 1934, approved of it formally and offered valuable suggestions regarding the design and alignment of buildings thereon. Though this site is less than one acre in extent, by its central situation, it is eminently suited for the purpose. A year later, in 1933, a playground of five acres was purchased at a cost of Rs. 29,000 to the west of the Panagal Park, just a hundred yards from

here. Towards this transaction, we had a grant of Rs. 11,450 from the Government, the rest of the funds having been borrowed. Even this playing field has been considered by the Director of Physical Training to be inadequate to the growing needs of the school. The kind permission of the Corporation of Madras has been secured for the use of the public recreation ground in the northern part of the new settlement, as a supplementary play ground. Pending the erection of a permanent building, the classes are held in sheds put up in the front portion of the playing field. The total amount so far spent on the temporary structures and thatched sheds alone has come up to Rs. 18,000.

The new building, the plans and estimates for which have just been generally sanctioned, will be in the shape of the letter 'H' and will be two storeyed, facing south on the east park road; it will provide for 18 class rooms, for a laboratory and a library and a central hall for examination and meeting purposes. Accommodation for a manual training section has also been provided. The estimated cost of the scheme is Rs. 97,350 or in the neighbourhood of one lakh. The Government have been gracious enough to sanction a half grant of Rs. 38,760 on the portions of the estimates amounting to Rs. 77,523 so far approved in detail. The rest of the estimates composed of minor items is still under the consideration of the department. With the faith generated and sustained by the uniformly kind response of the sympathetic public to all their past ventures, the management hope to appeal effectively to the public

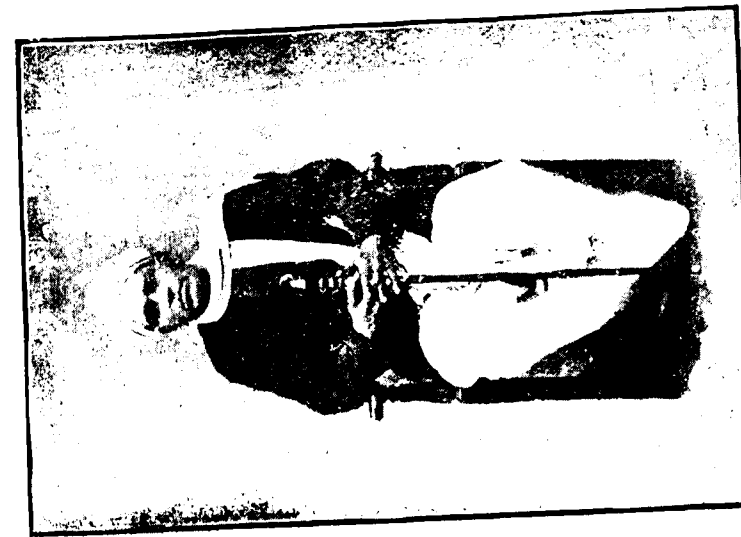
for finding the balance of funds in respect of this scheme.

The parent institution at Mylapore was fortunate, in the days when it started its schemes for expansion, to secure among others the whole hearted support of an organisation like the Madras Secretariat (Dramatic) Party, which has till now contributed the greatest share to the endowment fund viz., Rs. 2½ lakhs. Their achievement demonstrates what a body of sincere workers actuated by singleness of purpose can accomplish even under great limitations. By a happy coincidence, the Mambalam school too has, when it starts its scheme for development a similar backing from another source. The nucleus of its building fund comes from musical concerts given by some of the foremost musicians of South India. The idea originated during the Sri Jayanthi season of 1932, and the first concerts were given in Trivandrum under the gracious patronage of their Highnesses the Maharajah and the Junior Maharani of Travancore. Subsequent performances were arranged in Mangalore, Bangalore, Bezwada and other places, and these yielded a net income of Rs. 5,600 the whole of which was utilised for the purchase of the present site and the erection of one of the temporary sheds. Early in 1935, a tour was undertaken in F.M.S. where another series of musical performances was arranged which brought in a net sum of about Rs. 5,000. This is reserved to form the nucleus of the Building Fund. Would it be too much to hope that through continued efforts in this direction, a large portion of the sum of Rs. 50,000

needed for the building will be realised? I may be permitted to mention that Srimathi K. B. Sundarambal and a few other leading actors and musicians who have been approached have promised their sympathetic co-operation, for which we are deeply grateful. Local efforts have not also been lacking. As an earnest, a sum of Rs. 550 has been raised already.

Another appreciable slice made available for this fund is the C. Ramaswami Ayyangar Memorial Fund, handed over to the management, by that Memorial Committee. Before my brother, C. Ramaswami Aiyangar passed away in 1932, the last function that he took part in, was the opening of this school at Mambalam. The Committee consequently have thought it fit to hand over their contributions to be utilised for the purpose. Out of the promised contribution of Rs. 6,000 a sum of Rs. 3,834 has already been realised. Mr. Ramaswami Aiyangar would have rejoiced to see this further development of the scheme in the starting of which he had a hand, and I am sure he is with us now in spirit.

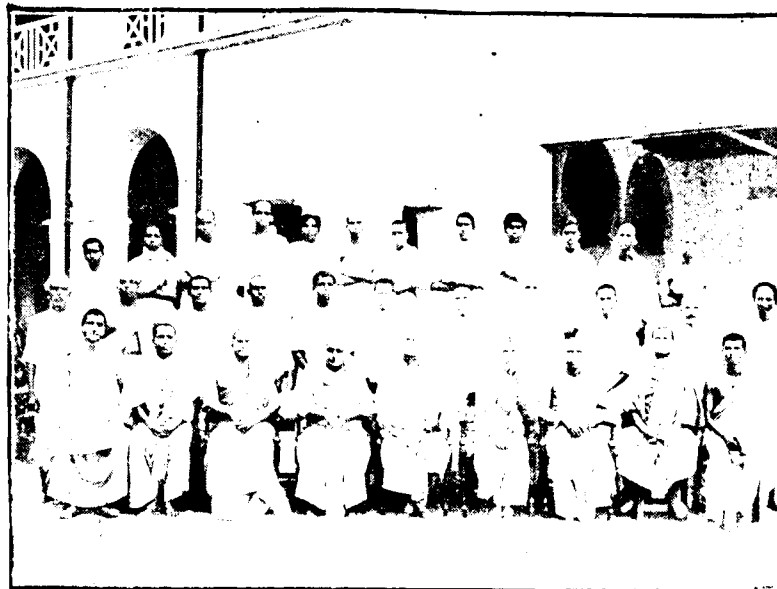
Fortunately for us, we have with us at least some of those workers who stood by him through thick and thin in all the years of the Mission's Educational work in Madras from 1905 onwards. The chief among them is Mr. S. Vasudevachariar, whose name I cannot refrain from mentioning, even if it should offend his modesty. He is a veteran educationist, one of the most unostentatious of the Mission's helpers, one who has been Treasurer to the Home for 32 long years now—and one who by



C. Ramaswami Aiyangar
(Secretary, R. S. Home, 1905—32)



Swami Ramakrishnanandaji with some of the
devoted young men who were drawn to him



Group with Swami Brahmanandaji who opened the Home Buildings on the 10th May 1921



The Madras Secretariat Party who have contributed the largest amount to the Endowment Fund of the Home

his saintliness is a picture of our lishis of old. The Mission would not have undertaken this school scheme, but for his generously offering to bear the brunt of the burden. The efficiency, popularity and growth of the school are the result of his handiwork, his sage counsel and judicious guidance.

Permit me in conclusion to tender the grateful thanks of the Management to all the friends in this locality who have been actively helping and co-operating in the work, to the generous outside public who have encouraged and aided us, to the successive Directors of Public Instruction, Ministers for Education and His Excellency's Government for their uniform sympathy and consideration to the struggling institution. May I also

convey to Your Excellency our best thanks for the kindness with which you acceded to our request to lay the foundation for the new buildings?

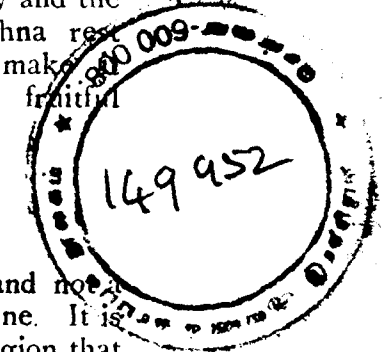
Planting a school is like laying the seed for a mighty tree which will grow from generation to generation and give sustenance and shelter under its spreading branches to thousands of young souls, eager for knowledge. The place where Your Excellency is sowing the seed and the tree will arise, is a beautiful spot amid charming surroundings in the most recent and ideally planned suburb of Madras. May the help and encouragement of the public of Madras, the good wishes of Your Excellency and the blessings of Sri Ramakrishna rest on this foundation and make it permanent and ever more fruitful of good!

Sir Alladi Krishnaswami Aiyar's Speech

WE find that in the history of the world from time to time a redeemer comes up who gives his blessings to humanity so that it may be uplifted. Sri Ramakrishna is such a redeemer. He infused a new spirit into the life of this country. He had no scholarship, no eloquence, but there was something deeper and greater than these in him. What is the contribution of Sri Ramakrishna to the religion of the world? There is a tendency for religion to become dogmatic, to indulge in proselytisation, to believe that truth is in one religion rather than in another. But Sri Ramakrishna preached to the world that spirituality is not the monopoly of any particular religion or cult. He taught that religion is

a matter of experience, and not a matter of dogma or doctrine. It is the non-doctrination of religion that is the special privilege of Sri Ramakrishna. India needs that message at this hour.

There are various religions and various kinds of people in this country and I believe that the federal idea is not merely a political idea. India may be in a position to teach the world that different people with different religious outlooks and different civilisations may well live together in close amity. If India solves this problem it will be a lesson not merely to us but to the whole world. We are suffering to day from the cult of a militant



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nationalism. All over the world people are unwilling to tolerate other nations and other religions. India has a mission to fulfil in the future as it had a mission in the past. We might not be able to boast yet of scientific researches and inventions, though even in these fields of practical and positive science, if we go back to early days we may find that India was not behind the rest of the world. But so far as one aspect of our culture is concerned, India has kept up a continuity. There has been a succession of religious teachers who have given to the world

the great message of toleration. Scholasticism is the vice of the modern generation and we should get rid of it. It was said that man does not live by bread alone. I would say that man should not live by meditation alone without service. Both should go hand in hand. You cannot have a utilitarian philosophy without a belief in God; nor can you lead a purely spiritual life without doing some service to humanity. The Ramakrishna Mission stands for this principle and that is what makes possible enterprises of the kind that we see before us.

Speech by His Excellency Lord Erskine, Governor of Madras

I was very glad to be able to accept the invitation so kindly made to me to lay the foundation stone of these new School buildings. The laying of a foundation stone is always a pleasant ceremony, for it is performed in the hope that great things are to come of the building of which it is the beginning. But the pleasure is doubled when one can feel a definite assurance that that building is most certainly destined to be of real and lasting value to those whom it is intended to serve, and in this case I am most fully assured of it. For, the school which is to be housed here is undoubtedly fulfilling a very definite want. As proof of that, I need only point to the phenomenal growth which it has displayed in the short space of its existence. Its strength now is eight times what it was when it was started four and a half years ago; and not only that, but it has already thrown out one offshoot of its parent

stem and is even contemplating the throwing out of another. There could surely be no better evidence of the need for a School which is felt in the pleasant surroundings of this new suburb of Madras, nor of the excellence of the education which is being imparted here. No less evident is the need which the school has of a fitting residence for its occupation, and I am sure that, housed in these new buildings, it will prove an even more valuable asset to the City of Madras than it is now, and a worthy addition to the ranks of educational institutions which are the pride of this Presidency.

And this, I think, is only to be expected of a venture which has for its promoters the Ramakrishna Mission. For it seems to be a fact that any undertaking, to which the Mission sets its hand, forthwith flourishes exceedingly. I do not suppose that there is anyone

here to-day who does not know of the wonderful work that has for so long been carried on in the Mission Home at Mylapore. I have myself visited the Home and have been very much impressed with the eminently sane and practical lines on which it is run and with the happy spirit which pervades its inmates. Indeed I could wish this School nothing better than that it should preserve and extend the traditions which have been built up at Mylapore, traditions of sound educational instruction and vocational training, of piety and daily self-help, which go to the making of the self-reliant citizen of the future. In the years of depression through which India, in common with the rest of the world, has passed, many other institutions have fallen off in strength and been sadly handicapped for funds, but the Ramakrishna Mission has never lost ground nor failed to touch the heart of a generous public. On the contrary, it has but gathered strength for a more extended endeavour, of which this School is the out-come. May we perhaps attribute the secret of the Mission's success to that high example which was set in the saintly life of its Founder

whose Centenary you celebrate this year?

It is that spirit, I know, which animated the late Mr. Ramaswamy Aiyangar, by whose passing India lost one who had given a noble life's work to the service of his fellow-men. His work is being carried on by his brother, your Secretary, whose recent tour in Malaya to collect funds for the building of this School is a striking example of his energy and devotion. I feel sure that, with the impetus of his enthusiasm, this School will increase in vigour and in value as the years go on, and that all the financial assistance which it requires will readily be forthcoming. I am glad to know that my Government have been able to help the Mission with considerable grants, both capital and recurring. They have on numerous occasions borne testimony to the value of the Mission's work, and I am happy to be here to-day to add my personal tribute. I hope that these new buildings will be speedily completed and that this School will be the mother of many good citizens of India in the days to come. I wish it and the Mission all prosperity and success.

Sri Ramakrishna Paramahansa and His Message to Modern India

BY RAO BAHADUR DR. A. LAKSHMANASWAMI MUDALIAR

(24th February 1937: *Washermanpet.*)

THIS land of ours has been fortunately the recipient of many favours through divine grace. It has the most natural beauty in the world—the Himalayas with mighty rivers flowing from it and giving their message as they flow through

mountains, wild forests and magnificent plains. The characteristic spirit and civilisation of India is not to be found in the cities, but in the villages and remote forests. It is this India that can produce and has so far produced sages and saints.

History records that it has always been from the oriental peoples that the greatest givers of divine messages have sprung. Krishna, Jesus, Muhammad, Sankara, Ramanuja, Kabir, Nanak and Guru Govind—all these world-teachers have sprung up on this side of the Red Sea. You have always to look to the brown man to carry the message divine. Therefore it is not without some significance that in this era there was born in the blessed land of India a sage who gave a message to the whole world and whose message is probably more appreciated in the west to-day than in his own country.

The message of Sri Ramakrishna is the message of love; so abundant so infinite, so widespread and so effective that nothing can compare with it. Differences of dogmas, differences of religions, differences of race and sex—no obstacle on earth can check it; it overcomes everything. It is the love such as the Gopis had for Sri Krishna, the devotees have for their Ishtam, the mother has for her children. Marcus Aurelius said:

"If thy brother offended thee, think not that thy *brother* offended thee; rather think that is *thy* brother that has offended thee, so that the offence will be forgotten." Therefore if you love your countrymen and everybody else in this world with this kind of love which knows no obstacles, then all these unfortunate tendencies of the so-called modern civilisation will disappear.

Sri Ramakrishna saw the image of God in every individual and realised that even the lowliest of the low were part and parcel of the

same divinity. To deepen that conviction he would go at nights to the houses of the so-called untouchables, wash their dwelling places unnoticed and clean their streets with the same spirit of worship with which he served in the Temple.

He made it abundantly clear by his life and teachings that every religion was good, provided it was followed truly. Alas, how few of us realise it to-day! The religious and sectarian conflicts of the modern world are a menace to the peace of the world; the people who fight have no idea of what true religion is. They have no idea of the truth of the saying: "There ought to be Unity in essentials, diversity in non-essentials and charity above all in everything". It was given to Sri Ramakrishna Paramahansa to realise the truth that all religions are the same. He practised Islam; he embraced Christianity and lived the life of the devout Muslim and the true Christian. After realising the truth of these two religions he came back to normal life. If we remember that to-day we are the inheritors of the great and glorious message which he gave for the benefit of humanity at large, India will once more shine as the greatest star in the firmament and it will be one of the leading lights of humanity and the harbinger of peace and goodwill among men.

Sjt. C. Rajagopalachariar's Remarks

It is not on account of any pride, but it is the truth when I say that there is no religion like ours, no culture like ours anywhere in the world.

It is our good fortune that Sri Ramakrishna was born in our own

age and not long ago. He is our own flesh and blood. In spite of our slavery, we are not completely devoid of grace. As a boy, I had the good fortune of living with Swami Vivekananda in the same house in which he lived when he sojourned in Madras, forty years ago when he returned from the west. I could never imagine then the coming of all these institutions—Schools, Homes, Maths and Hospitals—which have been started in the wake of his teaching. He has inspired all this work. Let us lay his message to heart and profit by it.

Professor P. N. Srinivasachariar: In the history of the world there is sometimes a spiritual decadence followed by a spiritual awakening. One hundred years ago in India there was such a decadence and such a reawakening. Narendranath was born in Calcutta at a time when there was the triumph of western civilisation over the east. He was steeped in the western methods of rationalism. A few miles away from Calcutta lived Sri Ramakrishna who was the consummation of the spirituality of India through the centuries. The contact between Sri Ramakrishna and Narendranath was the contact between

eastern culture and western culture. As a result of the contact Sri Ramakrishna conquered Narendranath. This was due to two factors, renunciation and realisation. Renunciation means the giving up of desires, minimising of wants and not accumulating wealth. Consequent upon the renunciation of the wants of life, spiritual realisation will follow. Realisation means the realisation of God in all religions. The Paramahansa realised Jesus, Muhammad and God in the various forms portrayed in Hinduism. Therefore it is that during the last hundred years a new spiritual possibility has been unfolding itself in India and throughout the whole world.

His message is that God is not merely the Father in Heaven; he is the divinity in every one of us. This truth cannot be realised by philosophy or ceremonialism; service to humanity is the only means of attaining realisation. This message of his gives the inner spiritual meaning to democracy which is the assertion of the dignity of the individual irrespective of caste, creed or colour. We would do well to lay this to our heart while we stand on the threshold of a New Era.

Mr. V. V. Srinivasa Aiyangar's Speech

(25th February, Sowcarpet.)

IT is not without significance that this national celebration should have synchronised with the dawn of a new era in our country. We are apt to call many things in our life mere accidents. But to my mind the dawn of a new era in politics and the celebration of the centenary of Sri Ramakrishna Parama-

hansa are vitally connected with each other.

Centuries may have to pass before his message is appreciated in all its glory and wonderful efficacy of healing and exalting. His message will be accepted by the whole world when people realise not merely the Fatherhood of God but

also the brotherhood of man and love one another as brothers united in one faith.

The spirituality of Sri Ramakrishna is the dynamic force at the centre of the whole movement bearing his name. The Swamis of his mission are making incalculable sacrifices in the service of

mankind; their motive force is the dynamic spirituality of Sri Ramakrishna. His influence will never cease to be felt. It will go on increasing in volume till the whole world is embraced into it and humanity becomes surcharged with the spirituality, the incarnation of which was Sri Ramakrishna Paramahansa.

Speech by Dewan Bahadur K. S. Ramaswami Sastri

SRI Ramakrishna has said that he plucked three fruits from the tree of knowledge—Compassion, Devotion and Renunciation. Sin is not the only fruit of the Tree of Knowledge—that is the forbidden and destructive fruit. The tree bears soul-saving fruits as well. Of these he put Compassion as the highest. Sri Krishna says in the Bhagavad Gita that the Yogi full of compassion is the highest Yogi (Parama Yogi). In India, among the Pandits to-day there is a tendency to cry down love, service and compassion as holding elements of bondage to the soul. Their teachings are often mere parrot talk, because they are not on the road to *Samadhi* or on the road of service but merely spin away spiritual yarn by the yard. The Lord says in the Gita that he has nothing to work for in the universe for His own personal benefit or delight but yet He incarnates again and again to save the world. And yet He is *Yageswara*. Let no one think that I am crying down the elect souls immersed in the bliss of *Samadhi*. But let no one rank lower those equally elect souls who rise to the lofty heights of such bliss and yet come down to the thoroughfares of life out of excess of compassion.

Who are we—we hugging our poor and petty and pitiful sense-delights to our breasts—to settle the warrants of precedence among such chosen ones who are beloved of God? Both the men of prolonged *Samadhi* and the men who return from *Samadhi* to service are Jnanis, and the Lord says in the Gita that they are Himself. (*Jnani tu Atmaiva me matam*).

Thus in Sri Ramakrishna, the man of spiritual realisation, we find intense love for, and service of man. He taught in homely words and in beautiful parables like Jesus Christ. Though he discerned shrewdly every kind of selfishness and hypocrisy, though he admonished many persons with whose practices he did not agree, he never hated any one. The man of true religious realisation is a man of large tolerance and charity of spirit. Life was to him a divine comedy which he observed with amused and observant eyes. He was full of compassion for the multitudinous sorrows of men. This combination of humour and pity, mirth with tears in the eyes and tears lit up by the rainbow of gaiety and serenity and composure of spirit, was one of the most remark-

able characteristics of Sri Ramakrishna.

Equally noteworthy are his child-like simplicity and his living trustfulness and his infinite forgiveness and mercy. He shewed that the golden lamp of spiritual realisation will not go out in the wind-tossed crowded thoroughfares of life.

He says, "*Blessed are they who work for human freedom for theirs is the kingdom of happiness.*" There is no happiness here or hereafter without freedom. But the ancient and intolerable tyrannies of the world yet continue unabated. Caste and class tyrannies, sex tyrannies, wealth tyrannies, power tyrannies, tyrannies of people over people and nation over nation continue all over the world. Unity is good; freedom is good; but neither is good without the other. Indeed there could be no heart unity between freemen and slaves. Unity cannot exist if there is the desire for domination. The mutual respect of self-respecting free men is the only secure foundation of heart unity in the world. Love and freedom are inherent in the mind and are merely obscured by our selfishness. Love calls out for unity, equality and fraternity, and freedom calls out for liberty. A person who works for human unity sets free the soul nature in himself as well as in others. A person who works for human freedom does likewise. None can deserve or achieve or retain freedom who denies it to others. This is as true of nations as of individuals. The more loving we are, the better do we see Truth and realise God. The freer we are, the better we love, and the better we realise Truth and God. Erect

the Temple of Man and the Temple of God will erect itself. The better and more divine path is to see and love God and realise the truth of His message to mankind and thus grow to love His children and yearn to set them free. The other way is equally effective but not so easy. The workers for human unity and freedom, even if they do not now believe in spiritual truth or Godhead, will of a certitude come to believe in and see the Truth and realise God. Sri Ramakrishna says, "We have to build on other foundations now. We must live such an intense inner life that it will become a being. And Being will send forth untold torches of Truth. Rivers rise and rush because their site the mountain sits still.....Let us raise a mountain of God in our midst no matter how long it takes; and when it will have been reared it will pour rivers of compassion and light on all men for all time." He says further, "A river has no need of barriers. If it dams itself, it stagnates and becomes foul". By such incessant work for unity and freedom, the spirit becomes free to express itself and expresses itself. Men of perfect spiritual discernment can see vividly the process and the perfection of such purification. Sri Ramakrishna says, "You can then see the ego of a man or a woman as through a glass case." To us in our meshes of desire, such a discernment is impossible. Thus the soul becomes purer, becomes itself more and more, by working for human unity and human freedom. Again and again did Sri Ramakrishna declare: "You are seeking God? Very well, look for Him in man: the divinity mani-

feats itself in man more than in any other object." Thus the acid test of real godliness is the passion for working for human unity and human freedom. Those who seem to be godly and who worship God and study His gospels but yet are uninterested in the cause of human unity and human freedom or work against such by thought, word or deed are the worst of all hypocrites (*Mithyacharas* to use Sri Krishna's dynamic expression). Rolland expresses thus the teaching of Sri Ramakrishna with true vision and incisive expression: "No one can

truly love man, and hence nobody can help him unless he loves the God in him. And the corollary holds good: nobody can really know God unless he has seen him in every man". The true love and service of man will be continuous, dynamic and effective only if we realise the divine in man and realise that we must regard it as a duty and a privilege to allow it full scope and free expression. We serve God by serving the disunited and the depressed and the dispirited and endowing them with unity and freedom and spiritual exaltation.

Speech by Sir P. S. Sivaswami Aiyar

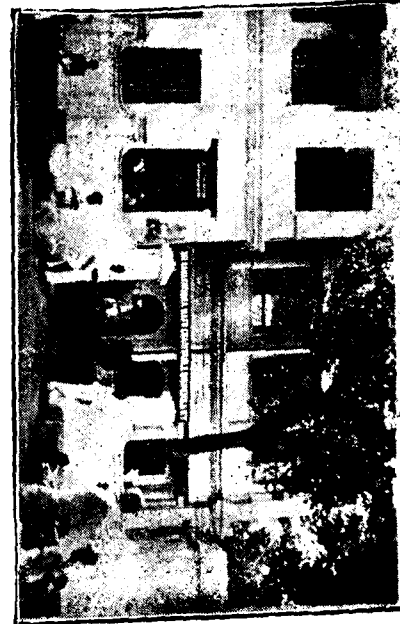
(26th February, Gokhale Hall, Madras)

SRI Ramakrishna Paramahansa is one of those great souls who appear in this world from time to time for the regeneration of humanity. His life, his teachings and his influence upon all those who came in contact with him are proof of the greatness of his soul. The influence he exercised during his life is sufficiently evidenced by the life and work of Swami Vivekananda, by the activities of the Ramakrishna Mission which has been working in different parts of India, and the spirit of self-abnegation and service to humanity which has been actuating the members of the Sri Ramakrishna Order. This spirit has been working not merely among the members of his own order but also among other people who have read his teachings and to whom the spirit of his teachings has been communicated by his disciples and followers. We can have no greater evidence of the great influ-

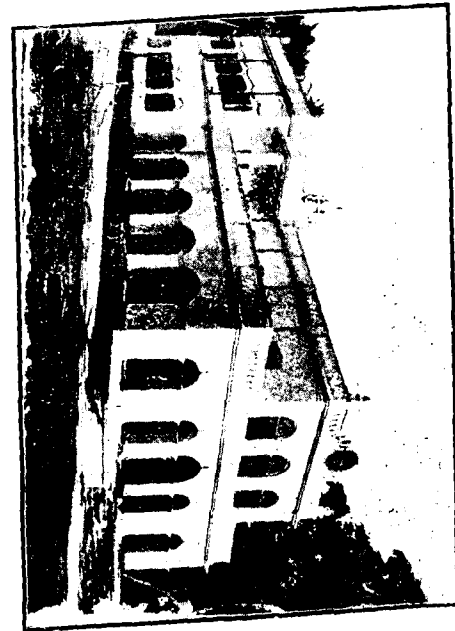
ence of Sri Ramakrishna Paramahansa than the work that has been carried on in Mylapore and in other parts of Madras in that spirit by those who have been inspired by his lofty teachings.

What are the proofs of a man's greatness? A man's life is some measure of it. A man's influence and his message to the world at large is also some measure of it. Sri Ramakrishna was a man who did not care for the externalities of religion. He was a great saint and seer and a great seeker after truth and he often had personal experience of the Divine. The influence exercised by a person during his life depends upon qualities of a somewhat different kind from those which exercise their influence upon posterity. A great deal of the influence exercised by a person during his life depends upon his personal magnetism, his personal attractiveness, the steadiness of his temper and his under-

Ramakrishna Math Charitable Dispensary, Madras



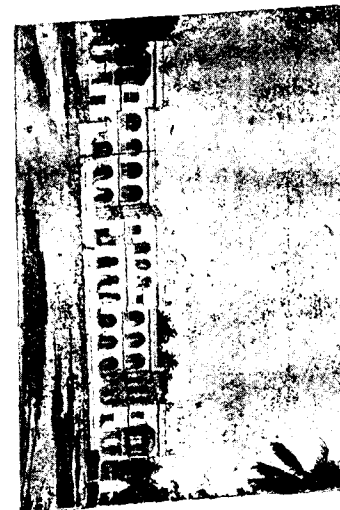
Ramakrishna Math, Madras



Ramakrishna Students' Home: Manual Training



Ramakrishna Students' Home Madras: Main Building





Swami Yatiswaranandaji
(President of the Ramakrishna Math Madras, from 1926 to 1934
and now in Wiesbaden, Germany)

standing of other people and their wants, and his attempts to minister to their spiritual needs. That part of his influence which depends upon personal contact may be lost in the case of posterity, but the teachings that he has left behind will continue to exercise an influence for ages afterwards.

The great teaching of Sri Ramakrishna was the fundamental unity of all faiths. He was undoubtedly a devout Hindu, a Hindu to the marrow of his bone, but his Hinduism was quite compatible with his recognition of the value of other creeds and the truths contained in them. In fact, whichever religion he approached, he looked not for points of difference but for points of agreement. He discovered the underlying unity of all religions. He set far more store by actual spiritual experience and that was why his teachings appealed to many people outside the pale of Hinduism. One point which strikes me in his teaching is the need for faith. It does not matter what particular

dogma you hold, so long as you believe in the spirituality of the universe and in the potentialities of the spirit for the welfare and advancement of the human race.

His life has been a great inspiration to us all. Though he had not the advantage of any literary education, he had the advantage of contact with followers of all religions, and the advantage of living in the 19th century surrounded by people of great education, people possessing enormous stores of knowledge of modern subjects—and the wisdom embodied in his sayings is highly spiritual and full of poetic beauty and shrewdness of observation. He did not lay down any rigid rule for all the people who went to him for guidance. He believed in the doctrine of Adhikara Bedha. He understood the capacities of the different people who approached him, sympathised with their wants, understood their spiritual leanings and the limitations of their mind, and the advice he gave them was adapted to their needs.

Swami Viswanandaji's Speech

IT fills my heart with great joy to stand before you on this auspicious occasion of the centenary of our great Master. The South has given to India three great Acharyas in whom the genius of the Indo-Aryan race has reached a high-water mark. It has given concrete expression to the hopes and aspirations of the heart of the Hindu race, in magnificent temples and stone carvings. It is Madras again which discovered the founder of our Mission when he entered the city in 1893 as an unknown Sannyasin, a begging

friar. It is the citizens of Madras who discovered in him a seer and the prophet of New India and sent him across the seas carrying the banner of Hinduism and Vedanta. This celebration here is one of the hundreds going on all over the world. Why is it that great thinkers, scholars and church dignitaries are enthusiastically co-operating in these celebrations? What admirable thing has the civilised world found in this unlettered man so that he is literally worshipped by many men and women even in America?

What is there in his life and teachings? If you want to measure the greatness of Sri Ramakrishna you must know in what a critical juncture he was born.

In the history of the world there are two types of civilisation. There is an element of truth in Kipling's saying: "East is east; west is west." Modern Europe is a replica of Greece. A great thinker said everything in Europe was Greek except the air they breathed. The Greeks were an artistic and aesthetic people. They were surrounded by Nature in all her glory and beauty. The Greek mind was attracted by the beauty of nature. The modern democracy is itself a development of the constitution of the ancient City states of Greece. As opposed to the Greek type of civilisation, a different type of civilisation was developed in Asia. We must not forget that India is the heart of Asia. The sublime influence of the Himalayas is responsible for the tendency in the Indo-Aryan race. If the Greek mind went after the beauty in Nature, the Indo-Aryan mind went after the sublimity in Nature. Europe has produced great scientists, explorers and discoverers, but India has produced great discoverers of the laws of spiritual life. There has been an unbroken line of seers and sages who have borne testimony to the existence of a deity who is responsible for this universe and who have found that the glory of human life is in discovering this divinity and establishing its relationship with human beings. This process was going on in spite of all calamities and cataclysms.

In the beginning of the 19th century, India had to face a different sort of problem. India came in contact

with a very powerful, aggressive and dynamic civilisation, a civilisation with a different outlook on life and the world. The first generation of Hindus who drank deep at the fountain of western literature and philosophy lost their head almost completely. The emotional Bengalees were the worst criminals in that respect. They proclaimed a verdict that our ancestors were fools and that the best way of building up a new nation, since we had no glorious past, was to build on a new basis and for that get inspiration from the west. It was at this critical juncture that this superman, Sri Ramakrishna, appeared in an unknown corner of Hindustan.

As a boy, he was like any other boy. There was nothing extraordinary about him. When as a boy of nine, he was walking along the paddy fields one day, he looked at the blue sky above him and the white clouds passing there. In admiring the beauty of nature, the boy lost his consciousness and swooned. People thought that he was going to die. But it was the beginning of his spiritual career. He sensed the super-conscious state, the transcendent reality of peace that passeth all understanding.

Then the boy was brought to the Temple of Dakshineswar where began the grand drama of the spiritual life of modern India. Shut up in the temple garden, he carried on the search in his own mind. It was said by the Marquis of Zetland that scientists were making life more and more complex and man's mind more and more externalised, but this simple humble priest was drawing himself more and more within and making life more and more simple. His

life was an epic of God-realisation. He possessed an insatiable thirst for God; his hunger for God-vision went on increasing day by day. He practised all sorts of spiritual exercises prescribed in Hinduism, but his hunger was not satisfied. He practised Christianity and Islam. Then came the great consummation of his spiritual life,—his realisation that all religions were different pathways leading to the one house of the Almighty God. After this realisation he was trying to meet seekers after truth so that he might tell them about his own realisation. The foremost and best of them was Swami Vivekananda who was to carry the message of his realisation to western countries. Sri Ramakrishna had a store of tremendous power and he was seeking for a conduit pipe through which to transmit this power to humanity and he found it in Swami Vivekananda who carried his message to the four corners of the world.

There have been prophets and teachers and any number of seers and sages in this ancient land; but what is the distinct contribution of Sri Ramakrishna Paramahansa? You know that we are living in a different age from that in which Sankara lived. Much water has flowed under the bridge since Sankara and Ramanuja wrote their commentaries. The India of to-day is not the India of old when Varnashrama Dharma was the rule of life for all the people. The Mussalmans and Christians have come here. Of course people do not know there were Christians here even before England became Christian. The question is: Has Hinduism got the monopoly of God-realisation and

are the Vedas the only books of revelation? Things were all right in the middle ages. But to-day we have to rub shoulders with people of various creeds in the streets, in the Council Chambers and other places. If Hinduism is true, is not Islam true? What is wrong with Christianity? That is the problem which every rationalist, every thinking man has to face. Sri Ramakrishna has given a solution of the problem; he has told us that wisdom is not confined in one book and that there has been revelation in all religions. This is not a new truth but a very ancient one. When certain oblations were offered to the gods—there were many gods in those days—a wise man asked: To which God do you offer these oblations? To Indra, Varuna, Mitra? The reply was: "To the Supreme Being and the most high who is the cause and the explanation of all that you find in this universe, to him who is the one without many." You find in the Bhagavad Gita: "Whatsoever path a man chooses according to his innate tendencies and predilections, I reveal myself to him through his path." By his tremendous austerities Sri Ramakrishna realised this truth. He put it into effect in his daily life. The place where he lived was a great Parliament of Religions. There were Christians, Muhammadans, Brahmo Samajists and various other kinds of people. All thought that Sri Ramakrishna was their man. He had a wonderful power of magnetism; he had a wonderful power of touch. Swami Vivekananda was very vigorous physically and mentally. He was a student of Herbert Spencer, Tyndall and rationalists of that type, but one single touch of

Sri Ramakrishna changed his whole life. The spiritual energy stored by his constant communion with God worked wonders with Swami Vivekananda. Vivekananda was a great teacher, nation-builder and patriot, but behind his great dynamic personality was this simple unlettered man, Sri Ramakrishna.

Sri Ramakrishna and Vivekananda are the two sides of the same medal, the one is incomplete without the other. Swami Vivekananda represents strength, virility, courage, boundless love for the motherland; Sri Ramakrishna represents constant communion with God, compassion for suffering humanity and ineffable sweetness. These two personalities form a complete whole and their advent has augured well for the future of our motherland. A nation which has produced Swami Vivekananda and Sri Ramakrishna has no cause for despair. They have given a new lease of life to Hinduism. Though depressed and

dejected we may be, though we may feel that we are a despicable lot in the world, that we are untouchables in the comity of nations, it will be a great source of joy and inspiration for us to know that there was born in our country a man who is literally worshipped in distant countries.

The greatest contribution of Sri Ramakrishna to the world of thought is this: Every religion has truth embedded in it; we must not quarrel with anybody and fall foul of each other. Then we will make a heaven of this world. We can all live here as children of the same Father. May the Supreme Being who is the Brahman of the Hindus, the Allah of the Mussalmans and the Ahur Mazda of the Zoroastrians and the Father in Heaven of the Christians, may He give us true understanding, enlightenment and sympathetic imagination, so that we can live as children of the same Father, in peace, amity and harmony.

Speech by Mr. T. R. Venkatrama Sastriar

(27th February 1937: Triplicane.)

WE have now had these celebrations for a week and with this day will come to an end the gatherings of such vast concourses of people, but the memory of the great occasion will ever remain with us. Sri Ramakrishna Paramahansa belongs to the order of immortals and cannot go out of our memory. He will continue to inspire the activities of the people from day to day. He is one of the custodians of the cultural heritage of our race and one who made the culture of the race available to the common man.

The highest wisdom came to him naturally and not as a result of study. He stretches his hand to the great past of our country and also to its future. He is the epitome of Hindu thought and aspiration. He is the embodiment of Hindu tolerance and of its world-wide quest for truth, of its desire to seek vitalising thought and spiritual sustenance from all quarters of the earth, and in all forms which have naturally unfolded themselves in the human mind for the uplift of the human spirit.

What is his relation to the India of today? Geographically we start with the Himalayas in the north, lose ourselves in its central and southern forests and reach the southern-most point of our country to realise the unity that is India. Spiritually the history of our country can be conceived in a similar way. We start from the rock of wisdom contained in the Upanishads, we lose ourselves in the many forms of realisation of the ancient wisdom and finally reach the stage where all the diversified forms are unified and harmonised into a unity that is India.

A great consideration for the

common man toiling and moiling for the building up of the life of India and upholding her composite culture and civilisation is found in the dialogues of Sri Ramakrishna Paramahansa. He referred to the common man steeped in poverty as the Daridra Narayana. Service of the Daridra Narayana is the motto of the order established in his name. This is very necessary in modern times. In the conflict of creeds and religions in total forgetfulness of the truth, in the strife and contending passions of the hour, Sri Ramakrishna beckons to us and shows us the way to unity of life, and self-denying service to humanity.

Swami Srivasanandaji's Speech

SRI Ramakrishna Paramahansa passed away 50 years back; Vivekananda passed away 35 years back; still their names are fresh as ever and from day to day their lives and thoughts are permeating society. The greatness of Sri Ramakrishna is that he attained the highest realisation and then returned to this side of the world to tell other human beings the way to reach it.

The ancient message of India was given again to the world through Sri Ramakrishna. India has lived that message for ages and ages. From India have gone streams of thought which have revived the whole world. Buddhism was spread far and wide by Asoka. Its influence was felt even in Jerusalem. The institution of Sannyas was not found among the Jews. But Jesus taught them that poverty and celibacy were two great things of his order. After Buddha, somehow or other the insti-

tution of Sannyas was discouraged. Muhammadanism is only an offshoot of Christianity. The time has now come for India once again to take her rightful place in the scheme of the world. Today we may be under subjection. But let us all believe that we are the Atman and that we have a message of love, peace and harmony to the world. There are indications of that already.

Everybody is praising Swami Vivekananda and Ramakrishna and says, "How great they are!" But how great are you? Swami Vivekananda had very high hopes of Madras. He wanted a Theological college to be started in Madras. The Swamiji wanted to broadcast religion to one and all without distinction of caste or creed. The days when one could say that the Hindu alone shall get along, that the Brahmin alone shall get along, that

men alone shall get along, are all gone for ever. Every man and woman must feel that he or she is the Atman. When there is such a feeling, India will rise once more. And nobody on earth can hold back such an India. If you do not care for this body, you can achieve anything you like. That is the teaching of the Upanishads. This is the time for you to realise such things and India is the place to do it. Then you can spiritualise the whole world. Study the teachings of Ramakrishna

and Vivekananda and work for the progress of India and the whole world including yourself. India is born to do great things. If you keep quiet, other countries will forge ahead. You are the children of Ramakrishna and Vivekananda and of the saints and sages like Sankara and Ramanuja. You will never say that money is your God, pleasure is your god; but your god is spirituality, righteousness and love, and work and death if necessary for your motherland.

Statement by Rao Bahadur C. Ramanujachariar

THIS is the last day of the celebrations of the Centenary of the birth of Sri Ramakrishna and the Committee feel glad to announce that the programme set out has been successfully carried out, and the objects with which the celebrations were organised have been in a large measure fulfilled so far as the demonstrative part of them is concerned. There is still time for the working out of the abiding portion of the programme, namely, the institution of the relief and publication funds and to assess the result of the endeavours of the Committee in that regard. We feel bound to give expression to our feeling of deep gratitude and indebtedness to the public of Madras who have ungrudgingly co-operated with us and cheerfully given active help in bringing the celebrations to a successful finish.

As the week's programme was full and varied to reach all grades of people, it entailed our indenting on the services of several institutions and individuals for help and

co-operation in various ways. It would be difficult and invidious to enumerate them all. Most of our functions have been held in educational institutions and the co-operation of the authorities and students was freely made available to us. Six of the important schools in the City closed their High Schools in honour of the occasion and made their premises and furniture available for the celebrations, besides rendering active help in feeding the poor and organising the processions and meetings. Especially to the young, who exhibited great cheer and enthusiasm, the opportunity has not only been a source of delight now, but is sure to be a source of abiding inspiration for future unselfish work. The brunt of the work was borne by the boys of the Ramakrishna Students' Home in whose case the Centenary work began two weeks earlier. The Home Schools were closed for a week to enable the boys to participate in the service. We thank most heartily the authorities of all the institutions that lent volunteers for

STATEMENT BY RAO BAHADUR C. RAMANUJACHARIAR 115

keeping order, for serving and for making collections in Hundies by sale of flags; that co-operated in the distribution of sweets, tracts and pictures; that gave permission for the use of their premises in which connection I must mention in particular the Committee of the Gokhale Hall. We also feel thankful to the police for their presence and help during meetings and processions. Through the kind co-operation of the public, we were enabled to feed nearly 20,000 poor people. Our labours were greatly lightened by the generous offer of the Chennapuri and Purasawalkum Annadana Samajams and philanthropic gentlemen, like Mr. G. Srinivasulu Chettiar of Messrs. G. Cuniah Chetty & Co., Mr. Palani Mudaliar of Washermanpet, Mr. K. Ratnam of Ratnam & Co., Mr. Gurunatha Mudaliar of Chintadripet and Mr. Ramanatha Iyer of the Ramakrishna Lunch Home, the rice merchants of Wall Tax Road and the Fruit Merchants of Bunder Street, who undertook either to arrange directly for the feeding or to bear the cost of feeding at particular centres.

Towards the distribution of confectionery sweets to 60,000 school children in all the elementary schools of the city and the primary departments of High Schools, we had to requisition the aid of a number of dealers in the commodity. We cannot refrain from mentioning the name of Mr. T. T. Krishnamachari for having been the foremost among the donors in this regard and to the Sri Shiyali Confectionery for having given valuable help in making up the packets and distributing them.

As for the procession, it could never have been what it was, had it not been for the beautiful and expressive statue of Sri Ramakrishna modelled and given by the talented Sculptor of Madras, Mr. M. S. Nagappa. This contribution of Mr. Nagappa is greatly appreciated by the public, whom he has placed under a deep debt of obligation to him. To the most attractive feature and one of universal appeal, viz., Musical concerts each afternoon, we had the unstinted aid of the foremost musicians. To them all we offer our hearty thanks. Their services to the activities of the Mission at all times have been given freely and ungrudgingly and they have placed the Mission under a deep debt of obligation to them. Vidwan Tiruppambaram Somasundaram Pillai and his brother aided by Ramachandram Pillai have by their readily acceding to our request to enrich the attractiveness of the procession every night by their playing on the Nagaswaram and freely offering their services to the cause, rendered invaluable help. It is unusual to find a band of artists who like them would be prepared to devote their services free and for such a long period away from their homes. In grateful recognition of their help, small medallions are presented as mementos of their services on this unique occasion.

The Maharajah of Venkatagiri was kind enough to send his Samasthanam elephant and camel to help in making the procession attractive, but owing to the police having declined to grant the permission required for using them, we had to send them back. All the same we are thankful to the Maharajah for his kindness.

The Bombay Furnishing Mart, the Proprietor, Neo Komala Vilas and others who very kindly helped us by lending the furniture and carpets needed for seating the guests, and Messrs. K. Ratnam & Co., and others who helped in conveying them from place to place in their lorries have earned our grateful thanks.

Messrs. Patel & Co., Electrical Engineers very kindly lent their Homelite Electric plant for our processions. We thank them.

We cannot omit to mention the help of the Secretariat actors who with their usual love and solicitude for every activity connected with the Mission gave a benefit performance in aid of the Centenary celebration fund.

In the matter of printing the appeals, tracts, pictures, invitations, handbills, notices, posters, etc., several printing presses rendered free aid and among them are the Madras Law Journal Press, Messrs. Hoe & Co., The Ananda Press, The Caxton Press, Kesari Printing Works, Liberty Press, Everymans

Press, Solder & Co., Thompson & Co., the Dinamani Press, the Madras Publishing House, the Peerless Press, etc. To them all, we express our thankfulness as also to the Proprietors of Cinemas who screened the slides relating to the life of Sri Ramakrishna.

In conclusion, the Committee beg to tender their thanks to one and all who have helped to make the celebrations as beneficial and successful as they have really been.

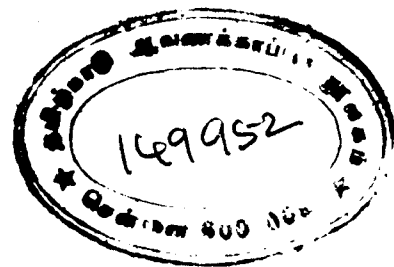
As the Poet Rabindranath Tagore wrote in sending his Centenary Message, Diverse courses of worship from varied springs of fulfilment have mingled in the grand stream of Sri Ramakrishna. The manifold revelation of the joy of the Infinite has given form to a shrine of unity in his life where from far and near arrive salutations. To them all, we the citizens of Madras with one heart and one mind have joined our own and set our little lamps floating down the stream in token of our homage to Him. May our love and worship prove acceptable to Him and may He bless us all!

Each soul is potentially divine.

The goal is to manifest this divine within, by controlling nature, external and internal.

Do this either by work or worship or psychic control or philosophy, by one or more or all of these—and be free.

This is the whole of religion. Doctrines or dogmas, or rituals, or books or forms are but secondary details.





The encircling serpent is the Kundalini with the Muladhara at the tail and the Sahasrara at the head, drawn together in Yoga. Then rises the Sun of knowledge in the horizon of the mind, and the lotus of love blooms in the deep waters of the heart's lake. Therein swims the Soul of the Paramahansa in the joy of Bliss Divine.

॥ तेनो हंसः प्रचोदयात् ॥