

**SWAMI VIVEKANANDA**  
**IN CONTEMPORARY INDIAN NEWS**  
(1893-1902)

*with*  
***Sri Ramakrishna and the Mission***

**Volume : I**

*Edited with Introduction*  
*by*  
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*Dedicated to*  
*The Hallowed Memory of Swami Omkarananda,*  
*Formerly Vice-President, Ramakrishna Math and*  
*Ramakrishna Mission*



## **Publisher's Note**

When Swami Vivekananda left Bombay by steamer to attend the Parliament of Religions in Chicago, there were hardly a half a dozen people to see him off. But when he returned home three and a half years later, thousands of people received him wherever he went. What made the difference? It was the ideas he preached. What he preached made each person feel he or she was divine, and this infused courage, strength, and vigour into all who heard him. Man-making was his mission, he said. With this in mind, he travelled through the whole country inspiring people.

According to Swamiji, two sins had crippled the country: neglect of the masses, and treating women as inferior. India had paid heavily for these sins, and the time had come when she had to atone for them.

Yet Swamiji was optimistic about India's future. Good education would solve India's problems, and then a new India would emerge with the working people coming to the fore. He wanted to see science and religion come together—science for physical well-being, and religion for spiritual well-being. Swamiji hoped India would show the way in this respect.

Prof. Sankari Prasad Basu is well known for his study and research on Swami Vivekananda. For years, he has collected information on Swamiji from the contemporary Indian Newspapers and Journals, a portion of which will be found in the present volume. A few more volumes will be published later. The book will give the reader a firsthand account of the great impact Swamiji made on contemporary India through his words and deeds.

The Introduction, Index, and detailed contents make the book all the more useful and valuable. Prof. Basu has indeed done a remarkable job.

**11 September 1997**

**Swami Lokeswarananda**





# Preface

(I)

Great Indian luminaries of pre-independence days were unanimous in recognising Swami Vivekananda's immense influence on national mind, moving it to the path of liberation, mental and physical. To Bal Gangadhar Tilak, Vivekananda was second Sankaracharya. His mouthpiece *The Mahratta* wrote in 1912, Swami Vivekananda was the real father of India's regeneration. Rabindranath Tagore said, the call of Vivekananda roused the inner soul of the youth and prepared them for the utmost dedication and sacrifice. Mahatma Gandhi admitted that his patriotism was increased thousandfold by reading Vivekananda. That Swamiji had influenced Gandhiji in his campaign against untouchability was admitted by his close associates, like Vinoba Bhave and C. F. Andrews. To Sri Aurobindo, Vivekananda was the Hero, moulded by the Avatar of the age, Ramakrishna, 'destined to take the world between his two hands and change it' and whose advent was 'the first visible sign to the world that India was awake not only to survive but to conquer.' To both Bepin Chandra Pal and Annie Besant Vivekananda was undoubtedly the first prophet of Indian nationalism. According to Jawaharlal Nehru, Swamiji was 'full of dynamic and fiery energy and a passion to push India forward. He came as a tonic to the depressed and demoralised Hindu mind and gave it self-reliance.... His influence over the mind of India and especially of successive generations, has been tremendous.' Chakravarti Rajagopalachari firmly asserted, 'Swami Vivekananda saved Hinduism and saved India. But for him we would have lost our religion and would not have gained our freedom. We therefore owe everything to Swami Vivekananda.' And Subhas Chandra Bose, the great revolutionary, who contributed most for India's freedom at the last phase of its struggle, considered Vivekananda as his Guru.



Bose's thoughts and actions were moulded under the influence of the life and teachings of Swamiji. Not only political leaders, but eminent persons of all walks of life, poets, philosophers, educationists, social scientists and thousands of dedicated workers, all recognised the great influence Swamiji exerted on them.

Are all these eulogizes sufficient to conclusively prove that Vivekananda was the main spirit behind India's regeneration? New ideas are coming and new questions are raised challenging the validity of such contentions and even the data on which conclusions have been drawn. Facts, hard and incontrovertible, are needed to justify the claims. Other than direct contemporary evidence, nothing can be conclusively proved.

## (II)

One fine morning, way back in 1961, Sri Sunil Behari Ghosh of the National Library, Calcutta and a close friend of mine, came rather excitedly to my residence in Howrah and asked, 'Do you know that the National Library has recently acquired of the files of the *Indian Mirror*?' For scholars like us it was indeed a pleasant surprise. From the biographies and reminiscences of Swami Vivekananda we came to know of the significant role this paper had played in publishing regularly Vivekananda news after his historic appearance at the Parliament of Religions at Chicago. Hitherto it was believed that the old files of the *Indian Mirror* had been lost. The information Sunil brought seem most encouraging because at that time we were thrilled by Marie Louise Burke's serialised articles on *Swami Vivekananda in America: New Discoveries* in the *Prabuddha Bharata*. Her new findings unmistakably showed that original source material on Vivekananda was far from being exhausted. Louise Burke 'discovered' immense enthralling information in American libraries and Archives and with proper perspective had placed Vivekananda in a new dimension. One could visualise the colossal figure of the Man, fighting his life's battle, all by himself, against an organised enmity in a foreign land, only to defend his country's honour, subjugated and despaired by the British imperialistic power and other Western countries. Yet that very land possessed of a great and ancient civilization which bears the immortal truth of Advaita, and destined to become the bastion of



universal religion of humanity. That was Louise Burke's Vivekananda in America. But what about Vivekananda in India ? Could we not discover new information about him going through contemporary Indian sources ? Sunil's information kindled our hopes. Alas, to my dismay, I was told that I would not be allowed to handle the files of the *Indian Mirror*, as those are too brittle, but yes, Sunil, being a staff of the Library, could do so. And he did. He meticulously searched the files of the paper (1893-1902), found copious invaluable information and arranged for typing, which was done voluntarily with great care by Sri Gopal Chandra Bhattacharya, also a staff of the Library. Then I took upon myself the task of searching for other available papers and started investigation which continued for the next three decades. I visited Poona and Bombay in 1963, accompanied by my wife Maya Basu. Both of us worked at the Kesari Trust Office and Fergusson College Library in Poona, and Asiatic Society, Central Library, Times of India library, Gujrati weekly office, all in Bombay. Then again, searches were done in Calcutta and Howrah libraries—Ramakrishna Vedanta Math library, Bangiya Sahitya Parishad library, Belur Math library, Howrah Ramakrishna Vivekananda Ashrama library, Udbodhan library, Calcutta University library, Chaitanya library, Sadharan Brahmo Samaj library, Kankurgachi Ramakrishna Yogodyan library, Entally Sri Ramakrishna Archanalaya, Sister Nivedita Girls' School library, Advaita Ashrama (Calcutta) library, Ramakrishna Mission Institute of Culture library. The huge material thus collected was published in a massive volume, titled *Vivekananda in Indian Newspapers : 1893-1902*, jointly edited by Sunil Behari Ghosh and myself in 1969. The book was dedicated to Marie Louise Burke.

I was blessed and inspired by some of the great and noble sannyasins of the Ramakrishna Order, such as Swami Abhayananda (Bharat Maharaj), Swami Omkarananda (formerly Vice-President), Swami Vireswarananda (formerly Secretary and President), Swami Gambhirananda (formerly Secretary and President) and Swami Bhuteshananda (presently President). It was Revered Swami Vireswarananda who gave me a letter of introduction for which Sri P. M. Bodas of Poona, a dynamic man and founder of the local private Ramakrishna Ashrama, provided me and my wife with board and lodging in his newly-taken guest house and engaged two of his office-workers to help



in my search. Through the grace of Swami Vireswarananda and Swami Gambhirananda, the otherwise private Math library was made open to me.

### (III)

The search continued. After the manuscript of the *Vivekananda in Indian Newspapers* was completed, I visited Benaras twice (1967 and 1971-72), and Lucknow and Mayavati (1969) for the same purpose.

Swami Nityaswarupananda, formerly Secretary of the Ramakrishna Mission Institute of Culture, Calcutta sponsored a nation-wide field trip by me. In 1971-72 I extensively toured important centres of Southern and Western India, which lasted for seven months. Sri Bimal Kumar Ghosh, Sri Lakshmi Kanto Boral (both of whom are assistant editors of these volumes) and Sri Biswanath Basu worked with me at different phases of the tour. Maya also accompanied me during the entire tour and ungrudgingly helped me in the library work. This present volume and the next two volumes (to be published) contain materials mostly collected in this tour.

In continuation of the search we again visited Lucknow, Benaras and Mayavati, Almora, and Patna. In 1992, the Institute of Culture again sponsored a research tour during which I visited Delhi, Kankhal and Madras, accompanied by Sri Bimal Kumar Ghosh and Sri Lakshmi Kanto Boral. Searches were resumed at the National Library, Calcutta and The Statesman Office, Calcutta.

In all these later searches, the materials we collected were enough, as I have said, for a book of three volumes, each containing more or less six hundred pages in the royal size. If with these are added the materials already published in the *Vivekananda in Indian Newspapers*, which has been out of print for a long time, the whole thing will run into five volumes. This massive project requires huge financial liability. Commercial publishers were reluctant to take the risk. I approached as the last hope Reverend Swami Lokeswaranandaji to publish this book on behalf of the Institute of Culture. We knew what Swami Lokeswarananda was like and what he did and is still doing for promoting educational endeavours and helping research scholars. I was one of the many recipients of his endless generosity and patronage. He enquired about the project, satisfied himself and then secured sanction



from the Institute of Culture Governing Body. Mr A. N. Ray, formerly Chief Justice, Supreme Court of India, Dr R. K. Dasgupta, educationist and writer, Swami Purnatmananda, presently editor of *Udbodhan* and Dr Nemai Sadhan Bose, formerly Vice-Chancellor, Visva-bharati University, enthusiastically supported the project.

I am indebted to so many persons and institutions that it is impossible to mention all of them. Omissions there will be and are regretted.

Monks of the Ramakrishna Order always welcomed this work with sympathy and fervour, though they know that my views do not always adhere to their view points.

I shall fail in my duties if I do not recall with gratitude the help and encouragement from,

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Sankari Prasad Basu



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- Jan. 30 The Swami Vivekananda's Arrival.
- Jan. 30 Vivekananda Reception Committee.
- Jan. 30 Missionary Attack on Swami Vivekananda. (Letter of E. G. Mathayya).
- Feb. 3 The Swami Vivekananda in Madura.
- Feb. 3 Swami Vivekananda. (News).
- Feb. 3 Swami Vivekananda. (Editorial).
- Feb. - Swami Vivekananda in Madura.
- Feb. - The Swami Interviewed at Madura.
- Feb. - Addresses to Swami Vivekananda.
- Feb. 8 Swami Vivekananda and Mrs Besant. (Letter of 'Madhava Doss').
- Feb. 10 Swami Vivekananda : His Plan of Campaign. Lecture at the Victoria Public Hall.
- Feb. 11 Swami Vivekananda at the Social Reform Association.
- Feb. 12 Swami Vivekananda on 'The Sages of India'.
- Feb. 12 The Sages of India. (Editorial).
- Feb. 15 Sri Swami Vivekananda at the Hindu Theological High School, Madras.
- Feb. 15 Swami Vivekananda on the Vedanta as a Guide to the Practical Problems of Indian Life. (Editorial).
- Feb. 15 The Swami's Departure.
- Feb. 15 Notes. (Welcome to Dr Barrows).
- Feb. - Swami Vivekananda on the Theosophists. (Letter of a Brahman Buddhist).
- Feb. - Swami Vivekananda and the Theosophists. (Letter of C. R. Srinivasa Iyengar).



- Feb. 22 Swami Vivekananda's Plan of Campaign. (Letter of a 'Hindu').
- Feb. 22 [Excerpts from Dr Barrows' Article].
- Feb. 24 Swami Vivekananda in Calcutta.
- Feb. 24 Dr Barrows' Last Lectures. (Ref. Vivekananda).
- Feb. 25 Swami Vivekananda. (Phrenographical Examination of him by Edger C. Beall).
- Feb. 26 Swami Vivekananda's Reception at Calcutta.
- Feb. 26 [Ed. Note on *Indian Nation's* Comments on Vivekananda Reception].
- Feb. 26 Swami Vivekananda. (*Indian Nation's* Editorial on Vivekananda).
- Feb. 27 Vivekananda's Madras Address. (Letter of Govinda Dasa).
- Feb. 27 Portraits of Swami Vivekananda. (Advertisement).
- Mar. 2 Swami Vivekananda. (Public Reception to Vivekananda at Sova Bazar Rajbati Natmandir).
- Mar. 2 Swami Vivekananda and Theosophists. (Letter of T. S. Seshaiyar).
- Mar. 3 The Visit of Rev. Dr J. H. Barrows, D. D. (Ref. Vivekananda).
- Mar. 5 Swami Vivekananda in Calcutta. (By *Hindu's* Calcutta Correspondent).
- Mar. 5 Swami Vivekananda. (Announcement of His Lecture).
- Mar. 5 Hindu Researches in Tibet. (Editorial. Ref. Vivekananda).
- Mar. 6 Address Presented to Swami Vivekananda at a Public Meeting at Calcutta.
- Mar. 6 Swami Vivekananda's Lecture. (Report by *Hindu's* Calcutta Correspondent).
- Mar. 8 Swami Vivekananda : Presentation of an Address of Welcome.
- Mar. 8 Dr Barrows at Palamoottah. (Ref. Vivekananda).
- Mar. 9 Swami Vivekananda's Reply to the Address of the Hindu Community of Calcutta.



- Mar. 9 Colonel Olcott and Vivekananda. (Olcott's letter).
- Mar. 10 An Interview with Dr Barrows.
- Mar. 11 Swami Vivekananda in Calcutta. (*Indian Nation's* Editorial).
- Mar. 12 Swami Vivekananda's Plan of Campaign. (Letter of 'Brahmin').
- Mar. 13 Our Calcutta Letter. (On Vivekananda's Vedanta Lecture and Ramakrishna Festival).
- Mar. 15 Hindu Social Reform Association. (Report with Comments. Ref. Vivekananda).
- Aug. 3 The Young Men's Hindu Association. (Report of Ramakrishnananda's Lecture).
- Nov. 17 Common Bases of Hinduism. (Vivekananda's Lecture at Lahore).
- Nov. 22 Swami Vivekananda. (News).
- Dec. 4 Swami Vivekananda's Vedantism. (Ed. Notes).

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- Jan. 17 The Young Men's Hindu Association. (Ramakrishnananda's Lecture on Ramakrishna).
- Feb. 16 'Swami Vivekananda and His Guru'. (Missionary Pamphlet against Vivekananda).
- Feb. 26 Ramakrishna Paramahansa. (Birthday Festival at Madras).
- Mar. 1 [Ramakrishna Festival at Calcutta and Madras].
- Apr. 9 [Extracts of an Editorial. Ref. Vivekananda].
- Apr. 11 Miss Noble's First Lecture in Calcutta. (Also Vivekananda's Presidential Speech).
- May 13 'White Lotus Day' at Adyar. (Ref. Vivekananda).
- June 28 'The Awakened India.' (Letter of Sadananda).
- Oct. 22 Swami Vivekananda. (From *Hindu's* Punjab Correspondent).
- Dec. 3 The Story of Miss Muller's Reversion to Christianity.



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- Jan. 7 Miss Muller and her Bengalee Adopted Son.
- Jan. 11 'Nanguam' Tevertar. (Ref. Vivekananda).
- Jan. 23 'Ramakrishna—His Life and Sayings.' (Editorial on Max Muller's Book).
- Jan. 30 Swami Vivekananda. (Notes).
- Jan. 30 The Young Mens' Hindu Association. (Ramakrishnananda's Lecture).
- Feb. 10 Dr Fairbairn. (Letter of K.G.N. Ref. Vivekananda).
- Feb. 10 Our Bengal Letter. (Ref. Max Muller's Biography of 'Ramakrishna').
- Feb. 13 Our London Letter. (Religious Life in England, Vivekananda's Influence).
- Feb. 13 [Ramakrishnananda's Lecture on Sankhya].
- Feb. 21 News from Calcutta. (On Dr Ram Chandra Dutt).
- Feb. 27 Arrival of a Lady Disciple of Swami Vivekananda. (Abhayananda).
- Feb. 27 Swami Abhayananda. (From *Times of India*).
- Feb. 28 Abhayananda in Bombay.
- Mar. 1 Miss Noble. (By the Bengal Correspondent of *Hindu*).
- Mar. 4 Welcome to Swami Abhayananda.
- Mar. 6 An American Swami. (From *Times of India*).
- Mar. 8 Welcome to Swami Abhayananda.
- Mar. 8 A Lecture by Abhayananda.
- Mar. 9 An English Lady on Kali and Her worship. (Lecture by Nivedita).
- Mar. 9 An Interview with Swami Abhayananda. (From *Madras Mail*).
- Mar. 10 Search for Truth. (Abhayananda's Lecture).
- Mar. 13 Swami Abhayananda at Egmore.
- Mar. 13 An Address of Welcome. (To Abhayananda).
- Mar. 14 A Chat with Swami Abhayananda.
- Mar. 15 Swami Abhayananda.
- Mar. 17 Swami Abhayananda.



- Mar. 18 Sri Ramakrishna Paramahansa. (Birthday Festival at Madras).
- Apr. 7 [Notes. Ref. Vidyasagar and Ramakrishna].
- Apr. 7 Beware of Lady Converts to Hinduism. (On Miss Muller's Reversion).
- Apr. 17 Notes from Calcutta. (On Abhayananda's Lecture and Nivedita's Bustee Cleansing).
- Apr. 27 Plague in Bengal. (Lecture by Vivekananda and Nivedita).
- May 27 Bhagaban Buddha's Maha Pari Nirvana Anniversary. (Lecture by Ramakrishnananda).
- June 12 Swami Vivekananda.
- June 12 Notes from Calcutta. (On Abhayananda).
- June 15 Swami Vivekananda's Forthcoming Tour.
- June 22 Swami Vivekananda. (Reception Committee at Madras).
- June 23 A Curious Departure. (Letter of 'Probono Publico').
- June 26 Swami Vivekananda.
- June 27 Plague Regulations and Swami Vivekananda.
- Oct. 11 Modern India and Buddhists 'Examples'. (Ref. Vivekananda).
- Oct. 28 The Religion : Its Necessity. (Speech by Ramakrishnananda).
- Nov. 23 The Work of the Ramakrishna Samaj. (From *Hindu's* Calcutta Correspondent).
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- Nov. 5 The Order of Ramakrishna. (From *Hindu's* London Correspondent. Ref. Nivedita).
- Nov. 12 Lady Champions for India. (From *Hindu's* London Correspondent. Ref. Nivedita's Speech).
- Nov. 16 An Address by Sister Nivedita. (From *Hindu's* London Correspondent).
- Nov. 26 Interesting Items of Various Kinds. (From *Hindu's* London Correspondent. Ref. Nivedita's Speech).
- 1901**
- April. 5 Leaders of Thoughts. (From *Hindu's* Bombay Correspondent. Ref. Vivekananda).



- June 7      The Project of the Ramakrishna School for Girls. (By Sister Nivedita).
- June 18     Christian Converts to Hinduism. (Review of Nivedita's 'Kali the Mother' by *Hindu's* London Correspondent).
- July 13      Pandita Ramabhai. (Ref. Vivekananda).
- Aug. 16      Ramakrishna Scheme of Service. An Appeal to the Editor of the *Hindu*. (By Vimalananda).
- Oct. 3        The Late Mr P. Singaravelu Mudaliar, B. A.
- Dec. 26      Hindu Ideals in London. (On Nivedita's Speech).

## 1902

- Jan. 27      Some Passengers for India. (Ref. Romesh Dutt, Mrs Ole Bull and Miss Noble).
- Feb. 4        Our Distinguished Visitors. (Romesh Dutt and Miss Noble).
- Feb. 4        The Late Mr S. Billigiri Aiyangar.
- Feb. 5        [*Daily Chronicle* on Nivedita's Departure from London].
- Feb. 18      General News. (On Vivekananda).
- Feb. 18      Ramakrishna Mission, Madras.
- July 8        The Late Swami Vivekananda. (Editorial).
- July 8        The Late Swami Vivekananda. (News, Schools were Closed etc.).
- July 9        In Memoriam. (Vivekananda).
- July 10      The Late Swami Vivekananda. (Memorial Meetings and Obituary notices in Newspapers).
- July 11      The Late Swami Vivekananda. (Memorial Meetings and Obituary Notices in Newspapers).
- July 12      The Late Swami Vivekananda. (Memorial Meetings).
- July 14      The Late Swami Vivekananda. (Memorial Meetings).
- July 15      The Late Swami Vivekananda. (Editorial of the *Mahratta*. Also letter of S. S. Setlur on Vivekananda's Visit to Madras).
- July 16      Life & Teachings of Sri Ramakrishna Paramhansa.



- July 17      The Late Swami Vivekananda. (Memorial Meetings in Different Parts of Madras).
- July 18      The Proposed Oriental Religious Congress, Japan. (Ref. Vivekananda).
- July 22      The Late Swami Vivekananda. (Memorial Meetings).
- July 24      The Late Swami Vivekananda. (Memorial Meetings).
- July 26      [Ed. Notes on the Memorial Meeting in Madras City].
- July 26      The Late Swami Vivekananda. (Memorial Meeting at Pachaiyappa's Hall).
- July 26      [Nivedita severed her connection with the Belur Math].
- July 30      The Late Swami Vivekananda. (Memorial Meetings).
- Aug. 2      The Ramakrishna Mission : The Madras Branch. (Activities of Ramakrishnananda).
- Aug. 2      Swami Vivekananda's Works. (Advertisement by G. A. Nateson & Co.).
- Aug. 5      The Late Swami Vivekananda. (Memorial Meetings).
- Aug. 22      The Gita Society & Swami Vivekananda.
- Aug. 28      Delegates to the Religious Conference at Kyato. (Ref. Vivekananda).
- Sept. -      The National Significance of the Swami Vivekananda's Life & Works. By Sister Nivedita.
- Sept. 11      Vivekananda. (Letter by T. Sadasivier, F. T. S.).
- Sept. 17      Swami Vivekananda Memorial. (Appeal by V. Krishnaswami Aiyer, G. A. Nateson and G. Venkataranga Rau).
- Sept. 23      Swami Vivekananda. (Speeches by G. Venkataranga Rao & K. Sundarama Iyer).
- Sept. 23      Vivekananda Memorial Meeting at Calcutta.
- Sept. 26      Tribute to the Memory of Swami Vivekananda. (From San Francisco Class of Vedanta Society).
- Oct. 15      Sister Nivedita's Story of Her Life. (From the *Advocate of India*)



- Oct. 21 A Doughty Champion of the Indian People. (On Nivedita's Article in *West Minister Gazette*).
- Nov. 7 Lambs Among Wolves : Missionaries in India. (Nivedita's Article in *West Minister Gazette*).
- Nov. 29 At Leisure. (On Nivedita's Article in *West Minister Review*).
- Nov. 29 Mr Pal on the Vedanta Religion. (Ref. Vivekananda).

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### 1893

- Sept. 20 Indians in Chicago. (Ref. Vivekananda).
- Nov. 22 [Vivekananda News from *Indian Mirror*].
- Dec. 6 A Bengali Swami at Chicago. (From *Chicago Tribune*).

### 1894

- Feb. 7 [Review of Reviews on the Parliament of Religions. Ref. Vivekananda].
- Mar. 21 Hinduism in America. By Merwin-Marie Snell. (From *Pioneer*).
- Apr. 18 [Vivekananda News].
- May 19 Hindus in America. (Widespread Favourable Impression).
- July 21 Swami Vivekananda. (Notes).
- Sept. 8 Swami Vivekananda and the Hindus of Calcutta.
- Sept. 15 Swami Vivekananda. (Public Meeting at Calcutta Town Hall).
- Nov. 10 The Integrity of Hinduism. (A portion of Vivekananda's Reply to Madras Address).

### 1895

- Feb. 2 Sanskrit in America. (Ref. Vivekananda).
- Feb. 6 Swami Vivekananda in America. (About 'Temple Universal'. From *Indian Mirror*).

- Mar. 9      The Ramakrishna Anniversary. (Festival at Dakshineswar).
- May 15      [Notes on Missionary Tracts attacking Vivekananda].
- Sept. 4      Vivekananda. (Letter to Rajah of Khetri).
- Oct. 9      Vivekananda. (News).
- Oct. 23      [Vivekananda News].
- Nov. 6      Swami Vivekananda. (Now in England).
- Nov. 20      Swami Vivekananda in England. (From *Standard*).

## 1896

- Jan. 1      Swami Vivekananda. (From *Hindu's* Editorial).
- Mar. 4      Swami Saradananda. (Departure to England).
- June 27      A Little Sermon by *Amrita Bazar*. (*Amrita Bazar* on Vivekananda).
- July 25      Ramakrishna and Prof. Max Muller. (Vivekananda's Article in *Brahmavadin*).
- Aug. 1      Vivekananda. (From *Daily Chronicle*, London).
- Aug. 12      Hindu Philosophy in London. (On Vivekananda's Lectures).
- Sept. 2      Hinduism in London.
- Sept. 2      The Place where Vivekananda Worked. (in America).
- Sept. 9      The Late Maharaja of Mysore and Vivekananda's Mission.
- Sept. 26      Vivekananda's Lectures. (On Raja-Yoga).
- Nov. 14      Vedantism in the West. (Abhedananda in London and Saradananda in America).
- Dec. 23      Swami Vivekananda. (News).

## 1897

- Jan. 16      Swami Vivekananda's Departure From London.
- Jan. 30      Swami Vivekananda. (Arrival at Colombo).
- Feb. 3      Swami Vivekananda. (News).
- Feb. 10      Swami Vivekananda. (Reception at Ramnad).
- Feb. 13      Swami Vivekananda. (Arrival at Madras).



- Feb. 13 [Editorial on Vivekananda].
- Feb. 17 Arrival of Swami Vivekananda : Splendid Reception.
- Feb. 17 [Vivekananda in Castle Kernan].
- Feb. 17 Swami Vivekananda. (Description of His Physical Beauty).
- Feb. 17 Vivekananda Interviewed. (By a Madras Paper).
- Feb. 20 Swami Vivekananda. (*Hindu* on Vivekananda's Lectures).
- Feb. 20 Swami Vivekananda. (News).
- Feb. 27 Home-coming of Swami Vivekananda. (Arrival at Calcutta).
- Mar. 10 Swami Vivekananda. (News).
- May 12 Swami Vivekananda. (News).
- May 19 Swami Vivekananda. (in Almora).
- May 22 Swami Vivekananda Arrived at Almora.
- June 5 [Vivekananda News].
- Oct. 23 Swami Vivekananda. (in Rawalpindi).
- Nov. 6 Swami Vivekananda and the Rajah of Khetri.
- Nov. 6 Swami Vivekananda. (at Lahore & Sealkot).
- Nov. 6 [Swami Vivekananda—A Phrenological Description].
- Nov. 10 [Vivekananda Reception at Lahore].
- Nov. 10 [Ed. Comments on Vivekananda].
- Nov 10 Common Bases of Hinduism. (Vivekananda's Lecture).
- Nov. 13 [On Vivekananda's Lecture; *Brahmavadin*; Famine Relief of Ramakrishna Mission; Vivekananda's 'Bhakti' Pamphlet].
- Nov. 17 Swami Vivekananda on Vedanta.
- Nov. 17 Swami Vivekananda. (News).
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- Jan. 24 Swami Vivekananda. (News about Proposed Bengali Journal, *Udbodhan*).
- Mar. 9 A Lady Sannyasi. (Abhayananda. From *Pioneer*).

- Mar. 14 [Birthday Anniversary of Ramakrishna at Bellore Math].
- Mar. 16 An Interview with Swami Abhayananda. (From *Madras Mail*).
- May 11 The Ramakrishna Mission and the Work Against Plague. (From *Mahratta*).

## 1900

- July 17 Rubbing Oil on the Anointed Head. (Editorial on European Colonisation in the Himalayas, Proposed by a Writer in *Prabuddha Bharata*).
- July 31 Latterday Sannyasins. (Editorial on the Above Topic).

## 1901

- Aug. 1 Animal vs. Vegetable Diet. (Editorial on Vivekananda's views).

## 1902

- Jan. 23 [On Abhayananda's Defection].
- May 17 Sister Nivedita Winning a Prize.
- July 8 [Death of Vivekananda].
- July 10 [Editorial on Vivekananda].
- July 12 The Late Swami Vivekananda. (From *Indian Mirror*).
- July 15 The Late Swami Vivekananda. (From *Bengalee, Native Opinion, Indian Mirror*).
- July 15 [Comment on the Widespread Sorrow in Madras Presidency].
- July 17 The Late Swami Vivekananda. (From *Hindu*).
- July 19 The Late Swami Vivekananda. (From *Indian Mirror*).
- July 22 Swami Vivekananda. (From *Mahratta*).
- July 26 Sister Nivedita. (Severence of her Connection with the Belur Math).
- July 31 The Late Swami Vivekananda. (Letter from the Students of Zamorin's College, Callicut).
- July 31 The Late Swami Vivekananda. (From *Indian Messenger*).



- Aug. 5      The Late Swami Vivekananda : Mourning  
Madras. (From *Hindu*).  
Aug. 5      [Obituary Meeting at Nareshpatnam].

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**1894**

- Jan. 22      [Extract of Vivekananda's Speech at the Parliament  
of Religions].  
Apr. 30      [*Bharata* on Vivekananda's Paper on '*Hinduism*'].  
Aug. 27      [Extract of Vivekananda's Speech].

**1895**

- Feb. 4      [Vivekananda News].  
Mar. 4      Visit to America. (Extract of *Indian Mirror's* Com-  
ment).  
Nov. 11      [News. Vivekananda in England].  
Nov. 18      [*Pall Mall Gazette* on Vivekananda].

**1896**

- Jan. 6      [Ramakrishnananda's (?) Voyage to England].  
June 1      [News. Max Muller's Forthcoming Article on Ra-  
makrishna].  
July 6      [*Daily Chronicle* on Vivekananda].  
July 20      [News. Proposed Monthly Magazine by the Ameri-  
can Followers of Vivekananda].  
Nov. 16      [Abhedananda's Activities in London].  
Nov. 16      [Saradananda's Activities in America].

**1897**

- Jan. 11      [Vivekananda in Colombo].  
Jan. 25      [Madras Reception Committee's Telegram of  
Welcome. Also Rajah of Ramnad's Invitation to  
Vivekananda].

- Feb. 1 [Vivekananda Reception Committee at Calcutta].  
 Mar. 1 [Vivekananda's arrival at Calcutta and Ovation]  
 Mar. 8 [Public Reception to Vivekananda at Calcutta].  
 Mar. 8 [The Theosophists' Coldness about Vivekananda].  
 July 12 [Henrietta Muller's Financial Assistance to Mahakali  
 Pathsala, Calcutta].

## 1898

- Jan. 31 [A Committee Formed at Madras for Translating  
 Vivekananda's Lectures in Vernacular].  
 Jan. 31 [Arrival of Margaret E. Noble in India].

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## 1893

- Jan. 28 A Bengal Sadhu on Hindu Religion and Sociology.

## 1895

- May 11 Caste System in Travancore. (Ref. Vivekananda).  
 May 25 Swami Vivekananda on the Present Situation in  
 India.  
 Aug. 10 A New Weekly Philosophic Journal. (*Brahmavadin*).  
 Nov. 23 Swami Vivekananda. (Extract from London *Stan-*  
*dard*).

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## 1900

- April *Brahmavadin*. (Ed. Comment).

## 1901

- Jan. Kali the Mother by the Sister Nivedita. (Review).  
 May Upanishads by M. Krishnamachari. (Ref. Vivek-  
 ananda).  
 July Kantism and the Vedanta. (Comment on an Article  
 in *Brahmavadin*).



<b>1902</b>	
Jan.	An Unique Offer : Prabuddha Bharata. (Advertisement).
Apr.	A Modern Hindu Saint. (On Ramakrishna, by Eric Hammond).
July	The Passing of a Great Hindu Monk. (Editorial).
July	Life and Sayings of Paramhansa Ramakrishna. (Max Muller's Book Translated into Telegu).
Sept.	The Hymn of Creation. (English Rendering of Vivekananda's Bengali Poem).
Nov.	Swami Vivekananda's Call to India. (Ed. Notes).

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<b>1899</b>	
Nov.	Ourselves. (First Editorial. The paper was started for preaching the ideals of Ramakrishna-Vivekananda).

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<b>1893</b>	
Mar.	[On Ramakrishna's Birthday Ceremony].
Mar.	Paramhansa Ramakrishna by Protap Chandra Mazoomdar. (Reprint).
July	[On Ramakrishna's Avatarhood].
Nov.	The Hindus at the World Fair. (From <i>Boston Evening Transcript</i> ).
Dec.	[On Vivekananda's Appearance at the World Stage].
<b>1894</b>	
Jan.	Hindus at the World's Fair (Article by 'Zero').
Apr.	[Ed. Note on Vivekananda's Success in America].
May	[Ed. Note on Theosophical Journals' Apathy for Vivekananda].
May	[Notes on Zero's much Criticised Article].
Sept.	[Notes on Religious Revival Caused by Vivekananda and others].
Nov.	[Notes on Vivekananda's Philosophic Ideas].

## 1895

- Jan. Bivekananda. (Editorial).
- Feb. [Extract from Vivekananda's Letter to the Hindus of Madras].
- Aug. [Hindu Reaction against Missionary Propaganda. Ref. Vivekananda].
- Sept. Swami Vivekananda. (A Phrenological Examination by Edger C. Beall. From *Indian Mirror*).
- Oct. [Ed. notes on Dissimilarities between Ramakrishna and Vivekananda].
- Oct. [Ed. note on *Brahmavadin*].
- Dec. [Ed. note on E. T. Sturdy's Article].

## 1896

- Jan. [Ed. note on Conferring Sannyasa Title to an Englishman by Vivekananda].
- Feb. An Indian Yogi in London. (Interview of Vivekananda in *West Minister Gazette*).
- Apr. [Ed. note on address Dr Barrows; and on Conferring of Sannyasa Title to a European by Vivekananda].
- June [Ed. Note on the Above Subject].
- Oct. The Vedanta. By Swami Vivekananda.
- Nov. [Ed. Note on Vivekananda's *Bhakti-Yoga* and *The Ideal of Universal Religion*].
- Dec. Writing from London : Swami Vivekananda Says. (Letter of Vivekananda against Occultism).

## 1897

- Feb. [Ed. Notes on Vivekananda's Return; Address Presented by London Admirers; Unprecedented Ovation; Orthodox Reaction].
- Mar. Vivekananda and Mrs Besant. (By the Editor).
- Mar. [Ed. Notes on Vivekananda's Utterances about the Theosophists, the Brahmos, the Universal Religion. And Also on His Pamphlet—*Karma-Yoga*].
- Apr. [Ed. Notes on Saradananda's Activities in America].



Apr.	Hindu Revival. (Editorial)
July	[Ed. Notes on the 'Religious Agitation' in India].
Aug.	[Ed. Notes on Saradananda in America and Vivekananda's Book, <i>From Colombo to Almora</i> ].
Oct.	[Ed. Notes on Religious Upheaval].
Nov.	[Ed. Notes on Dr Barrows' Accusation against Vivekananda].

## 1898

Jan.	[Ed. Notes on Hindu Movement].
Jan.	The Hindu Ideal. (Editorial).
Mar., Apr.	Leaves from the Gospel of Lord Sri Ramakrishna. (Ramakrishna's Visit to Vidyasagar).
Apr.	[Ed. Notes on Abhedananda in America].
June	Leaves from the Gospel of the Lord Sri Ramakrishna. (Ramakrishna's Talks with Balaram and Other Devotees).
July	[Ed. Notes on Abhedananda's Philosophical Ideas].
Sept.	[Ed. Notes on <i>Awakened India</i> ].
Sept.	Gnana-Yoga. (By Vivekananda).
Oct.	[Ed. Notes on Religious Movement].
Dec.	[Ed. Notes on Vivekananda's Utterance].
Dec.	What is an Ideal Religion?—By a Hindu. (Ref. Ramakrishna).

## 1899

May	[Ed. Notes on Swami Bisuddhananda, Dayananda, Blavatsky and Others].
Sept.	The Central Hindu College. (Editorial). (Ref. Vivekananda).
Oct.	Sayings of Sri Ramakrishna Paramhansa.
Oct.	Advaitavada. (By Swami Abhedananda).
Dec.	The Advaita Ashrama. (Himalayas).

## 1900

Jan.	Vedanta Philosophy. (By Swami Abhedananda).
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July & Aug. A Hindoo's Comment on Christianity. (On Abhedananda's Comment).

**1901**

Jan. [Ed. Notes on Ramakrishna's Sayings].

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**1897**

Dec. Leaves from the Gospel of the Lord Sri Ramakrishna. (Talks with Sasadhar Tarkachudamani).

Dec. On the Value of Sri Ramakrishna's Gospel. (Editorial).

**1898**

Jan. Leaves from the Gospel of the Lord Sri Ramakrishna-II. (Talks with Protap Chunder Mazoomdar and Others).

Feb. Leaves from the Gospel of the Lord Sri Ramakrishna.-III. (Talks with Vidyasagar).

May & June The Gospel of Lord Sri Ramakrishna-IV. (Talks with Balarama Basu and others).

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Oct. Gospel of Sri Ramakrishna. (Talks with Vivekananda and others).

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# INTRODUCTION

## SWAMI VIVEKANANDA IN THE HINDU OF MADRAS

In his reminiscences of Swami Vivekananda Prof. K. Sundararama Iyer vividly described the tumultuous welcome accorded to Swamiji in Madras after his triumphal return from the West. He especially mentioned an inspiring editorial of the *Hindu* which sets the tone of that historic moment. 'The *Hindu* published a leader', K. S. Iyer wrote, 'extolling Swami's work in the West in terms of the highest enthusiasm leading up towards its close to a white heat of passionate outburst. Indeed one still remembers vividly how among its educated leaders many here and there quoted its concluding sentences, asking who there could be who would not associate himself with the Swami's great work for humanity and advance it in all possible ways?'<sup>1</sup>

The two parts of Prof. Iyer's reminiscences of Swamiji have now been compiled in the *Reminiscences of Swami Vivekananda*.<sup>2</sup> They afford valuable information about Vivekananda's stay in Madras, prior to his journey to America and also after his return to Madras in 1897. K. S. Iyer was then well-known in the intellectual circles of Madras. He was attached to the Madras Government education department, and at that time was deputed to the Travancore State Service to serve as private tutor to Martanda Varma, the First Prince of Travancore. Here, in late December 1892, he first met Swami Vivekananda. Dr Bimanbehari Majumdar, political scientist and historian, wrote highly of K. S. Iyer's standing in the field of political science. He was 'the first Indian writer belonging to the academic world to write on a topic relating to Political Science, questioned the appropriateness of the name of the "Indian National Congress," the greatest of all the political associations



organised during the last fifteen years of nineteenth century.' The reasons behind Iyer's objections were, 'Though it calls itself *national*, its methods are not truly such. Our study of the progress of national movements in European countries shows that they had invariably been initiated for the overthrow of foreign supremacy and the substitution in its place by an independent government... The Indian National Congress had no such aim.' Lord Lansdowne, the then Viceroy of India, paid handsome tributes to the perfectly loyal and constitutional nature of Congress movements. Some of the leaders of the Congress were Englishmen who 'held high office in India.' Iyer scorned at the idea that these men were 'aiming at the dismemberment of the British Empire,' and those who thought like that, according to him, were 'idiots and deserve no notice whatever.' A stern critic of the earlier Congress, Iyer was himself a Congress sympathiser and attended and even addressed the first session of the Congress in Bombay in 1885. He certainly knew of Swami Vivekananda's uncompromising attitude towards British Imperialism. He dedicated his book, *Four Political Essays* (Madras, Natesan, 1903) to Swamiji. To him, Swami Vivekananda was 'the greatest teacher of modern times.'<sup>3</sup>

The first part of Prof. Iyer's reminiscences of Swamiji contains important information about Swamiji's views on social questions expressed prior to his journey to America. That the unknown wandering monk had a most powerful and kingly personality, endowed with majestic bearing, musical voice, sparkling wit, power to win over his opponents in disputations and had great love, sympathy and spirituality, are evident in a number of other contemporary accounts. After his return to India, Swamiji threw some fiery and revolutionary ideas relating to the society. Some writers attributed these to his experiences in the West. Without minimising the value of his Western experience, it may be firmly stated that everything was not the result of his Western visit. Besides Iyer's reminiscences a report of Swamiji's speech at the Triplicane Literary Society, Madras in late 1892, will bear this out.<sup>4</sup> Iyer's reminiscences clearly indicated that Vivekananda was dead against casteism, untouchability and social taboos related to interaction with Muslims. During conversations, Vivekananda 'occasionally burst out into spirited denunciation of the observance of



mere *deshachara* or local usage.' Swamiji refuted Iyer's views about the racial purity of blood of the Brahmins. He maintained, that the Brahmins were 'as much a mixed race as the rest of mankind.' He supported Sea-Voyage movement, emphatically stressed the need for highest education of women and the common people, so that they could have 'enlightened perception of their own needs and requirements.' The Swami sternly opined against any *shastric* (scriptural) injunctions regarding status of Indian women in the society and their marriage rites.<sup>5</sup>

## II

The *Hindu*, particularly its editor G. Subramaniya Aiyer, was much concerned about society and social issues. Subramaniya Aiyer was an aggressive social reformer and the *Hindu* was his mouthpiece. Whenever congratulating Vivekananda for his successful mission in the West, the paper mentioned his progressive social thinking. Prof. K. S. Iyer writes that the editor of the *Hindu* 'had once been very orthodox Hindu, and rigidly addicted to Vedic rituals and *sadachara* (observances). He changed to the opposite extreme of a social revolutionary after the virgin widowhood of his young daughter had given him a rude and painful shock and made him realise the penalties and pains inevitably associated with Hindu orthodoxy.' From other sources we come to know that Subramaniya Aiyer had his daughter remarried ignoring social wrath. Prof. Iyer's reminiscences narrate how once Subramaniya Aiyer reacted while listening to one of Swamiji's speeches in Madras.

'The next day, Saturday, the 13th of February, 1897, the Swami delivered his lecture on "Vedanta in Indian Life" at the Pacheyappa's Hall. The Hall was packed to its utmost capacity. I was on the platform and just by my side sat Mr G. Subramaniya Aiyer, ... editor of the *Hindu*. At one point of his address the Swami addressing the students assembled before him said something to the following effect: Don't be constantly crying out Gita, Gita, Gita. The Gita teaching cannot be truly understood or put into practice by those who, like you, are weak in frame and whose vigour is decaying prematurely by the cramming of text books for examinations. Go and play football and develop your biceps' muscles and get strong, and you will then



be fit to understand the Gita teachings. Here was the opportunity for Mr G. Subramaniya Aiyer and he exclaimed in Tamil to those who were near him, even while the Swami was on his legs, "I have said the same thing often, but none would give ear. The Swami says it now, and you will cheer"... Mr Subramaniya Aiyer was in a mood of ecstasy as the Swami went on with his deliverances in this occasion on the topics of "strength" and "fearlessness", and said, without them no spiritual perfection was possible. His words came on the audience with telling effect. "Believe", he said, "that you are not the body or mind, but the soul, the *atman*; and that is the first step in gaining of strength and to uphold and realise the teachings of the Upanishads."

But Subramaniya Aiyer's enthusiasm did not last till the end of this lecture. When Swamiji dwelt on the organisational basis and value of caste, and states that 'caste was not only found in India, but everywhere and in every country he had seen... Mr G. Subramaniya Aiyer's enthusiasm and ecstasies had somewhat cooled down'<sup>6</sup>

This record of G. Aiyer's diverse reactions throws light on his social attitude of that time.

### III

The *Hindu* was started by 'Six Angry Youths.' Foremost among them was G. Subramaniya Aiyer and next to him was M. Veeraraghavacharier. The other four were T. T. Rangacharier, P. V. Rangacharier, D. Keshava Rao and N. Subba Rao Pantulu. All of them had been connected with the Triplicane Literary Society, an organisation meant for promoting social thinking.<sup>7</sup> These 'Angry Youths,' were also 'adventurous'. They started the paper to articulate their protesting voices. Anglo Indian papers were then strongly criticising the government decision to appoint T. Muthuswami Iyer as a Judge of the Madras High Court. To counteract this unseemingly propaganda against the appointment of an Indian Judge, these young men decided to publish a paper, took loans, printed 80 copies, priced 4 annas each, and named it, *The Hindu*, to be published every Wednesday evening. Their inexperience was compensated by their enthusiasm and high pitched voice. The demise of some native English newspapers (*Native Public Opinion*, *People's Friends*, *Madrasee*) did not deter them. After some time, four of the



founder members severed their connections with the paper being engaged in their respective professional life. The remaining two were teachers, who became the proprietors of the paper. The first one, G. Subramaniya Aiyer had indomitable courage, high spirit and a powerful pen. The second one, M. Veeraraghavacharier, had organising power and business acumen.<sup>8</sup> The *Hindu* created history by showing how to struggle, survive and progress. With practically no financial support from outside and negligible number of subscribers, it had to compete for survival with the firmly established Anglo Indian newspapers, such as the *Madras Times*, the *Madras Mail*. 'The Anglo-Indian journals are certainly more powerful, [G. Subramaniya Aiyer wrote], more prosperous and more influential than Indian journals. They knew their trade and they have got facilities which we have not... Journalism to Englishman here is more or less a trade, a means of livelihood but to Indians journalism is something more earnest, something more nearly touching the interests of their country.'<sup>9</sup>

Yet the *Hindu* not only survived but progressed. In 1883, it became tri-weekly and from 1 April 1889 an evening daily of 12 pages.<sup>10</sup> In the meantime the paper could manage to secure support from some influential men and, also, active participation of some able working journalists like K. Subba Rao, G. Karunakaran Menon and K. Natarajan (long time editor of the *Indian Social Reformer*).<sup>11</sup>

As the editor, G. Subramaniya Aiyer had to work hard and incessantly. Besides writing almost all the editorials, he had to do huge office work. Editorials of that time in Indian newspapers usually took considerable lengths, because they threw 'more views than news.'<sup>12</sup> The *Hindu*, in a short time, became the most influential native paper in Southern India having the largest circulation. From the beginning, it tried to assume national and international character. It carried 'profuse extracts from Indian and English newspapers both at home and abroad, [with] Letters to the Editor, News Letters from North Indian Centres like Calcutta and Bombay and from mofussil centres,... London Letters,... Indo-British Topics'. (Bepin Chandra Pal, when in England, used to write London Letter).<sup>13</sup> N. C. Kelkar, a close associate of Bal Gangadhar Tilak and editor of the English weekly *The Mahratta* of Poona, paid high



tributes to the *Hindu* in his article 'Indian Journalism in the Nineteenth Century', first published in the *Indian Review*, and then quoted in the *Mahratta* of 27 January, 1901. 'The success of the *Hindu*,' Kelkar wrote, 'is simply an object lesson of what a couple of young educated gentlemen without money, but with brain and perseverance, can accomplish in the line of journalism. It is a daily paper which Indians may hold up as a fair example of their journalistic respectability and ability.' When the *Hindu* became "Limited", the *Mahratta* congratulated it in its editorial of 16 June, 1901.<sup>14</sup> Ramananda Chatterjee, editor of the *Prabasi* (Bengali Monthly) and the *Modern Review* (English Monthly) and a Father Figure in the realm of Indian journalism, wrote in the *Modern Review* of March 1909, 'It is not generally known that Babu Bepin Chandra Pal, Mr (now Sir) Pherozeshah Mehta and Messers Eardly Norton and William Digby were among the contributors in the *Hindu* under the editorship of Mr Aiyer... Subramaniya Aiyer has rightly been styled the father of Madras journalism.' G. A. Natesan, editor of the *Indian Review*, assessing the total contribution of Aiyer wrote, 'The people hold him in high esteem as the hero of a hundred battles and no name is more honoured in Madras than that of G. Subramaniya Aiyer, publicist, journalist and Social Reformer. For well nigh a quarter of century, he was the leader of public life in this part of India.' (February 1914).<sup>15</sup>

#### IV

With a political purpose the *Hindu* started its career. Subramaniya Aiyer was himself a political man. 'One of the founders of the [Indian] National Congress, he moved the first resolution in the first Congress at Bombay in 1885... A founder of the Madras Mahajana Sabha, he was unanimously chosen to give evidence before the Welby Commission in 1897. During the Diamond Jubilee of Empress Victoria, he was in England with Messrs Banerjee, Gokhale and Wacha lecturing on behalf of the British Congress Committee.'<sup>16</sup> Moderate in political views, he did not profess complete independence and openly acknowledged the superiority of Western civilization with reverence which he declared at the first editorial of the *Hindu*.<sup>17</sup> It stressed that its quarrel was not with the British rule, but it was against the misdeeds of the bureaucratic machinery.<sup>18</sup>



Christian missionaries received warm appreciation from the *Hindu*. Explaining its attitude to the missionaries it wrote in the said first editorial, 'In religion though there have been of late occasion to look with unpleasant feelings and suspicion with the conduct of a particular sect of missionaries, we shall observe the strictest neutrality and sectarian disputes we shall never allow in our columns.'<sup>19</sup>

Also social reforms received much importance in the paper. Initially, it did not advocate government interference in social matters, but gradually this attitude changed. It pleaded for prohibition of child-marriage and legal measure for widow-re-marriage. It lent support to movements against polygamy and Nautch girls in temples. It constantly propagated in favour of Sea-voyage movement. Since 1892, Aiyer was becoming increasingly scathing in his criticism of Hindu Society. In January 1893, he wrote, 'The Hindu nation cannot produce a great man, a man that can stand in comparison with any of the glorious group of heroes, men of great originalities and moral power, of undaunted enterprise, who have made Europe mistress of the globe.'<sup>20</sup> The same year he wrote with a sense of dejection that as the Hindus could do nothing to improve the lot of the pariahs [untouchables], it was better to hand them over to the missionaries for their benefit. He added, 'No amount of admiration for our religion will bring social salvation to these poor people. It is Christian missionaries alone that will and can educate them and advance their well-being in all ways.'<sup>21</sup> It remained undaunted by the resultant commotion in Hindu orthodox circles.<sup>22</sup>

It may be interesting to probe whether the *Hindu's* attitude to social issues underwent a change between 1893 and 1902. Surprisingly, scholars writing on the history of the *Hindu* have failed to notice Vivekananda's powerful influence on it regarding social questions. They have either focussed on political matters or on only the contemporary westernised social reformers. The virtual omission of the reports and editorials of the *Hindu* on Vivekananda in their writings, to say the least, is baffling.

Reverend Dr John Henry Miller, a highly esteemed educationist of Madras, drew attention to the Parliament of Religions in Chicago in a letter to the *Hindu* that appeared in the middle of 1892. Referring to this letter, the editor of the paper,



though himself a member of the Advisory Council of the Parliament, commented disparagingly, 'The religion of the Brahmans cannot throw much light on the practical problems of modern communities.' Subsequently, the *Hindu* published a number of letters on the subject. A correspondent of the reformist school felt it his duty to write that 'revival of Hinduism...[is] an utter impossibility. The life of it is gone..., its course is run; its last word has long been said... Hindu Society is verily a whited sepulchre containing beneath it all the evils that human flesh is heir to'<sup>23</sup> Naturally it drew sharp Hindu reactions. Satis Chandra Mukherjee of Dawn Society fame, was shocked to find the editor of the *Hindu* 'recognised as the representative of the Madras Presidency by the Chicago Exhibition.' 'Possibly', he wrote, 'the name of the journal has thrown dust into the eyes of the promoters.'<sup>24</sup>

Subramaniya Aiyer severed his connection with the *Hindu* after 1898. But it would be interesting to note how he assessed Swami Vivekananda in the preceding years (1894-1897), and also whether Swamiji brought about any change in Aiyer's own attitude about Hinduism. It may be mentioned here that Aiyer's extreme views on social issues harmed the paper's business side. This was one of the reasons for his parting of ways with the *Hindu*. Besides, Aiyer wished to devote his time and energy to the Tamil paper, *Swadeshamitram*, which he himself edited.

## V

Vivekananda's sudden emergence as a world figure, his expositions of Vedantic ideals and the unprecedented enthusiasm in India for his exploits in the West, deeply stirred Subramaniya Aiyer's mind. He began to feel that everything was not lost in Hindu Society. His views on social questions became more realistic. This change in Aiyer's perception and attitude to social issues can be traced in his own writings.

As stated earlier, in 1892 and early 1893, the *Hindu* strongly believed that regeneration of Hinduism was an impossibility having degenerated into a veritable store-house of all possible sins. The same *Hindu*, a few months later, proclaimed exuberantly that Hinduism had been re-born. The credit for it was given to Vivekananda and, in a lesser degree, to the Theo-



sophical Society (1 May 1894). Earlier it had published extracts from various foreign newspapers eulogising Vivekananda, such as from *Boston Evening Transcript* (17 November 1893) and *London Spectator* (28 February 1894). It reproduced (6 March 1894) a letter of Marwin-Marie Snell, the President of the Scientific Section of the Parliament of Religions, in which he had paid glowing tributes to the spiritual stature and greatness of the Swami. Ostensibly non-committal, it also reprinted an enthusiastic editorial of the *Indian Mirror* about Vivekananda. It reported at length on 30 April 1894, the Thanks Giving meeting held at Pachaippa's Hall, Madras, in which eminent personalities of Madras had voiced their appreciation of Vivekananda's deeds in America. Among them were Rajah Sir Savalay Ramaswami, Dewan Bahadur Subramania Iyer, M. Venkatarama Chetty, P. R. Sundararam Aiyer, T. V. Seshagiri Iyer, M. O. Parthasarathy Iyengar, M. A. Rangacharya, V. Krishnaswami Iyer and Dewan Bahadur Ragoonatha Rao. These speakers had pronounced that India at last 'was able to send so able a representative of her ancient religion.' The Chairman of the meeting Dewan Bahadur Subramania Iyer recognised in Vivekananda 'one of the noblest souls of India that could be enthused with such a task.' V. Krishnaswami Iyer recalled how 'the Swami... fascinated all those who came in contact with him while at Madras'. Recounting his personal encounter with Vivekananda, Gopala Krishna Mudaliar, Head Master, Pachaippa's High School said that though he had travelled far and wide he had never met one like Swamiji who was not only learned in the Hindu religion but also had studied Buddhism, the Bible and the Koran. Parthasarathy Iyengar, an erudite scholar, felt that the Parliament of Religions marked a 'great epoch in the history of the world—an epoch the like of which could never be seen in the vast expanse of the past.' He added that 'it was left for Swami Vivekananda...to make many people realise the fact that Hinduism is able to hold its own against any religion.'

It was a strange phenomenon indeed! Who could have believed that such a young Indian Fakir could do such wonders! The editor of the *Indian Mirror* referred especially to Vivekananda's great courage in crossing the seas ignoring social taboos against sea voyage. This issue also touched the heart of the editor of the *Hindu*, as was evident from the reproduction



of the entire editorial of the *Mirror* in the *Hindu*. It is pertinent to point out that only a few months ago, the same paper had reproduced comments of *Madras Christian College Magazine* (August 1892) which wrote: 'It will be interesting to see whether any orthodox pandit will brave the ocean and his fellow castemen to expound Hinduism in the Parliament of Religions or whether by their absence Hindus will confer that they have no message to the rest of the world.' The answer came from Vivekananda's visit to America and his stupendous success there. The turn of events profoundly affected the *Hindu*. Sharply responding a few press criticisms of Vivekananda's foreign visit, it wrote: 'What indeed has the Swami done that so much noise should be made about him?... As the Chicago Exhibition is an epoch in the World's history, the Swami's mission to America is an epoch in the religious history of India.' The editorial wrote with deep passion, '*When the Swami stepped into the cabin of his steamer at Bombay some months ago, he bruised the head of the superstition which put a ban on sea voyage... Few could understand the deep significance of a sannyasi's undertaking a sea voyage who are not aware of the responsibilities which tradition ascribes to sannyasis as guardians of Hindu religion... That a sannyasi should have risen so high above the cramping superstitions of the country... is a fact, the abundant significance of which will be realised only by the austere observer now and the generations to come in the future.*' The editorial concluded with a prick to the conscience of the Bengalees! 'Madras may well thank herself, if not for the generosity, at least for insight, which prompted the ready help that was given to the Swami. Calcutta claims him now that he is great. Madras learned to appreciate him even before that. No man is a prophet in his own country.'

Another lengthy editorial on Vivekananda appeared in the *Hindu* on 23 December 1895. Besides, there were a number of news items on Vivekananda. In its coverage on him the paper was second only to the *Indian Mirror*. Excerpts from American newspapers like the *Brooklyn Standard* (23 February 1895), *Boston Evening Transcript* (28 June), *Detroit Evening News* (27 August), *Inter Ocean* (14 November), and British papers, such as, the *Sunday Times*, *Pall Mall Gazette*, *Echo*, *India*, were common features of the paper. British papers mostly reported Swamiji's activities in England. Similar excerpts from the Indian papers



were taken in. Among these were reports of the Thanks Giving meeting at Kumbhakonam and Bangalore (27 August 1894), Thanks Giving meeting at Calcutta (13 September 1894), Vivekananda's reply to the Madras Address (12 and 15 November 1894) and to the Khetri Address (28 August 1895). Editorials of this paper made respectful mention of Swamiji as did some correspondents. The editorial of 23 December 1895, though overflowing with deep emotion and exuberance did not lack in sound and positive thinking. It said, 'This great and holy man, who has suddenly sprung into eminence and claims the world's homage for himself and for the nobly catholic religion we profess, needs no introduction to our readers, as before proceeding to Chicago to attend the now famous Parliament of Religions, the Swami made a brief tour through this Presidency and sojourned a while in the Presidency town, when several of our countrymen had the rare opportunity of making his personal acquaintance.' Recalling Swamiji's zeal and perseverance in propagating Vedantic ideas to the West, the editor added, *'We need hardly say how pleased and surprised our countrymen have been to know that the life of Hindu nationality is not yet extinct, and that, if only we were true to ourselves, we might still hope to rise from our present degradation and slavery.'* With great passion the editorial stressed that at a time when the people and religion of India were being treated as orphans or vermins infecting world's atmosphere, appeared the wonder-monk, raising hope that 'The long night of painful self-effacement and humiliation is evidently soon to run out its inglorious course, faint sparks of the silvery dawn of the coming glorious days are already commencing to be seen above the horizon. And, as it always has happened in the history of the world, with the hour are also coming up the men who are to found the new era and realise the hopes and ideals of our race.'

Recounting the names of Swamiji's precursors, such as Ram Mohan Roy, Debendra Nath Tagore, Keshub Chunder Sen, Dayananda Saraswati, Mahadeva Gobinda Ranade, Sir T. Madhava Rao, Kashinath Telang, the editorial stressed that amongst them Vivekananda was unique. For, 'Never before has an Oriental succeeded in producing in so short a time so powerful, so deep and so abiding an impression among Western communities. This is not only due to the Swamiji's noble



and stirring eloquence and almost unrivalled mastery of our sacred lore, but also to the charming simplicity and sweetness of his nature. The personal knowledge of him which some of our readers possess will doubtless enable them to confirm our opinion that there is no nobler, no worthier, no truer representative of his sacred calling than Swami Vivekananda.' It was underlined that the Swami's training had been under Sri Ramakrishna and he had wandered for years with begging bowl. 'Who shall ever know what trials, what privations, what discomforts he has undergone—all for his love of our great prophets and sages, and for his sympathy with the sufferings and sorrows of the poor and the lowly in India.' The editor concluded, 'A keen American observer, analysing his [Swamiji's] features has remarked, how closely they resembled the classic face of the immortal prophet of Buddhism; and we venture to say that the resemblance by no means ends here, but extends to the Swami's mental, moral and spiritual characteristics and he reveals to the world anew in his person somewhat of the ideal charm and power of Shakyamoni and Shankara Chariar.'

The *Hindu* editorial on Swamiji (18 December 1896), titled 'Swami Vivekananda's International Mission', suddenly sounded a new critical tone. In a letter sent to India Swamiji had written that his mission was not only national but also international. To train up workers for Vedantic preaching in foreign lands, he wanted to establish at first one centre in Calcutta and one in Madras. The *Hindu* agreed that Swamiji's mission was laudable. But Indians needed education more than the Westerners. With somewhat unusual sharpness it wrote that they were not fascinated by the idea of his international mission. 'To some minds cosmopolitanism or the idea of universal brotherhood is more attractive than patriotism... and examples are not wanting of truly humane and far-seeing men, who, ... dreamed of emancipation of the human race instead of directing their wisdom and talent in a practical channel to uplift their fallen countrymen.' The editorial, apparently, had not taken into account numerous instances of Swamiji's unbounded love for his motherland, India. It had missed the crucial fact that Swamiji's mission had two purposes. One was to disseminate the eternal Vedantic message (which was also that of his Master) for the world at large. Secondly, for ameliorating



India's poverty bringing in knowledge of science and technology from the West. Time and again he asserted the necessity of exchanges between the East and the West. Moreover, if the West recognised India's spiritual glory then that would bring dignity and self-confidence into the minds to the degenerated, dejected people of India, crushed under the wheel of foreign domination. Self-confidence and self-assertion were pre-conditions for beginning the process of nation-building. He informed Alasinga Perumal in a letter (23 March 1896) that while returning back he would be accompanied by some European disciples because, 'these "white" faces will have more influence in India than the Hindus. Moreover, they are vigorous, the Hindus are dead. The only hope of India is from the masses. The upper classes are physically and morally dead.' In another letter he wrote, 'Madras will then awake when at least one hundred of its very hearts' blood, in the form of its educated men will stand aside from the world, gird their loins and be ready to fight the battle of truth, marching on from country to country. *One blow struck outside of India is equal to a hundred thousand struck within.*' Swamiji's knowledge of his countrymen was second to none. He knew where lay the real strength of his Madras disciples. They could devote themselves in propagation work, run papers and presses, but just then was not ready to jump in all-out social work.

Striking a reversal of its tone, the *Hindu* came out with an editorial on 3 February 1897, welcoming Vivekananda in Madras. It wrote,

'We shall soon have the pleasure of welcoming in our midst this great and holy man who singly has done for India and the world a service which we believe to be fraught with most momentous consequences for their future. Even in this degenerated age, India had produced many men of culture and some also of genius, whose names will be inscribed in the call-role of the world's worthies. But the ground which Swami Vivekananda has occupied is entirely his own discovery and no flag has ever floated there but his.'

The magic of Swamiji's voice and his captivating wisdom which had won many sceptic and intellectual minds in the West; the Indian spirituality that he had unveiled there; and also the threats and malice of his envious enemies—all these were referred to in the editorial. The readers were reminded



that being a genuine '*Paramhansa*' his nature has assumed such a charming and genuine serenity, sweetness and simplicity that it has a magnetic attraction for all who came within the sphere of its influence. 'It is from one like Swami Vivekananda that we can form an idea of what ancient ascetics like Shānakracharya were like.' As if to do away with its view expressed in the previous editorial (18 December 1896) it wrote, 'We believe that in the midst of all his labours in foreign lands, his heart has never ceased to feel for the toiling millions of India... [and] he has also before him plans for the amelioration of the hard lot of our care-worn and poverty-stricken millions.' It concluded with an impassioned call for rallying round the great man.

Some glimpses of the triumphal arrival of Vivekananda in Madras amidst unprecedented scene of joy, excitement and unbounded enthusiasm could be found in some of the pages of the *Hindu*. Unfortunately, many important portions are missing. Only a Rabindranath Tagore could give a scene of such ecstatic joy a poetic expression :

‘দলে দলে নরনারী ছুটে এল গৃহদ্বার খুলি / লয়ে বীণা বেণু  
মাতিয়া পাগল নৃত্যে হাসিয়া করিল হানাহানি / ছুঁড়ি গুল্পরেণু’।

(In plain prose: Men and women had come out opening their doors with flute and harps in their hands, laughed and danced mad with joy, and threw pollens against each other in a mood of deep ecstasy.)<sup>25</sup>

In Madras Swamiji delivered some of his memorable speeches. They included his 'Plan of Campaign', outlining his plan for social and political emancipation of India. The *Hindu* published his lectures with enthusiastic comments. Only a portion of its editorial (10 February 1897) on his Plan of Campaign speech could be recovered. It wrote that besides being a 'very fine display of oratorical power', it was ... 'instructive, ... full of matter of serious reflection and ... thoroughly saturated with the speaker's personality ... His voice possesses richness, rhythm and melody' though 'it lacks pitch.' For its beauty of language, 'solemnity and earnestness' the speech left nothing to be desired.

From the *Hindu* we could gather only some more information of one of his speeches, and fragments of an editorial. Swamiji was in a combative mood in his Plan of Campaign



speech. He said unpleasant truths about the Theosophical Society and its leader Colonel Olcott, bigoted Christian missionaries of the States, the editor of the Sadharan Brahma Samaj journal and Pratap Chandra Mazoomdar. He had some plain words for the social reformers of the time. A section of the audience, while listening with bated breath, felt dismayed and shaken. Swamiji had emphasized the need for education for the masses, reform on national lines, upheaval of the people, awakening of youth power, rousing of self-confidence, courage, renunciation and relentless struggle for achieving the goal. Every word of his speech radiated his intense love for his motherland. While commenting on another speech of Swamiji, 'The Sages of India', the *Hindu* wrote (12.2.97) that if the previous speech had brought out 'fire and fervour of his internal nature', and scorn for everything that 'enslave, enfeeble, degrade human nature,' in this one 'the Swami really surpassed himself.' It 'exhibited him in a new light, as a man of noble culture, lifted with exalted powers of historical perspective, possessing in an eminent degree the faculty of picturesque delineation and lighted up with that glow of generous sympathy which can alone endow with the "vision and faculty divine" needed for unlocking and exposing the treasures of the past.' There was wide acknowledgement that he had proved himself the 'greatest orator Madras has witnessed within the memory of living men... Last night the wand of the magician was indeed upon the Swami's audience and such a masterly exhibition of bearing, imagination, insight, sympathy, picture-making power has rarely or never been witnessed within living memory.'

## VI

The 'fire' of his Plan of Campaign had upset many, specially the Theosophists. Madras was then the centre of the Theosophy movement in India. It was also its international head quarter. The movement elicited considerable support from some other Indian cities too. The strange life-story of its originator, Madame Blavatsky, her mysterious books, *Isis Unveiled* and *Secret Doctrine*, fascinating 'news' of miracles about 'Mahatmas' sleeping in an unknown region of Tibet only to awake for supplying letters of instruction to some chosen few,



had created sensation and unbridled curiosity in the minds of many people. Though it was later proved beyond doubt that the 'Mahatma Letters' were concoction, a good number of educated Indians still stood firm in their former belief. They went on hoping that the Mahatmas by their miraculous power would rescue the nation from abysmal depths of degradation.

The arrival of Annie Besant in India in 1894, and her lecture tours all over India, created considerable enthusiasm. This gifted Irish lady, once a rebel against pervading moral and religious degradation and beliefs, was an extraordinary orator. She suddenly fell into the spell of Madame Blavatsky and turned a Theosophist. She adopted Hinduism and became such a devout Hindu that even the Hindu superstitions were acceptable to her. Listening to her spirited defence of everything Hindu, flowing out from her silvery voice and in a language of exceeding beauty, many Hindus were overwhelmed. This fascinating and absorbing story is related elsewhere.<sup>26</sup>

But Swami Vivekananda found all these totally unacceptable. Moreover, in his Plan of Campaign speech, he forcefully blasted the claim of the Theosophists, particularly of its leader Colonel Olcott, that they had paved the way for his success in America. It was just the opposite. They had put all sorts of obstacles to deter him. They had instructed their followers not to attend his meetings and help him in any way. They even joined the missionaries in slander campaign against his character. His only fault was, before going to America, an unknown wandering monk that he was, he had approached Colonel Olcott for a letter of introduction. He who claimed himself to be a friend of India, turned down the request because the Swami had the audacity to turn down his request to join his Society, as he did not believe in their tenets. The Colonel became extremely angry and bitter. After a few months stay in America, Swamiji found himself in a difficult situation, without having money and proper warm clothings in the midst of a bitterly cold American climate. Reluctantly he wrote to his friends in Madras for help. Somehow coming to know of Swamiji's predicament in the States, Colonel Olcott wrote gleefully to one of his Theosophist friends in America, 'Now the devil is going to die. God bless us all.' Recounting this in the



Plan of Campaign speech, the Swami said, 'Thus they prepared the way for me in America.' The Swami had other reasons for his assault on the Theosophists. He was concerned that Theosophy, solely dependent on occultism, would prove disastrous to India. He repeatedly warned that occultism, mystery-mongering etc. were nothing but dark shadows cast on the radiant splendour of spirituality. It was self-reliance only that could regenerate India. The tenets of Theosophy were great obstacles in the way of achieving it. If in their frustrations the Indians thought that they would be rescued by the Tibetan Mahatmas through their earthly agents in the incarnation of Russian, American and English adepts, they were to remain doomed for ever. Swamiji fervently believed that notwithstanding her present position, India still retained her spiritual supremacy and heritage. If India accepted as her Guru or Gurus some foreigners, who had no spirit of austerity, renunciation and spiritual *sadhana*, that would be only suicidal.

Besides the die-hards of the Theosophical Society, Swamiji's hard-hitting speech had upset some of his simple-minded listeners who had expected only sweet soothing words about all from him. This had two effects. Firstly, it did affect his soaring image and popularity in the minds of some. Secondly, it stemmed the tide of the Theosophic movement in Madras. What great influence Theosophical Society exerted in Madras could be seen from the attitude of even a pro-reform paper like the *Hindu*, which hereafter showed caution in writing about Vivekananda. Whatever be his personal opinion, the editor had to concede to the pressure of public opinion. A number of letters condemning Vivekananda were published along with some defending him.

One correspondent using the pseudonym 'Madhava Doss', wrote (*Hindu*, 10 February 1897), 'I came here as many others on a pilgrimage to see the Swami, hear his voice and feel his presence.' But unfortunately for him, at the end of his journey he could only see the fierce and terrible in the presiding deity of the temple. Evidently, an ardent Theosophist, he paid high-flowing compliments to Madame Blavatsky, Col. Olcott and Mrs Besant and failed to find any new idea in Swamiji's speeches. He still insisted that the Theosophists did pave Swamiji's path in America. There were greater sannyasins than Vivekananda in India who remained unnoticed and



unrecognised. The Swami was sceptical about Mrs Besant's knowledge of Sanskrit and interpretation of Hindu scriptures. Did he not know that a number of important persons recognised 'her capability as a great teacher of Hindu religion?' How could the existence of the Mahatmas be questioned? What greater proof could be there than that Mrs Besant herself admitted it!! The Swami had denounced occultism and mysticism in religion. If that be so, the Hinduism that Vivekananda preached was certainly not the Hinduism of the sages. 'Madhava Doss' warned Swamiji that he would not be able to harm the Theosophical Society, but would 'only forfeit the allegiance of a great number of his real Hindu admirers.'

There were similar letters from 'A Brahmin Buddhist' and C. R. Srinivasa, a member of the Theosophical Society. On 12 March Colonel Olcott's letter was published. It was a cautious and a clever one. He stated that the Swami misreported their previous meeting at Adyar due to nervous excitement. He could not remember having been asked by the Swami for a letter of introduction. But then, in apparent self-contradiction, he wrote that at the time of their encounter, the Swami was so hostile about the Theosophical Society, Madame Blavatsky and the Mahatmas that a refusal to accede to his request, if there be any, was only natural. Olcott did not admit to have ever written to his American colleagues slighting the Swami or asking them to obstruct or villify him. Underlining his own generosity in enthusiastically joining Vivekananda's reception, he skillfully tried to draw the sympathy of his Indian readers by showing how ungracious was the Swami's remark about Mrs Besant's knowledge of Hinduism, and how unbelievable was his report of Mrs Besant's 'scornful behaviour towards him at Chicago.' To Olcott, Mrs Besant was the nearest to his 'conception of what an angel must be.' Throughout his letter, Olcott maintained a patronising tone and a gracious compassion for the Swami's 'youthful passion and indiscretion.'

'A Hindu' in his letter (22 February) wondered why the Swami was so anxious to establish his own institutions. There was the Theosophical Society with its branches all over India and abroad. Also, so many Maths were there in India. He should join hands and work with them.

We could trace two letters written in favour of Swamiji in the *Hindu* (2 and 12 March, 1897). T. S. Seshaiyar, in his



lengthy letter (2 March) sought to refute all the accusations made by 'Madhava Doss'. He argued that Swamiji's thoughts, compared to Mrs Besant's, were really original in many respects. He asked, why was the Theosophical Society, which for the last twenty years or so, had been preaching Gita, Upanishads and Mahatma cult in the West, had failed to make much headway there and why in such a short time, Swamiji's preachings had gained so much popularity in the West. Obviously, the Western people were disgusted about the Mahatmas who seemed to give gracious interviews only to Colonel Olcott and Mrs Besant! How fantastic was Colonel Olcott's claim, made at a public meeting, that Bhagavan Vishnu appeared before him waving a silk handkerchief. The Colonel even waved a handkerchief before the audience to prove Lord Vishnu's appearance. The Swami had prudently disassociated himself from the Theosophical Society in the West as that would have proved disastrous for his own work. The correspondent wondered, what remained of Col. Olcott much vaunted 'Universal Brotherhood' when he could write about Swamiji when he was in great difficulties in the States that 'the devil is going to die and our cause is safe'? The letter also pointed out that according to the Theosophists, Yoga was mysterious. It was not true. The practice of Yoga gives light, not mist. Theosophical magic was mysterious no doubt. The Theosophists asked for humility on the part of the Swami. But they themselves were threatening him. 'Madhava Doss' had referred to so many cave-dwelling Mahatmas who were greater than the Swami. But where exactly did they live? Alas, the people could not get their *darshanas*. But for the people Vivekananda was present with his 'simplicity of life, unassuming manners, ... versatility of genius, indomitable courage and unflinching perseverance.' At so early an age, he had become 'a model of the world.'

Another correspondent, using the pseudonym 'Brahmin', in his letter (*Hindu* 12 March) strongly defended Swamiji and felt that he had done nothing improper by exposing the Theosophists. He had not indulged in personal attacks. The Theosophical Society, 'stated to be under the direct guidance of the Mahatmas,' and receiving 'orders from people who profess to follow unknown and unknowable personages is surely a species of slavery.' Every thinking man would regard them as most revolting. As regards the suggestion that the Swami



could work in collaboration with the Maths, the correspondent reminded that Swamiji wanted 'the Brahmins, the Sudras and the Pariahs' to have 'equal opportunities of knowing the great truths of the Vedanta.' But would the Maths accept this radical idea? He pointed out, 'Till the Mutts are reformed there can be no conjoint working of the Swami's institution with the Mutts... The suggestions put forth by your correspondent are impracticable as well as impossible until at least a small portion of the Indian mass are initiated into the secrets of the Vedanta and the now prevailing sectarianism is effaced.'

Swamiji remained unperturbed by the Theosophic onslaught. He wrote to his dear and respected brother-disciple, Swami Brahmananda from Madras on 12 February 1897, 'The Theosophical Society and others wanted to intimidate me. Therefore I had to give them a bit of mind. You know they persecuted me all the time in America because I did not join them. They wanted to begin it here. So I had to clear my position. If that displeases any of my Calcutta friends, 'God help them.' You need not be afraid, I do not work alone, He is always with me. What could I do otherwise?'<sup>27</sup> In response to an anxious question from one of his disciples he firmly reiterated that he would do the same thing again if opportunity came.<sup>28</sup> Only one thing did hurt him—the sacred name of Sri Ramakrishna was being dragged into this ... controversy. 'A Brahmin Buddhist', in his letter (15 February) had written sarcastically that Swamiji was lauding his *Guru*. But was 'his *Guru* alone the Alpha and the Omega of Mahatmaship?' Such irreverent mention of Ramakrishna deeply pained him. Lest his *Guru* be made responsible for any misdeed ascribed to him, he said in his reply to the Calcutta Reception, 'If there has been anything achieved by me, by thoughts and words or deeds, if from my lips has ever fallen one word that has helped any one in the world, I lay no claim to it, it was his. But if there have been curses falling from my lips, if there have been hatred coming out of me, it is all mine and not his.'<sup>29</sup> These words were taken as an apology by Olcott and others for his earlier denunciations on the Theosophists in his Plan of Campaign speech. But certainly it was not so. Swamiji's only concern was to ensure that the hallowed name of his *Guru* did not get mixed up with the unsavoury controversy. Otherwise Swamiji's conscience was clear and he did not budge an inch from his



previous statement. His tremendous courage and strength drew admiration from the great scientist Dr J. C. Bose, then living in England.<sup>30</sup>

Swamiji's remarks about Pratap Chandra Mozoomdar offended only a few belonging to the latter's circle. One of them was Bepin Chandra Pal, who referred to this in his Calcutta Letters to the *Hindu* of 13 March. Pal said that Vivekananda in his early youth had visited Mozoomdar for instruction. Hence his harsh words against the latter had displeased many. It is doubtful whether Vivekananda had ever approached Mozoomdar for instruction. He did go to Kesub Chunder Sen, but was soon disillusioned and joined the Sadharan Brahmo Samaj. In any case, Pal had failed to mention that Mazoomdar had spread false and malicious reports about Vivekananda. Hence, the latter's adverse comments on Mazoomdar were not incomprehensible.

## VII

Christian missionaries figured prominently in the *Hindu* coverage of Vivekananda. Earlier, we have referred to the paper's zeal for social reform which led to its fulsome praise for missionary activities and condemnation of Hindu socio-religious practices. The arrival of Vivekananda changed the situation and the attitude of the *Hindu* to such questions.

The *Hindu* editorial of 9 January 1894 came down heavily on Dr Penticost for his fantastic claims. In America Swamiji had to listen to such orchestral refrain from the missionaries that the European Empires were great because these were founded and ruled by Christians. Swamiji had reminded them that the same Christians brought Bayonet, Brandy and other vices along with their Bible to the heathen land. Dr Penticost had presented a novel theory. A man might be a Hindu, a Buddhist or a Mussalman by birth. His good and bad deeds did not alter his position. But if any Christian had become a drunkard, liar, thief, whoremonger or murderer, he ceased to be a Christian! What a 'comfortable conclusion'—the *Hindu* exclaimed, and ridiculed the double standard of judging other religions.

In another editorial (19 February, 1894), the paper exposed the partisan nature of missionary criticism of Hinduism. After



some group clashes in Sri Rangam Temple, governmental mediation had been sought. Using the incident as a pretext, a missionary paper maligned the Hindu religion and wrote, 'The invocation of such aid is a clear demonstration of the fact that the Hindu faith is effete...After all the empty brag of Vivekananda and the like of him, it is rather humiliating to the Hindus to find themselves in such predicaments.' The *Hindu* was astounded that a trivial sectarian clash, necessitating police intervention could be cited as a sign of the imminent fall of Hinduism. The paper reminded that while the Hindus did not ask for financial support from the Government for maintaining their temples, it was 'a standing injustice and shame and disgrace that an establishment of Christian prelates (Church of England) should be maintained mostly at the expense of the Hindu and Mohammedan tax-payer.' It added bitingly, 'the arm of the State has been raised for the propagation of no other religion more systematically and more frequently than the propagation of Christianity... The action of the Tengalis and Vedagalais in breaking each others' heads'—a purely imaginary breach—is at any rate somewhat less hincous than the action of certain Christian sects, not so very very long ago, in burning one another for their religious opinion.'

The nature and extent of the great change brought about by Vivekananda in India was assessed in a thoughtful editorial titled 'Neo Hinduism' in the *Hindu* of 31 October 1894. Missionary journals such as the *Methodist Times* had been finding it inexplicable that educated Indians nourished by Western thoughts and culture, instead of rejecting their own religion with scorn and disgust, clung to that with renewed energy. Worse still was the fact that they were taking up their religion rationally after shedding up superstitions. All this, the paper regretted, were happening after 'half a century of education by Christian missionaries and Christian Government in the language of a Christian people.' The *Hindu* pointed out that in earlier years of English education, scepticism crept in some Hindu minds, which the missionaries mistook as a sign of their leaning towards Christianity. But in fact, Western education paved the way for the Indian National Congress in the field of politics and Neo Hinduism in the domain of religion. The editor called on the disappointed and angry missionaries to ponder, 'Why should not the Hindus examine their religion



and adhere to it if they find it to be good ; and why not various means be devised to purify and simplify it, to uphold it, and preach its truths ?' Whatever the foreign missionary papers like the *Methodist Times* might feel, it was most heartening to see a noted Indian Christian missionary, Rev. Kali Charan Banerjee, welcoming Hindu communities efforts for self-purification which led to a resolution of the vexed Sea-voyage question. Undoubtedly, Vivekananda was largely instrumental for the happy solution. However, Rev. Banerjee, being a missionary, could not but help thinking that this purifying process would lead the Hindus to Christian life and light.

Rev. J. Hudson in a lengthy article (*Hindu*, 29 November 1894) sought to refute Vedantic tenets. This article, first published in the missionary journal *Harvest Field*, was reproduced in the *Statesman*. The Rev. J. Hudson contended that the Hindu exuberance over Vivekananda's success in America was actually like dancing on quicksand. He drew attention to the fact that most Indians had never visited America or Europe. If they had, they would have known what such ovation really meant. These were mere clapping for curious thing. To prove his point he cited two letters from his friend Holdsworth, written from Harrogate. The latter, in one of his letters, described 'how Princess Allix and Mrs Holdsworth's Indian ayah' were chief objects of curiosity. In another he described the 'extreme difficulty' that he had in speaking at a large public meeting after a native of West Africa had spoken. Rev. Hudson contended that a coloured man, whether he be a Hindu or a Negro, was sure to draw a large audience at any provincial town in America, especially, if he appeared in his native costume. Moreover, 'the speaker from Calcutta [i.e., Vivekananda] knew exactly how to pose with the greatest effect.' Hudson, who also was the editor of the *Harvest Field* also attributed the 'Babu's success' to his suavity in manners, fluency in English and his efficiency in making his religion 'attractive'. For the benefit of his readers, the Reverend served some juicy anecdotes culled from dirty Hindu lives. But his long vituperatives against Hindu Theology were more than matched by a powerful rejoinder from one 'T. R.', published in the *Hindu* on 7 December 1894, and another from K. Narayanaswamy (10 December).

The missionary circle in India received an unexpected boost from Dr John Henry Barrows of Chicago fame. Known as a



liberal Christian, reached India in late 1897 and surprisingly joined hands with the missionaries to defend Christian theological stand and, the process, in denigrating Vivekananda. It bewildered the Indians who had a different image of Barrows. It was widely believed that by braving all opposition, Barrows had made the Religious Parliament a reality. Being the prime organiser of that great assembly, the first of its kind in the world, he was esteemed in India as an ideal man, who had worked to make the Chicago Parliament a forum for meeting of representatives of all religions and spread the message of brotherly love and cooperation. But behind his pretentious liberalism, lay his inner-most desire to use the platform of the Chicago Parliament for showing to the world the superiority of the Christian faith over all non-Christian religions. But his dream did not materialise primarily because of Vivekananda. It was totally unthinkable and unacceptable to Barrows and his likes that a young monk from subjugated India, whom Barrows had initially patronised, could effectively challenge the claim of Christian superiority in all respects. This offered an opportunity to the critics of Barrows and the idea of the Parliament to launch an attack on him with renewed vengeance. Mortified and dejected, Barrows decided to fight his adversary in his own arena. He was confident that given the opportunity to address the Indians, he would drive home his point. His opportunity came when C. E. Haskell, a benevolent American lady, made a generous donation to the Chicago University for creating a lectureship for lectures on Christianity in Eastern lands. Dr Barrows became the first incumbent. He visited Calcutta, Bombay, Madras and other important cities, delivered lectures, received applause from missionary and Brahmo circles. But he was severely criticised in Hindu papers who found in his address only uncompromising bigotry instead of liberalism. Barrows was outraged. He now decided, in company with other missionaries, that the only way to demolish Hinduism and its chief exponent Vivekananda, was not theological reasoning but unbridled campaign of vilification. It was, indeed, a sad spectacle.<sup>31</sup>

The *Hindu*, like other leading papers of Calcutta and Bombay, was very critical of Barrows' speeches. In fact, it was more ruthless in its tone than others. Though it was not possible to go through all the brittle files of the *Hindu*, the following



editorial deserve special mention—'Dr Barrows on the Claims of Christianity: The Argument from Numbers' (7 January 1897); 'Dr Barrows on the Claims of Christianity and the Necessity for the Man of Historical Christianity' (11 January); 'Dr Barrows' lecture' (29 January); 'Dr Barrows' Last Lecture' (28 February). There are also news-items on Dr Barrows' visit to India. On 10 March 1897, the *Hindu* reproduced an interview about his impression of India and Vivekananda. On 15 February, the *Hindu* had an editorial welcoming Dr Barrows which stressed that ancient Indian religion speaks of universal tolerance, Dr Barrows would receive his due welcome, and his sympathy would be reciprocated. As one of the chief organisers of the Parliament of Religions, appreciated for his gentle behaviour with the Indian representatives, he earned India's gratitude. There was a veiled warning behind these comments which was that bigotry would not be tolerated. There should be exchange of mutual good feelings. Already Dr Barrows' extremely biased speeches in Bombay and Calcutta had been publicised. Indians knew him only in relation to Vivekananda. Swamiji had issued an appeal for according him a fitting welcome and this had produced the desired effects. Yet, when Dr Barrows did not even mention Vivekananda during his speech at Palamooth in Southern India, the audience felt surprised (*Hindu*, 8 March). When Barrows pointed out the numerical strength of the Christians to prove Christianity's superiority over other religions, the *Hindu* laughed at his boyish display of number game. The paper exposed the nefarious activities which lay behind the spread of Christianity, citing historical data (7 January). Vivekananda had claimed that Hinduism was eternal as it was solely based on eternal truth, and not on any particular man. No man had founded it. It did not bear any particular person's name as its founder as did Christianity or Buddhism. Ramas and Krishnas were but great teachers of the Hindu religion. Dr Barrows, in contesting this argument, said that as Christianity depended on a historical person, Jesus Christ, its infallibility was a proven fact. The *Hindu* challenged this claim of historical basis of Christianity (11 January). Dr Barrows' claim of Christian universality was questioned in a letter by S. Ramaswamy Iyer. Buddhism and Vedanta as propounded by Swami Vivekananda, he pointed out, stood for wide universal acceptance. (21 January). In a



concluding editorial on the issue (29 January) (only a fragment of which could be found), the *Hindu* wrote, 'We may go on further writing in this fashion but there is no need. We trust we have made it clear that Christianity, dogmatic or "historic" can never find a congenial soil in the Hindu mind.' As regards to social institutions, India could learn from the West, the necessity of which Swami Vivekananda himself had asserted. Dr Barrows would have respectful hearing in this matter, 'but the Christianity he brings with him, is, for India at least an unsuitable creed. Its militant self-assertion, its unsatisfying structure of dogma, its total silence on the speculative points which trouble "and fascinate the Hindu mind, its association" with comforts and its rejection of asceticism,' the *Hindu* emphasised, would not suit India.

A frustrated, disillusioned and bitter Dr Barrows on returning to America, wrote a book on his Indian experiences. From this 'staggering' work of the Reverend Doctor, the *Hindu* (11 October 1898) came to know that 'the most evident fact in India was the human leg.' Gifted with a keen power of observation, Barrows had described in detail varieties of Indian legs which were 'bare almost to the hips.' With great wisdom he had predicted that 'If India should be suddenly converted to Christianity, the demand for pantaloons would enrich hundreds of wholesale clothiers in New York and London.' !! The *Hindu* wrote sarcastically, 'The last sentence is perhaps a delicate hint to wholesale clothiers in New York and London to subscribe largely to funds for Missions to convert the heathen of India to Christ and to pantaloons.... If Christ came to Chicago, ... Dr Barrows would, we have no doubt, first give him an introduction to a "wholesale clothier" to be provided with pantaloons.'

Dr Barrows was followed by Dr Fairbairn, a noted Christian Theologian of Oxford, as the next Haskell Lecturer. The literary and philosophic qualities of his lectures touched a higher level than that of Barrows. His attitude was also more liberal, though not entirely free from theocratic rigidity. Unfortunately for him, he became involved in an unnecessary controversy. After one of his lectures in Madras, he suddenly left the meeting when Prof. Rangacharya, a much respected scholar, stood for proposing vote of thanks. This seeming discourtesy drew sharp criticisms from many quarters. But Dr Fairbairn was not



Dr Barrows. He immediately wrote a letter of apology to Prof. Rangacharya, explaining that it was his practice not to accept thanks at the end of a meeting. He did not know that the Professor was there to propose a vote of thanks. Had he been aware of that he would surely have been present whether he liked it or not. Prof. Rangacharya published this letter in the *Hindu* (11 February 1899) along with his own version of the incident. He made it clear that a false notion had been circulated that he wanted to criticise Dr Fairbairn's views in the pretext of thanks giving. But he had no such intention. But at the same time, he did mention his disapproval of Dr Fairbairn's philosophic stand. He wrote, 'His [Dr Fairbairn's] comparative presentation of Hinduism, Buddhism, Christianity and Mohammedanism is not really all that it ought to have been and his religious philosophy was frequently enough made to appear dogmatic than philosophical.'

The *Hindu* carried many more missionary news-items including Rev. John Murdoch's calumnious writings against Hinduism and Vivekananda. This would be dealt with in a later volume. But an editorial of the *Hindu* (12 April 1899) may be mentioned here to point out how bitter was its attitude to the proselytising efforts of the missionaries and the missionary claim that the heathens wilfully embraced 'Kindly Light'. In the same issue it published a letter by 'A Missionary', stating that conversion was not a pre-condition for distributing reliefs at the time of famines. Commenting on the letter the *Hindu* wrote that the correspondent was rather ignorant, or satisfied at being ignorant, about actual facts, and drew attention to a series of letters written by no less a person than Rev. W. W. Holdsworth in the *Harvest Field*, justifying the conduct of the missionaries in making famine-stricken people Christians before rendering them any help. Other instances were also cited which included a sensational letter written by a missionary lady, working in the Central Provinces during a recent famine, offering thanks to God for the 'spiritual harvest' yielded by the famine. The *Hindu* further added, 'There are whole villages of Christians in Southern India. But in no case was the wholesale conversion a matter of choice, so far as our information goes.... With them [the villagers] it was a choice between Christianity and horrible death by starvation. And no wonder they accepted the first alternative.' (21 April 1899).



## VIII

To channelize the enthusiasm generated in India by the Parliament of Religions to active work, a Young Men's Hindu Association was formed in Madras in the model of the Young Men's Christian Association. Seeking help for the newly set up organisation 'A Young Hindu Graduate' wrote a letter to the *Hindu* (3 September 1894), in which he regretted that the Hindu students did not get any chance of knowing the tenets of their own religion through any educational institution. On the other hand, the Christian Colleges regularly imparted partisan Christian religious instructions to their students. Consequently, the correspondent lamented, the large number of Hindu students admitted in these institutions, having no knowledge of their own religion, fell prey 'to the selfish admonitions of professional proselytising missionaries.' The Young Men's Hindu Association was founded not for offending other religions but for defending their own religion.

A *Hindu* editorial (6 October 1894) warmly welcomed the move for the new Association. It stressed the social need for such an organisation for the ever growing student community in Madras who required facilities for hostel accommodation, physical exercises and cultural activities. The main difficulties for such Hindu organisations were inadequate financial support from the Hindus. But 'Christian charity flows in the direction of enlightened Christian organisations.' The editorial pleaded, 'The spirit of Hindu revival and recent conversions have disclosed the great need that exists for acquainting our youths with the best part of the Hindu literature.' Sounding a note of warning it said, 'If ... internal discord, innate love of immobility and habitual disregard of everything that does not pertain to one's immediate comfort or vanity should still be ascendant, and if the so-called love of Hindu religion in its higher and nobler aspects is only a passing dream, then the prospect of the new Association is not bright.' The editor himself agreed to become a member of the Provincial Committee of the Association.<sup>32</sup> Later, the *Hindu* periodically published news of its activities. Swami Ramakrishnananda addressed its members for more than once.

The *Hindu* (21 October 1895) noted with satisfaction 'a feeling of revived admiration' for the old religious literature of the



Hindus 'that was passing over the country.' It named several treatise and translations of some scriptures in different Indian languages. Earlier, on 3 January 1894, it had referred to considerable changes in religious ideas in some quarters of the Christian world. It quoted a portion of an article of B. O. Fowler in the October issue of *Arena*, in which the writer, who was also the editor of the journal, prophesied about the inevitable change in the scientific thinking regarding God. It resembled Vivekananda's thoughts published in the meantime.<sup>33</sup> The *Hindu* had also noticed 'Sequel to the Parliament of Religions' in the form of new-born ideas. 'A New York newspaper announces another new religion. It was fabricated, it seems, at Chicago, during recent attempt to suppress division and arrive at unity.' (15 March 1894). Another sequel was the proposal for holding of a Parliament of Religions at Benares, or Bodh Gaya in India, and Paris in Europe. Idea of Paris Parliament gained momentum because a great Exhibition was going to be held there. The Parliament of Religions was to form a part of that Exhibition. This news attracted attention and aroused much interest in India. There were expectations of a repeat performance by Vivekananda or some other Indian religious leaders. But that was not to be for number of historical reasons. We shall deal with this topic in a later volume. For the present only the following excerpts from the *Hindu* of 20 February 1899, would be relevant :

'Cardinal Richard, Archbishop of Paris, is at present in Rome for the purpose of laying before Leo XIII a new project for organising at the Paris Exposition in 1900, a display of ecclesiastical art, history and relics, illustrative of all forms of religions, the Catholic faith holding, of course, the principal place. A scheme of this kind was suggested before, when the Exposition was first mooted. The Pope, at the outset, seemed to sanction the ideal, and in speaking with the Cardinal Gibbons, he displayed what might even be called enthusiasm, but when he became more fully acquainted of the details and it was found that a discussion of the different religions were projected, the Vatican retired into its shell and refused to take part in the scheme. Of course, without the adhesion of the Church of Rome, both because of the importance of the Catholic religion, and it is because the faith of the country where the Exhibition is to be held, the idea had to be abandoned.'



## IX

'Vivekananda on Social Reform' would be discussed in a later volume that will contain material gleaned from the *Indian Social Reformer*. Yet this topic cannot altogether be left out here as the promoters of the *Hindu* were also social thinkers and took much interest in social reform. And the *Hindu* echoed Swamiji's views on many occasions, as in its editorial of 23 May 1894, in which it conceded that by Vivekananda's instance the problem of Sea-voyage had practically been solved. On August 1895, was published a lengthy letter of Vivekananda, written in reply to Raja Ajit Singh's congratulatory address. The Raja of Khetri, of Rajputana, had turned into a liberal by Swamiji's influence, interested himself in science and religion and welfare of his subjects. He had extended financial help for Swamiji's journey to America. What Swamiji wrote him could be considered as his first manifesto about social problems, which took final shape in his treatise, *Bartaman Bharat* (in translation, *Modern India*). In his letter Vivekananda referred to caste conflict between the early Brahmins and the Kshatriyas, periods of conciliation, later degradation and, also, signs of regeneration. While mentioning the spiritual eminence of the Brahmins, he sternly criticized Brahmanism that had turned into degraded priest craft. The Kshatriyas, at times extremely oppressive, nevertheless had light of freedom. The two great Kshatriyas, Krishna and Buddha, opened the door of knowledge to all classes of people. The Kshatriyas were the 'supporters of science and liberty', and had fought against superstition and priestly tyranny. Swamiji did not stop there. According to him, ultimately, all upper classes became oppressors of the people. The salvation of India depended on the liberty of the masses. Vedanta had brought that message of liberty, 'the great doctrine of sameness of all things.' He wrote with deep anguish, 'ignorance, inequality and desire are the three causes of human misery.... Why should a man think himself above any other man?' He ended with bold optimism, 'Once more the doors have opened, Enter ye into the realms of light.'

The editor of the *Hindu* was very happy to publish this letter as it gave credence and powerful support to many of his own ideas voiced earlier. He wrote (26 March 1896) that the



isolation of India was breaking. The labouring classes were going abroad for promoting their material interests. The upper classes were also moving to outer world as traders, engineers and medical men. And, the last but not the least, was that in the field of religion no less a person than Vivekananda went to the West to propagate Vedantic truths. This, the editor hoped, would promote an exchange of spiritual and material knowledge between the East and the West, leading to the emergence of a new civilization. In a similar vein, an editorial of 8 June 1896, writing on the progress of the Parsee community in the fields of science and industry through their overseas commercial enterprises, referred to the Parliament of Religions as the 'grandest, brightest and most magnificent spectacle the world had ever witnessed,' which demonstrated the possibility of realising 'the poetic ideal—the Parliament of Man and the Federation of the World', of which 'Swami Vivekananda was the soul.'

Sceptics were not wanting even when the nation was hailing the triumph of Vivekananda. One such person was S. Sivanath Shastri. In a letter (*Hindu*, 20 January 1897) he asked whether the Brahmin members of the Vivekananda Reception Committee were ready to dine with the America returned Vivekananda at a public dinner? He wished to expose the dubious character of the so-called admirers of Vivekananda. Admittedly, Vivekananda was a great sannyasin, nevertheless he was a Kayastha by birth and had crossed *Kalapani* ignoring shastric restrictions. However, the extensive *Hindu* coverage of Vivekananda's Madras lectures had made his views widely known in South India regarding India's history, culture, glorious tradition and heritage, as well as, her present degradation and the ways and means of a future upheaval. A new message was delivered—the salvation of India depended not on a few upper class men but on the common masses. That was real reform—not imposing something from outside but growth from within.

Swamiji attended a reception meeting arranged by the Madras Social Reform Association. He expressed his appreciation and sympathy for the Association's activities (*Hindu*, 2 February 1897). On 15 March, the *Hindu* published a report of a lecture delivered by Kamakshi Natarajan, editor of the *Indian Social Reformer*, at a meeting of a reform association, in which he



acknowledged that Swamiji had brought a great change in the rather slow social reform movement. R. Sundararaman, the Chairman of the meeting, said that the success of a movement depended on two things—a principle and a leader. As leader of the movement 'they cannot have a greater man than Vivekananda.'

In the meantime, orthodox onslaught against Vivekananda was intensifying. His swelling number of critics now included the Missionaries, the Brahmos, the Theosophists and the aggressive conservatives. He had offended the latter group by mercilessly attacking casteism and untouchability, dubbing priest-craft as den of vices, taking sannyasa being a Kayastha by birth, crossing Kalapani and preaching Hindu religion to the Mlecchas. Worse still was giving sannyasa to them and openly taking food with them. Vivekananda's great achievements in the West were not enough to cover up such wrong doings. In the *Hindu* of 27 February 1897, a correspondent, Govinda Das, questioned Vivekananda's rights to be a sannyasi, because he was not even a Kshatriya but only a Kayastha, i.e. Sudra, who had no right to sannyasa. Even his *Guru* was a householder, not a sannyasi. Thus he had no right to confer sannyasa on him. From the *Hindu* of 4 December 1897, we find, when Vivekananda was lecturing in Punjab, the Arya Samajists, believers in Vedic *Karma Marga*, challenged Swamiji's version of Vedanta. Their contention was that his Neo-Vedanta was actually Buddhistic Vedantism, which could only find its place in America and not in India. The Arya Samajists were not known admirers of either Sankaracharya or Ramanujacharya. But now being worried by the popularity of Vivekananda's Vedanta, Pundit Arya Muni of the Arya Samaj, with his newly acquired reverence for those Acharyas, asserted that Vivekananda's interpretation of Vedanta did not follow Brahma Sutra or Maharshi Vyasa or Sariraka Bhashya of Sankara or Vedanta Bhashyas of Bodhayana or of Ramanuja. Vivekananda, according to him, was actually engaged in re-establishing Buddhism which Sankara had banished from India. Bepin Chandra Pal, then an ardent Brahmo and preacher of the Samaj, in his 'Calcutta Letters' to the *Hindu* (5 March 1897) wrote that though thousands thronged at Sealdah Station to receive Vivekananda, 'Hindu Calcutta', in fact, did not join 'the movement heartily and enthusiastically as Hindu Madras



seems to have done.' Following this, he referred to persistent criticisms of Vivekananda in the extremely conservative but popular Bengali paper, *Bangabasi*, for his donning the garb of a sannyasin being a Kayastha, denunciation of prevalent rituals and untouchability. Acknowledging that the crowd assembled to welcome him was 'really large', Pal also mentioned that a *Kirtan* party headed the procession, adding, 'Hindus in Bengal look upon the *Kirtan* parties as symbolising ... the very presence of God', thus it had hurt the feelings of the devout persons. In his despatch of 13 March, describing the events of the 'Vivekananda Week', he corrected himself by saying that he had faulted by only mentioning wrath of the Hindu revivalists and not the antagonism of the Theosophists and the admirers of Mozoomdar. He had some praise for Vivekananda's Calcutta Reception speech, only because there he had addressed himself as an 'Old Calcutta boy'. But Pal criticised his speech on Vedanta at the Star Theatre. According to him, it did not please Upanishad-knowing people including himself perhaps, because Swamiji's attempt at synthesizing dualistic and non-dualistic doctrines seemed 'confusing'. But in support of his view he depended directly not on any original Sanskrit shastras but on the authority of Dr Thebant and his English translation of *Vedanta Sutra* and *Shariraka Bhashya*. Acknowledging that the public reception of Vivekananda at the Sovabazar Rajbati premises was very well-attended, he added that the attendance was much thinner at the Star Theatre meeting because admission there was restricted to ticket holders and 'Bengal wants to have everything free of cost.' He was, however, very eulogistic about Ramakrishna Birthday Fair at Dakshineswar, which had 'already come to be one of our popular institutions', where disciples of Ramakrishna 'play the hosts right royally,' and where 'Brahmins and Kayasthas and Vaidyas, and low-caste men, seated down to dinner under cover of one large piece of canvas, on the same row.' This report was a positive indication of a social reform that was being ushered in the Ramakrishna Movement.

After 1898, when G. Subramaniya Iyer parted company with the *Hindu*, the paper gradually lost interest in conventional social reforms. Consequently, there was no question of focussing Vivekananda's views on the issue. Swamiji himself also devoted the remaining few years of his life in organising



the Ramakrishna Math and Mission and engaging the Mission to the service of the people. He virtually withdrew himself from limelight of public life in India. He revisited Europe and America, first to recover his failing health, and also for delivering his final message for the world at large. But India remained his basic concern all through.

# X

The *Hindu* also focussed its attention on Ramakrishna Movement. Vivekananda named the organisation, he established, after his Guru Sri Ramakrishna. He knew that he was but an instrument in the hands of his great Guru. He said about him, 'Thy servant am I through birth after birth... Thou art my Master. Thou my soul's real mate... Thou art within my speech. Within my throat art thou, as Vinapani.'<sup>34</sup> Though he started the great 'machine' in his Guru's name, and gave it a foundation to work on, his brother-disciples took up the institution and developed it. Amongst his brother-disciples, names of Swamis Saradananda, Abhedananda, Ramakrishnananda and Akhandananda, were more or less known to wider circles. Swami Brahmananda remained behind as the guiding force. Amongst Swamiji's own disciples, foremost was Sister Nivedita. Another disciple of his was Abhayananda (Marie Louise) rebel and vainglorious. She visited India and created short-lived sensation. J. J. Goodwin, an young Englishman, efficient stenographer, to whom the world owed its debt for getting in print Swamiji's extempore lectures, which comprise bulk of his Works. This dear and devoted child of Swamiji died in India in 1898. Swamiji's disciples, Captain and Mrs Sevier founded the Advaita Ashrama at Mayavati, Himalayas, fulfilling one of Swamiji's cherished dreams. Captain Sevier breathed his last at Mayavati on 8 October 1900. Mrs Sevier spent decades of her widowed life at the same place nurturing the Ashrama as loving mother. Sister Christine, another devoted disciple, spent best years of her life in India for promoting women's education. The *Hindu* published news and reports about some of them. It may be mentioned here that Swamiji's most devoted disciple in Madras, Alasinga Perumal, editor *Brahmavadin*, was well-known to the *Hindu*. It is only logical to presume that he was responsible for supplying necessary



information about the movement to the paper. And there was the great Swami Ramakrishnananda, who adopted Madras as his centre of work under Swamiji's instructions. His erudition, sacrifice, strength of character and spiritual eminence attracted large number of educated men in Madras. The *Hindu* files provide useful information about the early years of the Ramakrishna Movement.

The *Hindu* highly revered Sri Ramakrishna. When news about Vivekananda had just begun to appear in Indian newspapers, and Ramakrishna was still not widely known as his Guru, the *Hindu* reprinted on 21 November 1893, Protap Chandra Mozoomdar's marvellous sketch of Ramakrishna from the *Theistic Quarterly Review*. Max Muller first came to know about Ramakrishna from that article. As a great Indologist, compiler and editor of the Vedas, he was a highly respected world figure. In India he was venerated as a Rishi, though born in 'Mlechcha' land. When he wrote 'A Real Mahatma' about Ramakrishna in the *Nineteenth Century*, the *Hindu* wrote in an editorial (21 September 1896), 'Professor Max Muller has laid the entire Hindu community under an immense debt of obligation and gratitude by bringing to the notice of the Western world the life, character and teachings of one of the greatest Vedantic teachers of modern times.' It stressed that there was no dearth of great teachers in India. But in course of time, their disciples ignored the essence of their teachings and took chaff for wheat. Degeneration had set in. But time had changed. In this new age, university students were no longer willing to sit at the feet of their teachers of traditional lines. New messengers had appeared, such as Dayananda Saraswati and Ramakrishna Paramahansa. The latter was 'more remarkable.' The greatness of his message had touched the hearts of men 'living in the blaze and din of American and European city life... Even so great a man and so earnest reformer as Keshub Chunder Sen came to be dominated in his later years by the personality of Sri Ramakrishna.' Drawing attention to the richness of Ramakrishna's teachings, Max Muller had described them as 'spontaneous outbursts of profound wisdom clothed in beautiful poetical language,' and compared Ramakrishna's mind with a Kaleidoscope in which 'pearls, diamonds and sapphires shaken together at random, but always producing precious thoughts in regular beautiful



outlines.' The editor, in conclusion, wrote with emotion, 'Let us follow the light lit by Sri Ramakrishna.'

Fuller accounts of Ramakrishna's life of Max Muller (*Ramakrishna and His Sayings*) was editorially reviewed in the *Hindu* on 23 January 1899. This longish editorial had lost much of the earlier enthusiasm displayed on 21 September 1896. This was not because the paper had lost its fervour for Ramakrishna, but Max Muller himself was less inspiring than his former article on Ramakrishna in the *Nineteenth Century*. The review of *Ramakrishna and His Sayings* recognised Max Muller as a great Orientalist, and his role as 'one of the greatest living interpreters between the East and the West.' It was also mentioned with gratitude the invaluable collection of a considerable number of memorable sayings of Ramakrishna in the book, many of which published earlier in the pages of the *Brahmavadin*, did not get the desired world-wide publicity. Max Muller's book, it was hoped, would serve the purpose. Secondly, the book would articulate the 'religious aspirations of the teeming millions of India' to their arrogant rulers who, 'dozing in their armchairs at home, [remain] entirely oblivious of the life and manners of their Indian brethren.' (That the book really created commotion in British circles could be seen from lengthy editorials or reviews in Anglo-Indian newspapers such as the *Statesman*, the *Times of India*, the *Madras Mail* and the *Pioneer*). The *Hindu* editorial also mentioned shortcomings of this book. The reviewer felt that Muller's observations about Indian asceticism, Samadhi, Yogasiddhi and Sannyasins were not altogether very creditable to his high reputation as a great Oriental scholar.' On Max Muller's assurance to his Western readers that the sannyasins of India will never find 'followers or imitators in Europe,' the review commented, yes, that might be true for the present, as Europe had just now started knowing the spiritual culture of India. Thus, it would take centuries to assimilate Indian thought currents. 'But we have every hope that Hinduism, which alone can become the universal religion, will some day, however distant, claim devout followers in Europe and give the world true European sannyasins.'

The *Hindu's* criticism of some portions of Max Muller's book rested on valid grounds. Vivekananda himself pointed it out in an article 'Ramakrishna and His Sayings'. He said, 'The spark of fire, which are seen here and there to shoot forth in



the article, "A Real Mahatman" are this time held in with greatest care.' The reason behind Max Muller's cautious approach was that his 'The Real Mahatman' had upset the missionaries and the Brahmos. For that reason Max Muller had to ply, as Vivekananda had said, 'between the Scylla of the Christian missionaries and Charybdis of the tumultuous Brahmos on the other.' Thus, 'every word of the wary historian is weighed, as it were, before being put on paper.'

The *Hindu* published (18 March 1894) a short report of a speech on Ramakrishna by its editor, G. Subramaniya Aiyer. He said that man like Ramakrishna only could create history. 'These great men are not the men of science, poets or statesmen, or the inventor of mechanical contrivances, but are those who, by the momentum of their lofty character and sublime deeds, by the burning enthusiasm they arose in the great masses of men, sweep away many centuries of abuse and falsehood, ... open new path and establish new ideals for the elevation and advancement of human race.' They were 'condensed summary of Universal History.' The *Hindu* also published reports of speeches on Ramakrishna by Justice Subramania Iyer and Swami Ramakrishnananda (17 January 1898). Ramakrishna Birthday Celebrations in Calcutta, Madras and other cities were also reported (9 March 1894, 6 February 1896, 26 February 1898, 1 March 1899). News about persons connected with the Ramakrishna Movement such as Dr Ram Chandra Dutta (21 February 1899), Swami Yogananda (10 April 1899), Swami Saradananda (29 February 1896), Swami Ramakrishnananda (17 January, 13 February, 27 May, 28 October in 1899 and 18 February in 1902), Singaravelu Mudalier (3 October 1901), Biligiri Aiyengar (4 February 1902) were also published. There were also news about Ramakrishna Mission Service activities (16 April 1901), Madras Ramakrishna Mission. (18 February 1902) and Calcutta Ramakrishna Samaj (23 November 1899). It published a letter of Swami Sadananda (28 June 1898) about the re-appearance of the journal *Prabuddha Bharata*, under the direct control of the Ramakrishna Mission. Swamiji's Madras disciples started this paper. But the untimely death of Rajan Aiyer, its first editor, compelled them to discontinue its publication.



## XI

The *Hindu* editorial of 8 July 1902 on the passing away of Swami Vivekananda was remarkable. Subsequently, it published obituary notes culled from various Indian newspapers and also condolence meetings held at different parts of the country. Apart from the *Indian Mirror* of Calcutta, the *Hindu* of Madras became the largest mine of such information. The whole of Southern India viewed Swamiji's death as a national calamity. Innumerable meetings were held to condole his death and to pay homage to the departed great. Library and Assembly Halls were named after him. A number of Vivekananda Societies were founded. Not long after, Sister Nivedita, at the beginning of her article, 'Suggestions for the Indian Vivekananda Societies' wrote, 'Throughout the length and breadth of India, and especially perhaps in the Southern Presidency, one comes upon towns and villages, possessing Vivekananda Society.'<sup>35</sup> The depth of the sense of loss that gripped the whole of Southern India was not visible even in Bengal. Indeed Madras felt that Vivekananda belonged, especially, to them.

The *Hindu* obituary admitted that it was impossible to measure the contributions of this extra-ordinary man so soon after his demise. Yet something had to be said about this 'cosmopolitan Hindu sannyasin', so that the people could learn from the 'nobility, self-sacrifice and enthusiastic patriotism of his life and transmit those qualities to posterity.'

Significantly, in the *Hindu* editorial on Swamiji's death Sri Ramakrishna received no less attention. It particularly mentioned about the great influence Sri Ramakrishna exerted on the 'agitated' minds of the Young Bengal, and inspired Keshub Chandur Sen. The editorial underlined that Ramakrishna did not indulge in absurd eclecticism that strove to pick up wheat from the chaff from different religions, but taught men to follow their own religion, and recognise at the same time basic truths of other religions. Vivekananda had the genius to grasp Ramakrishna's universal ideals. It concluded,

'Swami Vivekananda was a sannyasin and the serenely calm death that has come to him at the conclusion of a life of such usefulness and divinely human service, is an event in relation



to which nobody has any right to complain .... Today we feel proud that India produced him and that her title to honour in the pages of history has been considerably enhanced by him whose memory deserves to be cherished with reverence and love along with that of some of the greatest men known to the annals of humanity.'

## REFERENCES AND NOTES

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2. Prof. Iyer's *Reminiscences* had first been published in *The Life of Swami Vivekananda*, Vol. IV, Mayavati, Almora, 1918 and *Vedanta Kesari*, January and February 1930.
3. Bimanbehari Majumdar, *Militant Nationalism in India*, pp.1-2, Calcutta (1966).
4. This report had been examined in my Bengali book, *Vivekananda O Samakalin Bharatbarsha*, Vol 1, pp. 102-07, Calcutta (1975).
5. K. Sundarama Iyer, *Ibid*, pp. 104-05.
6. *Ibid*, p. 105.
7. Triplicane Literary Society, Madras, had an important role in Swamiji's life in his wandering days. Here, through its enlightened members, he first attracted the attention of the progressive section of the Madras Society. Many of his Madras associates were more or less connected with the Society.  
Through P. S. Mani, a notable researcher on the Ramakrishna Movement in Madras, I could collect the following information about the Society :  
The Society was founded on 1868 by some English educated men for literary discussions. It was re-organised in 1874. A report of 1884 mentioned its address as 8, Khulsing Perumal Koyal Street, Triplicane. By that time the Society had started taking interest in political matters as well and was sending its representatives to Mofussil towns along with the members of the Madras Native Association, for lecturing on local self-government. They took keen interest in educational reforms from the beginning. The following were executive members of the Society in 1884 :  
*President*—Dewan Bahadur R. Raghunath Row. *Vice-President*—V. Krishnamacharlu and P. Anantacharlu, B.L. *Secretary*—A. Rajah Bahadur Moodallyar, B.A. *Treasurer*—V. M. Parthasarathy Iyenger. *Members*—S. Swaminath Iyer, B.A., G. Subramania Iyer, B.A., M. Veeraraghavachari, B.A., T. Varada Row, B.A., B.L., T. S. Sadasiva Iyer, B.A., B.L., T. V. Seshagiri Iyer, B.A., C. Gopal Row, T. R. Venkataswamy Naidu, B.A., Dasa Krishna Row.
8. Rangaswami Parthasarathy, *A Hundred Years of the Hindu*, pp. 1 and 6, Kasturi & Sons Ltd., Madras 2.
9. Rangaswami Parthasarathy, *Journalism in India* p. 58, New Delhi (1991).
10. S. Muthiah, *Madras Discovered*, p. 68, Madras (1987).



11. Rangaswami Parthasarathy, *Op. Cit*, pp. 5-6.
12. S. Muthiah, *Op. Cit*, p. 68.
13. Rangasawmi Parthasarathy, *Op. Cit*, p. 5.
14. After G. Subramania Ayer retired from the *Hindu* in 1898, Veeraraghava-charier became its editor and proprietor. In June 1901, he 'succeeded in including some of the leading public spirited men of Madras to start a joint stock company... for putting the...newspaper on a permanent and business footing.' The Board of Directors consisted of P. Rungiah Naidoor, R. Raghunath Rao, P. Ananda Charloo, C. Jambulingum Mudaliyer, C. Sankaran Nayar, T. V. Seshagiri Iyer and M. Trimolachariar. (*The Mahratta*, 16 June, 1901).
15. *Indian Review*, (Supplement), February 1914, 'Mr G. Subramania Iyer.'
16. Rangaswami Parthasarathy, *Ibid*, p. 3.
17. S. Muthiah, *Ibid*, p. 67. Also, Rangaswami Parthasarathy, pp. 3-4.
18. Rangaswami Parthasarathy, *Ibid*, pp. 3-4.
19. *Ibid*, p. 4.
20. *Ibid*, p. 73.
21. *Ibid*, p. 76.
22. *Karnataka Prakasika* criticised the editor of the *Hindu* on this count. On August 3, 1896 it wrote, 'Mr G. Subramania Iyer... is reported to have expressed his opinion at a public meeting that "the conversion to Christianity of any section of his countrymen would not be any worse for them." Holding such an opinion, "the eternal fitness of things" requires that he should either change the designation of his paper or resign its Editorship, unless he prefers to continue to sail under false colour.'
23. Quoted in the *Harvest Field*, June 1892.
24. *The Light of the East*, June 1893.
25. Taken from Rabindranath Tagore's poem, *Basanta*, in the book, *Kalpana*.
26. For detailed discussion, vide the *Vivekananda O Samakalin Bharatbarsha* Vol. 3, Ch. 18.
27. *Complete Works of Swami Vivekananda* Vol. VIII, pp. 396-97, Mayavati, Almora (1959).
28. *Vivekananda O Samakalin Bharatbarsha*, Vol. 3, p.111.
29. *Complete Works of Swami Vivekananda*, Vol. III, p. 312 (1960).
30. *Letters of Sister Nivedita*, Vol. I, p. 103. (ed., Sankari Prasad Basu, Calcutta, 1982)
31. For an account of this episode see the author's *Vivekananda O Samakalin Bharatbarsha*, Vol. 2, pp. 309-42.
32. The Association was limited to the Hindus and its declared objects were, '...to impart instruction in Hinduism and to promote among its members moral advancement in addition to affording facilities for physical recreation, intellectual culture and social intercourse.' In a meeting, presided over by G. Gopalakrishna Mudalliar, a provisional committee was formed with the following members: Venkataranga Row (Secretary), Lakshinarayan Naidu (Treasurer), C. B. Rama Row, G. Subramania Iyer, V. Rangacharier, K. G.



Venkatasubhah, N. C. Alasinga Perumal, A Subba Row, P. Subba Row, Balaji Sing, Kurathalwar Chettiar and V. L. Sessa Chariar. (*Hindu*, 6 October 1894).

Almost all the members of the Association were well-known persons of Madras and were admirers of Swami Vivekananda.

33. B. O. Fowler wrote in the October issue of *Arena*, 'To them [the earnest thinkers] the Creator is no longer the God of a peculiar people, with an ear for ages deaf to the earth's teeming millions, but in him they behold the love and life-essence of the universe. Instead of greatly magnified man, they see a wise, order-loving conscious Energy which through the tireless ages, step by step, leads life from the lowest forms on to heaven-aspiring man... It will mark a higher altitude in religious development of the world.' (Quoted in the *Hindu*, 3 January 1894).
34. *Complete Works of Swami Vivekananda*, 'A Song I Sing to Thee' (translated from Bengali), Vol. IV, pp. 511-12 (1955).
35. *Complete Works of Sister Nivedita*, Vol. IV, p. 380, Calcutta (1968).



## VIVEKANANDA, THE LAHORE TRIBUNE AND ITS EDITOR NAGENDRA NATH GUPTA

### I

In Pre-independence days, the *Tribune* of Lahore, the most influential Indian newspaper in North Western India, started its career on 1 February 1881,<sup>1</sup> as a weekly. From 16 October 1886 it became a bi-weekly ; from January 1898 a tri-weekly and, from 1906 a daily. Unfortunately, all the files of 1898 are missing.

The founder-proprietor of the *Tribune* was Sirdar Dayal Singh Majeetia, a well-known personality of Punjab. But Bengal had an important role from the very beginning.<sup>2</sup> The paper earned its popularity and prominence from its three editors—Sitala Kanta Chatterjee, Nagendra Nath Gupta and Kali Nath Roy, all of whom were Bengalees. Surendra Nath Banerjee, the great national leader of the Swadeshi days, was associated with it since its inception which has been mentioned by Surendra Nath himself.

Surendra Nath Banerjee, along with Ananda Mohan Bose and others, took the initiative in founding the Indian Association on 26 July 1876. The first notable agitation started by the Association was against 'reduction of the maximum limit of age for the open competitive examination for the Indian Civil Service, from twenty-one to nineteen years.' It created wide-spread resentment among the educated Indians providing an opportunity for the 'awakening of a spirit of unity and solidarity among the people of India.' Surendra Nath took up an all-India tour as a special delegate of the Association. In the meantime, he had earned recognition as a powerful speaker by his speeches on the life of Mazzini, Italy's struggle for freedom



and other topics. Narendra Nath Dutta, in his college days, had attended his lectures, though it is doubtful whether as he was, a fiery youngman, was much inspired by Surendra Nath's innocuous interpretation of the life and activities of that great Italian revolutionary.<sup>3</sup> During his successful all-India tour, Surendra Nath visited Punjab and founded the 'Lahore Indian Association.' Surendra Nath wrote,

'There for the time I met Sirdar Dayal Sing Majeetia. Our acquaintances soon ripened into warm personal friendship. He was one of the truest and noblest men whom I have ever come across... He threw himself actively into the work for which I had been deputed. I persuaded him to start a newspaper at Lahore. I purchased for him at Calcutta the first press for the *Tribune* and to me he entrusted the duty of selecting the first editor. I recommended the late Sitala Kanta Chatterjee of Dacca for the post, and his successful career as the first editor amply justified my choice... The *Tribune* became a powerful organ of public opinion.'<sup>4</sup>

Some more information about the first phase of the *Tribune* is given in *A History of the Tribune*. These have direct and indirect bearing on this paper's assessment of Vivekananda.

Sirdar Dayal Singh came under the influence of Brahmo Samaj, but was free from sectarianism. In Punjab, the Brahmo Samaj and the Arya Samaj had prolonged rivalry. Yet Dayal Singh maintained balanced neutrality in his relations with them. His paper supported Dayananda Saraswaty's reformist and progressive activities. He advocated Sikh interest. But he opposed the tendentious moves of some Sikhs to alienate the Sikh community from the Hindus.<sup>5</sup> However, gradually he leaned more towards Brahmo Samaj, particularly when the Arya Samaj started publishing its own English organ, *Arya Patrika*. In 1891 was started an English journal, *Punjab Patriot*, which was very critical of the *Tribune* and its Bengali editor, insinuating that the *Tribune* was actually a Bengali paper, serving not Punjab's but Bengal's interests. On 30 January 1895, the *Tribune* in its editorial, 'A Reptile Press,' wrote, 'Whether the *Tribune* is a Bengali paper, whether it has rendered any service to the Punjab and the Punjabis and whether it correctly voices Punjab public opinion, it is for the readers of the *Tribune* to judge... [But] the *Punjab Patriot* has not deprived the *Tribune* of a single subscriber and the financial position of the paper has



somewhat improved by the appearance of the *Punjab Patriot*. It is time, the real character of the *Punjab Patriot*... should be made known. Is there any doubt about the *Punjab Patriot* being an Anglo-Indian paper? It is brought in an Indian garb and palmed off as an Indian paper.<sup>6</sup>

We find from Prakash Anand's history that the *Tribune* ardently admired Vivekananda. But we noticed that in 1900-01, it also criticised him at length. Earlier, in an editorial, 'Europeans and the Natives Under Their Control,' it made bitter and sarcastic remarks against the Bengalees.<sup>7</sup> The life-sketch of Nagendra Nath Gupta by Brojendra Nath Bandyopadhyay showed that he accepted the editorship of the *Tribune* by the middle of 1891 and left the job in early 1899. He rejoined the paper in 1910. It could be noticed that most of the writings favourable to Vivekananda and his Movement were published during Nagendra Gupta's tenure. After his departure, the *Tribune* indulged himself in vilification of the Bengalees.

A well-known newspaper of Allahabad, the *Leader*, commented on (20 December 1940) Nagendra Gupta's contribution to the *Tribune*, after his death. Gupta had also edited the *Indian People* of Allahabad. Appreciating his role, the *Leader* wrote,

'Mr Gupta was a distinguished journalist. He first came to be known to the public as editor of the *Phoenix* of Karachi. But he rose to fame as editor of the *Tribune* at Lahore, whose proprietor Sirdar Dayal Singh Majeetia, gave him his full confidence. The *Tribune* became so influential under Mr Gupta's editorship that once the local Anglo-Indian Paper, the *Civil and Military Gazette*, asked whether the province was being governed by Sir Dennis Fitzpatric or by the editor of the *Tribune*? ... Mr Gupta had command of a fine literary style and wrote still better on literary topics than on political. He was also a story-writer, poet and artist. Altogether, he was one of the most cultured of men.'<sup>8</sup>

Nagendra Gupta, as indicated above, was a distinguished writer in Bengali. In Bengal he was known more as a litterateur than a journalist. He edited the Bengali monthly, *Pradip* and the weekly, *Prabhat*. He wrote a number of books of verse and, also, novels. He was also recognised as a notable story writer. A prolific essayist in Bengali and English, he rendered into English some of Rabindra Nath Tagore's Poems. He earned appreciation of both Bankim Chandra and Tagore. Nagendra Gupta was distantly related to Keshab Chunder Sen.<sup>9</sup>



## II

Nagendra Gupta came in contact with many eminent men of his time. But he had the highest veneration for Sri Ramakrishna. He also esteemed Vivekananda. Besides compiling and translating Ramakrishna's teachings, he published *Sayings of Paramhansa Ramakrishna* (1936), with an excellent introduction. In his *Reflections and Reminiscences* (1947), *Noble Lives* (1950) and *Place of Man and Other Essays*, he wrote extensively on Ramakrishna's life and message, and also on Vivekananda. A collection of some of his writings on Ramakrishna and Vivekananda (*Ramakrishna and Vivekananda*) had been published by the Ramakrishna Mission, Bombay (1933). Undoubtedly, Nagendra Gupta was one of the best admiring critics of Ramakrishna's Gospel.

Once Keshub Chunder Sen had arranged a steamer trip on the Ganges for Ramakrishna. Amongst those present, besides Keshub were his associates, Rev. Cooke, Mahendra Nath Gupta (better known as 'M', the famous recorder of Ramakrishna Gospel) and Nagendra Gupta. On this experience Nagendra Gupta wrote,

'Ramakrishna and Keshub sat on deck on the bare board, cross-legged and facing each other. They sat close to each other and as Ramakrishna grew animated and earnest, he drew closer to Keshub until his knees and thighs rested on Keshub's lap. I sat next to them, almost touching Keshub. The Paramahansa stayed in the boat about eight hours and except for the few minutes during which he remained in *samadhi*, he never ceased speaking, and from that day to this I have never heard another man speak as he spoke. There was no conversation at all. During all these eight hours Keshub, the brilliant orator and the accomplished scholar, scarcely spoke a dozen of sentences. All that he did was to put a question at long intervals or to ask for an explanation. The only speaker was Ramakrishna and his words flowed in a steady stream even as the Ganga rippled and flowed underneath us. We heard nothing but gentle, earnest voice, we saw nothing but the ascetic lean figure before us, with the half-closed eyes and the hands folded on the lap. The moving lips uttered the simplest words but what could soar higher or plumb deeper than the thoughts. Every thought was a revelation, every parable, every imagery, every simile, was a



marvel. He spoke of the human face and its various indications of character, he spoke of his own experiences of many forms of devotions, he described the perennial ecstasy of the communion of the spirit and when he spoke of the formless (Nirakar) Brahman, he passed into *samadhi*, a trance, in which his face radiated beatific ecstasy.<sup>10</sup>

'We intently watched Ramakrishna Paramahansa in *samadhi*. The whole body relaxed and then became slightly rigid. There was no twitching of the muscles or nerves, no movement of any limb. Both his hands lay in his lap with the fingers lightly interlocked. The sitting posture of the body was easy, but absolutely motionless. The face was slightly tilted up, and in repose. The eyes were not turned up or otherwise deflected, but they were fixed and conveyed no message to outer objects to the brain. The lips were parted in a beatific and indescribable smile, disclosing the gleam of white teeth. There was something in that wonderful smile that no photograph was ever able to reproduce.'<sup>11</sup>

Continuing his account, Nagendra Gupta wrote with a prophetic vision :

'How time adjusts its own place and perspective.... Among the men who came in contact with Paramhansa Ramakrishna, there is not one who will hold the same place in the history of religions or high spiritual manifestations. Of the wealthy men who visited him or to whose houses he went, not one will be remembered except for the accident of his name having been mentioned in the Gospel of Paramhansa Ramakrishna. Most of them are already forgotten and their titles and wealth are dust. Some regarded him as an eccentric man, others looked upon him as a curiosity. All these men have passed into oblivion while Time has definitely fixed Ramakrishna's place among the great Teachers of humanity. The few young men who gathered around him, all attained great spiritual eminence, while Vivekananda, his most beloved and belauded disciple, has won imperishable fame as prophet, patriot, teacher and heroic champion of his people and his ancient faith.'<sup>12</sup>

And he concluded, 'Ramakrishna Paramhansa's place is secured among the avatars. He is recognised and worshipped as such by members of other communities in India and a number of men and women in Far West. Blessed are the eyes that saw him, blessed are the ears that heard him.'<sup>13</sup>



## III

From 1893 onwards news about Vivekananda appeared in the *Tribune*. On 20 September 1893, it published a short account of the Parliament of Religions which referred to on 'Vurkananda'. This news, apparently, had been taken from the Brahmo journal, the *Unity and the Minister*. Generally the *Tribune* culled news from the *Indian Mirror*. On 6 December 1893, it published news about Vivekananda from the *Chicago Tribune*; and on 7 February 1894, the comments of the *Review of Reviews*, which had described the Parliament of Religions as the beginning of 'a new era in the history of mankind.' In the same issue, the paper corrected an impression given by some American newspapers that Vivekananda was a Brahmin. On 21 March 1894, it published Marwin Marie Snell's well-known letter about Vivekananda. On 13 April, it wrote on Vivekananda's success in influencing a number of persons in America. On 21 July, it reported with satisfaction that through Vivekananda's preaching, people in America were gradually becoming disillusioned about Christian missionaries, who had been seeking to spread Christianity in India by taking advantage of famines. On 8 and 15 September was published news about Calcutta Thanks giving meeting. On 10 November, Vivekananda's reply to Madras Thanks giving resolution appeared in this paper. News items of the year 1895 included Vivekananda baiting in a missionary tract (15 May), an inspiring letter of Vivekananda to the Raja of Khetri (8 September), activities of Vivekananda (19 October) and his success in London (6 and 20 November). The news of the *Tribune* (9 March 1895) about the Ramakrishna Birthday Festival indicated the editor's personal knowledge about Ramakrishna. Ramakrishna again figured in this paper (25 July 1896). In that issue the paper reproduced a part of Vivekananda's article on Max Muller, published in the *Brahmavadin*. The selection, presumably by Nagendra Gupta himself, included Vivekananda's reference to Ramakrishna's influence on Keshub Chunder Sen, which was also admitted by Max Muller. This was resented by the followers of Keshub. But Nagendra Gupta personally knew this to be true. He felt happy that the great savant of Oxford held the same view. Moreover, the latter agreed that Ramakrishna was worthy to be worshipped.



News about Vivekananda continued to appear in the *Tribune* throughout 1896. Among these were Swamiji's successful preaching in London (1 and 12 August), his brother-disciples Saradananda and Abhedananda's mission to the West (4 and 14 November), publication of Swamiji's *Raja Yoga* (26 September) and his inspiring letter to the Maharaja of Mysore (9 September). Special mention may be made of two extracts published in this paper on 1 January 1896, from the editorial of the *Hindu*, and from the *Indian Nation* on 23 July 1896. The latter had written,

'Ramakrishna Paramhansa is hardly even a name to hundred of our educated men, but he is a living object of veneration to the German Professor at Oxford. And this is possible only to-day; anything like it would have been impossible fifty years ago. Here then is an instance what is meant by Hindu Revival.'

#### IV

Swamiji reached Lahore on his lecture tour in November 1897 and accepted Nagendra Nath Gupta's invitation to stay at his house as guest. Earlier, he had delivered a number of lectures in different parts of Madras. The *Tribune* continued to publicise Vivekananda's movements throughout 1897. These were reports on Vivekananda's farewell meeting in London (16 January 1897), his return to India and unprecedented ovation at Madras (30 January and 3, 10, 13 and 17 February), the *Hindu's* comment on his unequalled oratory (20 February), his return to Calcutta (27 February) and reception at Almora in the Himalayas (22 May). In his Madras interview, Vivekananda dwelt on the prospect of his preachings in America and England; malicious propaganda of the missionaries against him; influence of Vedantic ideas on Western intellectuals like Herbert Spencer, Max Muller and others. On 6 November, the *Tribune* quoted a remark of the Bombay Correspondent of the *Hindu* who had unlined the remarkable ability of Vivekananda who could get a Rajput Prince (Ajit Singh) interested in such subjects as Physics and Astronomy.

Around this time, Phrenology was a subject that was drawing the interest of some educated Indians.<sup>14</sup> In America, Vivekananda was examined with much interest by a Phrenologist. His finding was first published in the *Phrenological Journal*



and subsequently, in the *Indian Mirror* and other Indian newspapers. It offered interesting and useful information for Vivekananda's biographers, such as about his weight, height, measurement of head, contour of his figure etc. In Punjab also he was similarly examined and the finding was reported in the *Tribune* on 6 November 1897. The study suggested that he was a 'man among men,' possessing, 'beauty or grandeur ... beyond words, the figure of a 'born ruler of men, but of the pure Arya type.' The editor of the *Tribune* himself, fascinated by the majestic bearing and physical beauty of Vivekananda, had earlier published (17 February 1897) an excellent description of him, indicating that he had 'stature commanding, chest lion-like,...limbs gigantic but shapely, ... eyes large, soft and introspective, like lotus floating on still water,' etc. Now one can question the soundness of the Phrenological studies and findings, specially, to what extent these can be related to the internal nature of man. But this student of Phrenology from Punjab at least recorded a vivid description of Swamiji's splendid physical features for which, till then one had to depend mostly on American press reports.

The first *Tribune* editorial on Vivekananda was on 13 February 1897. The editor was moved by the magnificance of Swamiji's Madras ovation, and wrote, 'Vivekananda deserves this, and more, at the hands of his countrymen, for he has done what no one attempted before.' Vivekananda did not, like other eminent Indians who visited Western lands before, (purposely their names were not mentioned), received applause by eulogising 'Occidental ideals in matters of religious and social', but stood firm on his own ground. He showed that Vedanta was not, as some Western Sceptics thought it to be, a 'grotesque flight of fancy,' or interesting example of mental ingenuity.' In fact, it was the only system of philosophy 'which could satisfy the enlightened few.' Quoting Victor Hugo, he concluded that Vivekananda was a 'true son of his country,' who by his exertions, had succeeded in making foreigners look with greater respect at his motherland.

Vivekananda reached Lahore in early November after completing his lectures at Rawalpindi and Sialkot. He spoke there not only in English but also in Hindi. This was a novel thing in those days. The *Tribune* reported on 6 November that in Sialkot



'not only men but women also flocked in numbers for the *darshana* of the revered and far famed Swami.'

About Lahore's overwhelming response to Swamiji, the *Tribune* wrote (10 November), 'to say that Swami Vivekananda has been warmly welcomed to Lahore would be giving only a faint idea of the enthusiasm in the city.' The lectures were over crowded, many had to go back disappointed being unable to enter the hall. Over-crowding caused some disturbances at the beginning of the first two lectures.... But for the last lecture, the local college students made excellent arrangements and everything went smoothly. In this lecture, the *Tribune* (17 November) commented, 'he may almost be said to have surpassed himself.' Those who had followed him throughout his lecture-tour, considered this 'the finest exposition' of the Advaita system he had given since he landed at Colombo in January 1897.

## V

In concluding the 10 November editorial of the *Tribune*, the editor stated that those who had seen or known Vivekananda from close quarters knew that his 'great power as an orator' was among the 'least of his powers.' The 'extraordinary man' that he was, was made possible by 'years of patient meditation and earnest self-searching, ... self-imposed privations and hardships' and by his 'strenuous adherence to the teachings of his great master, Ramakrishna Paramhansa.' All these were behind the 'marvellous magnetism of his personality and the spiritual and intellectual power.'

Nagendra Gupta had seen and known him from close quarters. While Swamiji was staying as guest at Gupta's residence, the two had long intimate talks. In his reminiscences, Gupta briefly mentions of the discussions they had. He wanted 'to strike a personal and reminiscent note, and to recall... some small details of large significance and the traits of character and the bearing that distinguished him from the people around him.' He continued, 'I knew him when he was an unknown and ordinary lad, for I was at college with him and knew him when he returned from America in the full blaze of fame and glory. He stayed with me for several days and told me without reserve everything that happened in the years that we had lost sight of each other. Finally, I met him at the monastery at Belur



near Calcutta shortly before his death. In whatever relates to him I shall write of what I heard from himself and not from others.<sup>15</sup>

In an article in the *Modern Review* (March 1930), Gupta repeated the claim and added that a disciple of Swamiji, Swami Suddhananda, was already staying at Gupta's house, and Sadananda, another disciple accompanied him there. In Lahore Swamiji stayed only at Gupta's residence. With great feeling Gupta wrote,

'Day after day, whenever I was free from work and again late into the night, we talked and wondered how the somewhat silent and by no means brilliant boy I had known at college had grown into a dynamic personality with marvellous powers of conversation and a magnetism which drew all people to him. He could hold his own anywhere in any company. His enthusiasm glowed like a white flame...

'Then there were other moods when he laughed and jested over with good humour. He was a fine singer, and good musician. He told me with the utmost frankness of all his experiences since he had come under the influence of Ramakrishna Paramhansa.'<sup>16</sup>

It is quite doubtful and open to question whether Narendra Nath in his college days, as told by Gupta, was 'somewhat silent and by no means brilliant.' There is, however, much evidence to the contrary.<sup>17</sup> Anyway, let us proceed with Gupta's reminiscences. He wrote in the *Modern Review*,

'At Lahore, a public demonstration had been organised. There were a number of people at the Railway station to meet him and to take him in procession to a large house at the city. I was also there.'

Gupta narrated an interesting incident at the Railway station, in his book, *Ramakrishna Vivekananda* :

'When the train came in, I noticed an English military officer alighting from a first class compartment and holding the door respectfully open for someone else, and the next second outstepped Swami Vivekananda on the platform. The officer was about to move away after bowing to the Swami but Vivekananda cordially shook hands with him and spoke one or two parting words. On enquiry, Vivekananda told me that he did not know the officer personally. After entering the compartment he had informed Swami Vivekananda that he had heard



some of the Swami's discourses in England and that he was Colonel in the Indian army. Vivekananda had travelled first class because the people at Jammu had brought him a first class ticket.<sup>'18</sup>

A serving British Colonel publicly making obeisance to an Indian sannyasin at a railway station was, indeed, a novel sight in those days.

Nagendra Gupta narrates another incident which throws light on Swamiji's attitude to inhibitions of caste and creed :

'One evening, Vivekananda and myself were invited to dinner by a Punjabi gentleman (the late Bakshi Jaishi Ram) who had met Vivekananda at Dharamsala, a hill station in Punjab. Vivekananda was offered a new and handsome *hookah* to smoke. Before doing so he told his host, "If you have any prejudices of caste you should not offer me your *hookah*, because if a sweeper were to offer me his *hookah* tomorrow, I would smoke it with pleasure, for I am outside the pale of caste." His host courteously replied that he would feel honoured if Swamiji would smoke his *hookah*. The problem of untouchability had been solved for Swami Vivekananda during his wanderings in India. He had eaten the food of the poorest and humblest people whom no casteman would condescend to touch, and he had accepted their hospitality with thankfulness.'<sup>19</sup>

From Nagendra Gupta's reminiscences one gets another image of his personality. He writes :

'In the course of his lecture on Vedanta at Lahore, one of the loftiest of his utterances, he declared with head uplifted and nostrils dilated, "I am one of the proudest man living." It was not the pride of the usual variety but the noble pride of the consciousness of a great heritage, a revulsion of feeling against the false humility that had brought his country and his people so low.'<sup>20</sup>

Another incident narrated by Gupta may be mentioned here. He writes :

'During his stay at Lahore, there was a remarkable incident which may be recalled here. The citizens of Lahore gave a garden party to Swami Vivekananda in the grounds of the Town Hall in the Gol Bagh. There was a Parsi gentleman, whom I knew well, living opposite to Gol Bagh. He was standing near the grounds watching the crowd when Swami Vivekananda came up to him and asked him whether he was a Parsi and



whether he came from Bombay or Calcutta. The Parsi gentleman replied, he came from Bombay. A few more words were exchanged and then Vivekananda strolled back to the grounds. The Parsi gentleman did not know him and never saw him again though he heard his name afterwards. A year or two later, this gentleman, who is still one of my valued friends, returned to Bombay and settled in business. Some more years passed and he began to have dreams and see visions of strange nature which disturbed him and which he could not account for. He used to see a black image with some figures around it and in his dreams he fancied he was always walking in a northern direction. I have had an account from his own lips and there can be no doubt that he was greatly disturbed by these vivid and recurrent dreams. Four or five years ago [this reminiscence of Gupta was published in Madras in March 1930] while passing along a street in Bombay he saw the works of Swami Vivekananda displayed at a shop window. He at once went in, brought the books, read them and became a devout admirer of Ramakrishna Paramhansa and Vivekananda. The whole tenor of his life has been changed, he has paid several thousand rupees to the Ramakrishna Mission in Bombay, but he refuses absolutely to disclose his identity or to permit his name to be published.<sup>21</sup>

Nagendra Gupta's narratives about his personal encounters with Ramakrishna and Vivekananda were, mostly, incorporated in their biographies. We need to mention here only a few incidents which had a different dimension. Young Narendra Nath was very anxious to have the experience of *samadhi*. One day, 'as soon as the boy [Narendra] entered the room, the Paramhansa left his seat,... approached the lad and tapped him lightly on the chest with a finger. On the instant—these were Vivekananda's own words—the lad [Narendra] saw a flash of dazzling light and felt himself swept off his feet, and he cried out in alarm, "What are you doing to me? I have my mother and brothers." The Paramhansa patted him on his back and soothed him, saying, "There, there that will do".<sup>22</sup>

Vivekananda narrated to Gupta instances of police atrocities from which wandering sadhus used to suffer in those days. Such atrocities were committed specially because the Government was apprehending another Mutiny. Vivekananda faced such troubles with presence of mind and ready wit. On one



occasion, he had to show physical powers to deter a cunning police officer. He told Gupta some incidents of his Himalayan journey. Unfortunately Gupta did not record them excepting the following observation: 'In the remote regions of the Himalayas. Vivekananda met with some perilous adventures, but nothing daunted him and he went through the treadmill of discipline with high courage and tireless energy. The vows imposed upon him entailed prolonged trials of endurance, and unbroken courage of self-discipline, meditation and communion.'<sup>23</sup>

Even though he was an experienced intelligent and reputed writer and journalist, Nagendra Gupta mainly focussed on Vivekananda as a spiritual man. He stressed, 'When he arrived in America, without friends, without funds, he had nothing beyond his intellectual and spiritual equipment and his indomitable courage and will that he had acquired in the course of his purposeful wanderings in India.'<sup>24</sup>

Gupta heard from Vivekananda the fascinating story of his sudden rise to unprecedented celebrity and amusing related incidents, such as, dentist's eagerness to cleanse his teeth, manicure's presentation of sets of dainty instruments and even 'sheaf of romantic letters from gushing and impressionable young women.'<sup>25</sup> Swamiji had hearty laugh while recalling such encounters in America. But whenever *India* of his love, adoration, dream and aspiration came up for discussion, Vivekananda was a different man. Gupta writes on this mood of Swamiji,

'What struck me most was the intensity of Vivekananda's feelings and his passionate devotion to the cause of his country. There was a perfect blending of spiritual fervour with his intellectual keenness. He had grappled with many problems and had found solution for most of them, and he had an unusual degree of prophetic vision. "The middle class of India", he said, "are spent force. They have not got the stamina for a resolute and sustained endeavour. The future of India rests with the masses." One afternoon he slowly came up to me with a thoughtful expression of his face, and said, "If it would help the country in any way I am prepared to go to prison." I looked at him and wondered. Instead of making the remotest reference to the laurels still green upon his brow, he was wistfully thinking of life in prison as a consummation to be wished,



a service whereby his country might win some small profit. He was bidding for the martyr's crown, for any sort of pose was utterly foreign to his nature, but his thoughts were undoubtedly tending towards finding redemption for his country through suffering.<sup>26</sup>

And again,

'His visit to Japan had filled him with enthusiastic admiration for the patriotism of the Japanese nation. "Their country is their religion," he would declare, his face aglow with enthusiasm. "The national cry is *Dai Nippon Banzai*. Live long, great Japan. The country before and above everything else." No sacrifice is too great for maintaining the honour and integrity of the country.'<sup>27</sup>

One finds the same Vivekananda in Sister Nivedita's accounts. She writes,

'There was one thing, however, deep in the Master's nature that he himself never knew how to adjust. This was his love of his country and his resentment of her suffering. Throughout those years in which I saw him almost daily, the thought of India was to him like the air he breathed... He was born a lover, and the queen of his adoration was his Motherland. ...Not a sob was heard within her shores that did not find in him a responsive echo. There was no cry of fear, no tremor of weakness, no shrinking from mortification, that he had not known and understood. He was hard on her sins, unsparing of her want of worldly wisdom, but only because he felt these faults to be his own. And none, on the contrary, was ever so possessed by the vision of her greatness. To him, she appeared as the giver of English civilization. For what, he would ask, had been the England of Elizabeth in comparison with the India of Akbar? Nay, what would the England of Victoria have been without the wealth of India behind her? Where would have been her refinement? Where would have been her experience? His country's religion, history, geography, ethnology poured from his lips in an inexhaustible stream.'<sup>28</sup>

Needless to say, Sister Nivedita had the ability and insight to truly comprehend the real significance of his views and visions of social and cultural life of India. Nagendra Gupta heard from Swamiji himself how he esteemed and appreciated Nivedita's rare qualities of head and heart. Gupta writes,

'It was at Srinagar, Kashmir, that I first met her [Sister



Nivedita]. I was living in a house-boat close to a *donga* occupied by Swami Vivekananda and we used to pass much of our time together. Our boats were moored close to the guest-house of the Maharaja. Some way up the river Jhelum beyond the Residency, was a boat in which there were three lady disciples of Swami Vivekananda, Nivedita being one of them. One morning as I came back from a stroll, I stepped into Vivekananda's boat and found three ladies there and introductions followed. Nivedita looked quite young and handsome. She had a full figure and a high colour and though her eyes were very bright and vivacious, she did not appear like a blue-stocking or a very intellectual woman. But first appearances are frequently deceptive.<sup>29</sup>

Jhelum was flowing rippling below the keel of the boat. A cool, fresh morning breeze stirred the water into little wavelets flocked with fleeting foam. Over away in the distance towered Takht Suleimn with the pillar on the top. On the bank were poplars and chinars with apple and pear trees laden with fruit. And so, half-observant and half-oblivious of the glorious nature outside, we fell into an animated conversation. Sister Nivedita had a musical voice and spoke with her earnestness of an enthusiast. She wanted information on a hundred subjects. Swami Vivekananda pointed his finger towards me and smiled, 'Yes, yes pick his brains. He will give you all the information you want.' When leaving, one of the elderly ladies asked me to come and have tea with them the following afternoon.

'After they had gone, Swami Vivekananda told me a great deal about Sister Nivedita, her great accomplishment and the range of knowledge, her passionate devotion to India. Then he told me a little story. They had just returned from Amarnath, the famous shrine among the snows in Kashmir. Vivekananda had walked with other pilgrims. As a young ascetic he had tramped over a great part of India. Sister Nivedita had a *dandy*. When they had proceeded only a few stages she noticed that an old woman among the pilgrims and saw that she was walking painfully and laboriously with the help of a stick. Nivedita promptly got out of the *dandy*, put the old woman into it and walked all the way out and back from the shrine. When I asked her afterwards about it she said she had two blankets, slept on the ground and never felt better in her life.'<sup>30</sup>

Sister Nivedita came to India with the mission of imparting



proper education to Indian girls in conformity with Indian values. She cherished the hope that a reconciliation between Indian aspirations and British governance was possible through Swamiji's personality and great international fame. But within a short time her dreams were shattered. She saw for herself the inhuman nature of British rule in India. From Gupta's account we may reproduce here one shocking experience of the Sister Nivedita through which one can get a glimpse of the indignities suffered by Indians in their everyday life.

'A few days later I met her [Nivedita] at Lahore... She wanted me to show her the city. Would she like to drive through the main streets, as the lanes were too narrow for carriages to pass? No, she preferred to walk. A little slumming, I suggested and she smilingly assented. So one fine morning we entered the city by the Lohari Gate, and tramped for about two hours, passing through every street and lane in the city. She was greatly interested in everything she saw—the children stared at her open-mouthed, the women veiled and unveiled, the men who lounged at street corners, the Brahminy bulls lapping the rock salt exposed for their use on the market stalls, the crowded houses. She took in everything and asked questions about everything. On coming out of the city we took a carriage and I drove her to the hotel.

'There were other experiences. The Ram Lila [festival] was going on. We drove out to see it. The other ladies stayed in the carriage, but Sister Nivedita got down and wanted to go into the crowd. As I accompanied her, a policeman on duty, seeing an English woman, began hustling the people and thrusting them aside to make a passage for her. In an instant Sister Nivedita's smiling demeanour changed. The blood rushed to her face and her eyes flashed indignant fire; going into the policeman she exclaimed, "'What right have you to push these people? You should be run in for assault.'" She spoke in English, because she did not know the language of the country. The policeman did not understand her words, but there was no mistaking her gesture and look. The man turned to me helplessly for an explanation, and when he got it, he shrank away, looking sheepish and crest-fallen. When we came out of the crowd, I burst out laughing. Sister Nivedita turned to me saying, "'Why are you laughing at me?'" I explained to her that the sight of a policeman pushing people or even assaulting



them was not a rare thing in India. She would not believe it at first and became very indignant when I told her a few facts.'<sup>31</sup>

Swamiji narrated to Gupta his meeting with Annie Besant in Almora in 1898. From Swamiji's letter of 20 May 1898, we came to know that, accepting Mrs Besant's invitation, he went to G. N. Chakravarty's residence to meet her. The latter was the representative of the Theosophical Society at the Parliament of Religions. Swamiji agreed to meet Mrs Besant only at the entreaties of Mrs Chakravarti (later she became well known as Jashoda Mata) whom he knew and loved as a little daughter of Gagan Chandra Roy of Gazipur, in whose house he stayed for some time during his wandering days. Swamiji, it may be recalled here that in his 'My Plan of Campaign' speech, had exposed the dubious character of some of the Theosophists and the nature of their movement. That had created tremendous excitement. But, at the same time, Swamiji did believe that Mrs Besant was a noble lady. The meeting took place in this background. Swamiji, writing (20 May) briefly about this meeting, said,

'Annie Besant told me entreatingly, see that your and mine societies maintain friendship throughout the world etc. etc,' We get a little more information about this meeting from Gupta's account.

'Once at Almora he [Swamiji] was visited by [this was a return visit] a distinguished and famous English woman [Annie Besant] whom he had criticized for her appearance in the role of a teacher of the Hindu religion. She wanted to know wherein she had given cause for offence. "You English people," replied Swami Vivekananda, "have taken our land. You have taken away our liberty and reduced us to a state of servility in our own homes. You are draining the country of its material resources. Not content with all this, you want to take our religion, which is all that we have left in your keeping and to set up as teachers of our religion." Her visitor earnestly explained that she was only a learner and did not presume to be a teacher. Vivekananda was mollified and afterwards presided at a meeting delivered by this lady.'<sup>32</sup>

We do not know what 'meeting' Gupta referred to, but it needs to be mentioned here that months before this 'meeting', Swamiji had paid tributes to Annie Besant for her love for India, at a meeting at the Star Theatre, on 11 March 1898,



organised for introducing Sister Nivedita to the Calcutta public. Swamiji said in his introductory speech, 'Every one of you is familiar with the name of that noble and distinguished English woman who has also given her whole life to work for the good of India and India's regeneration—I mean Mrs Besant.'<sup>33</sup>

Another incident of a personal nature may be mentioned here. It is found in Nagendra Gupta's travel account published in the famous Bengali monthly *Prabasi* of Asad 1308 (June-July 1901). A free English translation of the position related to Vivekananda is given below.

'Kashmir was known for many things including quarrels amongst its inhabitants. Usually, these did not reach the stage of hand to hand fight. But for variety and free use of abuses such quarrels were unparalleled. These were suggestive and allegorical. I would close this short article with a description of one of such quarrel...

'One day, sometime after dawn, I came out from my boat hearing tumultuous noise coming from the other side of the river. The river was not wide, thus noises from either side could be easily heard across the other. I saw a grey-haired but stout-looking man grounding stones. A woman, along with two or three men, surrounded him and seemed to be threatening him with loud shouts. All of them were Muslims. I called one of the boatmen and came to know from him what exactly was going on. The woman was the wife of the old man and others were her brothers. On one side was the stone-grinding old man and against him on the other side were the woman and her brothers. But it was not fair to call the man 'old', as his bare body showed enough physical strength. Apparently, the man was unmindful of what was going on around him, and went on with his work of breaking stones with an iron hammer. Suddenly, the woman rushed to their boat which was their only living place and brought soiled and worn-out clothings and put these before her husband. This pantomime signified that at the time of their marriage, the man had lived in such pitiable condition that he had practically nothing to wear. But now he could cover himself. Immediately the scene changed. As a bull becomes furious seeing a red rug before it, the man became inflamed seeing the dirty linen. He jumped up, threw away his hammer, shouted all sorts of abuses and went on jumping and circling in a rage.



'The celebrated Swami Vivekananda's boat was moored by the side of my boat, I looked at him. He came out of his boat and came over to mine. We now saw that the old man was grinding stones as before. His wife again went back to their boat and brought some cooking pots. This meant that before marriage the man possessed only these pots but could not get two square meals a day, which he was now getting because of her. This pantomime battle went on for some time. After that, one of his brother-in-laws went closer to the man, dangling his hand near the very face of the man, and pouring all sorts of abuses and invectives. It was too much for the old man and he slapped his brother-in-law. Instantly, the husband, the wife and the two brother-in-laws got into a scuffle and fell on the broken stones. There were quite a number of persons witnessing the scene, but none intervened. The old man was so powerful that after roundly beating his wife and two brother-in-laws, he stood apart. The other three went on crying in their different tones.

'Swami Vivekananda and myself crossed the river with a *dinghy* and reached the battle field. One of the brother-in-laws was bleeding being struck with stones. Swami Vivekananda sternly rebuked the old man saying, "You scoundrel, you have the audacity to beat a woman." Every one present was frightened by the wrath of the sannyasin. Through the help of the boatman I could gather from the woman what had actually happened. The woman immediately picked up the iron hammer and complained that she had been beaten by it. She was certainly exaggerating. But still we asked her husband to come over to our boat to be handed over to the police

'Instantly the man's anger for his wife vanished. The brother-in-laws also entreated us for not taking the culprit to police custody. We did not pay heed to their pleadings. The wife then went back to their boat, brought out her little child and put the little one on her husband's lap, as if to let him have a last look at his wife and child. After bidding adieu to all of them, the old man came over to our boat. But no one asked us what right we had to enforce such an order. One of us was a sannyasin, the other a traveller. They could have easily asked, "Who are you? Go away and leave us." But they said nothing of the sort, nor did they try to free the man from us. Any way, we returned back to our boat, detained the old man there for some time, scolded him, and then asked him to go away.'



This story illustrates how stern Vivekananda could be in case of insults or torments to women. A fun-loving man as he was, he felt amused by the quarrels of the Kashmiri couple when they were on equal grounds. But the moment he found the husband beating his wife, his attitude changed and he became enraged. He was extremely sensitive about the dignity of women in society.

One point may be made here. Nagendra Gupta, really, had no reason to be surprised to see quarrelling Kashmiris accepting their authoritative intervention. Swamiji was not an anonymous sannyasin at that time. In 1898, he was a well-known and respected person in Kashmir, even amongst the boatmen. In the preceding year, when Swamiji first came to Kashmir, he could not meet the Maharaja, as he was residing in Jammu. But his brother and Commander-in-Chief of the State accorded Swamiji an enthusiastic welcome at the Srinagar Durbar. Many of the ministers and high officials became his ardent admirers. At first he was the guest of the Chief Justice of the State, Rishibar Mukherjee, before he moved elsewhere. He wrote on 15 September 1897, 'The State has lent me one of its barges and it is fine and quite comfortable. They have also sent orders to the Tashildars of different districts. The people here are crowding in bands to see us and are doing everything they can do to make us comfortable.'<sup>34</sup>

When Swamiji again visited Kashmir in 1898, there was an added dimension. He was accompanied by white 'Memsahabs', who were extremely feared by the local people. Swamiji took them to different sights, showing them architectural structures and beauties of local art objects. Mrs Ole Bull occasionally arranged tea-parties, joined by Europeans. Besides State dignitaries, the Consul-General of America in India, General Patterson and his wife were regular visitors. But Vivekananda was always a man of the people. Sister Nivedita wrote from her personal experience, 'Amongst his own, the ignorant loved him as much as scholars and statesmen. The boatmen watched the river, in his absence, for his return, and the servants disputed with guests to do him service. And through it all, the veil of playfulness was never dropped.'<sup>35</sup>

Gupta's *Ramakrishna Vivekananda* illumines another aspect of Swamiji's personality. He writes,

'Except those who saw it, few can realise the ascendancy



and influence of Swami Vivekananda over his American and English disciples. Even a simple Mahomedan cook who served Sister Nivedita and the other lady disciples at Almora was struck by it. He told me at Lahore, "The respect and devotion which these Mem Sahebs show the Swamiji are far greater than any *murid* (disciple) shows to his *murshid* (religious preceptor) among us." At the sight of this Indian monk wearing a simple robe and pair of rough Indian shoes, his disciples from the West, among whom the Consul General for the United States living in Calcutta and his wife, would rise with every mark of respect and when he spoke he was listened to closest and most respectful attention. His slightest wish was a command and was carried out forthwith. And Vivekananda was always his simple and great self, unassuming, straightforward, earnest and grave.<sup>36</sup>

With a tinge of sadness Gupta wrote,

'On his way back to Calcutta, he was my guest for a few days at Lahore. At this time he had a prescience of early death. "I have three years more to live," he told me with perfect unconcern, "and my only thought that disturbs me whether I shall be able to give effect to all my ideals within this period." He died exactly three years later.'<sup>37</sup>

## VI

As mentioned earlier, we could not get hold of the *Tribune* files of 1898, till when Nagendra Gupta was its editor. From 1899, we find some adverse editorials on Vivekananda. It cannot be ascertained who was the editor at that time. But it is pertinent to note that the proprietor belonged to Brahmo Samaj and the Arya Samaj did have much influence in the region. None of the two Samaj's was favourably disposed to Swamiji. Moreover, Nagendra Gupta was no longer the editor. Special mention may be made of two editorials, one criticising Vivekananda's views about non-vegetarian food. It quite evidently reflected the views of the Arya Samaj. The other related to an article in the Ramakrishna Mission organ the *Prabuddha Bharata*, on which the *Tribune* attributed undue political implication.

There were, of course, some on Vivekananda's views and activities which were not related to controversial issues.



Among these were: appearance of the Bengali journal, *Udbodhan* by the Ramakrishna Mission (28 January 1899); Ramakrishna Birthday Celebration (14 March); Ramakrishna Sayings (27 June); Ramakrishna Birthday Celebration at Madras, where Hindus of all castes and creeds, and some Mahommedans and Christians participated in the festival feast (20 January 1900); Swamiji's failing health and his second journey to the West, accompanied by Swami Turiyananda, Sister Nivedita and others (8 July 1899); Nivedita on Indian Women, Swamiji's poem, *Angels Unaw* (9 September 1899); Appeal for Advaita Ashrama, Himalayas, by Capt. and Mrs Sevier and Swami Swarupananda (12 November 1899); Appreciation of Ramakrishna Mission Plague service by the *Mahratta* of Poona (11 November 1899); Famine relief by Ramakrishna Mission at Kissengarh (26 May 1900); Famine relief in Bengal by the Ramakrishna Mission and its appreciation by the Famine Commissioner, Major Dunlop Smith (29 May 1900); Interview of Vivekananda by the representative of the *Prabuddha Bharata* (17 June 1899); Tributes to Vivekananda in the American paper, *Unity* (5 July 1900); Vivekananda's French-American lady disciple, formerly a radical socialist Marie Louise's [Abhayananda] visit to India and her interview (9 and 16 March 1899). The *Tribune* also reproduced from the *Prabuddha Bharata* an entire article on 'Some Needs of Hindusim', by R. Aramuthoo Iyenger on 27 July 1899. After pointing out the unmistakable signs of a Hindu regeneration and world-wide interest in it, the writer regretted that no practical programme had been undertaken to channel this enthusiasm. His primary concern was that nothing had been done to counteract the challenge of the two powerful proselytizing religions, Christianity and Islam. On the other hand, the Hindu's social obscurantism and tendency to outcaste any one who defied willingly or unwillingly any age-worn and regressive social laws, had weakened its foundation. He quoted Lord Norfolk's account about the Protestant Mission's growth in India under covert official patronage. On 5 October, the *Tribune* published a long article, sent from England, by Bimal Chandra Ghosh, in which he stressed the need for *Kathakatha*, lantern lectures etc., for propagation of Hinduism among the masses. He also suggested opening village *pathsalas*, creation of funds for propaganda and appointment of paid preachers.



The main thrusts of the criticisms against the said article in the *Prabuddha Bharata*, by 'Thirty-five Years' Wanderer,' could be seen in the *Tribune* editorial of 17 July 1900, *Rubbing Oil on the Anointed Head*. It was full of sarcasm. In the same vein was written the editorial of 31 July 1900, *Latter-day Sannyasins*. The editorial of 17 July conveniently re-arranged the purport of 'Wanderer's' article to imply that the sannyasins support the European theory of the Survival of the Fittest and bitterly wrote that even those who had 'formally renounced the world' were 'sometimes found to be anxious to serve the strong at the expense of the weak.' The reason behind this attack was that the 'Wanderer' in the *Prabuddha Bharata* had urged the religious persons of the West to come to Kumaon Hills and stay there for practising Vedantic teaching. For their sustenance they could, if needed, take up cultivation in the region. The article in question was first published in the *Udbodhan*. It had stressed the need for scientific method of cultivation which the new settlers could introduce to the benefit of the Indian cultivators. The editor of the *Tribune* found it dangerous and detected a political overtone. He dubbed the suggestion as 'digging a trench from a flooded river into one's compound.' The Western people had taken India's best cultivated lands, killed Indian industries and yet, alas, the editorial regretted, for them flowed the 'compassion of the hermit of the Himalayas.'

The *Tribune* published on 31 July 'an excited communication' from Mayavati, Almora. It was a rejoinder to its editorial of 17 July. The correspondent complained that the *Tribune* had lost its former 'sobriety.' It had twisted the 'Wanderer's' contention in a motivated manner. The invitation was extended only to those Western people who were already saturated with Indian thought and culture by listening to the teachings of Swami Vivekananda and Swami Abhedananda. They would lovingly impart all sorts of education, including the scientific one, to the unlettered people of the region. The rejoinder assured the editor of the *Tribune* that they were 'as much well-wishers of their own sacred Motherland as anybody else.'

However, the correspondent in his rejoinder, made a rather indiscreet remark. He suggested that the editor of the *Tribune* should have enquired privately from them (*i.e.*, the Sannyasins) about the real intention behind that writing. The *Tribune* editor, setting aside other issues, pin-pointed on this remark and



asked what was meant by 'enquire privately.' These people should be more cautious in their writings. The fact remained that the Advaita Ashrama people were seducing the Europeans to colonize in the Himalayas. Their heart cried for the Western people. But did the 'Wanderer' even think that his proposal meant disaster for the poor peasants of the region? The *Tribune* editor caustically remarked, "Our apprehension is that these latter-day Sannyasins allow themselves to be mixed up too much with things mundane to be able to keep the serenity of their minds." The *Prabuddha Bharata* people were not experienced journalists and, consequently, did not exercise desired caution in advocating their ideals in print. So they made themselves vulnerable to attack.

Now direct criticisms of Vivekananda himself followed. The *Brahmavadin* of Madras was at that time publishing English translations of Swamiji's *Parivrajaka* and *Prachya O Paschatya*, in which the Swami advocated the need for non-vegetarian food for the common people in India. The *Tribune* picked up this issue in an editorial, *Animal Vs Vegetable Diet* (1 August 1901). It is necessary to know the background of this controversy. Swamiji's views about meat-eating was widely known, and he was strongly criticised for the same in many quarters. But he remained firm in his view. He never concealed that he himself was a non-vegetarian. For this he came in for criticism not only of the orthodox people but also of the reformers. When, after his demise, Bal Gangadhar Tilak in his paper *Kesari*, compared his role with that of Sankaracharya, the mouthpiece of the reformers in Maharashtra, *Sudharaka*, ridiculed such comparison as preposterous! The Arya Samaj was also very critical on the same issue. Now the *Tribune* took up the cue. Swamiji had not advocated meat-eating for everyone and for all time. Everything depended on environment, profession, physical condition and mental attitude. The *Tribune* had no objection to these ideas. But Swamiji did not stop there. He had said that the common working people of India should take meat, if possible. For, without high-protein food like meat they had become weak in body and spirit. They would never be able to cope with the competitive world if they did not change their food habits. He cited examples of the meat-eating Western nations in support of his argument. He categorically stated that so long the strong oppressed the weak in society, the latter



should take such food as made them physically strong. The *Tribune* took strong exception to Swamiji's prescription. But this was an on-going debate and disagreement with Swamiji's view on the issue was not unnatural. But the editor of the paper transgressed the limits when he started talking about the desired role of a religious preacher. 'There is a higher life of spirituality', the editor proclaimed, 'and a lower life of animality or worldiness, and it is the religious man's business to help the growth of the former both in individuals and in the community... The preparation of a state of things in which the strong must triumph over the weak should not be the ideal of the Sadhu or Sannyasi who wears the garb of renunciation.'

Vivekananda remained firm in his conviction. He was forthright in expressing what he believed to be true. Thus, he could boldly tell his disciples, 'Yes, yes, take to meat. If that is sinful, the sin is mine, not yours.' He used to remind them of a Hindi couplet, 'a cow eats grass and leaves but remains a cow, a monkey eats fruits etc. but remains a monkey.' He wrote in his *Prachya O Paschatya* that India was over-doing her adherence to non-violence by trying to give up meat-eating. She did not follow the teachings of Krishna who had upheld the common man's taking recourse to violence for just causes. Vivekananda's views on non-vegetarianism are found in his Bengali letter (24 April 1897) to Sarala Devi. She was the editor of the Bengali journal, the *Bharati* and well-known nationalist in her later life. Swamiji wrote :

'Killing of animals is undoubtedly sinful. But so long as vegetable food does not fulfil all the requirements of human constitution through progress of Chemistry, there is no other alternative to meat-eating. So long as man shall have to live a *Rajasika* (active) life under circumstances like the present, there is no other way except taking to meat-eating. Yes, Emperor Asoka saved the lives of millions of animals by the threat of sword. But is not slavery of a thousand years more dreadful than that ? Killing of a few goats as against the inability to protect the honour of one's wife and daughter, and to save the morsels for one's children from robbing hands—which of these is more sinful ? Rather, those belonging to the upper ten, who do not earn their livelihood by manual labour, let not take meat. But by forcing vegetarianism upon those who have to earn their bread by labouring day and night is one of the causes of the loss of our national freedom.'<sup>38</sup>



Most of his critics failed to understand the role of Vivekananda. He was for all and not for a few sadhus and spiritual aspirants. He wanted all-round national development—physical, moral and spiritual. His prime concern was the masses. Unless they acquired physical strength and were able to face the powerful oppressors, the nation's liberation was a far cry. His views on food habits have to be understood in this context. Regrettably, the then editor of the *Tribune* failed to recognize it.

## VII

Swami Vivekananda passed away in July 1902. In a generally balanced editorial (10 July 1902) the *Tribune* analysed and acknowledged Vivekananda's historic role in its proper perspective. But it also indicated some limitation and lack of understanding. It appreciated that this 'young Indian monk and preacher of philosophic Hinduism', rose to renown from obscurity in 'one leap,' by dint of his 'sheer force of individuality.' He was a truly 'remarkable man,' of 'brilliant culture,' who had earned for his forefathers much maligned religion a high place of honour in the intellectual circles of the West. Vivekananda had given shape to the Ramakrishna cult and started a movement of practical benevolence, which had created a band of sannyasins who went about the land preaching and practising the gospel of service to humanity. This 'unique' movement had created 'a new school of monks in modern times.' They had been serving quietly in areas affected by plague and famine. The remarkable sayings of the 'revered guru' Ramakrishna, which for their brevity and wisdom had become proverbs in Bengali language, and the organising capacity of Vivekananda lay behind the success of the movement. The editorial admitted that 'not his severest critic could deny that Vivekananda was a remarkable personality and a heroic character the best of whose aspiration and energies were devoted not to the aggrandisement of self, but to the uplifting of his fallen countrymen.'

This was a significant appreciation of the Ramakrishna Movement in its early days when its founder Swami Vivekananda himself was assailed by different groups of critics and detractors. In the last few months of his life, Vivekananda had withdrawn himself from public life for his failing



health. His greater concern was in 'making' men who would carry on his unfinished work. His end came suddenly. But as Sister Nivedita wrote,

'When the Master has passed away from the midst of his disciples, when the murmurs of his critics are all hushed at the burning-ghat, then the great voice that spoke of Freedom rings out unchallenged and whole nations answer as one man.'<sup>39</sup>

The *Tribune*, apparently, was responding to his call. But who was the editor at that time? It was not Nagendra Nath Gupta, though the editorial bore his stamps. Could it be that he was requested to write the obituary, and it was published with little alterations and additions? But if the writer was really Nagendra Gupta, some changes must have been made in its draft. For the editorial did contain certain critical remarks which were not in tune with the general tenor of the editorial. This is clear from the following excerpts from the editorial:

'With a larger experience of life and a deeper initiation into the realm of spirituality, [he] might have worked wonders in a way of rousing his countrymen from their comatose in matters religious and social, if his life had been longer. It is indeed a case of a most promising career cut short of the spark of life burning out before it reached its fulfilment...

'Judged by conventional standards he might be found failing here and there.'

It is pertinent to point out that the *Tribune* itself in 1900-1901 was one of his 'detractors.'

Another detractor was Bhai Protap Chandra Mazoomdar. Nagendra Gupta, who knew Mazoomdar well, wrote afterwards:

'It has never happened that a large measure of praise has come to any man unflavoured with blame or abuse. The greatest and holiest of men had bitter malignant enemies and these were usually found among the people around them. This was also the experience of Vivekananda... Of the insidious campaign of calumny carried on against Swami Vivekananda there [in America] is only one accusation that calls for a word of notice. It was alleged that he belonged to a party of vagabonds in India. Taking the word vagabond to mean a homeless wanderer,... the very greatest men, who looked upon and worshipped by millions as incarnations of the deity, were vagabonds. What was he who cast aside a kingdom and a throne



for a begger's bowl and wandering life of a vagabond? How else is to be classified another. The Son of Man, who said that the foxes had holes and the birds had nests, but he had not where to lay his head? It may appear extravagant to speak of this Indian monk in the same breath with the Buddha and the Christ, and yet this is what they did in the West... It was a London paper, the *London Daily Chronicle*, which wrote that the physiognomy of Vivekananda "bore the most striking resemblance of the classic face of Buddha," and it was an Englishwoman, Margaret Noble, afterwards the Sister Nivedita, who noted "the look of mingled gentleness and loftiness on the Hindu monk's face in moods of abstraction," and compared to that look that Raphael has painted for us on the brow of the Sistine Child.<sup>40</sup>

Nagendra Gupta pointed out that no contemporary image of Buddha and Christ were available. The innumerable paintings and sculptures that had been made of them were imaginary and idealised. They were 'the finest ideals of the Aryan and the Semitic types.' Whereas Vivekananda's actual figure resembled one of the idealised forms. What that extra-ordinary physical form bore within, Nagendra Gupta explained,

'If his profound learning impressed his hearers, his keen insight into modern problems astonished them. Here was no Eastern dreamer, no unpractical mystic, but a man intensely alive to his surroundings, tingling with vitality to his finger tips, a shrewd observer, a fearless critic.'<sup>41</sup>

On Vivekananda's personality, Gupta wrote,

'Stronger and more compelling than Vivekananda's teachings was his rare personality—dynamic, magnetic, unconventional, forceful, enthusiastic, irresistibly attractive.'<sup>42</sup>

Nagendra Gupta was the editor of the *Tribune* when the reports of Vivekananda at the Parliament of Religions in American newspapers reached India. Later, he himself witnessed at Lahore and Kashmir the splendour of the Vivekananda phenomenon. Recalling those moments of 'breathless romance' at the Parliament of Religions, Gupta wrote,

'When at length he stood up to speak there was a tense moment of waiting and expectation. All eyes turned to the radiant vision standing before the Assembly, the striking handsome figure of a splendid manhood robed in the flowing, orange-coloured garments of the most ancient order of Indian monks.



As the larger, brilliant eyes ranged over the vast audience, streams of subtle magnetism passed over the assembly and thrilled it with unconscious tremors. Then came the first utterance, the simple and intimate address, "Sisters and Brothers of America",—and the hypnosis was complete. The Hall rang with rounds upon rounds of applause.<sup>43</sup>

Gupta went on,

'When his voice rang out as a clarion in the Parliament of Religions, slow pulses quickened and thoughtful eyes brightened for through him voices that had long been silent but never stilled, and which awake again to rosant life. Who in that assembly of the wise held higher credentials than this youthful monk from India with his commanding figure, strong handsome face, large flashing eyes and the full voice with deep cadences? In his was manifested the rejuvenescence of the wisdom and strength of ancient India, and the wide tolerance and sympathy characteristic of the ancient Aryans. The force and fire in him flashed out at every turn and dominated and filled with amazement the people around him.'<sup>44</sup>

An emotionally surcharged Nagendra Nath Gupta concluded,

'The hand of Asia has ever rocked the cradle of the Children of Wisdom. Swami Vivekananda was the challenge of the East to the West, the re-affirmation of the ancient right of the East to be the teacher of the world. He went to the far West as a nameless and obscure stranger, and he remained to be one of the most distinguished and authoritative teachers of the modern times... Assimilating all the learning and wisdom of the ancient Aryan Sages of India he was still modern with large and quick sympathies, appreciating and reacting to the new forces at work throughout the world. His nature was so finely strung that it was like an Aeoline harp upon which the breath of human thought, East and West, made music.'<sup>45</sup>

And he ended with the question,

'Who was this young wanderer—shall we say—*vagabond*?'<sup>46</sup>

In the obituary of Vivekananda, the *Tribune* deeply regretting his untimely death, wondered how much greater contribution he could have made to Indian life and religion if he had lived longer. But Vivekananda himself only a few months before his death, told Miss MacLeod at Belur, 'I shall not see forty.' Extremely shocked, and being aware of Vivekananda's power to



foresee the future, she asked him with humility. 'But Swami, Buddha did not do his great work until between forty and eighty.' The Swami simply replied, 'I delivered my message and I must go,' and added, 'the shadow of a big tree will not let the smaller trees go up. I must go to make room.'<sup>47</sup> Still, Miss MacLeod felt depressed, for, she knew she would miss the ennobling presence of this great man. Otherwise she knew fully well that a man of God could never be measured in terms of calender years. Even when he was only thirty it was said of him in America, 'About thirty years old in time, ages in civilization.'<sup>48</sup>

Echoing this feeling, Nagendra Nath Gupta had written,

*'Vivekananda lived and died young. Length of years could not have added to his knowledge or wisdom, it could not have added a word to his teaching. It is not only by the number of years but by the measure of achievement that we judge of the fulfilment of the purpose of life and from this standpoint Vivekananda's short life reaped a rich harvest of fulfilment... He preached two or three years only and his teachings are embodied in his books. These give a clear idea of his immense learning, his keen intellect, the power of luminous exposition, the closeness of argument and his vigour of expression. Above all, the reader is impressed by his strength and virility of his personality. His hold over the younger generation of India is growing stronger with passing years. All over India, Swami Vivekananda represents the ideal of spiritual force, patriotism and strength. Throughout all his teachings there is one insistent commandment—"Be strong. Be free."'*<sup>49</sup>

#### REFERENCES AND NOTES

1. According to Prakash Anand, the paper was started on 2 February 1881. (*A History of the Tribune*, published by The Tribune Trust, 1986).
2. Prakash Anand, Ibid. M. Chalapathi Rau, *The Press* (National Book Trust, India, 1974). Rangaswami Parthasarathy, *Journalism in India* (Sterling Publishers, Private Limited, 1991). Prem Narayan, *Press and Politics in India* (Munshiram Monaharlal, 1970).
3. Surendranath Banerjea wrote,  
"Upon my mind the writings of Mazzini had created a profound impression. The purity of his patriotism, the loftiness of his ideals and his all-embracing love for humanity...moved me as I had never been moved. But I discarded his revolutionary teachings as unsuited to the circumstances of



*India and as fatal to its moral development, along with lines of peaceful and orderly progress... I lectured upon Mazzini but took care to tell the young men to objure his revolutionary ideas'. (Italics mine).*

He also wrote,

'Between the students and myself there grew up an attachment which I regarded as one of my valued possessions. Amongst those who regularly attended the meetings in those days were Mr B. Chakravarti, Swami Vivekananda, Mr Nanda Kishore Bose, Mr S. K. Agasti and others.' (Surendranath Banerjea, *A Nation in Making*, Humphrey Milford, 1927, pp. 35, 43)

4. Ibid, pp. 46-47.
5. For a detailed study of the Hindu-Sikh controversy, see the present writer's Bengali book, *Vivekananda O Samakalin Bharatbarsha*, Vol. V, pp. 372-75.
6. Prakash Anand, Ibid, pp. 37-38.
7. To quote from the said editorial of the *Tribune* of 14 March 1899, 'The quaking, salaaming, fawning [Bengali] Babu, with his broken English, flowing robes, patiently submissive gestures and repeated protestations of loyalty to "Your Honour" was a perennial source of amusement and therefore a constant recipient of favours.' 'Now the educated Babu is in existence everywhere, keeps Herbert Spencer in his desk, discusses politics, amuses himself with a course of theology after office hours, lauds regulations and precedents at the heads of European superiors and sometimes dresses and comports himself as a "gentleman".' (Prakash Anand, p. 40).
8. Quoted in the book, *Nagendranath Gupta* (in Bengali) by Brajendra Nath Bandyopadhyay included in '*Sahitya Sadhaka Charitamala*,' Vol. VI, p.72.
9. Ibid, pp.67-75, 79-80.
10. Nagendra Nath Gupta, *Ramakrishna-Vivekananda*, pp. 4-5, (Bombay, 1933).
11. Quoted in *Sri Ramakrishna Paramhansa : Samasamayik Dristite* (in Bengali 1952), pp. 136-37, by Brajendra Nath Bandyopadhyay and Sajani Kanta Das, from Nagendra Nath Gupta's *Reflections and Reminiscences*.
12. Nagendra Nath Gupta, *Sayings of Paramhansa Ramakrishna*, quoted in *Sri Ramakrishna Paramhansa : Samasamayik Dristite*, pp. 172-73.
13. Nagendra Nath Gupta, *Ramakrishna-Vivekananda*, p. 23.
14. Brajendra Nath Bandyopadhyay in his book, *Jyotirindranath Thakur* (*Sahitya Sadhaka Charitamala*, Vol. VI) gives some information about Phrenological study circles in Calcutta. Jyotirindranath himself studied it extensively and wrote articles on it in Bengali in 1885 and afterwards. Much earlier in 1845, was founded the Phrenological Society in Calcutta. Radhaballava Das published in 1850 a Bengali book, '*Manastatva Sar Sangraha*, collecting data from Western sources.
15. Nagendra Nath Gupta, Ibid, pp.54-55.
16. Nagendra Nath Gupta, *Reminiscences of Swami Vivekananda and Sister Nivedita*, *Modern Review*, March 1930, p. 329.
17. Contrary to Nagendra Gupta's comment, Narendra Nath Dutta was undoubtedly brilliant, though not in conventional academic sense. He never cared for university results. Being endowed with remarkable knowledge of



Eastern and Western philosophy, history and literature, he drew admiring attention of the erudite Principal of the General Assembly's Institution, Rev. William Hastie. An accomplished singer as he was, he led choir at the Brahmo Samaj. A good sportsman of striking personality, a witty and sparkling conversationalist, he was always at the centre of social gatherings. He was zestful, full of life and vitality. Such a young man could not but be brilliant. Though Nagendra Gupta was with him at the same college and at the same time, they were not class mates. The two did not come in close contact in college. We learn from Brajendra Bandyopadhyay's short life of Negendra Nath Gupta that the latter came to Calcutta in early 1878. He joined the General Assembly's Institution. The same year he passed the Entrance examination and was placed in the first division. He could not proceed for higher education as his family condition was not congenial for the same. Jnanendra Nath Gupta (J. N. Gupta, I.C.S.) in his memoirs wrote about his elder cousin, Nagendra Nath that 'he was a student of the General Assembly's Institution, and Vivekananda, the Light of the World, was either his class mate or read at the same time.' (quoted in the *Samasamayik*, p. 66).

Thus we find that according to Brajendranath, Nagendra Gupta was a student of the General Assembly's Institution only in 1878 and at the Entrance class. But Vivekananda, we know from his authoritative English biography [*The Life of Swami Vivekananda* by His Eastern and Western Disciples, Vol. 1 (1979), p. 46], that he passed the Entrance examination in 1879 from the Metropolitan Institution, and took admission in the Presidency College. He had to leave the college on health grounds and joined the General Assembly's Institution. From there he passed the F. A. examination. Thus quite clearly, Nagendra Gupta and Vivekananda were only fellow-students of the same institution. For that matter, Gupta's acquaintance with Vivekananda was at the time only superficial. Quite possibly, he met Vivekananda in Ramakrishna's company, and saw the young searching soul, inwardly drawn and mostly pensive.

18. Nagendra Nath Gupta, *Ramakrishna-Vivekananda*, p. 74.
19. Ibid, p. 76.
20. Ibid, pp. 76-77.
21. Nagendra Nath Gupta, *Modern Review*, March 1930, p. 330.
22. Nagendra Nath Gupta, *Ramakrishna-Vivekananda*, p. 58.
23. Ibid, pp. 67-68.
24. Ibid, p. 68.
25. Ibid, p. 71.
26. Ibid, p. 75
27. Ibid, pp. 75-76.
28. Sister Nivedita, *The Master as I Saw Him*, (Calcutta, 1954), pp. 47-48.
29. Nagednra Nath Gupta, *Modern Review*, March 1930, p. 331.  
However, there are evidences that to many others the Sister's intellectual brilliance flashed at the very first sight.
30. Ibid, March 1930, p. 331.
31. Ibid, March 1930, pp. 331-32.
32. Nagendra Nath Gupta, *Ramakrishna-Vivekananda*, pp. 78-79.



33. *Complete Works of Swami Vivekananda*, Vol. III, p. 442.
34. *Ibid*, Vol. VIII. p. 422.
35. *Complete Works of Sister Nivedita*, Vol. 1, p. 279 (Calcutta, 1967).
36. Nagendra Nath Gupta, *Ibid*, p. 78.
37. *Ibid*, p. 79.
38. *Complete Works of Swami Vivekananda*, Vol. IV, pp. 486-87.
39. Nivedita, *Ibid*, Vol. I, p. 375.
40. Nagendra Nath Gupta, *Ibid*, pp. 34-36.
41. *Ibid*, p. 38.
42. *Ibid*, p. 39.
43. *Ibid*, p. 29.
44. *Ibid*, p. 70.
45. *Ibid*, pp. 39-40.
46. *Ibid*, p. 40.
47. *Reminiscences of Swami Vivekananda*, by His Eastern and Western Admirers, pp. 250-51 (Calcutta, 1961).
48. This observation was made by Mrs Wright, wife of Prof. John Henry Wright, in a letter of 29 August 1893. Quoted in, *Swami Vivekananda in America : New Discoveries*, p. 20 (Calcutta, 1958), by Marie Louise Burke.
49. Nagendra Nath Gupta, *Ibid*, pp. 51-53.



## SWAMI VIVEKANANDA AND THE RAMAKRISHNA MOVEMENT IN G. A. NATESAN'S INDIAN REVIEW

After the demise of Swami Vivekananda, three eminent citizens of Madras appealed for taking suitable steps to perpetuate his memory. Among the signatories were G. A. Natesan, editor of the *Indian Review*, V. Krishnaswami Aiyer and G. Venkataranga Rau, Secretary of the Pachaiappa's Trustees, Madras. The appeal was issued in accordance with a resolution passed at a mammoth memorial meeting held on 25 July 1902, at the Pachaiappa's Hall, Madras. It was attended by such well-known personalities as P. Ananda Charlu, T. V. Seshagiri Iyer, C. V. Krishnaswami Sastri, A. C. Parthasarathy Naidu, V. C. Seshachari, Prof. Rangachari, Prof. Sundararama Iyer and V. V. Srinivasa Iyengar. The said appeal was issued 'to found an institution in the City of Madras where the sannyasins who do not know whence the meal for the morrow comes will be housed and fed. Men will be trained to preach the Vedanta... Pandits and scholars will be invited to assemblies periodically held for the discussion and elucidation of Vedantic truths. Agencies for relief of the destitute poor and the instruction of the masses would be organised under the control of the institution.' The scheme was ambitious but it had with it the 'great name of Swami Vivekananda.' The appeal emphasised that in the Ramakrishna Mission, founded by Swami Vivekananda, the disciples of the 'great saint Ramakrishna Paramhansa' were working. They were the 'noblest in the world for the work of philanthropy untainted with any consideration for the promotion of selfish ends.' One of them, 'The revered Swami Ramakrishnananda had been working in our midst for the last eight years [actually six years] instructing young men in the truths of the Vedanta and feeding the destitute.'<sup>1</sup>



The ambitious scheme did materialise because of the pioneering work of Swami Ramakrishnananda in Madras, later taken up by a host of noble sannyasins of the Ramakrishna Order. They were able over the years to spread a vast network of educational and philanthropic institutions in the South. G. A. Natesan was an ardent supporter of this movement.

## II

G. A. Natesan (1873-1949) was the founder of the *Indian Review*. His was an illustrious name in the annals of Indian journalism. M. Chalapathi Rau wrote, 'Among the periodicals of the first half of the century were Sachchidananda's *Hindustan Review*, G. A. Natesan's *Indian Review* and Ramananda Chatterjee's *Modern Review*'<sup>2</sup>. Promoters of these journals had, of course, reasonable business interests. But at the same time, they were men of great patriotic sentiments. They made it their sacred duty to expose the oppressive character of the alien government and give vent to the social and political aspirations of the people. They became acknowledged mouthpieces of the national movement and leaders of the society.

G. A. Natesan's eminence as a social and political leader had been recognised by no less a person than Sir C. P. Ramaswami Aiyer. The latter was a politician, educationist, writer, administrator and one-time member of the Governor-General's Council. Natesan, graduated from the Madras Presidency College, took up journalism as profession, and began his career under Glyn Barlow, an Irishman and well-known editor of the *Madras Times*. He, eventually started publication business and went on publishing, 'pamphlets, books, biographies of eminent Indians and friends of India, their speeches and writings, Congress addresses and works of world teachers of religion, commentaries on Indian religious books and epics.' His independent journalistic career began when, with the help of his brother, he started the monthly *Indian Politics*. He became more well-known after starting the *Indian Review*. It was modelled on the *Review of Reviews* of England, edited by the doyen of English journalism, William Stead.<sup>3</sup>

Natesan's energy flowed in a number of social and political channels. As an editor he came in contact with practically all



the important personalities of that time. Many of them remained his warm friends. He was instrumental in introducing Mahatma Gandhi in 1916 to the Madras public. He remained an admirer of Mrs Annie Besant, though, himself being a Moderate and the first General Secretary of the Indian Liberal Federation, he could not support Besant's comparatively more aggressive Home Rule Movement or, for that matter, Gandhi's Civil Disobedience Movement. He was a nominated member of the Council of State, Councillor of Madras Corporation, Fellow of Madras University, Sheriff of Madras, member of Indian Tariff Board at different periods of life. 'Steeped in Sanskrit literature,' he was also a 'finished product of English education.' He was an orthodox Hindu but he worked for the uplift of the Harijans and eradication of social inequalities.<sup>4</sup>

On the title page of the first issue of the *Indian Review* was printed,

The Indian Review/A Monthly Journal/Edited by G. A. Natesan, B.A./ S. A. Natesan & Co., Printers, Esplanade Row/Madras.

The *Indian Review* had a long lease of life for nearly 50 years. But its influence waned in the thirties when Natesan propagated only constitutional means for achieving self-determination for India. In the first decade and a half, it remained at the peak of its popularity. This was the period when Swami Vivekananda and his Movement exercised the greatest influence all over India, specially in Madras and Bengal.

Sir C. P. Ramaswami Aiyer's *Biographical Vistas* had an excellent sketch of G. A. Natesan. Describing him as a 'self-made man' of strong convictions, who made no compromises where principles were concerned, Sir C. P. stated that because of the warmth and ability to convince others, Natesan could persuade even strong-willed personalities holding dissimilar view-points, for regular contributions to his paper. Among them were Annie Besant, C. Rajagopalachari, Sir Phirozeshah Mehta, C. Y. Chintamani and, even, Mahatma Gandhi. Among his friends and contributors, special mention should be made of two persons who knew Vivekananda before he went to America. One was G. Venkataranga Rao (one of the signatories to the Appeal mentioned earlier), 'a critical discerning student of history and public affairs,' and the other was 'tempestuous but most gener-



ous lawyer and public benefactor,' V. Krishnaswami Aiyer. According to Sir C. P., 'Mr Krishnaswami was not only the leader of a very competitive Bar but was one of the formative figures of Madras politics in the early days of the Congress ; and he and Natesan formed a kind of political partnership... Mr Krishnaswami Aiyer, side by side with his legal acumen and his rhetorical gifts, also possessed a quick temper and a faculty of righteous indignation which made him somewhat inaccessible and contributed to a misjudgement of his undeniable conspicuous and very human qualities.'<sup>5</sup> Dr D. V. Gundappa, a major literary and cultural figure of Karnataka, had also testified to the same characteristics of V. Krishnaswami Iyer when we met him at his residence in early 1972. 'V. Krishnaswami Aiyer had a very caustic tongue,' Dr Gundappa said, "Every one felt uneasy at his presence, rather feared him, but when he happened to speak about Swami Vivekananda, his tongue became soft and eyes moistened.'

C. P. Ramaswami Aiyer's final assesement of G. A. Natesan was : "He served the country manfully in several capacities in India and outside... With him, there was no half measures. He was a doughty and uncompromising opponent and a fierce adherent and champion of causes and men he believed in... All in all, it may be asserted that Natesan was a man who made a real mark on his generation by his personality and his many-sided enterprises."<sup>6</sup>

### III

The *Indian Review*, modelled on the *Review of Reviews*, compiled Indian and foreign news items and articles in condensed form. It also carried one or two original articles. The editor being liberal, compiled news and views of all shades. 'Physical science to social science came under his area of interest. He hailed the advent of Jagadish Chandra Bose in the world of science and prominently highlighted his contributions (July 1901, May 1902, November 1902, May 1903). Reviewing Bose's first book, *Response in the Living and Non-Living*, (in which Sister Nivedita had worked as 'literary Secretary'), M. Srinivasa Rao wrote in the *Indian Review* (May 1903), "Though we cannot endorse all his view, we are second to none in our



appreciation of the value of Prof. Bose's researches in a field of work hitherto lying almost fallow. The work is not only as learned and comprehensive as the reputation of the author would lead us to expect but it is also admiringly written and affords pleasant reading in many places." The paper also commended the role of Dr Mahendra Lal Sircar in establishing the Science Association at Calcutta, and providing through it facilities for original researches. It also appreciated Mahendra Lal's interests in social welfare activities. (April 1904). It published (June 1901) a long informative article, *Industrial Regeneration of India*, by G. Subramania Aiyer. There were also articles on world politics and on social and political ideas. Among such articles were, W. Howard Cambell's *Progress of Socialism* (October 1902) and Le Kirwan's *The Revolutionary Outbreak in Russia* (October 1902). Bal Gangadhar Tilak's *Artic Home of the Vedas* was reviewed in December 1903, (Swami Vivekananda showed interest in this book), and also Romesh Chandra Dutta's *Decline of Buddhism in India* (October 1907). Natesan was greatly interested in contemporary Art Movement. He published a number of news items and articles on Ravi Verma, such as, *Ravi Verma The Indian Artist* by H. Venkata Rao (April 1903), *Ravi Verma : The Indian Artist* (February 1905), *The Late Ravi Verma* (October 1906), *A Great Indian Artist : Ravi Verma* (November-December 1911). Ravi Verma was the first Indian artist to arouse wide-spread sensation and interest in fine arts in India by selecting Indian subjects, mythological and contemporary, for his paintings, using European methods and style. After him and against his trends, a new art movement was started in Bengal, its most creative artist being Abanindra Nath Tagore. Among his disciples was the great Nanda Lal Bose. The inspirers and patrons of this new art movement included E. B. Havell, Principal, Government Art School, Calcutta, Sister Nivedita, Ramananda Chatterjee, editor of the *Modern Review*, and A. K. Coomaraswamy. Natesan was an enthusiastic supporter of this movement, possibly inspired by Sister Nivedita. Some of the important articles published in his journal were: *The New Indian School of Painting* (August 1908); *National Literature and Art* by C. F. Andrews (November 1908); *Indian Sculpture and Painting* (Review of Havell's book, April 1909); *Indian Admin-*



*istration and Art* by E. B. Havell (April 1909); *A Modern School of Indian Painting* by J. Woodroffe (May 1909); and, *The Revival of Indian Architecture and Fine Arts* (October 1909).

Natesan thought it his duty to spread through his paper the message of nationalism and make the people aware of political movements. The Swadeshi Movement in Bengal had by then assumed momentous proportions. Gradually, this movement spread over different parts of India and took an all-India character. Behind this movement lay the spirit of Vivekananda and it was inflamed by the nationalistic writings of Sister Nivedita, Aurobindo and others. The *Indian Review*, despite its outward moderate attitude (on its cover page was printed a portrait of Queen Victoria), gave ample publicity to the nationalist ideology and even to extremist philosophy. The influence of Sister Nivedita was obvious. The *Indian Review* had also given prominence to the struggle of the Indians in South Africa under the leadership of Gandhiji. How the wave of Swadeshi Movement touched the shores of distant Madras and created excitement there were evident in numerous writings in the paper. Among these were:

*Lord Curzon on Indian Character* (February 1905); *The Swadeshi Movement* (September 1905); *Mr A. M. Bose on the Bengal Federation* (October 1905); *Bande Mataram* (English translation of the immortal song of Bankim Chandra Chatterjee; December 1905); *The Empire and the New Slavery* by Frederic Harrison (July 1906); *The Ideal of Swaraj* (Translation of extracts from the vernacular papers of Bengal; March 1907); *Rishi Bankimchandra* (From *Bande Mataram*: May 1907); *Unrest* (a poem; June 1907); *Religion and Swadeshi* (October 1909); and *The Indian Renaissance* (From the *Leader*, December 1909).

#### IV

Of course, understandably, the largest number of articles published were those of Sister Nivedita. Her pen and voice were the most powerful and articulate. Swami Vivekananda had brought about the moral and spiritual regeneration which was the pre-condition for the freedom movement. Sister Nivedita was instrumental in disseminating the spirit of Vivekananda in that movement. There were, of course, great



leaders who also got direct inspiration from Swamiji himself or from his writings. Some of the writings of Nivedita on Swadeshi Movement, compiled or communicated, published in this paper were : *The Swadeshi Movement* (March 1906) ; *The Task of National Movement* (From *Mysore Review* ; July 1906) and *Indian Nationality* (November 1909). Nivedita believed that she was following Swamiji's basic ideas and doing Swamiji's work. Some such writings published in this paper were : *The Eastern Mother* (From the *East and West* ; June 1903) ; *The Ideals of Indian Women* (From *Prabuddha Bharata* ; Novemebr 1903) ; *Aggressive Hinduism* (serialised in this paper from February 1905) ; *What Books to Read* (September 1905).

This paper reviewed some of the Sister's books. The first to be reviewed was her *Kali the Mother* (January 1901). "This remarkable book," the reviewer wrote, "bears an unmistakable testimony to the slow and silent influence which the East is exercising on the West in the domain of religious thought... Her interpretation of Kali is indeed profound;... and nothing we have read of Ramaprasad and Ramakrishna has stirred us so deeply as Sister Nivedita's brief sketch." Other reviews of her books recognised her undeniable superiority as interpreter of Indian society and culture. In admiring appreciation of her *Cradle Tales of Hinduism* it was observed,

'Sister Nivedita attracts us more than any other writer on Indian Topics. Her sympathy is so great and her kindness of heart towards her Indian sisters is so evident that one feels that India has in this excellent lady one of the truest friends she ever had. Her first attempt at explaining Hindu ideals to outside world was in that remarkable book known as *The Web of Indian Life*. It was remarkable for its lucidity of expression, clearness of style and for the intense kindliness which animated every single sentence in it." (February 1902).

A similar review of Nivedita's *Studies From an Eastern Home* was made by T. V. Seshagiri Aiyer (December 1913). After Nivedita's demise, he wrote two long articles (Nov.-Dec. 1911 and June 1912). Two appreciations of the late Sister's life and activities were reprinted, one from the *Modern Review*, written by the late editor of the *Statesman*, S. K. Ratcliffe, and the other from the *Positivist Review*, written by the noted sociologist, S. H. Swinny (January 1912). Seshagiri Aiyer in an article



(December 1913) made a perceptive analysis of Nivedita's mind and personality. He wrote, 'Intellectually, the late Sister was cast in the mould of giants. None can read her books, her writings, without feeling that he is face to face with a singularly original, rich and profound mind. But her splendid intellectual gifts were the least part of her greatness. It was not the encyclopaedic learning, not even the surprising literary skill, nor the glow of the rich poetic fancy that irradiates her writings, which gives them their peculiar and haunting power. What it is then that so profoundly stirs us in her writings, wherein doth their *inspiration* consist? The inspiration lies in their soul-elements.' Endowed with this, Nivedita became 'a patriot among patriots and a messenger among messengers of the Indian people.' But who inflamed the soul-force in her? Aiyer had this answer, 'She had the unique advantage of being the disciple of a Master who was, as many think, the very head and front of India's resurgence.'

Nivedita's immortal book, *The Master as I Saw Him* (considered by Sri Aurobindo as the best on Swamiji), was reviewed in this paper in September 1910. Unfortunately, the review was lacking in depth. The book failed to satisfy the reviewer's expectation, for, he found a 'lack of personal element,' which 'a writer of Sister's experience can impart to sketches of this character.' He felt that stylistically, when writing 'Indian stories', Nivedita clothed them in such language of exquisite beauty that the 'translations [seemed] more attractive than the original.' But in this book, 'some of these elements are wanting,' though, he found in it 'a fine taste for the beauties of nature and landscape which the Himalayan home and wanderings of her teacher enabled her to witness.' He added, 'The admirers of Swami Vivekananda will find in these pages how much the Ramakrishna Brotherhood owed its impetus for good work to the initiative of one of the masterminds of the last century.' The reviewer concluded, 'The unbounded admiration of the disciple makes the Swami live in these pages as one of the truest patriots of India and as one whose chief object in life was to raise the country to the foremost place in the scale of nations.' It may be noted that extracts of the same book were reproduced in this paper with appreciation when it was serialised in the *Prabuddha Bharata*.



## V

A study of the old files of the *Indian Review* of the period 1893-1902 and beyond, clearly indicates how the educated South Indians visualised a resurgent India and its prophet Vivekananda. The *Indian Review* had an important role in popularising Vivekananda's life and teachings and drawing attention to some of the important personalities of the first phase of the Ramakrishna Movement. Reference has already been made to the wide appreciation in the South of Swami Ramakrishnananda's work in Madras. The latter's *Sri Krishna: The Pastoral and the King Maker* was favourably reviewed with extensive quotations from the book. It was praised for being 'full of suggestive thought' (June 1909). Swami Abhedananda earned appreciation in America as a preacher of Vedanta. His proficiency in philosophic learning and his power of expression made him an effective exponent of the Vedanta. He got a good press in America and also in India. The *Indian Review* published many of his speeches among which were: *Women's Place in Hindu Religion* (September 1901, from the *Brahmavadin*); *What is Vedanta* (May 1902, from the *Prabuddha Bharata*); *Vedanta, the Divine Heritage of Man* (May 1904). The latter was actually a review of eight speeches of Abhedananda, given in America. Appreciating the speeches, the paper wrote, 'As the successor of Vivekananda in the noble task of expounding the East and the West, Swami Abhedananda worthily fulfills the object of the Ramakrishna Mission in the West.' Comparing the exploits of the two brother-disciples, the review commented, 'It is true that the Sannyasi [Abhedananda] has not the same poetic fervour and philosophic imagination of the great man whose mantle has fallen upon him.' But 'in the clearness of his conception and the perspicacity of his presentation of his theme he leaves nothing to be desired. He has acquired a mastery of Christian doctrines and what little there is in the Christian philosophy to qualify himself thoroughly for lecturing to audiences consisting mainly of the professors of a foreign faith.' The review concluded with the happy note, 'We trust that the Movement inaugurated by Vivekananda will have vitality enough to bring more and more men under its banner and to permeate the ranks of thoughtful



men in India and the countries of the West so that generations yet unborn may bless the name of the saint of Dakshineswar as the Prophet of a creed suited to the intellectual and emotional need of civilized humanity.'

Abhedananda returned to India in 1906 for some time. The *Indian Review* of July 1906, welcoming him published an illustrated account of Abhedananda's exploits in America and, also, a short history of Vedanta Movement in the preceding years. It referred to the Belur Math, the Advaita Asharma at Mayavati, two journals of high quality, the *Brahmavadin* and the *Prabuddha Bharata*, Vedantic preachings of the Swamis Trigunatita and Bodhananda, in San Francisco, Boston, Brooklyn and New York, founding of a beautiful temple at San Francisco and the possibility of having its own building at New York in a near future. 'This glorious work, it is well-known, was inaugurated by Swami Vivekananda and, since his day, men and talents have not been wanting both to maintain and augment his achievement.' At the time of his departure from America for India, Abhedananda was felicitated by his devotees and admirers. In an 'Address' presented to him they wrote, 'For nine years you have laboured tirelessly among us enduring hardship, opposition, even enmity, yet pushing on your course undaunted and unchecked.' Through the hard labour of the Sannyasins of the Ramakrishna Order, 'From the Texas to the Northern-most borders of Canada, from the Atlantic to the Pacific, there is not a State or Province from which the Society [Vedanta Society of New York] has not received orders for its literature or enquiries concerning its teachings.' Abhedananda's *India and Her People* had upset the British administration in India because it had exposed its oppressive and exploiting character. On this book, the *Indian Review* wrote, 'To those who have heard the learned sannyasin and who have been charmed by the eloquence and simplicity of his speeches, these collections in book-form will be very welcome.' Pointing out Abhedananda's spirited arguments on the greatness of Indian philosophies, the paper observed, 'Swami Abhedananda has shown that the philosophies of this country, which are being followed slowly in the West, had become established centuries before the Westerns had emerged from their savage state. The learned Swami showed that the



Materialists can copy their dogmas from the Vaiseshika Philosophy of this country' (July 1907).

The *Indian Review* brought to the notice of the educated people the development and importance of the Ramakrishna Movement. Vivekananda's Works brought out the diversities and comprehensiveness of Vedantic literature. Coverage was given to the inauguration of the Bangalore Math, an important centre of the Ramakrishna Math and Mission, in the holy presence of its President Swami Brahmananda. The meeting was addressed by the Dewan of Mysore State, V. P. Madhva Rao, Sister Devamata and Swami Ramakrishnananda. The Vedas were chanted by some of Mysore's most orthodox of Pandits when a large painting of Sri Ramakrishna was unveiled by the President. M. A. Narayana Ayangar's (later Swami Sribasananda) active and generous help largely contributed to the founding of this new Math. (February 1909).

## VI

A very important article of Swami Brahmananda was published in the *Indian Review* in March 1910. In this article, *Ramakrishna Mission: The Scope and Method of its Work*, he clearly enunciated the character, aims and objects of the Math and Mission. He stressed that Sri Ramakrishna's teachings were 'for the moral and spiritual elevation of humanity,' and Swami Vivekananda was the first to bring these to the attention of the world at large. Brahmananda stressed that Swamiji's exposition of the teachings of his Master, who was the living embodiment of the Eternal and Universal Religion as revealed in the Vedas, had given "a turn to the methods of religious propagandism in the world." This was attested by the fact that "fanaticism, bigotry and narrow-mindedness are gradually being out by all thoughtful votaries of every religion." Vivekananda had worthy successors who were 'looked upon as true teachers of religion all over the world.'

Swami Brahmananda's article elucidated what the Ramakrishna Mission meant by religion. This was an excellent synoptic version of Vivekananda's religious preachings, central themes of which were 'Divinity in Man' and 'Harmony of Religions'. By Harmony of Religions, Vivekananda did not mean,



as some other religious preachers meant, compilation of good points of different religions. He recognised the importance of every religion and believed that following any religious path ardently and sincerely, one could reach the desired goal. This had been demonstrated by the realizations of Sri Ramakrishna. 'Hence proselytism is what it [the Mission] denounces.' At the same time, the Ramakrishna Mission was opposed to esoterism in religion, and firmly denounced it. Brahmananda explained,

'It [the Mission] advocates no mysticism which is apt to make a fool of a man by making him believe in all sorts of absurdities, and thus instead of giving him religion makes him an irreligious mystic absolutely ignorant of truth.'

The Mission based its religious ideas on Vedanta.

'It [the Mission] shows the Vedanta [the Upanishads] is the common basis of all religions of the past, the present and the future, and regards modern science as helpful to a certain extent in understanding truths imbedded therein.'

For these and other characteristics, the Ramakrishna Mission claimed itself different from other religious Missions.

*'Thus Sri Ramakrishna Mission is distinct from all other religious missions of the past and the present as it only had discovered the harmony, the common basis, and the necessity of all the various religions, whereas each of the other religious missions of the world asserts its infallibility, perfection and supremacy over all the rest.'*

In the lives and teachings of Ramakrishna and Vivekananda, at times, seemingly opposite ideas were assimilated. Thus the Ramakrishna Mission thought it necessary to clarify and pronounce its own ideals. That was the purpose of Swami Brahmananda. As a Prophet of the new age, Vivekananda had his messages for both the sannyasins and the householders. Ramakrishna Math and Mission being a sannyasin organization needed a clear enunciation of its objectives. Swami Brahmananda's article served this purpose. It was, effectively, the manifesto of the Ramakrishna Order.



## VII

The *Indian Review* published a number of articles between 1902 and 1914 on Sri Ramakrishna's life and teachings. In April 1902, it culled an excellent sketch of Ramakrishna's life (*A Modern Saint*) from the *Theosophical Review*, written by Eric Hammond. In its July 1902 issue, we get the news of Telegu rendering of Max Muller's *The Life and Sayings of Ramakrishna*, and in March 1903, a report of G. Venkataranga Rao's speech at the Ramakrishna Birthday festival. In October 1905, *The Sayings of Ramakrishna Paramhansa*, published by the Brahmavadin Press was reviewed. The reviewer, among other things, said : 'These pages will give the reader a better idea of our religion than any learned treatise on the subject. It is practical religion that we find in these pages, simple in language but breathing lofty ideals.' In January 1908, it published a short biography of Ramakrishna (*Sri Ramakrishna Paramhansa*), which started with the assertion that Ramakrishna's advent 'was to achieve the spiritual regeneration of the world.' The concluding lines were :

'Such is the great life and such were the wonderful teachings of Sri Ramakrishna Paramahansa. He is now a living force in this historic land of ours, and his influence is bound to spread over the whole world. He was the last of our sages, and has restored to India her proud position as the spiritual leader of humanity.'

## VIII

As the *Indian Review* was started in January 1900, it did not have much opportunities to cover the activities of Vivekananda who died in July 1902. Moreover, he had practically withdrawn himself from public life and had, as is said earlier, engaged himself in organising the newly founded Ramakrishna Mission. The editor was taken aback by the shocking news of Swamiji's demise. He felt that it was impossible at that moment to make a proper evaluation of the great departed. It needed a distance of time. For the next ten to twelve years many writings on Swamiji were published in the paper.

After Swamiji's demise, Sister Nivedita in her article *The National Significance of the Life and Work of the Swami Vivekananda* had written with great emotion that 'the murmers of his critics' were all 'hushed at the burning ghat.' But her words proved only



partially true. Even a serious writer like Prof. J. Nelson Fraser of the Deccan College, Poona, fell for the temptation of criticizing Vivekananda, with his shallow knowledge of Swamiji. In his article in the *Kayastha Samachar* of Allahabad (January 1903), he made adverse comments on Swamiji's views, particularly social. Swami Swarupananda, editor of the *Prabuddha Bharata* wrote a rejoinder in the next issue of the journal. The editor of the *Indian Review*, himself being no less hurt at the unseemingly attack against Swamiji, wrote (March 1903): 'Swami Swarupananda...proves, in our opinion, very satisfactorily and convincingly that Prof. Fraser's adverse criticism of Vivekananda are unsound. Swami Swarupananda has done well in quoting largely chapter and verse from the many speeches and writings of Vivekananda and thus strengthen his contention that late Swami Vivekananda advocated social reform, was a warm and generous friend of the poor, and was not an advocate of inaction as people misunderstood.' But Prof. Fraser was a true intellectual and a man of honesty. Confronted with actual facts, hitherto unknown to him, he admitted his mistake. In a letter to the *Hindustan Review* of March 1903 (in this paper too, Prof. Fraser's article was published and Swarupananda had sent his rejoinder) he admitted that he was misled by a short book (of 81 pages) on Vivekananda, 'written by a professed admirer of the Swami.' He further acknowledged 'the force of the rejoinder' of Swami Swarupananda, and wrote, 'It is clear that I did not do him [Vivekananda] justice... I might make this letter longer by dealing with various points in which I ought to correct myself. But the reader would probably find it tedious and no doubt Swami Swarupananda will be satisfied with what I have said.' (The *Prabuddha Bharata*, May 1903).

K. Sudarsana Rao in an article (May 1903), *Hindu Social Reform*, compared the role of Mahadeva Govinda Ranade and Swami Vivekananda in the sphere of social reform. According to him, 'both were men of keen intellectual perception broad universal sympathies and strong iron purposes... Both had unbounded love for their motherland... To both, India was the 'Holy Land' and the 'Land of Promise'... To both, social reform meant social advancement on national lines without prejudice to those essential virtues for which the people have been justly famous from time immemorial.' Justice Ranade took upon himself 'the task of making the Social Conference his own pet child



which he brought up with the care and prudence of a father.' He was a man of strong common sense, worked patiently and carried on sustained propaganda. Swami Vivekananda on the other hand, 'a prophet by divine right,... accomplished in a decade what other would have done in a century.' According to Rao, Swamiji had 'shown us the road by which we have to travel, the spirit in which the work has to be approached contenting himself only with drawing out lines in clear and unmistakable language and leaving the details to be worked out by each individual and the nation as a whole as best as they can.'

Kali Nath Roy was a nationally reputed journalist. He was the fearless and uncompromising editor of the *Tribune* for two decades. He suffered imprisonment for protesting against the Jalianwalla Bag massacre. He wrote an article on Vivekananda in the *Indian Review* of July 1903. At that time he was serving in the *Bengalee* of Surendranath Banerjee. Kali Nath was a serious student of philosophy, especially, European political philosophy, and he could 'copiously quote Burke, Bradlaugh, Lincoln, Gladstone and others.' Roy's article on Vivekananda was thoughtful. Considering the time when 'the country knew so little of his [Vivekananda's] active life' it was but natural that Roy described Vivekananda's life 'more as a promise which he did not live to fulfil.' Roy pointed out the great role Swami Vivekananda had played in the Indian scene which was evident even at that time. In his view, Vivekananda was foremost a spiritual man and apostle.' His life was one close endeavour to know God and to realise the spirit within himself. He had besides that apostolic ardour which would not permit its possessor to sit complacently at home but would goad him on to far-off lands in quest of fresh fields and pastures new and propagate in the name of the Lord the truth he himself apprehends.' In this role, Vivekananda deviated from the traditional ways of the Hindus. Secondly, his Vedanta was not merely theoretical but immensely practical. Also, 'Swami Vivekananda was a living protest against the charge which is too often brought against the Vedantic Philosophy that it gives us no concrete reality which we may endeavour to understand and initiate—but merely deals with abstraction. His life shows us that he did apprehend a reality behind this concretion of phenomena, the world of our experience, and that he did not regard the objective world as a subjective delusion but as a manifestation of reality. To him the country



and nation were...but stages and moments in the life of the Eternal and in the Infinite Spirit.' Thirdly, Kali Nath emphasised Vivekananda's role as a patriot. He was, according to Roy, a great patriot in the true sense of the term. 'To us, however, he was always more than a mere Vedantic preacher. He was a patriot and patriot of the right type. He loved his country with a devotion which, if we are to live in violent times, would have marked him out as a Wallace or a Bruce, a Hampden or a Cromwell, or a Mazzini... He loved India but he did not hate England or America. He would have possibly fought the world for India when India was in the right. But no persuasion, no consideration would have made him stir a step for India in an unrighteous struggle.' Fourthly, Vivekananda was a man of many facet personality. 'He was at once a devotee and an actor, a patriot and a philanthropic, a man of the world and a man who had in a very important sense renounced the world.' Lastly, Vivekananda possessed such essential qualities of character that he became *the man* to lead a nation in period of transition. 'One of the very few men in this as well as in preceding generation who were fitted by natural gifts as well as by education and habits to be leader of young India was Swami Vivekananda. He was so thoroughly a representative of the transition period through which India is now passing... His natural intelligence, his general and philosophical training, the self-abnegation that was the practice of his life, his deep religiosity—all pointed the stuff of which leaders and guides of men are made.'

G. A. Chandravarkar compared Swami Dayananda and Swami Vivekananda in the *Vedic Magazine*. The *Indian Review* of July 1914, quoted some salient points of that article. 'Swami Dayananda and Swami Vivekananda,' according to Chandravarkar, 'were both pioneers of the Hindu Protestant movement and patriot sannyasins in the true sense of the word.' They had their differences, but there were greater similarities. Dayananda taught to the world that 'the religion of the Vedas was the sublimest,' and Vivekananda showed that 'the system of ethics of the Vedanta was the highest and noblest that the human mind could have ever conceived.' To them, the Veda or the Vedanta were not the 'philosophy of quietism and inaction. To them, the Dharma appeared to be universal and full of potentialities for the betterment of humanity.' They both 'believed in the efficacy of missionary work.'



The *Indian Review* quoted (May 1914) extracts from Nagendra Nath Gupta's speech on Vivekananda, reported in the *Bengalee*. Gupta recalled Ramakrishna's prophecy about Vivekananda. 'While Narendra Nath Dutta was yet an obscure young student, Ramakrishna Paramhansa used to point him out to other people sitting around him saying, 'Mark him well. He is a hundred-petalled lotus—*satadal padma*—perfect in his incarnation with a message to deliver.' Later, Paramhansa used to say that Vivekananda had work to do, and he would be most heard in the West. People listened and wondered but never was a prophecy truer or more unerring.'

In June 1904, this journal reproduced *Sketch of Swami Vivekananda's Life* from the *Brahmavadin*. In April 1912, it reproduced from the *Prabuddha Bharata* important portions of an article on Vivekananda's teachings by R. N. Bandyopadhyaya.

The *Indian Review* published its own *Swami Vivekananda: His Life and Teachings* in May 1907. This excellent study was done evidently by someone who had seen and heard Swamiji. Most probably, he was no other than the editor, G. A. Natesan himself. The sub-chapter, *Vivekananda, the Man*, started with the remark, 'About his extraordinary influence over men... [that] brought him at one bound to the front rank of teachers and kept under a lasting spell the minds of those who had the rare good fortune of meeting him and learning from him the truths that lie hidden in Hindu scriptures.' After pointing out a number of traits of his personality, the writer concluded with a remark which had indicated his direct contact with Swamiji. He wrote, 'When to these characteristics he added a striking presence, a face lit up by a pair of shining eyes and a voice that had a richness and musical quality seldom seen among men, we can understand in some measure the wonderful charm of his personality.'

This life-sketch began with a reverential recognition of Vivekananda's role as a Saviour :

'Great souls that lead us out of 'the encircling gloom' into the promised land, are not accidentally born. They come at a time when the world is waiting for them in eager and anxious expectation. At the time when Vivekananda was born, India was waiting in utter agony of spirit for a prophet of his eminence.'

Books on or by Vivekananda were reviewed by this paper with much care and respect. The *Brahmavadin* Press of Madras published translations of Swamiji's Bengali book, *Prachya O*



*Paschyatya* (East and the West). The reviewer (April 1904) mistook it as translations of Swamiji's lectures. But his understanding and assessment was commendable. He wrote that the book was 'particularly readable,' full of fiery eloquence," possessing "shrewd and sound remarks." It gave "a rare insight into the difference of circumstances of India and the West, in their religious ideals, moral purposes, social manners and popular temperaments,...habits and customs of various peoples, ancient and modern, in matters of dress, food etc." Swamiji's book, *Inspired Talks*, was a collection of his discourses in the Thousand Islands Park. These were taken down by Ellen Waldo, a relation of the American philosopher, Ralph Waldo Emerson. 'A Western Disciple' reviewed this book in this journal (February 1909). In his opinion, by any standard it was a great work in which "the fire of inspiration burns bright on every page." Talking about divine incarnation, Swamiji had said, 'The Absolute cannot be worshipped, so we must worship a manifestation, such a man in our nature.' He showed the difference between Incarnations and Prophets. 'Prophets preach but Incarnations like Jesus, Buddha, Ramakrishna, can give religion; one glance, one touch is enough.' The reviewer, nurtured in Christian ideas since his boyhood, was particularly impressed by Swamiji's views on the Jesus Christ and the Bible. He wrote, 'Many passages from the Bible are explained [by the Swami] in an exceptionally original and enlightening manner.' But, 'The Swami shows little sympathy with mere 'book worship... It is the most horrible tyranny, the tyranny of the Protestant Bible... Every man in Christian countries has a huge cathedral on his head, and on the top of that a book'.' Swamiji's focus was on 'growth'. Man must grow to godhead, to become Christ or Buddha. Emphasising this point the reviewer quoted Vivekananda extensively. 'Christs and Buddhas are simply occasions upon which to objectify our own inner powers... The greatest sin is to think yourself weak. No one is greater... Stand up and say, I am the master, the master of all. We forge the chain and we alone can break it... We enter into creation, and then for us it becomes living. Things are dead in themselves, only we give them life, and then like fools, we turn around and afraid of them or enjoy them.' The review concluded, 'So on from page to page does he carry man higher and higher until even most hopeless is given hope, and the weakest is made strong by reading it... That *Inspired Talks* is the legacy of



a great soul to struggling humanity none can deny—and the world must ever be richer for its publication.'

G. A. Natesan published the book, *Swami Vivekananda—An Exhaustive Collection of His Speeches and Writings* (672 pages). K. S. Ramaswami Sastri reviewed the book in the *Indian Review* (December 1905). Discussing the "Works of enduring beauty of one of the greatest sons of India," he said, "there was a time when the brilliance of his personality so dazzled men's eyes that it was impossible to assign to him his proper place. It was difficult to appreciate one whom everybody was inclined to worship ; sane criticism was out of place when no one talked about him except in superlatives. But this period of blind admiration has gone by. People are asking themselves, 'who is this man that kept us spell-bound by the witchery of his words ? How was he able to exercise such a fascination over the minds of the people ? What was his contribution to the world of thought ?' However, the review itself was one of profound admiration for Swamiji's greatness. It was, in effect, a draft for a fuller account of Vivekananda, the intellectual man. It referred to Swamiji's magnetic personality, distinctive traits of his character, his intense love for India : 'The very mention of that beloved name [India] would bring new light into his eyes and lend new animation to his mobile and handsome features.'" Swamiji's fearlessness, his wonderful versatility, gift of eloquence, style of expression, knowledge of Sanskrit and a few other languages, proficiency in music, marvellous voice, contribution to Bengali literature, flashing wit, grasp over the conclusions of science and philosophy, affection for disciples, towering eminence, power to lift himself over nature, greatness of soul, Himalayan purity and shining spirituality, came out in his life, works and teachings. The review acknowledged Swamiji as belonging to the great succession of Teachers ; an exponent of ancient religious ideas given in most beautiful language and bringing in ancient knowledge to the results of modern thoughts. All the greatest and most beautiful ideals which India has given to the world were to be found in his writings "with a beauty unborrowed from anywhere presented in a manner which will be felt convincing by the most scientific thinkers of to-day." He was the bearer of the immortal message of the great saint Bhagavan Sri Ramakrishna Paramhansa, which proclaims, all religions are but so many golden gateways to the temple of Truth ; God should be best



realised as Mother ; Religion is realisation. Swamiji preached that each nation has a distinctive genius of his own and no nation should give its ideals. India's function in the world was to be the centre of spirituality for the universe, and India's salvation lay in religion. Among some other lasting contributions of Vivekananda, Ramaswami Sastri specially recalled his originality in explaining the doctrine of Maya, spiritual oneness of the whole world, the Vedantic basis of true morality, emphasis on renunciation, his message that absolute destruction of evil was not possible, because all progression take the form of waves and every rise is attended by a fall in the next. Swamiji underlined that evolution pre-supposes involution and perfect freedom must be given in religious matters. He said, "Let men have the light of Liberty—that is the only condition of growth," and that truth was above all other things. "Society has to pay homage to truth or die." Vivekananda emphasised the absolute necessity for levelling up of the masses and education for all people. The country needed constructive and not destructive reform. Finally, he preached the need for realization of the innate nature of man and that, all are children of immortal bliss and not of sin.

Above all, Ramaswami Sastri stressed in his remarkable review, Vivekananda was a living embodiment of the total ideal Man. He said, "We shall first consider Vivekananda the man. No man who had the rare privilege of his acquaintance can ever forget the wonderful charm of his personality. Days in his presence would pass swiftly like hours, and hours like minutes. He had a magnificent presence and striking features; and his eyes shone with extraordinary brightness. The first and foremost characteristic of his nature which exercised such a compelling influence in his hearers was his sincerity of soul. He could never have patience with shams. He refused to allow himself to be cheated by mere phrases and sophistries. He saw through the surface of things, and denounced in deathless words that miserable clinging to forms—mere corpses of beautiful things long ago departed—which he saw everywhere around him."

## IX

Swami Vivekananda had been a fountain source of inspiration behind the Swadeshi Movement. Bal Gangadhar Tilak's *Mahratta* (edited by his life-long friend and associate, N. C. Kelkar) wrote



on 14 January 1912, 'Swami Vivekananda is the real father of Indian nationalism.' He had also been called the "Father of modern India," by the *Mahratta*. Bepin Chandra Pal wrote in Annie Besant's paper the *Commonweal* (18 August 1916), "Vivekananda can well claim to be the greatest preacher and prophet of our modern nationalism. He was the first to strike the note that burning passion for our country and culture—that keenly sensitive patriotism which found such prominent expression in the nationalistic propaganda of the last decade." Annie Besant also recognised that 'Vivekananda roused the strongest feeling of nationality.'<sup>8</sup> Aurobindo Ghose (later Sri Aurobindo), in his pamphlet the *Bhawani Mandir* (printed in 1904; proscribed by the Government), placed Ramakrishna and Vivekananda at the centre of the *Mandir*. He said, "What was the message that radiated from the personality of Bhagwan Ramakrishna Paramhansa? What was that formed the kernal of the eloquence with which the lion-like heart of Vivekananda sought to strike the world?... India cannot perish, our race cannot become extinct, because all divisions of mankind it is to India that is reserved the highest and most splendid destiny... It is she who must send forth from herself the future religion of the entire world, the Eastern religion, which is to harmonise all religions, science and philosophies, and make mankind one soul... It is to initiate this great work, the greatest and most wonderful work ever given to a race, that Bhagwan Ramakrishna came and Vivekananda preached.'

Tilak and Aurobindo belonged to the Extremist groups with a leaning towards revolutionary methods. On the other hand, the *Indian Review* believed only in constitutional means to achieve self-government for India. Yet, when the Swadeshi Movement was at its peak the paper reproduced an editorial of the *Bal Bharata* of Madras, edited by a known revolutionary, Tirumalacharya, *Vivekananda, the Real Pioneer of the New Movement*, in its January 1908 issue. This editorial started with these words: 'The New Movement had its genesis in the utterances of Swami Vivekananda, who urged his countrymen to "revive the whole of India," by 'entering into the life of every race inside India and outside India.' The *Bal Bharata* concluded: 'The ideas initiated by him [Vivekananda] on the thought-plane ten years ago crystallised themselves in the New Movement which swept over the whole of Northern India, attracting adherents every-



where and having for its best exponents, Babu Bepin Chandra Pal of the Brahmo Samaj, Lala Lajpat Rai of the Arya Samaj and Sriji Bal Gangadhar Tilak of the Orthodox Party."

## X

In its obituary of Swami Vivekananda, the *Indian Review* had promised to make a proper assessment of Swamiji's contribution later in more suitable times. The editor kept his promise in the following decade or more. Between 1902 and 1912, no Indian journal of a general nature did more to propagate the life thoughts of Vivekananda than this paper. Two other periodicals engaged in this endeavour were the *Brahmavadin* and the *Prabuddha Bharata*. The first was started by the disciples and admirers of Swamiji in Madras, and the other one was an organ of the Ramakrishna Mission. These two journals were religious and philosophical in nature. The *Indian Review*, on the other hand, had social, political and other varied interests, hence reaching a wider section of educated people. Considering all this, it is a bit surprising that in some biographies of G. A. Natesan (as in the *Dictionary of National Biography*) Vivekananda is mentioned just as one of the friends of Natesan. This is an understatement. To Natesan, Vivekananda was unique, a divine man, who had appeared as the saviour of his country and its sacred religion. This is amply borne out by the numerous writings on him in his paper.

After the passing away of Swamiji the *Indian Review* wrote in an article (July 1902), *The Passing of a Great Hindu Monk*. It started thus :

'A Glorious light is extinguished and a terrible gloom has been cast over the land. The brightest star that for the ten years and more proclaimed in all its splendour and grandeur the glory of God and the divinity of man has vanished from mortal view. He that came of Lord has gone into the Lord. The noble soul that early in life cast off all that mortal man holds near and dear, donned the simple yellow robe of the ascetic, took the beggars' bowl in hand and wandered from one corner of the country to the another, aye ! crossed the distant seas to proclaim the glory of Vedanta, is no more.'

With a deep sense of sorrow which was both personal and collective, Natesan wrote,



'We shall no longer see his majestic figure, nor hear his magnetic eloquence that kept under a spell all that came under his influence.'

The great man was not all sweetness. He was a stern critic of the deficiencies of the people of his country that caused them age-old degradation. But for all he did, the prime motive was 'his sincere but elightened love for the land of his birth.'

With a passionate reverence for the dear departed, Natesan concluded,

'His religion knew no caste, no creed, his philosophy knew no systems and sophistries, his sympathy was boundless, and he recognised a brother and sister in every man and woman he met. With the same breath and same spirit he praised the glory of the Brahma of the Hindus, the Ahura Mazda of the Zorastrians, the Buddha of the Buddhists, the Jehova of the Jews, and the Father in Heaven of the Christians. He despised no religion, no form of worship.'

It was a touching tribute coming from the inner depth of the mind from a seasoned journalist, eminent public figure and a man of foresight who made no mistake in recognising the true greatness of Swami Vivekananda and his unique manifold contributions to the world in general and India in particular.

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4. *Ibid*, p. 246.
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C. P. Ramaswami Aiyer, in his sketch of Swami Vivekananda, in the same book (p.68), presented this personal account of Swamiji :  
"During his stay in Madras, Swamiji conducted Gita classes regularly and it



was my privilege, along with C. Ramaswami Aiyangar who was, later on, instrumental in starting the Sri Ramakrishna Students' Home in Maylapore, to attend those classes. No one who was present at those discourses could fail to be impressed not only by his magnetic personality and by his compelling voice but by the easy mastery over his subject and his inspiring exposition, in an easily comprehensible language, of the main teachings of the *Gita* and of the essentials of the Vedantic doctrine and their applicability to everyday life."

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## SWAMI VIVEKANANDA IN SATIS CHANDRA MUKERJEE'S JOURNALS

'THE LIGHT OF THE EAST' AND 'THE DAWN'

### I

Satis Chandra Mukhopadhyaya (Mukherjee) (1864-1948) was a well-known name in Bengal, for his association with *Dawn* Magazine and Dawn Society, in the first decade of the twentieth century. Even earlier, he was actively engaged in organizing youths for social and religious endeavours and in publishing a socio-religious Journal.

Born in a Brahmin family of Banipur, Hooghly, Satis Mukerjee in his early life, felt attracted to positivism of August Comte through the influence of his father, Krishna Nath Mukerjee. As an atheistic philosophy, Positivism believed in the 'Religion of Humanity.' Satis spent his school and college days in Calcutta, graduated from the Presidency College and passed M.A. in English in 1886. He got his B.L. in 1890. He first served at the Metropolitan School, as a teacher and then at the Behrampore College as Lecturer in History and Economics in 1887<sup>1</sup>. Ultimately he decided that Calcutta should be his centre of work. He gave up teaching and adopted the legal profession in the metropolis.

He came in close contact with many of the eminent personalities of his time and made it his mission to open up the mind and hearts of the younger generation to knowledge and noble life. Satis Mukerjee did not remain a positivist all his life. He changed from Positivism to traditional Hindu view of life, when in 1893 he became a disciple of Vijay Krishna Goswami.

In the first phase of transformation his energy channelled through a monthly journal, *Light of the East*, which he himself edited. It was started in September 1892.



## II

It is interesting to note that even before he became a disciple of Vijay Krishna Goswami, his attitude towards religion and philosophy had changed in which Ramakrishna's disciples had an important role. It was not known whether he had any direct contact with Ramakrishna. But he had great veneration for the great prophet. He knew Vivekananda in his younger days. He wrote :

"In 1879, I had my first glance of Narendra Nath, an youngman of 16, at Booth Saheb's Mathematics class in the Presidency College. I was introduced to him by my friend Sasi Bhusan Bose, a student of the same College, who was strong in mathematics and duly loved by the Professor. Besides, Sasi practised music. That made him dear to Narendra. Mr Booth, a Wrangler of Cambridge was well known at that time as a mathematician. He was a large hearted man, allowed students of other colleges to his classes and helped them. That is why, though I was a student of the Metropolitan College, yet almost every day I went there after two in the afternoon. Narendra was a first year student of the Presidency College. He left this College to join the General Assembly's Institution. Yet, he attended Prof. Booth's classes... Narendra used to come to Sasi's Bhawanipur residence where I frequently met him. Sasi's father loved us. Coming to College Street areas, we used to go to Gol Dighi and spent long hours there, till nine or ten p.m., in gossiping and singing. Though I myself was not a singer, I loved music. Eventually, Narendra moved towards Brahmoism and myself to Swadeshism. Thus we parted.

"After the demise of the Paramahansa Deva, I started visiting the Baranagore Math. Swamiji was then leading a Parivrajaka life. He was not present there. I found utmost satisfaction in serving the sadhus by joining them in their work of sweeping the rooms, carrying water and other necessary works. After some time, Mahendra Master Mahashaya (M) and Daksha Maharaj brought me to Prabhupada Vijay Krishna Goswamiji. Goswamiji brought my mind to the path of religion which erstwhile was channelled to different types of work. Any way, when at the next time I met Swami Vivekananda at the same Cossipore locality, at the garden house of Moti Sil, he was a different man. He had returned from the West being revered as a great teacher of world



wide renown. He was sitting in a spacious hall. About hundred people were assembled there. Some Western devotees were also present. Religious discussions were going on. Seeing me entering the place, Swamiji left his chair, came forward at the entrance door and embraced me dearly. Then he took my hand and drew me to a chair near him and started talking as like my old boyhood friend, Narendra. He was so simple and friendly that it seemed nothing had happened in the intervening years. Seeing so many people present there, I naturally started talking respectfully, but he brushed aside everything and simply said, "leave that, don't pay attention to what others might say." Afterwards when I said, I want to introduce to him a meritorious student known to me, (that student is now a retired wellknown Judge), Swamiji unhesitatingly said with a laugh, 'Is he a fanatic?' I said, "no". "Then I have no need of him." By "fanatic" he meant vigorous young man, who could be ready to sacrifice everything for his country or religion. Swamiji wanted to send me to America or Japan but I was reluctant. So, that did not materialise." <sup>2</sup>

Other accounts corroborate what have been said at the last part of the quoted extract.<sup>3</sup>

(Swamiji wanted that Indians proficient in Eastern and Western religion and philosophy, and also man of character should go to America and Japan for propagation of Indian thoughts. Satis Mukerjee's personal religious attitude prevented him from accepting the offer. Sarala Ghosal, editor of the Bengali monthly journal *Bharati*, an educated and enlightened woman, though willing to accept Swamiji's proposal, could not take up the journey as her relatives in the Tagore family of Jorasanko did not like the idea.)<sup>4</sup>

The above extract shows that Satis came to know Mahendra Nath Gupta (M) around 1890. He also had made acquaintance with the disciples of Ramakrishna in Baranagore Math or Alambazar Math. (Baranagore Math period was from 19 October 1886 to October 1891 and Alambazar Math from November 1891 to February 1898).<sup>5</sup> Thus contrary to what has been said in the *Dictionary of National Biography*, (referred to before), it can be surmised that before his contact with Vijay Krishna Goswami, Satis Mukerjee's Positivist attitude changed, otherwise he could not have sought the company of the disciples of Ramakrishna. That he was a great admirer of Mahendra Nath Gupta is evident



from his own writings to which we would refer to later.

Fortunately for us, we have a vivid picture of Satis Mukerjee in Alambazar Math from the reminiscences of Mahendra Nath Dutta :

"Satischandra Mukhopadhyay lived in Bhawanipore. He was not a class mate of Narendra Nath but a contemporary student. In 1891, he was a practising lawyer at the Calcutta High Court. On Saturdays and Sundays, and even on his none-too-busy days at the High Court, he used to come with *choga and chapkan* (lawyer's dresses) to the Alambazar Math. For nearly two years he regularly visited Alambazar Math. He was very close to Tulsi Maharaj (Swami Nirmalananda) and Sashi Maharaj (Swami Ramakrishnananda). At times he could be seen preparing the garlands for the Thakur [Sri Ramakrishna], or the sandal-paste or engaged in similar work, with great devotion, sitting in a room in the northern corner of the Math. The things of Puja were kept in that room. When staying at the Math he took his bath at the Ganges in the early morning, arranged puja materials for the *Thakurghar* [Shrine], and then engaged himself in *Japam*. At night he slept at the small room inside the outer hall. Occasionally, Tulsi Maharaj used to lie down by his side stretching his rug there. At that time Satis Mukhopadhaya performed *Japam* till late at night. Tulsi Maharaj said at times, 'O Satis, it is very late at night, now go for sleep. When will you sleep if you continue your *Japam* all the night?' Satis Mukhopadhaya lived on light food. In a bowl containing some mixed soup, he added some boiled rice and that was all for his day meal. As he would not take boiled rice twice under the same sun (i.e. day time), he would take at night a little boiled rice with milk, using the same bowl as before. A lean figure, bright complexion, a bit longish face with some curled beard and with a slightly stammering speech, he when walking tilted from right to left and vice versa. In the afternoon, with one end of his loin cloth tied around his waist, but otherwise bare bodied, he stretched himself on the roof of the kitchen room. That room was at the corner of the house. With eyes fixed, he then thought about something in a deeply absorbed mood. He talked mostly about topics related to *sadhana*.

"One day Girish Babu (Girish Chandra Ghose, the great dramatist regarded as 'Father of the Bengal stage') had come to the Math. It was a Sunday in summer time. After meal, Girish Babu



wanted to take some rest. As the upper rooms were hot, Tulsi Maharaj cleansed the small unused room below the upper hall and laid out a mat there and kept there a large palm leaf fan. The room was comparatively cool, so some others were also lying down there for rest. Talks related to Sri Ramakrishna Deva were going on. Satis Mukerjee, in the meantime had got up and started fanning all those present there with the fan. Thinking that it was toilsome, Tulsi Maharaj wanted to dissuade him but Mukerjee said with humility, 'I do not know what more I can do. But can I not serve even by fanning?' He spoke with such modest submission that everyone kept silent. Girish Babu said, 'Satis, you go on fanning. Tulsi, please do not interfere with his work of devotion.' After a few years Satis Mukerjee started a monthly journal *Dawn* and since then did not maintain connections with the Sri Sri Ramakrishna Sangha."<sup>6</sup>

Satis Mukerjee at that period, ardently believed in scriptural injunctions, Brahmanic sacramental ritualism, and in the tranquil way of *Sadhana*. On the other hand, those fiery young sannyasins of the Alambazar Math cared not for social restrictions, and followed their own path, on the basis of what they had received from Sri Ramakrishna. Though Satis had deep regards for these young sannyasins, mostly belonging to his age group, their path was not his own. A new-comer to religious life, he wanted someone with super-natural powers to whom he could surrender immediately. 'M', realising his heart's longing, took him to Vijay Krishna Goswami, whom Satis accepted as his Guru.

Vijay Krishna Goswami had been a powerful preacher of the Sadharan Brahmo Samaj, but later he returned to Vaishnavism, which was his family faith. He was a descendant of the great Vaishnava saint Advaita Acharya, a senior disciple of Sri Chaitanya. He was intimately known to Sri Ramakrishna and received his love and blessings. The Brahmos, generally believed that the influence of Sri Ramakrishna was responsible for the changes in Vijay Krishna Goswami along with Keshub Chunder Sen. Swami Saradananda, himself a follower of Brahmo Samaj in his younger days before he came to Sri Ramakrishna, presented an eyewitness account in this regard.

"After the separation of the two parties over the Coochbihar marriage, Vijay Krishna Goswami and Sivanath Sastri became the Acharyas of the General Brahmo Samaj. Vijay was very dear



to Keshub on account of his truthfulness and love for *Sadhana*. Vijaykrishna's eagerness for *Sadhana*, like that of Acharaya Keshub, increased to a great extent after he had had the privilege of meeting the Master (Sri Ramakrishna). As he was going forward on that path, he attained various new spiritual visions in a short time and acquired faith in the manifestation with forms. When Vijay first came to Calcutta for study in the Sanskrit College, he came like orthodox Brahmana with a long tuft on his head, the sacred thread and various kinds of amulets. On becoming a Brahmo, Vijay gave up all these one day out of respect for truth as conceived by the followers of Brahmo Samaj. He boycotted Keshub, who was to him like a Guru, out of the same respect for truth, after the Coochbihar marriage. Again, out of the respect of the same truth he found it impossible to conceal his faith on God having forms and was obliged to separate himself from the Brahmo Samaj. As he lost the means of his livelihood on account of this he had to undergo much suffering for some time for want of money. But he was not at all depressed. On many occasions Vijay clearly told us he had received spiritual help from the Master, and that sometimes he got his visions in a mysterious way. But we do not know whether he loved and respected him as a subsidiary Guru or in some other manner ; for we had heard from him that in the Akasaganga hill in Gaya, a monk mercifully made him suddenly enter into ecstasy with the help of his Yogic power and became his Guru. But there is no doubt that Vijay had a very high opinion of the Master.. We heard about it from Vijay himself.

"After his separation from the Brahmo Samaj, the spiritual life of Vijay became deeper and deeper as days passed. People were charmed to see joyous, unrestrained dance and frequent ecstasy under the influence of inspiration during *Kirtan*. We were told thus by the Master of his spiritual condition : 'Vijay has reached the room just adjacent to the innermost chamber, the acme of spiritual realisation, and is knocking at the door.' Vijay initiated many people in Mantras after he attained spiritual depth...

"When Vijay left the General [Sadharan] Brahmo Samaj because of his own direct spiritual experiences, those also who had absolute faith in him left that Samaj, which consequently was shorn much of his glory. It was Acharya Sivanath Sastri that became the leader of the party then and saved the Samaj. He had, before that time, come several times to the Master and had



great love and respect for him. The Master also was very affectionate towards Sivanath. But Sivanath was in a great difficulty after Vijay had left the Samaj. He now stopped visiting the Master, thinking that Vijay's religious opinion had been changed under the influence of the Master's instruction and that was why Vijay had left the Samaj. Swami Vivekananda had joined the General Samaj. The Swami used from time to time to go to Keshub and the Master at Dakshineswar. The Swami said, 'questioned at that time about the reason why he had discontinued going to the Master, Acharya Sivanath said, 'if I go there frequently all the others of the Brahmo Samaj will do so in imitation of me. As a result, the Samaj will collapse.' The Swami said further that under that impression Sivanath advised him at that time to abstain from going to Dakshineswar."<sup>7</sup>

The Brahmo Samajists became sharply critical at seeing Vijaykrishna's growing attraction for image worship. Vijaykrishna answered, 'What else I can do if I can realise Brahman in the presence of gods and goddesses ?'<sup>8</sup> About his disciple Satis Chandra it could be said, though he believed in supernatural visions, yet on philosophical ground he was a follower of Sankaracharya and also spoke in favour of the synthesis of Jnana-Karma-Bhakti, as propounded by Ramakrishna and Vivekananda. At least that was true for the period between 1893 and 1900. But again, despite his support for some modern trends in religion, he often showed rigid orthodoxy.

### III

We have gone through Satis Chandra Mukerjee's monthly journal the *Light of the East* (henceforth it would be referred to as *Light*) from September 1892 to September 1900. Its new series had begun from 1902. But it soon became defunct. The journal maintained its intellectual standard for the first five or six years, but after that it declined. Surprisingly, even those who wrote about Satis Mukerjee failed to adequately recognise the importance of this journal.<sup>9</sup>

Presumably when Satis Mukerjee became more and more absorbed with the work of the *Dawn* magazine and the Dawn Society, he could not carry on the work of the *Light*.



## IV

The *Dawn* and the Dawn Society exerted considerable influence on the minds of a number of educated young men in the Swadeshi era. During the Movement, the question of National Education came up prominently. In that sphere, the Dawn Society did commendable work. Along with training in character building, the students were encouraged to cultivate a number of disciplines including Religion, Philosophy, History, Sociology, Archaeology, Fine Arts and Science. Special lectures were arranged and delivered by eminent intellectuals for the student members.

The *Dawn* was started in March 1897. Frontispiece of the first issue bore a picture of Baba Madhavadasa. On the first page, a saying of Sankaracharya was printed. After that was given the paper's object and policy.<sup>10</sup>

The journal had at that time two editors (it was printed in the paper not 'ed' but 'eds'.) They were Satis Chandra Mukhopadhyay and Ajoyhari Bandyopadhyay. The journal being the mouthpiece of Bhagabata Chatuspathi, its sale proceeds went to that organisation. Ajoyhari remained its editor for more or less a year. He left the organisation and became a disciple of Swami Vivekananda. He got his vow of sannyas from Swamiji on 29 March 1898 and was named Swami Swarupananda.

After Swami Swarupananda's demise, Swami Saradananda wrote an article (*Swami Swarupananda*, Prabasi, Phalgun 1313 BS.; February-March 1906), which provides us with the necessary information about Ajoyhari's distinctive role in the Bhagabata Chatuspathi and the *Dawn Magazine*. Here is an extract from the article in translation :

"It happened nine years before His Holiness the mighty Swami Vivekananda had returned after creating sensation in the Eastern and Western countries by emanating extraordinary power he received from his revered Guru [Sri Ramakrishna] and was staying at a garden house of Srijukta Nilambar Mukhopadhyay at the village Belur on the Ganges with his brother disciples and his own disciples, and engaged in disseminating teachings for the benefit and happiness of one and many. Construction of the present Math building [which is now called old Thakurbati] was not started then, only the land had been just bought... It was an afternoon in the month of Baishakh or Jaistha [April-May-June].



Swamiji, donning his gerua cloth and dominating the scene with his luminous presence, was seated in a room on the ground floor. A number of people came from Calcutta. They sat around him, raised intricate questions regarding religion and got amazed having been rewarded with precise and convincing answers. They thought, 'we have not heard before and elsewhere such wonderful words of wisdom, such lofty ideas, expressed in such burning language, which penetrates our inner depths'... After some hours of talks like this...most of them left ... But there was amongst the audience one Brahmin young man of 26, lean and fair—who did not follow others. He waited. When he got his chance of meeting Swamiji alone, he introduced himself and prayed for initiation in *sannyasa*. His bright intent and steadfast eyes showed his sharp intellect; his talks revealed clearly his erudition, humility, amiability, self-possessed mind and unflinching determination to follow religious life in its true sense. Swamiji was extremely pleased. He allowed him to stay at the Math.

"Later we came to know that this young man was Ajoyhari Bandyopadhyay. He lived in Bhawanipore. In that locality, he, with our friend Babu Satis Chandra Mukhopadhyay, was performing welfare activities. We learnt that through their earnest efforts a Sanskrit Pundit had been engaged in the Bhawanipore Chatuspathi to teach the learners Sanskrit grammar and religious texts. To defray the expenses, regular subscriptions were collected. He had been editing the monthly journal *Dawn*, for a few years [no, for one year only] and that had earned high praise. The profits gained from this journal had been used to pay the salary of the pundit, also for purchase of scriptures and other related things. Apart from disseminating *sastric* knowledge, character building and uplift of the local students were the objectives of the Society. For that, regular assemblages were organised where useful lectures, reading from books of high quality, dialogues, and discourses were held. More, I learnt that though Ajoyhari possessed wonderful mental strength, enterprise and perseverance, he could not do hard physical labour as his constitution had been shattered by long-time dyspepsia. At times he even suffered from heart diseases."<sup>11</sup>

It is evident that the *Dawn* and the Bhagabata Chatuspathi were joint ventures of Ajoyhari and Satischandra. If we accept Saradananda's account literally, at the first stage, Ajoyhari was



the *de facto* editor of the *Dawn*. Satis Mukerjee being a practising lawyer and bearing the burden of editing the *Light of the East*, could not afford much time for the *Dawn*. The question naturally arises, did Satis Mukerjee approve of Ajoyhari's decision to join the Ramakrishna Order, leaving his former work of the Bhagabata Chatuspathi and the *Dawn*? We do not know. But it is true that both the organisations suffered. Mukerjee had to shoulder the entire responsibility. Unfortunately, he fell ill at that time. According to Haridas Mukhopadhyay, this necessitated suspension of the journal's publication for some time. Ajoyhari got his initiation in Sannyasa on 29 March 1898. Haridas Mukerjee informed us that after the 22nd issue (December 1898) of the journal, publication of later issues was delayed by five months.<sup>12</sup> From June 1899, the paper started publishing under the sole editorship of Satis Mukerjee.

The *Light* shortly ceased publishing. Also, Satis Mukerjee somewhat changed his course of action. The Dawn Society came to be his primary concern. There was a perceptible change in its aims and objects. Instead of the earlier declaration that the magazine was "Dedicated to Religion, Philosophy and Science," the third Volume stated that it intended "to be organ of Higher Education and Western Thought." Mukerjee, as stated earlier, played an important role in organising national education in the Swadeshi days. He became the Principal of the National College after Aurobindo Ghose left (1907-08).<sup>13</sup> But one point needs to be stressed. He never indulged in politics or was directly involved in the freedom movement. Hence, when political movement entered the area of national education, he gradually distanced himself away from the scene. From 1914, he started living at Varanasi. He felt some attraction for Gandhi's non-violent movement and, occasionally, lived at his Ashramas and even helped to bring out Gandhiji's journal during his absence. But all these were for a short time. Varanasi was his *The Place* where he lived, absorbed in his spiritual sadhana, till the end of his life in 1948. From a life of a great educationist, he turned back to his earlier ideals, living a life of ancient rishis.

Mukerjee personally knew Swami Vivekananda. He was aware of his great role as the preacher and prophet of Indian thought and culture. At one phase he himself took great pains to propagate India's age-old religio-philosophical ideals. Yet, Vivekananda was not the man of his heart. It seems strange but true



that in the *Dawn* nothing was written about Vivekananda after his demise. Whereas, after M. G. Ranade's death, a lengthy article was published assessing his role (*The Late Mr. Justice Ranade in one aspect of His Character*), written by Prof. N. N. Ghose. A serialised article on Mr Justice Ramesh Chandra Mitra, a patron of the Dawn Society, was also published. Why nothing was written on Vivekananda is a matter of conjecture. But it should be mentioned that Vivekananda and Mukerjee differed on many counts. Certainly Vivekananda's open advocacy for meat-eating or criticism against senseless adherence to non-violence by the house-holders, was not to Mukerjee's liking. Vivekananda did not propagate 'loyalty' to the British Raj. The idea that the Britishers ruled India through 'Divine Dispensation', drew sarcastic remarks from him. In 1897, during the Jubilee Celebration of the reign of Queen Victoria, when educated Indians vied with each other to express their loyalty to the Queen Empress, Swami Vivekananda was requested by Charu Chandra Mitra through Swami Brahmananda to send an Address of Honour on behalf of the Ramakrishna Mission. Swamiji consented but cautioned Swami Brahmananda on one point in his letter of 14 June 1897: "It must be free from exaggeration like 'Oh Queen. You rule by God's command' etc. Such nonsense, as is common to us, natives, should be avoided."<sup>14</sup> But Satis Mukerjee's attitude was different. He wrote a lengthy poem in the *Dawn* (January 1901) on Queen Victoria, expressing his loyalty to the British rule: "Loved Mother. God's elect to reign on Earth" etc. Later, during the Swadeshi movement, when seditious propagandas and revolutionary activities were in full swing, he remained firm in his view-point. After the death of Edward VII, he wrote in the *Dawn Society's Magazine* (June 1910), "The Hindus, notwithstanding the process of denationalising that they are undergoing, still believe that a Sovereign is no mere secular institution and the essence of their loyalty consequently rests on no mere secular basis. The idea of Divine Government on earth is still with the vast majority of them, not a remnant of a bygone age, but constitutes an essential part of their creed." Sister Nivedita had connection with the Dawn Society for some time. But she gradually became disgusted as could be seen from her letter of 25 November 1904, to the Ratcliffes: "The National College is abandoned to forces of reaction. The thing was founded in a blaze of excitement—and its nationalism was a *word*, not a *thing*—not an idea.... It is bound to fall back upon a narrow orthodoxy."<sup>15</sup>



## V

Sri Ramakrishna received unwavering reverence from Satischandra. In the *Dawn*, from December 1897 to December 1902, was published in six issues *Leaves from the Gospel of Lord Sri Ramakrishna*, by Mahendra Nath Gupta (M). Expressing his gratitude to M., the editor wrote [December 1897]: [He is] an unassuming gentleman of high spiritual attainments," (December 1897), and added, the "Modern Gospel" breathed "throughout a deep catholicity in reference to all forms of religious disciplines." He vouched for the authenticity of the Ramakrishna Gospel which was based on notes taken "on the very day of the event." In a lengthy article (*On the Value of Sri Ramakrishna's Gospel*) in the same issue he discussed at length the inner contradictions of the scientists' views about religion, and promised to place the "blessed Gospel" against those in a future issue. This however did not materialise. Of course, after the first volume of the original Bengali version of the Gospel, *Sri Sri Ramakrishna Kathamrita*, was published, he himself translated and published a portion of it, expressing his apprehension at the same time that it was not possible to do justice to the "originality of the Master's discourses" in translation. Ramakrishna Gospel, according to him, was "the most popular, interesting and masterly presentation of the basal truths of Hindu Religious Philosophy and Practice." In the "pages of this most delightful and instructive book," Satis Mukerjee asserted, one could find "the light of the actual Revelations of Truth."

The *Light of the East* also published portions of Ramakrishna Gospel and Ramakrishna Sayings, mostly culled from the *Brahmavadin* (March-June, 1898). After quoting some of the Ramakrishna Sayings on Ego (January 1901), the editor commented, "The passage is highly significant in the spiritual sense and in it is concealed a world of thought." Mukerjee, however, did not consider Ramakrishna as an Avatar (Incarnation of God). Dr Ramchandra Dutt was then lecturing at the Star Theatre on the Avaterhood of Ramakrishna. According to Mukerjee, not only Ramakrishna, Buddha also was not an Avatar (July 1893). But he conceded that Ramakrishna was the greatest Acharya of the age, "a truly great saint" who embodied "true pantheism, which is the basis of Hinduism," and a "perfect embodiment of the poetry of religion." He reproduced in full a remarkable article on Ramakrishna (March 1893) written by Protap Chandra



Mazoomdar, first published in the *Theistic Quarterly Review*. Mukerjee tried to do some comparative assessment of Ramakrishna and Vivekananda in the *Light* (October 1895). According to him, Ramakrishna and Vivekananda were in many respects "quite dissimilar, if not antagonistic." While Vivekananda was an ardent follower of Advaita doctrine, Ramakrishna on his part adopted "Bhakti Marga" to reach that state. "And if he believed in Advaita, he only regarded that as the final resting place." Vivekananda was a "strict follower of Sankaracharya". Ramakrishna's "religious career" on the other hand, "more resembled Sri Ramanuja And Sri Chaitanya." This assessment of Mukerjee was accepted in later times by a number of philosophers and was also contradicted by many. This issue is still being debated. In general, Sannyasins of the Ramakrishna Order accepted Vivekananda's view-point that Ramakrishna was an Advaitin, which had been fully endorsed by the Holy Mother Sarada Devi. But Mukerjee had his own view : "If we try to form an idea of Ramakrishna Paramhansa from the speeches of Vivekananda, our attempt will be almost hopeless."

## VI

In the period of transition of his religious life, Satis Mukerjee suffered from contradictions. This was reflected in his evaluation of Vivekananda. He developed inclinations for believing in miracles on the one hand and on the other, his philosophical bend of mind tended him to accept Sankarite Advaitism as the most logical stand. As a well-read man, he could not but be affected by Western scientific ideas, but at the same time, he had struck to age-old Indian customs and practices.

In the *Light* for the first two or three years, Mukerjee showed great interest in Theosophy, and went on publishing Col. Olcott's grossly miracle oriented writings. The *Social Reformer* commented (31 January 1897), "The *Light of the East* is a monthly journal issued from Calcutta and devoted to the dissemination of cock-and-bull stories of every hue, under the plea of reviving the Hindu Religion and helping on the cultivation and spread of occultism." Mukerjee gradually lost faith in the Olcott-type of occultism and became disgusted with the Theosophical Society leaders when their bluffs were exposed. But strangely he retained his faith in Madame Blavatsky's miraculous power and tried to ratify them through Indian Shastric laws. Also he had unabated reverence for Annie Besant, the Theosophist. He



believed that Theosophical Society and Besant had played an important role in the Hindu Revival movement. But as Theosophy originated in the Western world and mainly relied on esoteric Buddhism, it could not be "strictly speaking a Hindu movement," (September 1894). He elaborately discussed about the Theosophical controversy and "strongly suspected" the "honesty of Mr Judge", the leader of the American section, regarding his claim for receiving Mahatma Letters. He had to concede, "Three moving spirits of the Theosophical Society, viz. Col. Olcott, Mrs Besant, and Judge, of having connection with the Mahatmas, have at least come to an end." He was happy in assuming that the "last Theosophical Convention at Adyar...tried to extinguish the last embers of the mystical element.. which dominated the Society." But inspite of this wishful thinking, Col. Olcott went on publishing his Old Diary Leaves in the *Theosophist*, "which read more like a tale of Arabian Nights than a real narrative." His motive was not "Pure". (February 1895). Despite all these, Mahatmas did really exist in Mukerjee's mind and heart. In the aforesaid editorial, he searched for Hindu scriptures and discovered traces of them. "In the Shastras these Mahatmas are called *aptas*... Evolution demands the existence of a chain of beings connecting man and God. This should be our best reason for believing in the existence of Mahatmas or the *great souls*," and "Madame Blavatsky was one of such persons." Mukerjee asserted that he himself was "personally acquainted with at least three persons" who at this moment had "objective connection with astral immortal Gurus." Though Madame Blavatsky married for more than once and "sometimes spoke one or two grave falsehood", yet, because of her apta-hood, she was able to write "such great spiritual book as the *Secret Doctrine*."

A devout admirer of Annie Besant, Mukerjee gave considerable publicity to her activities with fulsome praises. When it was made known that Mrs Besant partook "*prasad* of an idol at Allahabad," and bathed "in the sacred Ganges during the Kumbha Mela," Brojendra Nath Seal of the Sadharan Brahmo Samaj characterised the "notions of Mrs Besant as ill-digested crudities," in the journal of the Samaj, the *Indian Messenger*. He went so far to say that the Hindu race was full of nothing but "half-educated people just emerging from a mediaeval condition of collapse and prostration." It was impossible for Mukerjee to



tolerate this type of "contemptuous and un-manly tone" of writing. With commendable erudition and logic he argued that whether Indian civilization could be called "the source of the Chaldean, Babylon, Egyptian and Grecial civilization." and "Greek philosophy had been borrowed from the Indian *Darsanas*." Seal had raised doubts about Mrs Besant's authority to speak about physical science. "Mr Seal characterises [Scientists like] Prof. Crookes, Wallace and Zollner as the Theosophical triad because they endorse the views of Mrs Besant." Mukerjee sarcastically commented "the Principal of the Behrampore College [Mr Seal] can sit for years at the feet of Prof. Crookes as a disciple of science." (March 1894).

Mukerjee had at this period of his life no patience with the Brahmo Samaj. So far as we have seen, he, for once only, took up the challenge in defending the honour of his *guru*, Vijay Krishna Goswami. As we have seen, Goswami left the company of Keshab Chandra Sen during the Coochbihar marriage controversy and joined Sadharan Brahmo Samaj. Later, he left it to adopt traditional *Bhakti Marga*. Here the Keshabites got their chance. They attacked him with bitter contempt and the *Light* (June 1894) quoted excerpt of some such writings from Pratap Chandra Mazoomdar's journal *Interpreter*.

"It is a notorious fact that many of our fellow religionists have begun to show a strange fancy for Sannyasins, Fakirs, Sadhus and religious mountebanks of all sorts. This is largely owing to the defection of a well-known Brahmo missionary, one of the earliest and best followers of Keshab Chunder Sen in times gone by. This gentleman, the lineal descendant of a Vaishnava saint, took to the Hindu devotee ways after he got entangled from his leader and found no satisfaction elsewhere. His examples led away a good many at first, and since then a regular epidemic has grown in the direction of superstitious reverence for the theatricals of Hindu devotee-ism. The disease is most prevalent in the Sadharan Brahmo Samaj, but it is slowly infecting every other section of the community."

Mukerjee was not ready to swallow this sort of upbraiding of his *guru*. Sternly he wrote,

"The well-known Brahmo missionary mentioned in the above passage is no other than Bijoy Krishna Goswami of this city. He is far superior to his master Keshab Chunder Sen. His present life is a series of ecstasies spiritual visions. Most of the sincere



members of the Brahmo Samaj are his devoted followers. Example is better than precept. So these men have left behind them the lifeless dogmas of Brahmoism and have clung to this spiritual figure. It is no fault of theirs. Peace of mind must be found out at any cost."

## VII

Enthused by the "Hindu revival," Mukerjee had taken up the challenge of the Christian missionaries. In the process, though he was fully conscious of the "Theosophy hoax," he nevertheless tried to defend it against Missionary attacks. Referring to the pamphlet, *Theosophy Exposed*, published by the Madras Christian Literary Society, he wrote in the *Light* (February 1895). "We know that the greatest enemy which the Christian Missionaries have recently encountered in India as well as elsewhere is the Theosophical Society. The educated Hindus to whom the above pamphlet is directed are intelligent enough to read through the motive of the writers and to be aware of the mess of fables and absurdities known as modern Christianity." After claiming that the Theosophical Society was "the most literary body" and "an important element for the Hindu Revival," he bitterly wrote, "the culminators of Mrs Besant are not even worthy to unloose the latches of her shoes."

Assuming the role of a crusader for Hinduism and himself really being a past master in religious and philosophical disputation, Mukerjee knew how to pay others by their own coins. The *Light* (1895) reported a debate between Bishop Thogurn and Virchand R. Gandhi, the Jain representative to the Parliament of Religions. It quoted the following portion from V. Gandhi's speech: "Under the king of Oudh, there was not a liquor shop in all Lucknow; now under the rule of the Christian Government there are more than a hundred. In the year 1890-91, the English Government derived 4,947,780 rupees from the liquor traffic—a revenue three or four times larger than that derived from customs or assessed taxes, or forests, or registrations or Post Offices, and seven times as large as telegraphs, eight times as large from law and justice. The income is increasing every year by five thousand dollars ... Drinking is, in fact, an inseparable feature of Christianity .. You will be startled when I tell you that even the missionaries have administered intoxicants to make conversion more easy and sure. Perversion always precedes conversion ... Even the street sweeper is frequently more profoundly versed in



subtle metaphysics and divine wisdom than the missionary sent to convert them." In its August 1895 issue, the *Light* referred to the comments of Dr Clerk, Secretary of the American Board of Foreign Missions, about the "decline of popular interest in foreign missions at the present time." Dr Clerk admitted that the argument put forward by Christian missionaries regarding the "moral degradation and wretchedness of the great masses of non-Christian nations seem to have lost its power." The *Light* also quoted the remark of the *Nation*: "Travel and World's Fairs and Parliament of Religions and the going to and fro of the newspaper correspondents have revealed unsuspected heathen virtues, some of which we might copy to advantage." After stating that Missionary service had become like well-paid Government service and thereby dulled the spirit of the Missionaries, Mukerjee vehemently protested against the Missionary sneers towards great religious leaders like Krishna, Buddha, Mahammad, Sankaracharya, Chaitanya, who were, according to them "mystical maniacs," and "the entire Heathen world before the birth of Christ had no chance of Salvation for thousands of years." It drew this caustic remark from Mukerjee, (the other side of the Macaulay coin): "The truth which is contained in the whole Bible is contained in one page of the Mahabharata or quarter of the page of the Dharmapada." Earlier, it may be recalled Macaulay had said... Mukerjee possessed the necessary erudition to go for lengthy debate about theological and philosophical controversies which he did in the pages of the *Light* (August 1895), contradicting Bhabani Charan Banerjee's (later Brahmabandhaba Upadhyaya) criticism against Vedantic Advaita. After a few years he engaged himself in lengthy religious and philosophical disputations with Rev. Dr Macdonald and Rev. Kali Charan Banerjee in the pages of the *Bengalee*. Rev. Macdonald indulged himself in not so much to logical arguments than expressing patronising slight at the impudence of the Bengali Babu. Avoiding such flippancy, Mukerjee tried to show with substantive arguments where lies the superiority of Hindu religious and philosophical systems. He also dealt with the history of the Missionary activities in India and quoted authoritative evidences.<sup>16</sup>

### VIII

Mukerjee's writings on Vivekananda suffered from contradictions. He had personal knowledge about Swamiji in his younger



days, and was aware of his unimpeachable character, high thoughts and shining brilliance. Yet, after few years of parting, he was startled by Vivekananda's sudden and glorious appearance at the world stage. Swamiji's success, undoubtedly, enthused him. At the same time, his inherent Brahminical orthodoxy reacted against Swamiji's life-style and some of his sayings. For some time, he criticised Vivekananda, or lent his support to such criticisms. Nevertheless, being an intellectual man, well-versed in modern thoughts, he could not but appreciate the great sannysin. In all, though at this period he could not comprehend fully the historic significance of Vivekananda's advent, he still placed him at the top amongst the leaders of the contemporary religious movements.

After quoting Albert Doughty's account of Vivekananda (November 1893), and going through some subsequent newspaper reports, Satis Mukerjee felt that Swami Vivekananda and Mr Nara Sinha had made a "profound impression on the Western mind." He readily concluded that even if these two gentlemen might appear to European audience as specimens of "true types of Eastern Yogi," they actually were "civilised Yogis of the nineteenth century, trained up in the Western School of thoughts." True Yogis would not venture to enter the busy and boisterous city of Chicago. They seldom come "in touch of the world, and avoid the concourse of men," full of "foul stench." This attitude was reflected in a lengthy article "Hindus at the World's Fair" (January 1894) written by Zero. In it, Vivekananda not only lost his Yogiship but also his identity as sannysin, in arguments based on latter-day Hindu Smṛiti (law book). Historically, this interesting article is important. It unmistakably indicated the nature of contemporary orthodoxy and prejudice that Vivekananda had to encounter. But strangely, this writer knew Vivekananda personally. Testifying to his high character, "purity and talent," the writer said, "He is a worthy disciple of the great Ramakrishna Paramhansa in many ways." Despite that, being a Kayastha, Vivekananda's donning Sannysin's garb, taking sea voyage, contact with the *mlechchas* in foreign lands, eating with them, could not be condoned. The writer not only refused to accept Vivekananda as a yogi or sannysin but even as a Hindu. For, a sannysin cannot take food indiscriminately from everyone's hand; only Paramhansa can do that, but they live in the caves of the Himalayas or in a particular area in Vrīdanban—and



Vivekananda was not a Paramhansa. The writer went thus far to say that if Hindu ever "rests his feet upon Mlechcha land... his spirituality must evaporate...he is lost for his people for ever,...no amount of *prayaschitta* can purge away the sins." Vivekananda had committed another grave sin. He had preached Hinduism outside India. Hindus' homeland is India and India alone. True Hindu "never feels inclined to even enquire into the tenets of any other religion of the world." To be a Hindu one must, after cultivating "highest spirituality of his own religion," go through "thousands rebirth" etc.

This was blatant orthodoxy, though not violent in nature, because that did not suit the 'mild Hindus' of that age. Also at the background remained the age-old liberal Vaishnava movement of Chaitanya and Nityananda and the nineteenth century Reform movement, added with the benign influence of Ramakrishna, the Avatar of the Harmony of Religions. Anyway, the writer claimed himself to be personally an admirer of Vivekananda. He loved him, because he was "worthy of being loved by everybody." "A fine tall and broad man of very handsome intellectual features, large lustrous eyes that beam upon you with a quiet love and kindness, his intelligence lighting upon his countenance—he is really a lovable man." This was the description of young Vivekananda, who reached unimaginable greatness, becoming a shining colossus. Perhaps, realising the futility of his own judgement, he concluded in an apologetic tone: "And I, who to-day has sat in judgement over him, may some day think myself fortunate to exchange a word with him." How right he was.

The paper soon changed its stand. It submitted that the article of the 'Zero' had created misunderstanding among some of the Hindus of Madras. They had sent a number of letters "roundly questioning it." But "the *Light of the East* being a Hindu magazine in its widest sense, the editor was duty bound to publish most orthodox Hindu view." The editor "most emphatically said that as Vivekananda called himself a sannyasin and believed that no man's purity could be polluted simply by going to foreign lands, for him there was "no blame whatever." (May 1894).<sup>17</sup>

Hereafter, the *Light* hailed "the great Hindu revival... convulsing the whole of India from one end of the country to the other," instrumented by Vivekananda, the Theosophical Society, the Arya Samaj, and the Bharat Dharma Mahamandal. It added that



the Theosophical Society was not "strictly speaking a purely Hindu movement," and it contributed mainly as a "literary body." The influence of the Bharat Dharma Mahamondal had been "confined to the pundits of the North Western Provinces" and though the Arya Samaj had spread its branches in many parts of India and was more or less suited to the spirit of the modern age, it had not found an able successor to Dayananda Saraswati. In this background, only in the preachings of Vivekananda one could have the "true exposition of the higher philosophy of the Upanishads as expounded by Sankaracharya." (September 1894). An article, '*Bivekananda*', elaborated why Vivekananda was the true exponent of the Arya Dharma. Swamiji was immediately popular in America because he preached "the highest form of Hinduism as represented by the Advaita school of Sankaracharya," which had "within itself the germs of that tremendous power which can shake materialism in its very foundation." Vivekananda took his stand on the eternal reality of transcendental consciousness, whereas modern Christianity, was endowed only with a few moral tenets, like "childish... arbitrary nature of Divine Will," or "Eternal Heaven and Eternal Hell." All these resulted in "impenetrable gloom of moral and religious atmosphere." Suddenly, "the sublime teachings of the Upanishads fell upon the darkened moral chaos of America like a flash of lightning," and the bearer of that "strange light" was but a "young man of thirty-two whose sole aspiration" was "not only to preach but to live Upanishads." The article stressed that the Parliament of Religions was without doubt "the greatest event in the closing decades of the nineteenth century." It quoted (January 1895) Max Muller's comment in the *Arena* : " Let theologians pile up volume upon volume of what they call theology; religion is a very simple matter ... Kernel of religion, can be found, I believe in almost every creed, however the husk may vary. And think what that means : it means that above and beneath and behind all religions there is one eternal and universal religion to which every man, whether black or white, yellow or red, belongs or may belong." It was this sentiment that was expressed earlier by Vivekananda in the Parliament of Religions in words of unsurpassable authority, inspiration and music. "The people who assembled at the Parliament of Religions saw before them," the paper continued, "a living, moving and breathing example of the noble and ancient philosophy which in ancient



times produced men like Vyas Deva and Sankaracharya."

For the next year and a half, the *Light* maintained this attitude of high appreciation for Vivekananda. It praised the monthly *Brahmavadin*, sponsored by Vivekananda, for being an excellent Vedantic journal (October 1895) and appreciated E. T. Sturdy's article on the Vedanta which was nothing but an echo of Vivekananda's thought (December 1895). Shortly afterwards that the editor's ingrained orthodoxy received a rude shock when Vivekananda conferred sannyasa to a Western woman (Marie Louise) and a Western man (Dr Street), who became Swami Abhayananda and Swami Yogananda respectively. In the successive issues, the paper wrote with bitter sarcasm against this type of "free distribution of the sacred title of high spirituality." (January, April and June 1896). Yet it could not entirely ignore Vivekananda, as the Vivekananda-wind was then blowing strongly across India. It commented on Vivekananda's *Bhakti Yoga*, as the best exposition of the subject in English. Vivekananda's *The Ideal of Universal Religion*, the paper believed, had "succeeded in taking the true stand-point in this intricate matter." (November 1896). The easy and fluent style of Swamiji's *Karma Yoga*, was praised and it was believed to be of "great value" not only to the Western people but even to modern Hindus (March 1897).

After Swamiji's return the paper wrote several notes which indicated a mixed reaction. It was conceded, "Never within the memory of the oldest inhabitant of India was a single religious man welcomed back to his native land with more enthusiasm than Vivekananda. Neither Ram Mohun Roy, nor Keshub Chunder Sen, nor even Mrs Besant could create half the interest.. as this homeless, wondering missionary disciple of Ramakrishna Paramhansa." But the editor also expressed the view that in India even then there were "men who towered far above Swami Vivekananda in spiritual greatness." Unfortunately, those great Mahatmas, living in unknown regions, could not stand "vulgar crowd." Thus it necessitated a Vivekananda, who was a "man of the people," a "typical Karma-yogi," in whom there had been a "wonderful admixture of the East and West," without whose advent the "West would have lost a brilliant and most eloquent teacher of Hindu philosophy." The paper in continuation quoted an Address given to Vivekananda by his London admirers, which was eloquent about the genius of Vivekananda and the importance of Vedanta for the Western mind. The same issue of



the paper published translation of comments of the popular orthodox Bengali weekly, the *Bangabasi*. The *Bangabasi* said, it did not mind Vivekananda being welcomed as "the hero," but not as sanyasin or *Dandi* or *Swami* or *Paramhansa*. The editor of the *Bangabasi*, Panchkowri Banerjee, gladly conceded that he knew Narendranath Dutta personally. He was a remarkable man who in younger days not only created sensation amongst the friends by speaking a lot against Hinduism but also used to take forbidden food for the Hindus (relishing fowl curry in a Muslim hotel) and insisted his friends to follow him. Yet, he was loved no less because of his "keen intellect," "vivacity and moral courage," "thorough knowledge of world religions," extraordinary power for "unravelling the tangled knot of subtle metaphysical discussions," and for his "possessing appearance and winning voice." Thus *Bangabasi* welcomed him as "Narendra Nath" and wished him to "adorn the lap of [his] motherland decorated with golden crown," and to sit "on the diamond-studded throne offered by [his] admirers."

Satis Mukerjee more or less towed the same line. Vivekananda had no compulsion to be Mukerjee's man. The latter used to send the *Light* to Vivekananda in America. Swamiji, just before his return to India sent an explosive letter against Theosophy. (*Light*, December 1896). (This letter will be discussed in a later chapter). Mukerjee, though disillusioned, in the meantime, about Theosophical miracle-mongering, still maintained his firm belief in supernatural phenomenon. It was doubtful whether he appreciated Vivekananda's attempt to expose Theosophical Society and Col. Olcott. He also did not like Vivekananda's outburst against Protap Chandra Mazoomdar, ignoring Mazoomdar's calumnious propaganda against Vivekananda. Vivekananda also exposed the double role of the editor of the Sadharan Brahmo Samaj, who leaving aside his reformist zeal against caste system for the time being, reminded the readers, with an eye to Hindu and European admirers of Vivekananda in and outside India, that he was not a Brahmin, as had been written in the American journals, but a Kayastha, i.e. a Sudra. This playing of caste card by a 'reformist' journal seemed detestable to Vivekananda. Here also Mukerjee did not relish Vivekananda's attitude. Vivekananda replied to the Brahmo Samaj paper's (*Indian Messenger*) charge by saying, firstly, he was not a Sudra but Kshatriya. By being a Kayastha, (Raghunandan the medieval Hindu law maker



demoted the Kayasthas to Sudras ; afterwards there had been a long drawn debate on the issue), from which clan great Prophets had come. Swamiji placed facts against facts to contradict the malicious propaganda. Mukerjee thought that Vivekananda in this respect showed "extreme sensitiveness." But he, for reason best known to him, did not pay heed to Vivekananda's real and sublime answer : "But I am not at all hurt if they call me a Sudra. It will be a little reparation for the tyranny of my ancestors over the poor. If I am a Pariah I will be all the more glad, for I am the disciple of a man, the Brahmin of Brahmins, ...[who] cleansed the latrine [of a Pariah] and with his long hair wiped the place, ...in order that he might make himself the servant of all. That hero's life I will try to imitate."

In the same editorial Mukerjee approvingly mentioned Vivekananda's ideas of Universal Religion based on Vedanta, on which "all religions stand." But he had his grave doubt whether Vivekananda's call for applying Vedanta "to the minutest details of daily life" could be put to practice. "Sankaracharya never intended to make Vedanta the *property* of the masses." Mukerjee failed to recognise that this conception of Practical Vedanta was Vivekananda's new and great contribution to Indian thought current. On the basis of Practical Vedanta he conceived his plan of India's moral, social and economic regeneration. Here he stood as a great connecting link between the past and the present and the prophet of a glorious future. Mukerjee's conservative mind could not comprehend the glory of this sublime conception.

## IX

In a way, disassociating himself from the heat generated by after Vivekananda's exposure of Theosophy, Satis Mukerjee wrote an article (March 1897) 'Vivekananda and Mrs Besant'. He called both of them the 'great religious reformers' who had influenced countless people. Taught in Western materialistic education, they had gone forward to reach their goal, assimilating varied experience at the expense of extreme privations. Mukerjee compared the two personalities from different stand points. He did not totally discard Theosophist Mahatmas, and considered them *Videha-muktas* (Vyas, Patanjali, Kapil, Sankaracharya were *Videha-muktas*). Yet in conclusion, he tilted towards Vivekananda, who did not "trace his teachings to a spiritual being like a Morya



or Kuthumi," but drew his inspiration from the "ever-lasting fountain of the Upanishads ... that invulnerable rock of truth from which all other Indian systems [had] taken their rise." Despite ups and downs, Mukerjee's attraction for Theosophy did not altogether diminish. Thus he joyously commented on *Prabuddha Bharata's* appreciation about Besant's scheme of a Central Hindu College. He thought that Vivekananda had by then changed his attitude about the Theosophical Society (September 1899). Here he was absolutely mistaken. Vivekananda's attitude on this issue became harder and harder. His paper supported Besant's Central Hindu College scheme because it proposed to teach "highest standard [of education] attainable in any Indian University;" and it would be "national." When India was in dire need of unity, and "provincial patriotism must give place to Pan-Indianism," this institution had intended to build that sense of unity in educational fields, which the Indian National Congress tried to achieve in the political field." "Nothing sort of national unity can ensure our salvation," the *Prabuddha Bharata* had stressed.

## X

Hindu Revival on the basis of Vedanta being the *Light's* main concern at this period it praised the exponents of Vedanta in foreign lands such as Swami Saradananda and Swami Abhedananda (April and August 1897). Mukerjee, in his editorial "Hindu Revival", (April 1897), somewhat detached himself from his former orthodox views and marked the revival as a world-wide phenomena. He wrote, "All round the globe the signs of a great revival are visible. The ocean of thought is deeply agitated and men have lifted up their heads above the level of materialism to catch the stray glimpse of something grand, new and spiritual. The Hindu Revival of to-day is altogether a novel agitation whose centre is India and whose circumference comprises all civilized countries of the globe." As an aftermath of the clash between religion and science, religions were cleansed of their many non-essential elements. As a result, the basic unity of the core ideas of Religion and Science became evident. This Revival was "religio-scientific," led by the "spiritual forces of the Upanishads." He went further. "The modern Hindu Revival will never tread the track of the religious revivals which took place in the



days of Sankaracharya, Ramanuja." In spite of all efforts, it would not be possible to change this "new order of things." Vivekananda was the prophet of this new age. True, "Conflicting opinions" had been passed about Vivekananda in different parts of India. The orthodox community had not taken him "so favourably as other classes of Hindus." But Mukerjee concluded, "Those who aspire to change the new order of things are struggling against the spirit of the time. The Hinduism of to-day is Neo-Hinduism with all the characteristics of a new civilization which place it in prominent contrast with the past ages." In October 1897, he again referred to the world-wide spiritual renaissance. But here his fervour for the new order in religious fields was not to be seen as on earlier occasion. He wrote with a sense of sadness that if the Indians did not return to their sadhana of *Moksha*, they would not get their emancipation. The same attitude was reflected in a different form in his review of Vivekananda's 'Lectures from Colombo to Almora', (August 1897). There, while appreciating the "clear and able exposition" of the philosophical and religious content of the lectures he failed to mention the burning social problems raised by Vivekananda and the remedial measures suggested by him. The editor paid no heed to Vivekananda's passionate patriotism, his crusade for the oppressed and depressed classes, which brought out Vivekananda not as a revivalist, but the prophet-philosopher of a renascent India. The paper, however, expressed unhappiness over the public apathy about the work started by Vivekananda. It was regretted that the people were interested in Mrs Besant's 'superficial' exhortations. But Vivekananda could go deeper, because he was a "born Hindu, well-versed in Vedanta lore...[had] renounced the world...followed the footsteps of the ancient Rishis." Bitterly critical of the people of Bengal, the editor wrote, they "will spend thousand of rupees ... on theatre and nautches but nothing to help a noble purpose." Such unsympathetic people were nothing but "barren sands of burning Sahara, a blast of which scorches away the plant of genius." Perhaps, this had "paralyzed his [Vivekananda's] activities." (January 1898). The editor did not fail to acknowledge Vivekananda's role as world teacher. Hinduism had never been a missionary religion, but Vivekananda had made it so. "Without the labours of the Swami, America could never have received the spiritual light of the Advaita philosophy," (April 1893). Strangely, the same editor



sarcastically commented on Vivekananda's famous utterance on universal religion. Swamiji had said, "We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Koran" (December 1898). But along with that the paper published an article ("What is Ideal Religion," by a Hindu) which adopted Vivekananda's stand. The writer said, "Narrow is indeed the Vedantism which is limited to Hinduism," because, "whatever is great, noble, lofty, sublime, pure in every religion, is what I call Vedantism ... Ramakrishna Paramhansa was... a most prominent exponent of this liberal Vedantism."

Thus we see, Satis Mukerjee was somewhat perplexed and undecided about what he called "Hindu revival." At times he held it high, at other, criticised it in no uncertain terms. When the wave of revival somewhat diminished, Mukerjee in a despondent mood searched for the reasons of the decline ('Hindu Ideal' January 1898). His surmise was that Vivekananda and Besant could not bring back the ancient ideal which was "essentially opposed to materialism," which would loathe to confine itself to the "cobweb of earthly existence," and that pleasures were "transient and happiness a mere dream." It is pertinent to stress that Swamiji never tried to bring back the ancient ideal as visualised by Mukerjee. He did care for the material prosperity for the people. Vivekananda and Besant's preachings were according to Mukerjee, "for the most part, if not wholly, devoid of practical side of Religion, that is Karma Kanda ... Without Karma Kanda what is Jnan Kanda, if not a theory and philosophical system?" Bisuddhanandas and Bhaskaranandas were the Risis of Mukerjee's ideal India. Both of them passed away within a short time. "Providence is taking away one by one all our greatest spiritual giants." (July 1899). One of the "greatest Vedic scholars of Benaras," Swami Bisuddhananda was also "one of the last in the great line of Hindu religious teachers,...in whom we feel a just pride as an invincible bulwark of our religion." Strangely, in this article, Mukerjee, as if forgetting everything what he had written in appreciation of the leaders of the 'Hindu Revival', roundly criticised them. He wrote, "A new order of sanyasins is rising, fostered by modern education and environment, and of this new order we are really afraid. Barnasrama Dharma is about to fly into pieces." Castigating this trend as really ominous, he lamented over the "fall of spiritual supremacy of the Brahmans," and pointed out the persons



responsible for this sad affairs. "The various schools which have arisen, that of Dayananda Saraswati, that of Vivekananda, and that of Madam Blavatsky... are replete with dangerous dynamite which in no distant future is destined to blow up primeval Hinduism into atoms."

Responding to trends of time, Satis Mukerjee for a decade or so, engaged himself in social and educational activities, tried to educate and inspire young generation through Dawn Society and *Dawn Magazine*, but ultimately he felt that all these were nothing but transient. He left for Varanasi to lead his coveted spiritual life. He believed in Vernashrama Dharma, could not accept Vivekananda's offer to go to the West for religious mission, though, formally at least, he appreciated Vivekananda's endeavours in this respect. In short, he had basic difference of perception with Vivekananda regarding the ideal model of India's regeneration.

Here we find where Vivekananda and Mukerjee stood apart. While Satis Mukerjee, despite his Western education and social consciousness, ultimately decided to stick devoutly to old Indian spiritual values and behaviours, Vivekananda's mission on the other hand was to bring spiritual wealth of India's past to the modern times, and with new acquisitions from the changed world, push forward mankind to the newer horizons.

### References and Notes

1. *Dictionary of National Biography*, Edited by S. P. Sen. Vol.III, pp. 169-70.
2. Swami Nirlepananda, *Swamijir Smriti Sanchayan* (in Bengali), Calcutta, 1374 BS, pp. 134-36.
3. Haridas Mukhopadhyay, in his Bengali book, *Benoy Sarkarer Baithake*, has given amongst other things, an account of Satis Chandra Mukerjee's relations with Vivekananda. He collected his information interviewing Prof. Benoy Sarkar, an eminent educationist, sociologist and writer. What Prof. Sarkar told him, is given here in free translation :  
 "Satis Mukhopadhyay is still (in 14 November, 1942) living. He now resides in Kashi. I met him at Kashi, not long ago, about a month or so. After the Gandhi era of 1921-22, he had not been seen in public activities... He is nearly eighty now, more or less of the same age of the great intellectuals like Vivekananda and Brajendranath Seal. They were friends... I first met Satis Babu in 1902, when I was a student of the



Presidency College in the second year classes, then staying at the Hindu Hostel. There I noticed a bearded man often visiting Radha Kumud Mukhopadhyay in his room. This man, it seemed, was forty then. I came to know that his activities centred on mixing with meritorious students of schools and colleges. He used to teach them of his own accord, by going to their homes, messes and hostels.... With some he discussed the condition of the country .... I had not till then (1902) heard things like, 'problems of the country', 'sacrifice for the country,' etc. I became conscious of those things through Satis Mukerjee. I was then fifteen.... With this was added the idea of remaining a bachelor all through life. Satis Babu himself was a bachelor. But by outward appearance he could not be marked as a Sannyasin, or a Fakir or a Sadhu. Apparently, he was indistinguishable from other educated Bengalees a practising lawyer as he was of the Calcutta High Court, wearing gentleman's usual clothings, taking usual food, indulging in funs and laughters—no difference. Though it may seem strange, the truth was that I had not heard of Vivekananda before I met Satis Babu .... Certainly it was ignorance and foolishness on my part.... Even then Vivekananda was but only a name to me and I knew nothing of his achievements.... It was Satis Babu who made us aware of Vivekananda. About Vivekananda of 1893-97, he said, 'News poured in from America about Vivekananda and I used to read out all those news to friend-circles here and there.... Satis babu used to say, 'Vivekananda only wanted *Inspired Fanatics*. According to him those who are not mad after something, they cannot do anything worthwhile'.... Listening to all these I understood that, Vivekananda must be something tremendous. Very rightly Vivekananda had said, I want stubborn fanatics. It seemed to me a new philosophy of life. Commonplace people cannot do anything great. Immediately I entered into a new world.... But I cannot remember that I had heard then of Vivekananda's *Harmony of Religions* from Satis Babu.... It is doubtful whether in Satis Babu's thoughts religious movements had much importance. Of course, I heard that he was a disciple of Vijay Krishna Goswami. Thus, Bepin Chandra Paul, Manoranjan Guha-Thakurtha and Aswini Duttas were his brother-disciples. But to my perception, he was not over-enthusiastic about religion .... Any way, whatever be his topics of discussion, whether Spencer, Mill or Carlyle, Satis Babu, in one way or another, came to the same point—love and dedication for the Motherland. Every day after treading many a paths, he reached the same destination—Philosophy of Sacrifice ... It was evident to us, Satis Babu was the living example of Vivekananda's *Inspired Fanatics*." (Sri Haridas Mukhopadhyay, *Benoy Sarkarer Baithake*, Calcutta, 1942, pp. 251-62).

4. Quoted in *Vivekananda O Samakalin Bharatbarsha*, Vol. IV, p. 235, from Sarala Devi's autobiography, *Jibaner Jharapata*.
5. Information received through Swami Bimalatmananda.
6. Mahendra Nath Dutta, *Srimat Vivekananda Swamijir Jibaner Ghatanabali*, (in Bengali), 2nd Volume, 2nd Edition, 1366 BS (1st edition 1332 BS), pp. 44-46.
7. Swami Saradananda, *Sri Ramakrishna The Great Master* (originally in Bengali, *Sri Sri Ramakrishna Lilaprasanga*, rendered into English by Swami Jagadananda Vol. II pp. 743-94
8. Girijashankar Roychoudhury, *Swami Vivekananda O Banglay Unabinsha Satabdi*, (1963 Ed.) p. 89.
9. In my *Vivekananda O Samakalin Bharatbarsha*, I have profusely used this paper. The title page of the first issue is missing. The following is from the first issue of the second volume :



The Light of the East./A Hindu Monthly Review./ Edited by S. C. Mukhopadhyaya, M. A./ Calcutta. / Published by the Proprietor and Printed by J. N. Mullic./ Newton Press, 79-3, Cornwallis Street/ Rates of Yearly Subscription, Ordinary—Rs. 5-0-0 ; College Students or whose pay is below Rs. 100—4-0-0./Single Copy 0-8-0.

Later, the place of publication was changed to 11, Sikdarbagan Street, Calcutta.

10. The title of the first volume :

The Dawn./A Monthly Magazine/Dedicated to Religion, Philosophy and Science/ Office - 44, Lansdowne Road, Bhowanipore, Calcutta.

11. *Prabasi*, B.S. Falgun 1313.

12. Haridas Mukherjee, *Satis Chandra Mukerjee and Dawn Magazine* (1897-1913).

13. S. P. Sen, *Op cit* pp. 169-70.

14. *Swami Vivekanander Bani O Rachana*, Vol. VII, p.353.

15. *Letters of Sister Nivedita*, Vol. II, p. 1033, Edited by Sankari Prasad Basu, Nababharat publishers, Calcutta (1982).

16. Here is an account of Satis Mukerjee's debates with K. S. Macdonald and Kali Charan Banerjee in the pages of the *Bengalee*.

Mukerjee's Letters : 3 August 1901 (*Open Letters on Christianity : Addressed to Educated Hindus*, by Satis Chandra Mukerjee, M. A., B. L., Editor *The Dawn*) ; 4 August ; 11 August ; 15 August ; 25 August ; 1 September ; 8 September ; 15 September ; 8 October (*Dr Macdonald on Christian Toleration*) ; 15 October ; 20 October (*Dr Macdonald on Modern Christianity*) ; 2 November ; 3 November ; 11 January 1902 (*An Open letter to Rev. Kali Charan Banerjee, M.A., B. L.*) ; 22 February (*God's Ambassadors*)

Rev. Macdonald's Letters : 16 August 1901 (*Christian Missionaries on Hinduism*) ; 29 August ; 12 September ; 18 September ; 5 October (*Hindu and Christian Toleration*) ; 11 October ; 5 November (*Modern Christianity*).

Without going into the validity of the stand taken by two sides, it can safely be said that regarding force of arguments and depth of philosophic knowledge, Mukerjee stood far above his opponent.

17. Who was this writer—'Zero'? The word 'Zero' points to the editor himself. But the editor marked him as a representative of the most orthodox school. Even if he was not the editor, his writings resembled editor's on many points. This 'Zero' wrote a lengthy article. *Annie Besant*, (February and March 1894), in which he presented a short account of the changing attitude of the nineteenth century Bengali Hindus on religion. After imbibing Western education and being intoxicated thereby, the Hindus had imitated Western habit of eating and drinking, and became brutalised in the process. Abhorring their own religion, they leaned towards Christianity. But that trend had somewhat been halted by Raja Ram Mohun Roy and Keshub Chunder Sen's Brahmoism. Then in a short time, inner schisms grew among the followers of Keshub, resulting in gradual decay in the Samaj. According to Zero, Keshub's religion was "Christianity without Christ," and his reformistic efforts tended to cut the very roots of Hinduism. For all these, the Brahmos became objects of hatred amongst the Hindus. "The Hindu Society placed the Brahmos in same class as *domes* and *chandals*, when a few intermarriages between Brahman women and Sudra men were celebrated." Again reaction started and the educated Hindu minds



felt the necessity of studying their own shastras. At this juncture appeared at the scene Madame Blavatsky, Col. Olcott and their Theosophical Society. They declared that the Hindus had the greatest religion on earth. A number of Hindus adopted their tenets. They "kept long hair, long nails, long beard, and became yogees in spite of their Mlechcha habits and without a day's Brahmacharya and even without a proper Guru." The writer's main objection against Theosophy was that it originated from Buddhistic influence. Moreover, it relied on hidden mysteries, best expression of which could be found in Blavatsky's *Secret Doctrine*, which was to them greater than the Vedas. A Theosophist Brethren, Bertram Keightly, went a step forward to declare that Theosophy was not a religion in the usual sense of the term but it was undiluted Brahma Vidya, and its main shastra was Blavatsky's book. This was too much for Zero. He took pains to enunciate what was real Brahma Vidya, known only to some selected few. The Buddhists made a great 'mischief' by exposing this very sacred thing to the people at large. For that sin they were driven out of India. On this background, Annie Besant had come to India, adopted Hinduism and by her 'concentration' and 'sincerity', she immediately moved into the hearts of Hinduism and propounded it in her lectures. Enamoured of her exposition of the significance of *mantra*, the writer exuberantly declared that Mrs Besant had accepted the greatness of the Varnashrama Dharma. According to him, "The caste and 33 crores of Hindu gods and goddesses are the great strength of Hinduism. They constitute the superiority over all other religions which are nothing but its corruptions. The castes and gods contribute to its scientific perfections."

On some such issues, the Zero and the editor of the *Light* could have similar views but they might not be the same person (as I wrongly surmised elsewhere). The *Light*, had published in September 1892, an article, 'The Sea Voyage Question.' This unsigned article, in all probability, was written by the editor himself. Though not flinching an inch from his conservative stance, the editor conceded that the necessity of time made it imperative to change older shastric injunctions. "It is a mistake to suppose that any particular individual can change the destiny of a nation; every great man is the unconscious product of his age, and it is the national mind through which Nature speaks." The editor reached this inevitable conclusion, "According to the *Shastras*, the *Kali* age is sure to bring about the disintegration of the Hindu race." Here it is 'ridiculous' to ask *shastric* support for sea voyage. "Shastras are not for the majority of this age but for the microscopic minority." Instead of the *rishis* and *munis* (sages) of old, now could be seen "half-Hindu, half-Anglicised pundits," who had sold conscience to the "English gold." They had become the interpreters of *shastras*. Thus, it is meaningless to drag shastric laws for or against sea voyage. Apart from that, it was a problem of the few, not a national one. Certainly, voyage to England had its benefits. "The rulers and the ruled will learn to understand each other better; young men will receive more freely the benefits of technical education." Also, it was not possible for a Hindu how best he could try to maintain "Hindu mode of living" when in England. But the editor confidently declared that England-returned persons would not be taken back in the Hindu society, because, "custom, in this country, has a strong binding force which is not inferior to the *Shastras* themselves." Hindus, returning from foreign lands, would become in Hindu eyes "Hindu Eurasians." And "as the Eurasians are looked down upon the majority of Englishmen, so these people are held in high contempt by the great masses of the Hindus." Hindu Society, bound in head to foot by social laws, moves very slowly. Even if sea-voyage had got shastric sanction, it would lead to a comic state of affair. "The very Brahmins who seem to sanction sea-voyage will be the first



to outcaste England-returned Hindus. They have sanctioned sea-voyage but they can never practically sanction residence in England." Who then were the leaders of Hindu society? "They are men like Krishna Prosunno Sen and Sasadhara Tarkachuramani. The agitators of sea-voyage question should apply to the men of the above type for the sanction which they so urgently want. Without sanction of such true leaders of Hindu community, the England-returned Hindus will be in a false position as regards the great mass of their countrymen."

This was Satis Chandra Mukerjee in September 1892. It is important to remember that Sasadhar Tarkachuramani got immense popularity for some years by presenting pseudo-scientific and queer interpretations of Hindu superstitions, and by agitating against the Age of Consent Bill. To Vivekananda, all these Sasadharian efforts were simply barbarous. How Vivekananda became the chief force for accelerating the Sea Voyage Movement and made it successful, has been described elsewhere.















# THE HINDU

*November 17, 1893*

## HINDUS AT THE WORLD'S FAIR

Francis Albert Doughty, writing to the *'Boston Evening Transcript'* from Chicago, says:

There is a room at the left of the entrance to the Art Palace marked 'No. 1—keep out.' To this the speakers at the Congress of Religions all repair sooner or later, either to talk with one another or with President Bonney, whose private office is in one corner of the apartment. The folding doors are jealously guarded from the general public usually standing far enough apart to allow peeping in. Only delegates are supposed to penetrate the sacred precincts, but it is not impossible to obtain an 'open sesame', and thus to enjoy a brief opportunity of closer relations with the distinguished guests than the platform in the Hall of Columbus affords.

The most striking figure one meets in this ante-room is Swami Vivekananda, the Brahmin monk. He is a large well-built man, with the superb carriage of the Hindustanians, his face clean shaven, squarely moulded, regular features, white teeth, and with well-chiselled lips, that are usually parted in a benevolent smile while he is conversing. His finely poised head is crowned with either a lemon-coloured or a red turban, and his cassock (not the technical name for this garment), belted in at the waist and falling below the knees, alternates in a bright orange and a rich crimson. He speaks excellent English and replies readily to any questions asked in sincerity.

Along with his simplicity of manner, there is a touch of personal reserve when speaking to ladies, which suggests his chosen vocation. When questioned about the laws of his order, he has said, 'I can do as I please. I am independent. Sometimes I live in the Himalaya Mountains, and sometimes in the streets of cities. I never know where I will get my next meal. I never keep money with me. I come here by



subscription.' Then, looking round at one or two of his fellow-countrymen who chanced to be standing near, he added, 'They will take care of me'; giving the inference that his board bill in Chicago is attended to by others. When asked if he was wearing his usual monk's costume, he said, 'This is a good dress; when I am at home I am in rags, and I go barefooted. Do I believe in caste? Caste is a social custom; religion has nothing to do with it; all castes will associate with me.'

It is quite apparent, however, from the deportment, the general appearance of Mr. Vivekananda that he was born among high castes—years of voluntary poverty and homeless wanderings have not robbed him of his birth-right of gentleman; even his family name is unknown; he took that of Vivekananda in embracing a religious career, and 'Swami' is merely the title of reverend accorded to him. He cannot be far along in the thirties, and looks as if made for this life and its fruition, as well as for meditation on the life beyond. One cannot help wondering what could have been the turning-point with him.

'Why should I marry,' was his abrupt response to a comment on all he had renounced in becoming a monk, 'when I see in every woman only the divine Mother? Why do I make all these sacrifices? To emancipate myself from earthly ties and attachments so that there will be no re-birth for me. When I die I want to become at once absorbed in the divine one with God. I would be a Buddha.'

Vivekananda does not mean by this that he is a Buddhist. No name or sect can label him. He is an outcome of the Higher Brahminism, a product of the Hindu spirit, which is vast, dreamy, self-extinguishing, a Sanyasi or holy man.

He has some pamphlets that he distributes, relating to his master, Paramhansa Ramkrishna, a Hindu devotee, who so impressed his hearers and pupils that many of them became ascetics after his death. Mozumdar also looked upon this saint as his master, but Mozumdar works for holiness in the world, in it but not of it, as Jesus taught.

Vivekananda's address before the Parliament was broad as the heavens above us, embracing the best in all religions, as the ultimate universal religion—charity to all mankind, good works for the love of God, not for fear of punishment or hope of reward. He is a great favourite at the Parliament, from the grandeur of his sentiments and his appearance as well. If he merely crosses the platform he is applauded,



and this marked approval of thousands he accepts in a child-like spirit of gratification, without a trace of conceit. It must be a strange experience, too, for this humble young Brahmin monk, this sudden transition from poverty and self-effacement to affluence and aggrandizement. When asked if he knew anything of those brothers in the Himalayas so firmly believed in by the Theosophists, he answered with the simple statement, 'I have never met one of them,' as much as to imply, 'there may be such persons, but though I am at home in the Himalayas, I have yet to come across them.'

Another Brahmin at the Parliament, representing a younger school of Hinduism, the Vaishnava, is often seen in the ante-room, leaning with graceful *abandon* on the table in the centre of the room, his bright boyish face lighting up as he freely airs his opinions upon the Indian civilisation and ours. His costume is usually all white topped with a voluminous turban. This is Nara Sima Chari of Madras, 'an itinerant Hindu,' as he laughingly styles himself.

I had a very entertaining conversation with Mr. Nara Sima one day lately, Mr. Lakshmi Narain, a Barrister from Lahore, India and Professor Merwin Snell of Washington, D. C., being also in the group.

'I am tired of everything,' said Nara Sima frankly, 'no new sensation is possible to me; I am heartily disgusted with the life I have led in the world, I long now to try exactly to reverse of what I have done before, and go out into the woods alone. I must conquer myself, subdue the senses; it will be hard I know, that is the trouble. You say I will give it up in a week—perhaps so; but I can try again afterwards. I want to be a holy man, to give up everything.'

'What good will it do anyone?' 'That is not the question. Each man must elevate himself; nobody else can elevate him. It is not good or evil, but indifference to all earthly things that I am seeking.'

When it was suggested that active benevolence and work for others might have a diverting effect, cure his *ennui*, he repelled action with the Hindu ideal of total detachment as the highest aim.

'I would go out into the woods from here', he went on to say, 'but the climate near Chicago would be too cold. I think I will try it farther south, somewhere in Central America.'

'You may encounter wild beasts in your solitude.'

'I will take my rifle.'

'Then you do kill animals?'

'Yes, if they come at me I should not hesitate, in self-defence; not to eat—bah! I have eaten meat sometimes since I came here. The first time I tried it, it made me positively sick, actually I ruined a good suit of clothes. Have I lost caste since I came? Oh yes!



but I can easily get it back, and I shall do it at once if I return. There is no fun in being without it. When I came to America I had the castemask on my forehead, and I wore the chord of the Brahmins; but it got worn out and I did not know where to find some more like it. You have caste, too, and it is worse than ours, the caste of wealth. I have never been in a place where there was not caste of some kind.'

Mr. Nara Sima's manners were naive and pleasing, but his views on the subject of Hindu widows were the antipodes of Pundita Ramabai's. 'Why shouldn't they burn themselves if they want to? For my part I wish the English hadn't stopped them. Why? Because then there wouldn't be so many widows. I don't see why a woman should be prevented from burning herself with the body of her husband if she thinks it will make both herself and him happy for ever in another world.'

Mr. Lakshmi Narain of Lahore, and Professor Snell of Washington, claiming to be impartial students of comparative religion, both subscribed to this startling theory that it was an injury to human rights to prevent a person from inflicting an injury upon him or herself for conscience's sake.

'Of course, a widow ought not to be forced to do such a thing,' continued Mr. Nara Sima, 'and she never was. The act was purely voluntary. She was not persecuted if she refused to burn herself, unless she was a coward, and drew back after she offered to do it at the first touch of the flames. It didn't hurt her long; she was soon suffocated; the pain was only for a few moments.' He shrugged his shoulders nonchalantly, as if alluding to a mere trifle like vaccination. 'No, I wouldn't pull anybody out of the fire here or anywhere else who wanted to be burned.'

'How would you like to be burned with your dead wife!' was a question naturally put next.

'The rule holds good both ways. The right of the man and the woman is equal, but the men don't want to burn themselves and the women do. That is all the difference.'

On being asked if it was true that widows in India were allowed only one cooked meal a day, he said that he had known hundreds of widows, and they could eat not only three, four or five meals a day if they chose, that such a law existed; but foreigners were apt to catch at a rule without reporting, often not knowing, the counteracting customs which operate to make it a dead letter. On appealing for confirmation to the gentleman from Lahore, the latter differed with him, and declared gravely that in the North of India, where he lived, the rule of one meal a day for cooked food for widows was much more rigidly adhered to.

'We hear a great deal about the condition of woman in India,'



Mr. Nara Sima went on to say, 'It is all nonsense. I have seen as many henpecked husbands in India as anywhere else.'

We all laughed at the Universality of this acme of civilization, the henpecked husband; and one remark leading to another, some one ventured to suggest to the *balse* young Hindu that to form a serious attachment for a woman might be the very best remedy for his present state of mind, and prevent the catastrophe of his betaking himself to the woods.

'Ah, that would spoil everything!' he protested, with another vehement gesture.

An entirely different personality is the Secretary of the Jain Association, the only representative at the Parliament of that historic faith, which is the oldest in India. Mr. Virchand M. Gandhi wears the European dress, with only the national turban in distinction from the hideous hat of our predilection. He has a refined and intellectual countenance, a bright eye, and something in his manner that suggests cosmopolitan influences, or it may be because the Jains have less restrictive social customs than other Hindus. Mr. Gandhi says that Jain women are free to go about as they wish. 'My wife goes everywhere with me,' he added, 'when I am at home; but freedom may extend too far when it comes to female suffrage, as with you.'

This gentleman, too, is a vegetarian. 'I have never tasted meat in my life!' he remarked, 'and cannot bear even to sit at table with those who eat meat. On the steamer coming over I ate only fruit. I am staying with Dr. Barrows (the Chairman of the Congress), and he gives me vegetable food. Since I have been in America I have been able to see that no one diet will answer for universal use, and I think it will be sometime yet before man can have a universal religion.'

On being asked if, according to the Jain religion which teaches the law of cause and effect, but cannot find a reason for the existence of a God, he could hope for future reunion with the beloved dead, his face became very thoughtful as he replied to this query of all peoples in all ages.

'We may meet them,' he answered after pondering a moment, 'but we must look beyond the personal love and satisfaction.'

These Orientals are all repelled by the idea of a salaried clergy.

It may be stated of the Hindus, the Japanese also as a rule, that they will concede nothing to us in the conception of a religion of a Supreme Being, a moral order of cause and effect; they are persuaded that they have plenty of religion at home already. What they do credit us with is a greater power of organization, more system, better developed schemes and ideas of labour, practical achievements, and they are glad to learn these things from us.



*November 21, 1893*

PARAMAHANSA SREEMAT RAMAKRISHNA

by P. C. Mozumdar

(For the article *vide The Light of the East*, March 1893)

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*January 9, 1894*

DR. PENTECOST ON CHRISTIANITY AND  
OTHER RELIGIONS

The assurance of some of these Christian Missionaries is simply prodigious. Dr. Pentecost is one of these. Here is a specimen. Replying to the criticisms of Swami Vivekananda at the Parliament of Religions that Christianity brought with it various evils of which India was free heretofore, Dr. Pentecost enunciates the following principles as to what is and what is not Christianity:

'A man born of Hindu, Buddhist or Mahomedan, parents and inducted into the rates of these faiths is Hindu, Buddhist or Mahomedan, whatever his life or character may be. The answer to this is there are good Hindus and bad Hindus. It is not so with Christians. There may be good and better Christians but there are no bad Christians. No drunkard, no liar, no whoremonger, no thief, no murderer, can be at the same time a Christian. So that the criticism of Orientals upon the wickedness of wicked people in Christian countries falls to the ground.'

A most comfortable conclusion, to be sure. But does Dr. Pentecost really mean there are no drunkards, no liars, no whoremongers, no thieves, no murderers in Christian countries? Evidently not. He only means to say that a person who comes under any of these categories—or all?—ceases for the time being to be a Christian, *Christian* in some peculiar esoteric sense of Dr. Pentecost's own invention, though, for all the world, they may call themselves Christians. But the Hindus, Mahomedans and Buddhists are Hindus, Mahomedans, Buddhists whatever sin they may commit. Now, this is not clear to our heathen eyes. Does Dr. Pentecost really mean to say that the Christian Churches at the present moment harbour none of the peccant individuals whom he has so exhaustively classified in the sentence quoted above? Is



Europe—with the exception of Turkey of course—an Utopia without sin or crime or selfishness? If the sinners in Europe are excluded from the name of Christians, how many will remain to answer to the name? What prevents the Hindus, Mahomedans and Buddhists from similarly disowning their black sheep, and why does that privilege extend only to men of Dr. Pentecost's faith? Swami Vivekananda was no doubt unjust when he attributed the evils introduced into modern India to Christianity. Dr. Pentecost is equally at fault in supposing that people can be any more Hindus or Mahomedans or Buddhists than Christians according to the ideals enunciated by any of these religions when they are guilty of any shameful conduct. Nominal Hindus there are, nominal Mahomedans and nominal Buddhists, just as there are nominal Christians. But the real Hindu or Mahomedan or Buddhist is as far from these as the real Christian is from the nominal Christian. Christianity must judge other religions by the same standards by which it would be judged. If it would be judged by its ideals, it must judge other religions also by theirs. If it is willing to be judged by the example of the mass of those who profess to follow it, then it may do the same for other religions. To judge itself by its ideals, and other religions by their actual condition among the people is unjust and should not be allowed.

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*January 16, 1894*

(NOTES)

In the course of one of his speeches before the Parliament of Religions, Swami Vivekananda made the following observations:

'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 others and yet preserve his individuality and grow according to his own law of growth. If the Parliament of Religions has shown any thing to the world is this. It has proved to the world that holiness, purity and charity are not the exclusive possession of any church in the world, and that every system has produced men and women of the most exalted character.'

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February 19, 1894

### CHRISTIAN CRITICISM

Writing on the Srirangam Temple case, a local Christian paper, gives vent to its feeling towards Hinduism in the following terms:

'To our minds it is a standing disgrace to any religious body that it should seek Government assistance for carrying on its religious discipline. The invocation of such aid is a clear demonstration of the fact that the Hindu faith is effete and that it commands no respect from its votaries. After all the empty brag of Vivekananda and the like of him, it is rather humiliating to the Hindus to find themselves in such predicaments. In the face of such utter imbecility, our countrymen are not alive to the weakness of their religion. When *Vadagalais* and *Tenkalais* keep breaking each others' heads, then, of course, the Government must needs interfere, even to the extent of managing the Temple affairs, and yet there is not a single Hindu paper which does not keep reminding the Government, in season and out of season, of the necessity of its being neutral in regard to religious matters.'

It would be difficult to match the above in the amount of fallacious and extremely [...] criticism compressed in such short compass. We cannot conceive anything more fallacious than the inference that the Hindu faith is effete because a few people belonging to two sects of that religion quarrelled with each other out of motives which it would be too much charity to assign to religious fanaticism. Everything transpiring among Hindus is, to our contemporary and others of his species, a sure portent of the coming fall of the ancient religion of the Hindus. If we were enamoured of the *tu quoque* argument as much as our contemporary is of his own imaginations with regard to Hinduism, we may ask, is not the Church of England supported—not as the Hindu temples, in their rights alone—but even in funds, by the State? Is it not a standing injustice, and shame and disgrace that an establishment of Christian prelates should be maintained mostly at the expense of the Hindu and the Mahomedan tax-payer, and is it not still more disgraceful that that Church should accept such help from a Government which is steeped in debt, which taxes the very last necessities of life in this country, which, till recently, maintained the system of



C.D. Acts in defiance of Parliament and public opinion, which is involved in the doubtful ethics of the Opium Revenue, and which, at the gate of bankruptcy, lays on the back of its broken revenues an additional burden in the way of compensating its well-fed officials for losses from natural causes? Nor is this all. From the earliest times the Christian Church has owed its spread to its association with the State. The arm of the State has been raised for the propagation of no other religion more systematically and more flagrantly than for the propagation of Christianity. And yet this Christian Journal pronounces it a standing disgrace to Hinduism because a few scheming fanatics, more out of worldly than out of any spiritual motives, carry on a silly litigation in the Queen's law courts. The Temple of Srirangam may claim at any rate that it asks for no support from those who are not of its faith, and that no Christian or Mahomedan is fleeced to find funds for it. The 'empty brag' of Vivekananda was as nothing to the hollow reverberations of Pentecostal nonsense; and the action of the *Tengalais* and *Vadagalais* in 'breaking each others' heads'—a purely imaginary breach—is, at any rate, somewhat less heinous than the action of certain Christian sects not so very, very long ago, in burning one another for their religious opinions. It is simple brag and nothing else for the Native Christians to assume the [...] God and [...] to criticise the institutions of the Hindus, not in a sympathetic, but in a supercilious fashion. The Hindu religious organization needs considerable improving. But the Hindu faith is a living faith, and if educated Hindus speak less outrageously of Christianity than some Native Christians do of Hinduism, it is not because they believe that Christianity is superior to Hinduism, but because they feel with a depth of conviction which Hindus alone can realise, that every religion, in so far as it is reverently looked up to by a section of their fellow-beings, ought to be dealt with in a spirit of respectful toleration.... Truly religious men must respect one another's beliefs, and it gives us considerable pain to see some native Christian journals setting the example of a hateful religious ill-feeling. We only ask that religious controversy should be carried on in a devout and sympathetic spirit, and we have not the slightest hesitation in saying that the paragraph quoted at the beginning of this article is such as ought not to have disfigured our excellent contemporary's columns.

(Editorial)



*February 28, 1894*

### BUDDHISM AND HINDUISM IN THE PARLIAMENT OF RELIGIONS

A correspondent writes to the *Spectator*: The representation of Buddhism was much stronger than you say. There were five Buddhist priests from Japan, instead of four, and two laymen, while H. Dharmapala, general secretary of the Maha-Bodhi Society of India, was present as the official representative of the Southern Buddhist Church. Several papers were also sent among these being one from H.R.H. Prince Chandrat Chudhadharan, a brother of the present King of Siam, upon 'Siamese Buddhism'. Islam was not represented in the sense of active participation by Mahomedans from India. There was one present on the platform on the opening day, but the argument on the faith of Islam was essayed by an American convert to that faith, Mohammed Russel Alexander Webb. You are again wrong in saying that there was no representative of Hinduism. Swami Vivekananda, a Hindu monk, made the journey to Chicago to present the tenets of Hinduism; besides which several voluminous papers were sent, notably one from the well-known Manilal N. Dvivedi, of Nadiad, a scholar well known to Sir Edwin Arnold.

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*March 6, 1894*

### HINDUISM IN AMERICA SWAMI VIVEKANANDA AT CHICAGO

World's Parliament of Religions, held in the city of Chicago last September, may well be considered, for many reasons, as marking an event in the history of religions. One of its chief advantages has been in the great lesson which it has taught the Christian world, and especially the people of the United States, namely, that there are other religions, more venerable than Christianity, which surpass it in philosophical depth, in spiritual intensity, in independent vigour of thought, and in breadth and sincerity of human sympathy, while not yielding to it a single hair's-breadth in ethical beauty and efficiency. Eight great non-Christian religious groups were represented in its deliberations—Hinduism, Jainism,



Buddhism, Judaism, Confucianism, Shintoism, Mahomedanism and Mazdeism.

Mazdeism had no personal delegate, being represented only by a couple of papers, sent by prominent Parsis of the Bombay Presidency. Shintoism, Confucianism and Mahomedanism had but one representative apiece, and took a relatively small part in the proceedings. Judaism sent a large corps of delegates, who read many papers, furnished the presiding officers of several sessions, and in general took a conspicuous part, but its influence was unquestionably less than that of the three great religions, indigenous to India—Hinduism, Buddhism and Jainism.

The Jaina community was very ably represented by Mr. Virchand N. Gandhi, of Bombay, who made an exceedingly favourable impression, and continues to do so in the lecture courses which he is still delivering in various parts of the country. The numerous Buddhist delegates from Ceylon and Japan also took a very prominent part, presenting a number of papers, and holding classes in Buddhist doctrine to which hundreds of persons were attracted daily. But no religious body made so profound an impression upon the Parliament, and the American people at large as did Hinduism. Among the Hindus of various schools who took part personally in the Parliament, were Prof. Chakravarti of Allahabad, and Messrs. Narasimhachari of Madras, and Lakshmi Narain of Lahore. Manilal N. Dvivedi, though not present in person furnished several papers which were read and discussed, as was also a treatise on the Tengalai Sri Vaishnava theology sent by S. Parthasarthy Aayngar of Madras. The Brahmo Samaj was represented by Messrs. Mazumdar and Nagarkar, who were particularly welcomed by the American Unitarians, with whom they are in close doctrinal accord.

But by far the most important and typical representative of Hinduism was Swami Vivekananda, who, in fact, was beyond question the most popular and influential man in the Parliament. He frequently spoke, both on the floor of the Parliament itself and in the meetings of the Scientific Section, over which I had the honour to preside, and on all occasions he was received with greater enthusiasm than any other speaker, Christian or 'Pagan'. The people thronged him wherever he went and hung with eagerness on his every word. Since the Parliament he has been lecturing before large audiences in the principal cities of the United States and has received an ovation wherever he went. He has



often been invited to preach in Christian pulpits and has by all who have heard him on any occasion, and still more by those who have made his personal acquaintance, been always spoken of in terms of the highest admiration. The most rigid or orthodox Christians say of him, 'He is indeed a prince among men,' even when they find it necessary, for the sake of their time-honoured prejudices, to add, 'but he must be altogether an exception: of course there are no other Hindus like him.'

As intense is the astonished admiration which the personal presence and bearing and language of Paramahansa Vivekananda have wrung from a public accustomed to think of Hindus—thanks to the fables and half-truths of the missionaries—as ignorant and degraded 'heathen'; there is no doubt that the continued interest is largely due to a genuine hunger for the spiritual truths which India through him has offered to the American people.

America is starving for spiritual nourishment in spite of its absorption in material things, in spite of the ignorance and provincialism of its upper classes and the savagery of its lower, there are many souls scattered everywhere throughout its great population who are thirsting for higher things. Europe has always been indebted to India for its spiritual inspirations. There is little, very little of high thought and aspiration in Christendom which cannot be traced to one or another of the successive influxes of Hindu ideas: either to the Hinduised Hellenism of Pythagoras and Plato, to the Hinduised Mazdeism of the Gnostics, to the Hinduised Judaism of the Kabbalists, or to the Hinduised Mahomedanism of the Moorish philosophers; to say nothing of the Hinduised Occultism of the Theosophists, the Hinduised Socialism of the new England Transcendentalists and the many other new streams of Orientalising influence which are fertilising the soil of contemporary Christendom.

The most illuminated men and women therefore in Europe and America have a natural drawing towards Hinduism, the chief historic source of their light and life as soon as they are brought into close contact with it under circumstances at all favourable to its just appreciation. In the United States particularly there are several widespread and influential movements which are distinctly Hindu in their character and tendencies. Not only is all the scientific and liberal thought monistic in its trend, but the so-called 'Christian Science' movement (most egregiously misnamed), is admittedly based



upon the Vedanta philosophy. America is well-sprinkled with *Advaitins*, of all three schools, even though they would not always, in the absence of any direct knowledge of Hindu thought, know how to define their position. Even the Christian mythology is not so very different from the Hindu, and the latter is gradually becoming familiar to the American people, through the medium of translations, books and articles by scientists and dilettanti, and the writings and personal labours of Theosophists and some other liberal sects.

All the Hinduisng forces hitherto at work have received a notable impulse from the labours of Swami Vivekananda. Never before has so authoritative a representative of genuine Hinduism—as opposed to the emasculated and Anglicised versions of it so common in these days—been accessible to American inquirers; and it is certain, beyond peradventure, that the American people at large will, when he is gone, look forward with eagerness to his return, or the advent of some of his *confreres* of the institute of Sankaracharya.

A few, and only a few, representatives of the extreme orthodox wing of the Protestant Christian community have been provoked into hostile criticism by jealousy of his successes. But this has come exclusively from religionists of an abnormal and obsolescent type, and, as a rule, jealousy and a sectarian animosity even from this quarter have been silenced by the uniform kindness and goodwill, as well as the learning and dignity and personal charm, of the orange-robed monk from the Land of the Bharatas.

America thanks India for sending him, and begs her to send many more like him; if such there are, to teach by their example those of her own children who have not yet learned the lessons of universal fraternity and openness of mind and heart; and, by their precepts those who have not yet come to see Divinity in all things and a Oneness transcending all.

MERWIN-MARIE SNELL

Chicago, Ill. U.S.A.,  
January 30th.

(President of the Scientific Section of  
of the Parliament of Religions, Chicago)

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## SWAMI VIVEKANANDA IN AMERICA

(An editorial of *The Indian Mirror*. For the Editorial vide *The Indian Mirror*, Feb. 21, 1894)

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*March 9, 1894*

(NOTES)

Preparations on a grand scale are being made to celebrate the sixtieth birthday festival of Shrimath Paramhansa Ramkrishna Deb on Sunday, the 28th Falgun (11th March, 1894) in the premises of the late Rani Rashmani's Kalibati Garden at Dukshineswar near Calcutta. A very large gathering is expected from various parts of Bengal on the occasion. The whole day will be spent in singing and Sankirtanam. Owing to the expected arrival of a large number of visitors from Calcutta, two steamers will ply between that station and Dukshineswar from an early morning on that day.

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*April 30, 1894*

SWAMI VIVEKANANDA

A well-attended public meeting was held at Pachaiyappa's Hall on Saturday evening last, at 5-30 O'clock to thank Swami Vivekananda for having represented the Hindu Religion at the Chicago Parliament of Religions. There were present on the occasion Rajah Sir Savalay Ramaswamy Moodelliar, Kt, C.I.E., M. Venkatrama Chetty, B.A., B.L., P. R. Sundaram Iyer, B.A., B.L., T. V. Seshagiri Iyer, B.A., B.L., M. A. Sriranga Chariar, B.A., B.L., Dewan Bahadur R. Ragoonatha Row and many others.

Rajah Sir Savalay Ramaswamy Moodelliar proposed Dewan Bahadur Subramania Iyer, C.I.E., to the chair.

The Chairman in opening the proceedings remarked that he was much obliged to them for the honour they had done in asking him to preside on that occasion. He would not detain them with any lengthy remarks, but would observe that the purpose for which they met that evening was an extremely important one; it was not for a social or a political purpose. He had no doubt that for a long time to come they must simply be learners and students, and endeavour to assimilate what was good and what was excellent in the civilization of the West. He was not certainly one of those who wished to rely upon the former greatness of the Indian people. He thought every reflecting man would admit that in all those things connected with the Government,



with social organisation, they were behind the Western nations, that for a long time they had simply to learn and study what was good in their institutions and adopt and assimilate what seemed to be suited to their past history, present positions and condition. But, he believed there was so much in their own literature, so much to be found in this country itself, which would preclude their having to go to the West for information. He referred to the supremely important topic of philosophy and religion. However much they might have to learn from the great civilized races of the West in other matters, their country had not much to learn from them in regard to that great question of philosophy and religion. He thought there might perhaps be some difference of opinion on that matter, he would only say that a man who has paid attention to the subject and studied the matter, would come to the conclusion that upon that subject of philosophy and religion, the Eastern philosophy had practically done all that could under the existing circumstances be done. As he was not himself a Sanskrit scholar, his information upon that point was second hand, but such information as he had been able to gather on that subject for many years, convinced him that that statement was well-founded. They had the testimony of very learned men as Professor Max Muller who had recently delivered several lectures in Europe on Vedanta. Professor Max Muller was indeed an extremely cautious man and made his statements with great reserve; but it seemed to him that he was coming round to the view that all that could be done in regard to that matter had been discovered by the Oriental philosophy, and that the researches and discoveries of that philosophy was coming to be recognised by several scholars in the West.... He would therefore repeat his conviction that if in other matters they had to learn from the West, in that supreme matter of philosophy, they had not to learn from them. If, therefore, the position he had taken be agreed to, he thought they would also agree with him in saying that the visit of Swami Vivekananda to America and his work and success there was of the utmost importance to the Americans and to themselves. The importance he attached to it was that it had become possible for an Indian to go to foreign country and to preach the truth of the Vedanta, not for the purpose of conversion, but simply to place it before the great Americans. One great advantage in placing such truths before the Western races was that they examined the matter with that great



ability and energy characteristic of them, and once they were convinced that they were well-founded, they endeavoured to communicate it to all under their sway and influence. In that view Vivekananda himself was one of the noblest souls of India that could be entrusted with such a task.

The Chairman then called on Mr Ramachandra Row Saib to move the following resolution: 'That this meeting tenders its thanks to Swami Vivekananda, for having represented India at the Parliament of Religions at Chicago, and for his lucid exposition of Hinduism before the same.'

In doing so, he said that it was a matter of congratulations that India was able to send so able a representative of her ancient religion. It was possible to find men as learned in the religion as the Swami, but it was difficult to find one who would rise above the superstitions of the present age. He then read some extracts from the Chicago papers about the Swami.

Mr Gopal Krishna Mudaliar, Head Master, Pachaiyappa's High School, supported this resolution. He said he had a hankering for philosophy from his younger days, and had travelled far and wide, but never before had he met one like the Swami to answer his purpose. The only other man that satisfied his ideas was the Mutadhipathi of Thiruvanamalai. The Swami, he said, was not only learned in the Hindu religion but also had studied well Buddhism, and the Bible and the Koran.

The next proposition was moved by Mr M. O. Parthasarathy Iyengar, which runs thus:

'That this meeting tenders its thanks to the American people for the cordial and sympathetic reception they have accorded to Swami Vivekananda.'

He said:

Mr Chairman and Gentlemen,—In moving the proposition I shall presently read to you, I am conscious I am only giving expression to the unanimous feelings of the hearts here assembled. The Chicago Parliament of Religions marks a great epoch in the history of the world—an epoch the like of which could never be seen in the vast expanse of the past. The English Toleration Act of 1689 in clear terms renounced the principle that mere theological error should never be punished as a crime. None of the severities of the old laws was to any perceptible extent relaxed. Not the smallest indulgence was shown to the Papist or to any one who did not believe in the doctrine of Trinity as expounded



by the Church of England. While such a measure open to so many objections—objections grounded on principles recognized as sound in all and in all places is hailed by the historian as the great Charter of Religious Liberty. With what poetic rapture will the future historians record the noble act of the generous hearts that cordially welcomed nationalities of every creed—made it possible for all Religions to meet on common grounds as friends and brethren and to bear with kindly patience the friendly criticisms of co-religionists. Hinduism is mostly criticised without a sufficient preparatory knowledge of its principles. Nobody takes the trouble to study the religion he would gladly scoff at. Few like to give even an opportunity to Hinduism to express itself. Just as in the days of the Great Copernican controversy, the opponents of Copernicus argued that a ball let fall from the top of the mast-head of a ship in full sail did not fall exactly at the foot of the mast but a little nearer the stern, while as a matter of fact none tried the experiment which, if tried, would have silenced all opposition, so also are the opponents of Hinduism eloquent in criticising it without even attempting to make an effort to understand its principles. It was left for Swami Vivekananda, the Americans, the gentlemen assembled at Chicago to make many people realize the fact that Hinduism is well able to hold its own against any religion and to proclaim once more the poet's ideas:

'Truth has such a face and such a mien  
As to be lov'd needs only to be seen.'

With these remarks I commend the resolution for your consideration.

Mr V. Krishnaswami Iyer in supporting the motion said that the Swami had risen to sudden fame and that he fascinated all that came in contact with him while at Madras.

The last proposition was proposed by Mr Kothanda Rama Iyer, and seconded by Mr D. R. Balaji Row, which stood as follows: 'That this meeting requests the Chairman to forward copies of the above resolution to Swami Vivekananda and Dr. Barrows, President of the Parliament of Religions held at Chicago, 1893.'

The Chairman in concluding said that the religion of Swami Vivekananda may be seen in his words as to the use of a religion—'Help and not fight, assimilation and not destruction, harmony and peace and not dissension.'

A vote of thanks to the Chairman and Trustees of the



Pachaiyappa's Charities for the loan of the Hall to hold the meeting, proposed by Mr Bhattacharia, the Dy. Accountant General, brought the proceedings to a close.

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May 1, 1894

### SWAMI VIVEKANANDA

No two opinions could possibly prevail among right-thinking Hindu regarding the meeting which was held on Saturday last in Pachaiyappa's Hall to thank Swami Vivekananda for his work in the Parliament of Religions. Calcutta, the place of his birth, will shortly honour him by publicly thanking him for his services, and Madras, the birthplace of his idea to be present at the Parliament of Religions, should not have been silent. It was here, if we are rightly informed, that the Swami first divulged if not conceived his religious mission to America; and found the wherewithal to realise his ambition. Madras may well thank herself, if not for her generosity, at least for her insight which prompted the ready help that was given. Calcutta claims him now that he is great. Madras learned to appreciate him even before that. No man is a prophet in his own country.

Swami Vivekananda has very well earned the thanks which on Saturday last some of our men of light and leading assembled to give, with characteristic Hindu gratitude. The feeling evinced by some of the speakers was one of deep reverence for the Swami and the audience seemed also swayed by a similar emotion. Viewed from the standpoint of the Swami, this thanks-giving was a merely unmeaning conventionality and therefore unnecessary. But in the felicitous language of Mr V. Krishnaswami Iyer, we, of the world, are bound by conventions, and it is the privilege of genius to break through them. One may ask what indeed has the Swami done that so much noise should be made about him? The answer comes readily. As the Chicago Exhibition is an epoch in the world's history, the Swami's mission to America is an epoch in the religious history of India. When the Swami stepped into the cabin of his steamer at Bombay some months ago, he bruised the head of the superstition which puts a ban on sea voyage. Few could understand the deep significance of a *sannyasi's* undertaking a sea voyage who are not aware of the responsibilities which tradition ascribes to *sannyasis*



as guardians of the Hindu religion. Besides, what is it that he preached before the Parliament of Religions? Is it the religion of hate and discord which believing to be the privileged custodian of all truth has set man against man? No. Read his exposition of Hinduism before the Parliament. The religion there presented is a religion of Love and Peace—a religion whose end is reaching and being God himself, and whose aim is to knit mankind to bonds of brotherhood. That a *sannyasi* should have risen so high above the cramping superstitions of his country as to have gone across the waters not only to preach but also to show by practice what real Hinduism is—is a fact, the abundant significance of which will be realised only by the astute observer now and the generations to come in the future. The way the Swami passed to America lies a trail of glory which will serve as a guide to his successors; and it is in this view that the Swami has done high service to his country by forging one more link in the golden chain that binds India to the white races, by making smoother the way East and West shall travel towards each other and meeting half way unite in eternal love;—and it is therefore that his work deserves recognition and approval.

(Editorial)

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May 23, 1894

#### COIMBATORE AND THE SEA VOYAGE QUESTION

Our Coimbatore Correspondent is naturally jubilant over the very satisfactory conclusion at which his fellow-countrymen arrived in the socio-religious problem that was placed before them for solution. Indeed, there was hardly any one reform which is destined to exercise a more lasting influence on the Hindu community as a whole than unrestricted and free voyage to other countries, and especially Europe and America. Many of the superstitions that oppress the Hindu society are the result of its isolation, and of the prejudice which this isolation has created in the course of centuries. And it can be logically proved that if the prohibition on foreign travel is abolished and a large number of men of the higher castes reside for a time in foreign countries, the impression which Western civilization will make upon them and the changes which has as a consequence they will suggest to their countrymen will facilitate the progress of the Hindus.... Those who are enthusiastic about Hindu religion—and almost all Hindus



are—cannot do it a better service than to make it possible for those belonging to it to go to foreign countries and yet remain within the fold of their religion. Nor is it intelligible to us how we can praise Swami Vivekananda in going for Chicago or Mrs. Annie Basant for coming to India, two famous apostles of Indian revival, and in the same breath condemn sea-voyage as unshastraic and sinful. In the name of religion and progress then, it is essential that the Brahman Community must cease to object to sea-voyages. Religion is a great factor in unifying the people and we hope the new spirit of nationality will slowly utilise the religious instinct of the [...] in diverse ways by coming into personal contact with all that is best in the arts, civilization and literature of the West....

[Editorial]

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June 28, 1894

#### ADDRESS BY SWAMI VIVEKANANDA

*The Boston Transcript* says: There was a large gathering of ladies in Association Hall, on the 14th ultimo, to listen to Swami Vivekananda, the Brahmin monk, describing the religion of India. The lecture was given for the benefit of the Tylerstreet Day Nursery. He said, in beginning, that the Hindu nation is not given to marriage because they are taught to see in every woman an object of worship, to be married only as a help-mate to religion. 'In Europe or America,' he said, 'a man can marry a woman for money, and, after capturing her dollars, can kick her out. In India, on the contrary, when a woman marries for money, her children are considered slaves, according to our teaching, and when a rich man marries, his money passes into the hand of his wife, so that he would be scarcely likely to turn the keeper of his money out of doors.

'You say we are heathen, we are uneducated, uncultivated; but we laugh at your want of refinement in telling us such things. With us, quality and birth make caste, not money. No amount of money can do anything for you in India. In caste the poorest is as good as the richest. Money has made warfare in the world and caused Christians to trample on each other's neck.'

Mr Vivekananda described the universities and colleges of India, both ancient and modern, notably the one at Benaras, that has twenty thousand students and professors. 'When



you judge my religion,' he continued, 'you take it that yours is perfect and mine wrong; and when you criticize the society of India you suppose it to be uncultured just so far as it does not conform to your standard. That is nonsense.'

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August 27, 1894

## THANKS TO SWAMI VIVEKANANDA

(From A correspondent)

A MEETING of the public of Kumbakonam was held in the Porter Town Hall on Wednesday, the 22nd instant, to convey to Paramahansa Swami Vivekananda their grateful appreciation of his valuable services in America on behalf of Hinduism, and of his spirited defence of Hinduism in the Parliament of Religions at Chicago. There was a large number of students who marked by their presence their sympathy with the objects of the meeting. Dewan Bahadur R. Ragonatha Rao was proposed to the chair.

In a lengthy and interesting speech he pointed out that, at present, when Hinduism is daily being assailed by hostile criticism, the work of such a great, learned and noble *Sannyasi* seemed to him to be a providential decree, and that he should have been able to defend successfully the case of Hinduism single-handed and alone, argued the real strength and superiority of that pure religion. He also humorously described the arts used by Missionaries who attempt to make student converts to Christianity by pointing out to them who have never received any instruction in their own religion, that the Hindu religion countenances idolatry, consists solely and simply in the observance of useless ceremonials, that it contains no high principles or ideals, and as such—could give no salvation to these who profess it, while, they assert, that Christ alone could save them. He concluded by reminding the audience of the duty incumbent upon them of conveying their thanks to Swami Vivekananda. Then he called upon Rao Bahadur S. Seshayya to propose the first Resolution.

Mr Seshayya expressed his regret to see Hinduism, that noble and pure religion, which has boldly and successfully faced for many centuries all persecution, and survived all opposition, neglected and forsaken by the sons of India,



and he assured the audience that it will have a bright future if only educated Hindus of light and leading should organise Societies in various places to preach and teach its high principles and noble ideals to young men who are being led astray by the materialistic instruction imparted in the colleges, and by the Missionary efforts; and it was with very great pleasure that he proposed the Resolution that stood in his name—'That the public of Kumbakonam conveys its hearty thanks to Paramahansa Swami Vivekananda for his able defence of Hinduism in the Parliament of Religions'.

Mr M. Rungacharya, M. A., of the College, seconded the proposition in an eloquent and enthusiastic speech. He said that he had the privilege of a personal conversation with the gifted Bengali Brahmin who, he told the audience, considered it the object of his life to preach to warring religionists the great truth of the harmony of Religions which is recognised by Hinduism alone of the many universal religions. He said he had always believed many of the principles of Christianity such as the fatherhood of God and the brotherhood of man, to have been borrowed from Hinduism. The recent discovery of a Buddhistic life of Isa, which by internal evidence, appears to be the life of Jesus by a Russian traveller in a Tibetan monastery, has mentioned the Isa, that is, Jesus, was in Scind in his early years. This, he said, explains the close agreement of the two religions. He contended that Hinduism yields the palm to none in its saintly morality. The meeting was brought to a close with a vote of thanks to the chair.

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### BANGALORE NEWS

(From *The Bangalore Papers*)

*A Public Meeting* was held at the Central College Hall, on the 26th instant at 8 a.m., for the purpose of thanking the American public for the kind enthusiastic reception accorded by them to the Hindu Representative Swami Vivekananda, and the Swami for his successful representation of Hinduism at the Parliament of Religions, Chicago, and for his subsequent lectures in various parts of America. Sir K. Seshadri Iyer, K.C.S.I., presided.



An editorial in the *Detroit Evening News* says: 'Most people will be inclined to think that Swami Vivekananda did better last night in his opera house lecture than in any of his former lectures in this city. The merit of the Brahmin's utterances last night lay in their clearness. He drew a sharp line of distinction between Christians and Christianity, and told his audience plainly wherein he himself is a Christian in one sense, and not a Christian in another sense. He also drew a sharp line between Hinduism and Hinduism, carrying the implication that he desired to be classed as a Brahmin only in its better sense. Swami Vivekananda stands superior to all Christians, when he says: "We want missionaries of Christ. Let such come to India by the hundreds and thousands and bring Christ's life to us, and let it permeate the very core of society. Let Him be preached in every village and corner of India".'

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August 28, 1894

### A PUBLIC MEETING (From *The Daily Post*)

Last evening, a public meeting was held at the Central College Hall, for the purpose of thanking the American public for the kind and enthusiastic reception accorded by them to the Hindu representative, Swami Vivekananda, for his successful representation of Hinduism at the Parliament of Religions at Chicago, and for his subsequent lectures in various parts of America. Punctual to time, Sir K. Seshadri Iyer, K.C.S.I., accompanied by all the high officers of the State, arrived at the College. When the Dewan entered the Hall all rose from their seats as a mark of respect to the distinguished gentleman. Among those present were Sir K. Seshadri Iyer, Dewan; Messrs. P. Chentsal Row, Councillor to His Highness; A. Ramachandra Iyer, and P. N. Krishnamurthy, Judges of the Chief Court; T. Ananda Rao, Chief Secretary to the Dewan; U. P. Madhava Rao, Inspector General of Police; C. Meenachaiya, Legislative Secretary; Sreenivasacharlu, Muzarai Superintendent; Mir Shujayet Ali Khan, Deputy Commissioner of Bangalore; R. Ragunatha Rao, 1st Judicial Assistant Commissioner; L. Anantaswamy Rao, Under Secretary to the Dewan; V. Nanjundaiya, Sub-Judge; P. Singarachar, Munsiff of Bangalore;



K. P. Puttana Chetty, Head Quarter Superintendent of Police; A. Gopala Charlu, Founder, Sreenivasa Mandiram; C. Sreecunteswara Iyer, Dewan's office; P. S. Krishna Rao, District Judge, C and M Station; S. Vydianatha Iyer, City Magistrate; S. Narrain Rao, Amildar; S. Ramaswamy Iyer, Assistant Government Advocate; S. Subba Rao, Advocate; N. Chelviengar, Advocate; T. Jayaram Iyer, Judicial Probationer, Dewan's office; and others too numerous to mention. In short, the Hall was crowded to suffocation. Mr P. Chentsal Rao proposed that Sir K. Seshadri Iyer take the chair. The motion was carried by acclamation. The Chairman opened the proceedings with some very appropriate remarks in praise of the services rendered in America by the famous Hindu representative, Swami Vivekananda, touching the religion of the Hindus as based upon the sacred Vedas and explained the object of the meeting. Mr Narasimhachar read a succinct, but interesting history of the Swami and the services he had been rendering in the cause of religion—Hinduism. From the accounts as narrated by Mr Narasimhachar, Swami Vivekananda seems to be a man of extraordinary attainments. He, we are told, is a graduate of the Calcutta University, and has renounced the world in favour of spiritualism. As regards the doings and utterings of the Swami, it is unnecessary for us to enter into. Mr Ramachandra Iyer moved a resolution expressing the thanks of the Hindu community at large to their English, American brethren, who received the representative with open arms, and accorded him a hearty reception. From what fell from Mr Justice Ramachandra Iyer, we gather that the Swami undertook to represent Hinduism in its true and unalloyed colour in the Parliament of Religions, apparently through the instrumentality of His Highness the Maharajah of Mysore. Mr A. Gopala Charlu while desiring to second the proposition, submitted to the chair that a proposition of the kind had better be left to be seconded by an orthodox Hindu Pundit, as such a cause would enhance the importance of the resolution, and accordingly prayed for permission to allow a learned and aged Sanskrit Pundit who was close to him to do so. Sir K. Seshadri Iyer, with his usual kindness and affability, asked the ancient gentleman referred to, to second the same. The aged Pundit said a few words in Sanskrit and Tamil, appreciating the work that is being done by the Swami Vivekananda. The Pundit was followed by Messrs. Meenachaiya and Krishnamurthy, who also dwelt at some length on



the invaluable services which the Swami had rendered in the other hemisphere bringing before the enlightened and liberal minded public of America the true essence of Hindu religious philosophy as distinguished from popular acceptations, thereby proving that the Hindu religion is not such as has been misconceived and misinterpreted. Mr A. Sreenivasacharlu moved a resolution conveying the heartfelt thanks of the Hindus to the Swami for the self-sacrifice he had made in the cause of Hinduism in a strange land and among strange people. This resolution was seconded by Mr Ramakrishna Rao of the Dewan's office. Before the termination of the proceedings a vote of thanks to the chair was proposed by Mr Gopalacharlu, which was enthusiastically seconded, supported and carried by acclamation. Before the Chairman rose from his seat, Mr Ramakrishna Rao proposed the thanks of the audience to Mr J. Cook, Principal of the Central College, for having kindly lent the use of the Hall for the purpose, which was carried *nem con*.

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*September 4, 1894*

#### SWAMI VIVEKANANDA IN AMERICA AND THE NEXT PARLIAMENT OF RELIGIONS AT BENARES

(A letter by Mr Merwin Marie Snell. For the Letter *vide The Indian Mirror*, August 31, 1894)

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*September 13, 1894*

#### HINDUISM AT CHICAGO MEETING IN THE CALCUTTA TOWN HALL

(Reprinted from *The Statesman* of September 6, 1894)

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*September 14, 1894*

#### (NOTES)

#### SOME RECENT EXPOUNDERS OF HINDUISM

The Rev. R. E. Slater of Bangalore, delivered a lecture yesterday afternoon at the Christian College Hall on 'Some recent expounders



of Hinduism' when the Hon'ble and Rev. Dr Miller, C.I.E., presided. The following is a short summary of his lecture:

'The recent expounders of Hinduism he referred to were Mrs Besant and Swami Vivekananda. Mrs Besant was not altogether consistent in her teaching. She had a liking for caste whereas Buddha, the greatest of her Mahatmas, rejected it and in the Vedas it had no place. She had recently declared that she had been a Hindu in a former birth but how did she know it and how could she prove it? The constitution of Hindu female society was with her an ideal and she urged the Hindus to retain their idols and their caste marks whereas in Vedic times there was no caste, no idolatry, no seclusion of woman, no infant marriage, no transmigration of souls. As a matter of fact, true Hinduism had long ago become extinct. So, far from standing the test of ages, the ages had disintegrated it. According to Mrs Besant and Swami Vivekananda, India's greatness was to be found, not in going forward, but in going back to a glorious past. To be true Brahmins, the young men of India would have to become warlike as of old; they would have to engage in agricultural pursuit, to offer Vedic sacrifices to forsake the world and to spend a great part of their lives in contemplation. Are they prepared to do all this? Man lived now in a busy, bread-winning age, in an intensely practical world and the religion to be adopted must be profitable and helpful in the life that now is; but the Hinduism of old was hardly this. The lecturer quite agreed with Mrs Besant that Hinduism had never been fulfilled. Mrs Besant had no admiration for modern Hindus and had nothing but censure for Brahmins; but she would recall India to the glory of its ancient knowledge and of its ancient worship. If the ancient spirituality of India was so lofty, why had it not been able to stand its ground. Why was it not a mighty conserving power? What had Mrs Besant's Theosophy done for the world, for the ryot, for the pariah, for the struggling, for the weak? Theosophy was not a regenerating power, it was a religion in which God was no essence and was practically a religion without God, a religion without prayer, and therefore, a religion without hope.'

With the usual votes of thanks to the Chairman and to the lecturer, the proceedings terminated.

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#### HINDU CIVILIZATION UNDER BRITISH RULE—II.

Mr P. N. Bose has no fresh theory about our caste-system. It originally arose in the distinction of Brahman and Kshatriya based



on the differences in their occupations. The rest of the community was called the Vaisyas. The Sudra caste consisted of the *Aryanised* aboriginal population which was content to remain in menial service to the Aryans without seeking refuge, like the rest of it, in hills and forests. Centuries of political vicissitudes introduced disintegration in the several castes, and *now* we have not four castes but several thousands of them, based on ethical, functional, geographical and other distinctions. The influence of British rules is manifest in this hoary and mountain-based institution of the Hindus as in others. Says Mr Bose: 'The slow and imperceptible, but continuous and incessant denudation effected by such agencies as rain, water, wind, and forest destroys and levels down land more efficiently than violent but occasional floods and storms. And the slow but the continuous operation of the educational agencies set to work by the British in India has done more to weaken the foundation of caste within the last half century than the occasional outbursts of reformatory energy within the last 25 centuries.' Nor is this progressive disintegration of caste a menace to the stability and purity of Hindu religion; because, our author thinks, and in his opinion all that have studied Hinduism intelligently will agree that 'Hinduism is based on too firm a foundation to be easily shaken; the removal of the thick jungle-growth of superstition and prejudice will ensure rather than weaken its existence.' It is notorious that non-Brahmins are prohibited from reading Vedas and severe penalties are prescribed for a Brahmin that may teach his Sudra fellow-countrymen any of the revealed books. This is the orthodox theory. But at present in practice orthodox Hinduism has learnt to acquiesce in the violation of this rule, so much so that the Veda is included in the curriculum of University studies, and the great apostle of Hinduism, at the present moment, SWAMI VIVEKANANDA, who has excited his countrymen's admiration and gratitude for his service to Hinduism, is a non-Brahmin....

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*September 28, 1894*

### AUM, AN ODE ON 'HINDUISM'

Hail, sacred Muse! our joy now sing,  
 Sublimest theme invokes thy string;  
 Inherent love for sp'ritual cream,  
 Is rousing us from hazy dream:  
 No more we yield to dark influ'nce around.  
 Viewing the rays of light from reason sound,



Do we descry a hand—the religion of our land.  
 A solemn grandeur fills the mind,  
 Unbounded joy our soul doth find;  
 Since glorious is thy name serene,  
 Religion great, proud we have been.  
 At length on all thy noble truths we dwell;  
 Eternal praise we offer thee right well:  
 Now grant us heavenly bliss, and save us from abyss.  
 Let patriots work for India's weal,  
 Knights bravely guard her mounts and seas;  
 Invincible is her sp'ritual keel:

Almighty hand from storms it frees,  
 Gloriously and well doth make it reach  
 Regions unknown, whose children loud beseech  
 It to save them from harm, and show them mercy  
 warm.

A Darius and Alexander great,  
 Oppressive raids by Ghazni's pate,  
 Proud Moslem's persecutions dread,  
 Uprooters of our lotus bed,  
 And cross-grained bedlamites and bigots pale,  
 Sought vain to wreck it, which proudly now doth sail;  
 Night's barking dreads are o'er, fair sun regains our  
 shore.

A thousand rocks obstruct thy course,  
 Dear faith, but lo! thy truths divine  
 Split them asunder with Vajra's force,  
 Yes, teach us well and make us shine;  
 Steadily standest thou like a beacon bright  
 Announcing dangers dire and courses right.  
 Of all thou art most high, above this luring sky.

Judge we our present strength and state,  
 Cannot we guard our creed so great?  
 Is there a thing beyond our might,  
 If th' end is good and means are right?  
 But, truth eternal gives us strength and hope,  
 And oh! enables us with vice to cope;  
 A fane of Aryan lore, now brightens India's shore.

To sectarian strife now bid adieu,  
 Friends of our faith, so old and true,  
 In joy live like Rishis sedate;  
 Thank well our Empress wise and great.



O Ind, thou art well lov'd by Besant hold,  
Sustain'd by sage Vivekananda's hold;  
Now dost thou brightly shine, by Siva's aid benign.

N. B.:— The above ode was composed by C. R. Sundaram and read at the inaugural meeting of the Hindu Religious Association when Brahma Sri Sivashankara Pandiyaji, B.A. F.T.S., presided.

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*October 3, 1894*

### HINDUISM (Correspondence)

Sir,—Swami Vivekananda, in his paper on Hinduism read before the Parliament of Religions says: 'Through the whole order of Sanskrit Philosophy I challenge anybody to find any such expression as is intended to declare that Hindus alone will be saved and not others.' With due deference to the Swami, may I ask,

(1) whether the learned fathers of Sanskrit Philosophy ever knew that the world extended far beyond the boundaries of India, and if they did,

(2) whether they cared to possess a critical knowledge of foreign scriptures. Historical proof is required.

A. Chakrabarti

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*October 13, 1894*

### HINDUISM (Correspondence)

Sir,

As Swami Vivekananda himself says, that Hinduism is a religion that has come down to us from prehistoric times we must have got some of the facts, which we know about the ancient Hindus, from their ancient Sanskrit Works. So relying on these words I may safely answer the question No. 1 in the affirmative. For, when the ancient Hindus said that God created the world, they did not mean that He



created only that portion of the world bounded by the Himalayas and the Cape Camorin and the Bay of Bengal and the Arabian Sea; but we understand from Skandha (chapters treating about creation) that the world, as conceived by the ancients extended beyond the limits of India. In the Ramayana, it is said, that Rama went to Lanka and conquered her king. Certainly Lanka is beyond the limits of India. The modern Amarapura corresponds with the Amaravathy of the ancients who thought that it was the capital of Indra, whose kingdom, they believed, was in the East. Further we know from various evidences that Varahamchera, one of the ancient Hindu astronomers, went to Greece and learned Greek astronomy. It is said in one of the Sanskrit works that there was a city named Romapure,—certainly the modern Rome—which the ancients believed to be the centre of the world, which belief might have been quite consistent with their conception of the world. (I do not for the present remember the work in which the last statement is made.) But it is true that they did not understand by the word 'world' what we now understand, and they might not have also known the exact geographical position of the various places; from these it does not follow that their conception of the world was confined to India alone. Therefore, I dare say, that the world, as known to 'the learned fathers of Sanskrit philosophy', extended 'far beyond the boundaries of India'.

As for the question No. 2, I have not got sufficient information to form a decisive opinion.

K.N.V.

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*October 31, 1894*

#### NEO-HINDUISM

As Anglo-Indian officials are sometimes confounded at the growth of political spirit among the people of India, so are the Christian Missionaries perplexed at the phenomenon, hardly expected before by anybody, of the Hindus, educated in the Western Christian literature, showing and cherishing an ardent faith in their ancient religion instead of discarding it with contempt and embracing the alien religion preached by them. The effect of half a century of education by Christian Missionaries and Christian Government in the language of a Christian people has not been to turn the Hindus from the religion of their ancestors, but to make them cling to it with



unabated reverence and devotion, governed however by a spirit of rational and patriotic inquiry instead of blind and superstitious beliefs. The educated Hindu no longer believes in the mythology of his country, but tries to explain away its stories and teachings and is satisfied that apart from the allegories, exaggerations, and perverse teachings of the Puranas, the more ancient works of his religion afford him the highest solace possible from any religion. The educated Hindus have most sorely disappointed the Christian Missionaries, who mistook the scepticism visible in the earlier years of English education as the indication of a distinct leaning towards Christianity and who even now believe that when a Hindu professes disbelief in Puranic stories he has lost faith in his religion itself. The fact is, British rule and its liberal institutions have produced and are nourishing a feeling of nationality among the Indian people, and while in political matters this feeling manifests itself in the great Congress movement, in the matter of the national religion a spirit of revival, is visible throughout and is working towards a closer knitting of the bonds of union among the different denominations, if not towards an organised union of a grand Hindu Church like the Christian Church which has played so great and memorable a part in the growth of Christian nations. The researches of oriental scholars like MAX MULLER and WILSON, and following them, the writings of Hindus like RAJENDRALAL MITTER and ROMESH CHUNDER DUTT, have made the sacred books no longer mysteries to the people but intelligible and accessible to them. The example of Europeans themselves has stimulated, among Hindu students, the study of their sacred books, for, every European who has studied these books with an unprejudiced mind has expressed his admiration of the sublimity of the truths they teach, and the educated Hindu naturally is induced to study the works which are admired by alien scholars, and which embody the best thoughts of their ancestors. And such is the breadth and cosmopolitan nature of the Hindu religious system, that every one, if he is not an absolute atheist, can profit by teachings agreeable to his convictions. 'There is probably no religion in the world', says Mr P.N. BOSE in his book on Hindu civilisation, 'which allows so much freedom of religious conviction and the literature of which is so many-sided as Hinduism. Educated Hindus, whether they be pantheists, monotheists, agnostics, or positivists, whether they seek salvation in the path of Knowledge, of Faith, or of Love, can find light and guidance in some part or other of the rich literature of their ancestors which has now been placed within their reach by the labours of Sanskrit Scholars.' It is no wonder, therefore, that the Christian Missionary is perplexed. The *Methodist Times* writes:

'Many of the more optimistic friends of India are mistaken at this. They assume that because violence is no more heard in her borders, India is on the verge of professing the Christian faith. But alas! there is no probability at present of anything so glorious however devoutly desired it may be. Multitudes of educated Indians generously trained in Mission Colleges and Schools, and regarded as very largely, at all events, the 'hands



and allies of the Missionary, have suddenly, under the inspiration of the New Hinduism as it is called, discarded all philo-Christian sentiments, and adopting the tenets of the new cult, seek, while profusely patronising what they are pleased to call the excellencies of Christianity, to disparage and condemn it in every conceivable manner. Formerly Indian opponents to Christianity were obliged to act alone, but now, under the influence of the new movement, they can act in concert with each other. They form, in point of fact, a National League for purposes of mutual defence and aggression, wherever Christianity is concerned. They are supported by the various Sabhas in North India, the Hindu Tract Society in Madras, by some of the best and most ably conducted Indian newspapers, which, by-the-bye, are chiefly in the hands of the Brahmins, and by hosts of native Government officials—on the Bench, at the Bar, in the Councils, in University, College, and School.'

Why should not all this be so? Why should not the Hindus examine their religion and adhere to it if they find it to be good; and why should not various means be devised to purify and simplify it, to uphold it, and preach its truths? Why should it not be given the benefit of a vast and powerful organization such as the Christian religion has? No well-wisher of the Hindus would insist on their giving up their ancestral religion, for, truth may be found in one as well as in another religion. That the Christian Missionaries who come here from Europe should feel somewhat vexed at this disappointment may be looked upon as natural. But our Christian fellow-countrymen should not regard this revival with any other feeling than approval and satisfaction. And we are glad that our distinguished Christian brother of Bengal, BABU KALICHARAN BANNERJI, spoke as follows at the recent Bengal Christian Conference:

'By all means let our countrymen have lofty aims and high ideals, for that will help them to realise God's idea of man's redemption. I tell these men to go on in their earnest study, and God will reward them if they are sincere. When educated Indians have undertaken to defend their own religion, it is to be presumed that many an anxious problem, such as caste and cognate subjects, will be faced and adequately solved. If the conservation of Hinduism, rested with the Brahmin priests alone, the outlook would not be very bright. But that is not the case at present. As an instance, see how the sea-voyage question has been happily solved. I maintain, therefore, that the way in which Hinduism is studied and propagated is not a real hindrance to the progress of Christianity. The signs that I see daily around me fill me with hope and encouragement. Let the knowledge of Hinduism spread by all means, so that men may accept what is good and reject what is bad in it. Let both Hinduism and Christianity be preached, and let us be assured that truth will prevail at last.'

The Hindus themselves will never be aggressive and will not regard with jealousy the material or spiritual progress of their Christian countrymen. Their religion does not decree



damnation to the followers of other religions, to the worshippers of other deities, and while they will claim the right of protecting their own religion, by all possible means, they will show the utmost toleration to other religionists. SWAMI VIVEKANANDA spoke in the language of the Greatest Teacher of Hindu religion when he said in Chicago: 'Holiness, purity, and charity are not the exclusive possessions of any church in the world and every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion would soon be written, in spite of resistance, Help and not Fight, Assimilation and not Destruction, Harmony and Peace, and not Dissension.'

(Editorial)

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*November 12 and November 15, 1894*

SWAMI VIVEKANANDA'S REPLY TO THE  
ADDRESS OF THE MADRAS HINDUS

(For the 'Reply' vide *The Complete Works of Swami Vivekananda*, Vol. 4., 7th impression, 1955, pp. 331-53)

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*November 13, 1894*

SWAMI VIVEKANANDA

(Editorial Note by *The Hindoo Patriot*. For the Editorial Note vide *The Hindoo Patriot*, November 7, 1894)

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*November 14, 1894*

VIVEKANANDA AND THE HINDUS

(From the *Inter Ocean*)

There was no delegate to the Parliament of Religions who attracted more courteous attention in Chicago by his winning ways, his ability, and his fearless discussion of all



questions relating to his religion than Swami Vivekananda, who represented the Hindus of South India. This distinguished Hindu was enthusiastic in his admiration of the greatness of the Western World and its material development, eager in his efforts to learn of those things that might be beneficial to his people, earnest in his desire to recognize the religions of all related to each other, and all sincere efforts in behalf of virtue and holiness, but at the same time he defended the Hindu religion and philosophy with an eloquence and power that not only won admiration for himself but consideration for his own teachings. Vivekananda lingered in Chicago for several months after the great Parliament of Religions closed, studying many questions relating to schools and the material advancement of civilization in order to carry back to his own people as convincing arguments regarding America as he brought to this country concerning the morality and spirituality of his own people.

It is pleasant to note that this Hindu teacher is not a prophet without honour in his own country, and that, at a public meeting, recently held in Madras, the Hindu community endorsed all his efforts in America, and sent their thanks to America for the manner in which he was received. The Hindus of Madras have sent to the *Inter Ocean* a communication, expressing their thanks and admiration for 'the gracious hospitality and large-hearted philanthropy which characterizes your great and powerful community. The generous favor with which your great people have received and listened to the holy man, who undertook to convey to them the message to mankind of our Hindu sages and prophets, has proved to us how false and foul are the charges which we have every now and then seen levelled against America, that she is the motherland of unblushing dollar worship, that her sons are absorbed in gross materialism, and that there is no love among them for the things of the spirit.'

The Parliament of Religions has begun to show its fruits far off in India. The people are correcting their impressions of America since they have seen it through eyes in which they have confidence as representing themselves, and India through the reports of Swami Vivekananda the great Hindu teacher, will learn to admire the Western World and learn from it many things that will improve her material welfare, as Americans learned of the spiritual beauties of Hindu Philosophy as taught by one of the great Hindu priests.



The World's Congress had for its motto 'Not things but men', but that concern things as well as men, when the seed, sown by the delegates to these great Congresses, take firm root in the soil of the Orient.

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*November 24, 1894*

(NOTES)

*Rev. John Henry Barrows*, President of the Parliament of Religions at Chicago World's Fair, thus writes to Raja Peary Mohun Mukherjee, C.S.I., Chairman of the meeting held in the Calcutta Town Hall, to thank Vivekananda Swami and the American people.

RAJAH PEARY MOHUN MUKERJI, C.S.I.

2957, INDIANA AVENUE,  
Chicago, 12th October, 1894

My Dear Sir,—I have just received your kind letter of September 10th, enclosing the Resolutions, passed at your great meeting in the Town Hall of Calcutta. I am much honoured by the kindness of your letter, and of the Resolutions. Your friend, Vivekananda Swami, was received with great favour at the Parliament of Religions and is a man of magnetic eloquence and great personal attraction. He has aroused much interest wherever he has spoken. There has been in America during the last year, a revival of intelligent interest in the study of religion. Lectureships and Professorships are being founded in our chief Universities. The people of America cherish for India a deep and grateful love. We believe that we have much to receive from your ancient, sacred literature, and we devoutly believe that we have much to give in the civilization which has sprung from the Gospel of Christ. Asking you to extend my thanks to those who proposed, seconded and supported the Resolutions, carried at your great meeting, I remain, with the hope of visiting your wonderful country in the near future.

Yours most faithfully,  
(SD.) JOHN HENRY BARROWS

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*November 29, 1894*

## SWAMI VIVEKANANDA

By the Rev. J. Hudson, B.A.

We extract the following from the *Harvest field*, as it is, but just that. We should publish criticisms on Swami Vivekananda as we gave full publicity to the Swami's criticism of other religions.

No speaker at the Parliament of Religions at Chicago seems to have made such an impression on the American public as the Swami Vivekananda, or Baboo N. N. Dutta, B.A., from Calcutta. The flattering reception accorded to him has naturally been most gratifying to his fellow-countrymen, some of whom have, however, formed a most exaggerated conception of the nature and extent of the influence he has exerted. Recently Mr H. Dharampala, General Secretary of the Mahabodhi Society of Ceylon, addressed a crowded meeting in the Minerva Theatre, Calcutta, on 'Hindooism in America'. A number of University Fellows and other leading men were present. We are told that the one great fact on which the lecturer insisted was that the sixty millions of the United States were so favourably impressed by Hindoo philosophy as taught by Swami Vivekananda that the movement he had inaugurated required only to be followed up by sending other four or five Indians of like ability to convert the whole sixty millions to Hindoo philosophic thinking, and the whole audience cheered the speaker as if they believed it all. A few days ago a public meeting was held at Bangalore under the auspices of the chief officers of state for the purpose of sending to the Swami a letter of thanks for the eminent service he had rendered to his country.

We can scarcely expect that Hindoos will realise to what an extent the interest excited by Vivekananda is due to mere curiosity. Except in a few localities Hindoos are rarely seen in England, and in America they are almost unknown. Our friend Mr Holdsworth, of Mysore, writing lately from Harrogate describes how the Princess Allix and Mrs Holdsworth's Indian ayah seemed to be the chief objects of curiosity, and in another letter he tells of the extreme difficulty he had in speaking after a native of West Africa at a large public meeting. A man of colour, whether he be a Hindoo or a Negro, is sure to secure a large audience at any provincial town, especially if he appears in native costume. Then the



speaker from Calcutta knew exactly how to pose with the greatest effect. Swami Vivekananda, the Hindoo sage, in his flowing robes was a far more impressive personage than Mr N. N. Dutta, B.A., in coat and trousers. He seems, moreover, to have made a most favourable impression on the Americans by his suavity of manners and his fluency in English.

The paper which has raised the Swami to sudden fame contains the slightest possible sketch of Hindooism. The writer's one subject is to make his religion as attractive as possible. With this end he describes the ideal Hindooism of philosophy and throws the popular Hindooism of to-day entirely into the background.

It is impossible to accept the representation of Hindooism contained in the paper. Of what is said little will bear careful examination, while what is left unsaid would change the picture entirely. Those who had no previous knowledge of Hindooism would certainly not gain any intelligent conception of it. There is such a jumble of Christian and Pantheistic language that many would not know what it was attempting to describe.

The paper opens with a plea for Hindooism on the ground that alone of the great pre-historic religions it has maintained its ground. As Judaism has been fulfilled in Christianity and Zoroastrianism was almost exterminated by the Mussulman sword, it does not seem that much is gained by this comparison, but, apart from this, no one will contend that the Hindooism of former ages has survived. Judaism probably survives to a larger extent in Christianity than the Vedic religion does in popular Hindooism, for Christians accept fully the sacred book of the Jews. It is true that Brahmanism did in the end conquer Buddhism, but it was at the cost of utter self-degradation. The Brahmans had to find a place in their system for the gods of the aborigines and to debase their worship in order to make it acceptable to the masses of the people. Defeat would have been better than victory with dishonour.

Hindooism is full of contradictions. *Seeming* contradictions the speaker calls them, we should call them *real*. Pantheistic philosophy, the atheism of the Jains, low ideas of idolatry, multifarious mythologies, all these, he confesses, have a place in Hindooism. What is their common basis and bond of union? The Swami says it is the Vedas. Surely only a Hindoo would regard this as a recommendation of the Vedas.



If it is true, so much the worse for those sacred books. But in fact while most of the Hindoo sects profess to derive their authority from the Vedas, they often contradict them, and it has been one of the chief aims of recent Hindoo reformers to show that most of the evils of the present day find no support in the oldest and most revered of their sacred books.

The eternity of matter and of the soul are taught in the Vedas, but the latter has also scientific support. The Swami argues as follows:

'Science has proved to us that the sum total of the cosmic energy is the same throughout all time. Then, if there was a time when nothing existed, where was all this manifested energy? Some say it was in a potential form in God. Then God was sometimes potential and sometimes kinetic, which would make him mutable, and everything mutable is a compound and everything compound must undergo that change which is called destruction. And thus God would die. Therefore, there never was a time when there was no creation.'

Such reasoning will have no weight with those who believe in a personal God of infinite power and intelligence.

The subject of the eternity of soul naturally leads to an exposition of the most distinctive and universal of the doctrines of Hindooism—the two-fold doctrine of the *deeds* by which the soul determines its own destiny; and the *successive* births in which it undergoes it, the first producing the second through *Adrishta* or *Fate*. The usual argument based on the inequalities of the present life is fairly stated. 'There must have been causes to make a man miserable or happy before his birth, and these are his past actions.' Only those Europeans who have studied the subject do justice to the Hindoo doctrine of transmigration. The idea of souls passing from brutes to human bodies has made the whole doctrine grotesque and repellent, and it has appeared worthy only of being treated with derision after the fashion of Addison in the *Spectator*. But to those who believe in the pre-existence of souls, the doctrine affords a simple and natural solution of the strange differences observable in man's lot. Even as theory it is not really satisfactory, as the difficulty is only thrown further back; but our chief objection to it is that it is absolutely without support. We have not the slightest remembrance of any past life. Contrary to all sound philosophy one hypothesis is supported by another.



We are at present under the power of *Illusion* and, therefore, cannot recall our past life. But even if we grant this—which of course we do not—there is another fatal objection to the doctrine. If we are rewarded and punished for acts of which we can have no remembrance, we are surely under a most immoral and unjust system of government. It really makes very little matter whether I am punished for my own sins or for those of another man, if I have no consciousness of having committed the sins.

Vivekananda boldly cuts the knot altogether. There is no mystery in the case—no difficulty to be surmounted. We may remember all the past, and if we do not it is our own fault. He asks the question, How is it that I do not remember anything of my past life? and he replies:

'This can be easily explained. I am now speaking English. It is not my mother tongue; in fact not a word of my mother tongue is present in my consciousness. But let me try to bring such words up. They rush into my consciousness. That shows that consciousness is the name only of the surface of the mental ocean, and within its depths are stored up all our experiences. Try and struggle, and they will come up, and you will be conscious even of the experiences of a past life. This is direct and demonstrative evidence. Verification is the perfect proof of a theory, and here is the challenge thrown to the world by our Rishis.'

The Swami is logical enough, for when by meditation the absolute unity of the human and divine soul is realised, illusion should disappear, and there are probably legends of ancient Rishis gaining the consciousness of a past existence. But is the Swami simple enough to believe that his hearers will believe a word of such tales? How is deliverance to be obtained from this succession of births and deaths? The passage in which Vivekananda describes the misery of the present states and the way of release from it is worth quoting at length: 'The present is determined by our past actions, and the future will be by the present. The soul will go on evolving up or reverting back from birth to birth and from death to death. It is like a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm, the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever-raging, ever rushing, uncompromising current of cause and effect: a little moth placed under the wheel of causation which rolls on, crushing



everything in its way, and waits not for the widow's tears or the orphan's cry.

'The heart sinks at this idea. Yet such is the law of nature. Is there no hope? The cry that went up from the bottom of the heart of despair reached the throne of mercy, and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world, and in trumpet voice proclaimed the glad tidings to the world: "Hear ye children of immortal bliss, even ye that reside in higher spheres, I have found the way out. I have found the ancient one who is beyond all darkness, all delusion, and knowing Him alone you shall be saved from death again. 'Children of immortal bliss!' What a sweet, what a hopeful name. Allow me to call you brethren by that sweet name, *heirs of immortal bliss*; yea, the Hindoos refuse to call you sinners. Ye are the children of God, the sharers of immortal bliss. Ye, divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature. Come up, O lions, and shake off the delusion that you are sheep—you are souls immortal, spirits free and blest and eternal. Ye are not matter, ye are not bodies. Matter is your servant, not you the servant of matter".'

This passage reflects perfectly the sadness of tone which characterises the Upanishads. The Hindoos of former days yearned for release from the misery of life. It also represents the universal belief that the only release was by the loss of life itself. Misery was the result of the soul being in fetters to the body. The will was not about the burden of sin, but the burden of existence. The Christian notion of sin was practically unknown. There is really no place for sin in Pantheism. Imagine a Christian preacher saying to his hearers, 'Ye, divinities on earth, sinners? It is a sin to call you so.' The Hindoos can find no place in their service for the Litany of the English church, or the Penitential Psalms. The members of the Brahmo Samaj acknowledge that they have derived their sense of sin from Christian teaching. They certainly could not have got it from Hindooism. According to the Swami the soul is already perfectly blessed, but it fails to recognise it as so.

Does the Swami really think that he will thus commend his teaching to men who have learnt the Christian doctrine of sin and whose consciences tell them that they are sinners? He might as well go to a convict prison and tell the inmates it is a sin to call them criminals.



There is but one way of release from the misery of existence. We are to see and know God. Some of the Swami's language is very misleading as it is such as the Christian would use with quite a different meaning. 'So the whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God and see God, and in thus reaching God, seeing God, and becoming perfect even as the Father in Heaven is perfect consists the religion of the Hindoos.' And what is this knowledge which will confer perfect bliss? It is the knowledge immediate and certain which the human soul acquires of its identity with the Supreme Soul. The soul must realise that it is God.

To explain his meaning the Swami should have quoted some such passage as the following which occurs in one of the Upanishads, and which describes how we are to see and know God.

'Fixing his body immovably with the three upper portions erect, and fixing his senses with the inward sense upon the heart, let the sage cross over all the fear-bringing streams of metapsychosis in the spiritual boat, the mystic Om.

'He must check his breath, and stop every movement, and breathe only through the nose with his inward sense repressed.

'Let him pursue the ecstatic vision in a level spot, free from fire, from pebbles and from sand, amidst sweet sounds and water and leafy bowers, in a place that soothes the mind and does not pain the eyes.

'First a frost, then a smoke, then the sun, then a fire, then a hot wind, then a swarm of fireflies, then lightning, then a crystal moon,—such are the shapes that precede and usher in the manifestation of the self in the ecstatic vision.

'As soon as the visionary sage has seen the spiritual reality with his own soul as a lamp to light him he knows the divine self that is not born and never fails and he is loosed from every tie.'

This is to become perfect as the Father in heaven is perfect! By this process also we may become conscious of a previous existence.

The goal is now attained. The human soul is absorbed into the Divine. The Swami knows that this doctrine of absorption has no attraction for Christians, as to them it appears nothing less than a complete cessation of conscious existence; but his courage does not fail him, and he boldly attacks this position.



'We have', he says, 'often and often read about this being called the losing of individuality. I tell you it is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of two bodies or three, four, or five, and the ultimate of happiness would be reached when this sense of enjoyment would become a universal consciousness. Therefore, to gain such infinite universal individuality, this miserable little individuality must go.'

It is impossible to follow this reasoning. What meaning is there in *universal individuality*? If as my soul expands into the universal soul I could retain my individual consciousness there would be force in the reasoning, but surely the consciousness is absorbed like everything else. And the supreme being into which we are absorbed is unconscious of his own existence.

Vivekananda teaches us what a vast gulf separates Eastern and Western thought. Hindus having given up the personality of God seem to care little about their own. They would bid fair to their consciousness. According to their own illustration a dream is to be preferred to waking consciousness, and dreamless sleep is better than a dream. Absorption seems to convey the idea of absolute repose and rest, and has a charm for them which the Western mind fails to comprehend.

About the popular Hinduism of the present day Vivekananda says as little as possible. He is content with broadly denying Polytheism and briefly defending idolatry. His denial of Polytheism is much too sweeping. Pantheism may be the radical religion of India, but Polytheism co-exists with it. Both gods and men are parts of the supreme spirit and we may as well deny plurality of one as of the other. There is no essential difference between them. The gods are under the power of illusion just as men are, the only difference being that of the three qualities belonging to illusion the gods have more of goodness and men more of passion and darkness. Vivekananda says that the worshippers apply all the attributes of God to the images. But, to say nothing of moral qualities, do they regard their gods as omnipotent? If they do so it is in spite of the Puranas, which represent the gods not merely as subject to one another but sometimes as subject to men.

The saddest part of the address is the defence of idolatry. In this the lecturer adopts the usual mode followed by



educated Hindoos. 'Idolatry is a help to spiritual worship necessary for the many though not for all. It is the attempt of undeveloped mind, to grasp high spiritual truths.' If he had said it was a hindrance he would have been much nearer the truth, for idols re-act on the imagination and degrade all conceptions of God. He should have exhibited to the audience some of the grotesque and hideous images which Hindoos worship e.g., Kali, Ganesha, Hanumana; he should have read from the Puranas the history of those idols; and then he should have shown by what process they help men to grasp high spiritual truths. 'Idolatry in India does not mean anything horrible. It is not the mother of harlots.' And the Swami says this with the fullest knowledge of the Puranas and Tantras, the service of the dancing-girls and the disgusting pictures of vice that ornament the temple-walls and the idol-cars.

'The tree', says Vivekananda, 'is known by its fruits, and when I have seen amongst them that are called idolaters, men like of whose morality and spirituality and love, I have never seen anywhere, I stop and ask myself, "can sin beget holiness"?'

This is certainly not a description of idolaters generally. If the Swami has really found such men we can only say that the fruits he has seen are not the fruits of idolatry. Many Hindus are far better than their gods. God in his mercy has not left them entirely to the teaching of their religion. He has spoken direct to their hearts and consciences.

Vivekananda would also defend idolatry against the charge of cruelty. 'The Hindus have their faults, but mark this—they are always ready for punishing their own bodies and never for cutting the throats of their neighbours. If he burns himself on the pyre, he does not light the fire of inquisition.'

The Swami cannot be allowed to get off so easily as this. The Hindus are not a cruel race, and Vishnuvite worship generally is immoral rather than cruel, but all kinds of barbarous rites are connected with the worship of Shiva. When we see a poor wretch inflicting self-torture we may pity him, but we blame his religion. It is moreover impossible for the devotee of a cruel religion to be content with self-torture. What is good for himself is good for others. Could widows easily escape from the austerities their religion obliges them to practise? Would their friends give them a drink of water on the day of the fortnightly fast? It is fair to say that many of the Hindoo leaders would not whitewash the



Hindooism of the present day in this fashion. When speaking to their own countrymen they frankly confess that there is very much to deplore. If they defend idolatry at all they mourn over the immorality connected with idol worship, and some are honestly endeavouring to purify it. As might be expected, dishonesty and fraud exist on a stupendous scale. There are unceasing complaints of speculation in the administration of temple funds. The most remarkable of these is one contained in a recent memorial to Government from the Hindoo inhabitants of Tirupati where there exists one of the most celebrated temples in South India. Pilgrims flock to it all the year round from all parts of India and every year contribute in offerings two hundred thousand rupees. The memorial pleads for fresh legislation to prevent the waste of temple funds, and shows that for fifty years there has been continuous misappropriation of the vast revenues of the shrine. The trustee of this temple recognised by Government is the hereditary priest called the Mohant. The second Mohant was sued in the District Court for Rs. 92,000 misappropriated by the first, and was afterwards himself convicted by the High Court for misappropriating Rs. 2,28,000. The third Mohant was convicted by the High Court of misappropriating Rs. 2,28,000. The fourth and present Mohant has been sued in the District Court for misappropriating Rs. 1,30,000—and there is at present a suit pending to recover Rs. 14,82,000. The total for the fifty years seems to amount to about two millions of rupees.

In all ages every kind of vice has been associated with idolatry. What a contrast there is between the enervating air breathed by the Hindoo pundit and the bracing atmosphere of the Hebrew prophets! When Elijah and Isaiah attacked idols and their worshippers with words of bitter scorn and derision they spoke with conviction gained by sad experience. There can scarcely be found in history a more perfect specimen of the idol-worshipper than Queen Jezebel. If Hindoos wish to study the contrast between pure worship and idolatry in its effect on a nation, let them study the Old Testament.

At the conclusion of his paper the Swami extols the wide charity of Hindooism. No where in Sanskrit philosophy it is said that Hindoos only can be saved. All religions are only a travelling of different men and women through various conditions and circumstances to the same goal. After such an enthusiastic defence of his religion one would have expected the expression of an earnest hope that all men



would embrace it. But it is nothing of the kind. On taking his leave he says, 'Do I wish the Christian should become the Hindoo? God forbid'. All that the Hindoos want for their religion from foreigners is *appreciation*. This feeling is not the same as Christian charity. It springs from a proud exclusiveness mixed with a kindly contempt for other people. We think the Swami would better have represented orthodox Hindooism if he had concluded as follows: 'I have briefly sketched for your admiration a noble religious system; but do not for a moment imagine I wish you to accept it. I fear I must candidly tell you that we have no place for you. Were you to come to India we could not admit you to our caste. If through curiosity you strayed into our temples, we should make you pay heavily for defiling them. You would not be welcome to our houses, though you might sit on our verandahs. We would rather die than take food with you. No extremity of thirst would make us drink water polluted by your touch. We would not let you draw from our wells. We would prefer not to shake hands with you as additional ablutions must follow. We cannot let you join us on our path to bliss. But you need not despair. As I said, religions are merely different modes of travelling. There is a way for you as for the lower castes of India. We have had a road laid entirely for ourselves, and we speed on our journey by special express. But never mind. You will find a devious track through the jungle. There are no roads and no bridges, and your lumbering bullock-carts will often come to grief. But it will be well in the end, and you will arrive at the end of your journey only a few thousand years after us.'

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*December 7, 1894*

'THE HARVEST FIELD' ON SWAMI VIVEKANANDA

*(Correspondence)*

Sir,

I have to say a few words about your extract from the *Harvest Field* respecting Swami Vivekananda. The article you extract deals chiefly with the address of Swami Vivekananda at the Parliament of Religions. This has not been published in the *Hindu*. The *Hindu* published the letter of the Swami to the gentlemen that met at the



Pachaiyappa's Hall for thanking him for his work in America. In that letter, there appeared no *criticism of other religions*, in the strict sense of the word. The Swami spoke only of the superiority of his religion and of the methods pursued by Missionaries in America for collecting subscriptions for carrying on their work in this country. You might have, therefore, extracted the article in question without any *idea* of being just to the Christian Missionaries.

For convenience sake, I would number the paragraphs in the said extract. It is stated in paras Nos. 1 and 2, that the Swami created an impression on the American public not so much, by his worth, as by his costume and color. I have nothing to say about this opinion of Mr. Hudson. Paras 3 to 6 contain attacks on the Swami's views of Hinduism, and they are unsupported by arguments. Every one of these assertions is faulty in the extreme.

An extract from the Swami's address is quoted in para 7, and no scientific man would gainsay the Swami's opinion. Mr. Hudson remarks: 'Such reasoning will have no weight with those who believe in personal God of infinite power and intelligence.'

Such a personal God is admitted by several Indian sects. But they cannot conceive that any God can make two and two five, that he can create things out of nothing, and that he can without justice create men in sin for no fault of theirs and demand from them a surrender of their reason for being 'saved from such a sin.

Para 9 shows that Mr. Hudson does not believe in the pre-existence of souls. Apparently, Mr. Hudson is not prepared to admit that beasts have souls, but every thinker in these days will admit that there are beasts whose intelligence may exceed that of many idiots who must have souls. If it is once conceded that expressive intelligence of beings depends upon the development of the organs of perception and reasoning, which they inherit, the so-called difference, between man and the other animals, must gradually vanish. Even conceding that the souls of human beings could never have been in the bodies of other animals at any time, Mr. Hudson has another objection to the doctrine of immigration of souls. He states, 'If we are rewarded and punished for acts of which we can have no remembrance we are surely under a most immoral and unjust system of Government.' Is this a sensible view? Does fact follow the cause for the remembrance of the cause? Is remembrance of the cause



a necessary adjunct for the suffering of the result? The reasons given by the Swami for our non-recollection of our past actions don't satisfy Mr. Hudson. He states that the Swami's hearers at America would not believe a word of Swami's tales. Yes, savages of New Guinea would not believe a word of your applied mathematics. Every one who would treat the explanation of the Swami as a tale and as unworthy of serious consideration, should stand religiously as far below the Swami's plane, as the Papuans are below the scholars of modern material science.

How can Mr. Hudson reconcile the moral and past government of his personal God, with the fall of Adam for eating the fruit of a tree and the consequent sin of millions and millions of human beings from their very birth, for no fault of theirs. At any rate between the two theories, the one which holds that a man's present birth and surroundings are determined by his actions in a previous incarnation, and the other which lays down that because Adam ate a fruit which he was told not to eat, every man who was afterwards created by God along with his soul is born in sin, which is the theory that will satisfy a reasonable being? How does Mr. Hudson account for the inequalities of birth and position among men?

In para 12, Mr Hudson quotes from the Swami's address, about the path of Salvation according to the Hindu religion. In para 13, he criticises this view. But there is no sense in what he says. The present life was described as miserable in the Upanishads, if this life was devoted for the end of this life alone. Apparently Mr. Hudson believes that Christ gives a different account of this life. According to him, this life must commence for every man with a load of sin for which he is not responsible. How many passages does he want to be quoted from the Gospels, shewing that Christ condemned all enjoyment of a material nature as much as any passage in the Upanishads? A life of altruism, a life of continued love of God is the hope of this life, according to Christ or according to any other religion. The argument which an agnostic can urge against all religions generally, are used by Mr. Hudson against our religion. This is the characteristic of Missionaries. They are scientific men when they attack other faiths. But science is left behind when Christianity is the topic of their conversation.

'A Christian's conscience tells him that he is born a sinner,' says Mr Hudson in para 14. Why? Is it because



that a Christian is incapable of exercising his reasoning faculty?

From para 15 to 20, Mr. Hudson, in his own sarcastic way describes the Hindu idea (adwaita's view) of emancipation or states that his doctrine has no attraction for Christians, and that the Western mind fails to comprehend the same. Yes, the Western minds must fail to comprehend this, if they are either under the influence of Missionaries or cannot rise above the dogma-ridden Christianity of Missionaries. But I refer to Professor Max Muller's lectures on the Vedanta philosophy (according to Sankara) to shew that Western minds can welcome such ideas. There were Western philosophers who were greatly charmed with this idea. I refer to the articles about Sankaracharya that have appeared recently in the *Madras Mail* from the pen of Mr Johnson, B.C.S., to show how much European thinkers appreciate the philosophy of Sankara. If Sankara cannot satisfy Mr. Hudson and his class, it is no fault of Sankara.

In para 21, the so-called Hindu Polytheism is attacked. I would like to ask Mr. Hudson about the angels and archangels and fallen angels of his God. From the Bible, they appear to be a legion. What are they now doing? Are they invested with any controlling authority on any portion of the Universe or Heaven, or are they simply idling away their time? Perhaps they are all God's Couriers to take messages to different places. But we have no proof of their having received any such employment during the last 1800 years and more. Hindus are not Polytheists at all. They believe in the existence of beings called *Devas* who are no worse than angels, but are more usefully employed in the formation and continuance of the universe, not because that God wants such agents for administering his duties, but because they deserve such high positions and places, on account of the superior merit they had acquired in their previous incarnations. They are nearest to God and always befriend man in his difficulties.

In para 22, Mr Hudson attacks the Swami for his defence of what is called idolatry. He states that some Hindus are far better than their gods in para 23. In paras 24 and 25, he attacks Vishnuvite worship as immoral and Siva worship as barbarous and cruel. In para 26, he refers to the misappropriation of the funds of the Tirupati temple which is the direct result of Missionary agitation against the management of our temples by the Government. I cannot but characterise Mr. Hudson's remarks about the Hindu gods



and about the Vaishnava and Siva worship, as gratuitous insults offered to an unoffending people. This is mere abuse and is not supported by facts or arguments. I must now simply reject these charges as false. I maintain that Vaishnava and Siva religions are not only as pure as Christianity, but they also contain doctrines which are much less objectionable than Christian doctrines. The worship of God through images practised by Hindus is quite unobjectionable. The Protestant Christians practise a great deal of idolatry although they do not openly avow it. From a religious point of view, the ordinary Hindu is a much better man on account of his idolatry than an ordinary Christian is without it.

Sarcastic articles will do no good. Let any Missionary try to create any impression on the minds of the orthodox Hindus, and compare the same with the impression created in the minds of orthodox Christians, by Swami Vivekananda. The appreciation of the lectures of Christian Missionaries by boys and young men, brought up under their influence is nothing. These young men do not know the other side of the picture, and it is for their benefit that the *Harvest Field* is mainly edited. The Hindu public cannot appreciate such effusions and the spirit underlying the same is nothing but concealed jealousy to a man, whose greatness, scarcely any Indian Missionary can attain to.

Facts and arguments are wanted and if these are applied, we are prepared to meet any Christian Missionary. But they must take care to place before us only such facts and such arguments against our religion as cannot be applied with equal force against their own religion. We have no quarrel now with agnostics and materialists, but only with those who residing in glass-houses throw stones at those that pass by the road. Swami Vivekananda did not invite Americans to enter Indian castes and Indian temples, for the same reason for which Christ and Saul did not ask the Gentiles to enter the caste of Pharisees and the Jewish synagogues. The religion of the Jews could be separated from the Jewish nation and presented to the world at large, without enforcing on its recipient, the adoption of the clan and caste-rules of the Jewish nationality. Then why not permit this liberty to Swami Vivekananda? He may perhaps become the founder of the Aryan religion for those who are Gentiles to the Aryan nation and this fact probably unsettles the brain of many an Indian Missionary.

—T. R.



*December 10, 1894*

SWAMI VIVEKANANDA AND REV. J. HUDSON, B.A.

*(Correspondence)*

Sir,

After the recent utterances of Swami Vivekananda in America, none of his opponents came forward to openly oppose his doctrines; and it is only of late a Missionary by the name of Rev. J. Hudson, B.A., has come forward with his contributions in '*Harvest Field*' which has been reproduced in '*The Hindu*.' Studying the article critically over and over again, I find there are no cogent arguments adduced to controvert the position taken by the Swami. In almost all places, the arguments are substituted by appeals to mere bias or feeling. Now the Swami's position is this: if a religion is entitled to be called a perfect one, it is only so when it is able to stand the test of both science and philosophy. As it is, we find but a divorce of science and philosophy in the Christian religion. The many recent attempts of giant intellects in the West to reconcile the Christian religion with science and philosophy and their failures to do so, are sufficient proofs of my statement. The Swami urges that Hinduism is able to stand this test. He says, physical science proves without doubt that matter is indestructible and hence eternal. Hinduism endorses this theory and states that the universe of matter is ever alternating between the two periods of activity and repose and hence that there never was a period when the universe was not in a latent or patent condition. It holds as absurd and non-scientific the doctrine of the orthodox Christians that universe sprang out of nothing miraculously, some 5000 or 6000 years ago. And how is this objection met by our Reverend gentleman? Only with this remark—'Such reasoning will have no weight with those who believe in a personal God of infinite power and intelligence.' The Swami never preached his religion to those who are content with beliefs merely, however opposed to reason they may be. How can personality and infiniteness co-exist? Personality implies form; and form implies limitation or conditionedness as opposed to that which is infinite or unconditioned. If the Reverend will have these two contradictory conceptions of God, who is to blame, the Swami or the Reverend? Moreover, why should an omniscient and omnipotent God be curtailed in



its attributes by not being omnipresent? If He is omnipresent also, is it not manifest that no restriction should be superimposed upon Him, however much the Christian Theologians will fetter his province?

Again, going into the subject of re-incarnation, the Reverend gentleman is unable to gainsay the logic of the Swami; but when the latter goes to enumerate the cases of Rishis who remembered their past lives, this apostle of Christianity exclaims—'But is the Swami simple enough that his hearers will believe a word of such tales?' The Reverend gentleman shuts his eyes to the fact that this is meant as a corroborative proof only. Again and again does he exclaim in this fashion without adducing any arguments *contra* to what the Swami says. For when the Swami states that there is no place for the original sin, his opponent asks his readers whether it will be believed by those who believe in the original sin and whose conscience tells them they are sinners. What does this amount to? When the Swami says that when the theories of the miraculous upheaval of the universe out of nothing, of God being personal and yet being infinite, of vicarious atonement, &c., are thrown over-board by science and philosophy, Hinduism posits before mankind a system of religion which is at once scientific and philosophical, a critic rises up and asks—will this latter system be accepted by those who believe in the former? And what will people think of such a critic? It is certainly this kind of appeals that the Reverend gentleman resorts to and not arguments against the theories put forward by the Swami. If the Reverend gentleman and others of his following do not like to budge an inch from those positions and beliefs which of late clash with science and philosophy, by all means let them cling tenaciously to them. But it should be remembered that such beliefs and appeals are fit for closets only where the immature minds of young boys have to be worked upon by Missionary teachers, etc., with the seemingly kind words, 'my boy, are you convinced of the Christian truths?'

Leaving aside these sentimental objections as well as others of the same nature, such as the embezzlement of Mahants, etc., which are not arguments, I will proceed to the main points about which many misconceptions exist amongst the people at large and about which criticisms are offered by the Reverend gentleman. But before going into those points, I shall ask the Reverend gentleman, in



return, is the Christian religion responsible for the growth of those innumerable dissolute and reckless characters, males and females, roving about in London and other places? I can well understand the real feelings of the Reverend gentleman when he wrote, in his closing article, all about Mahants, &c.; for, when he quotes the Swami's utterances that Hinduism does not light the fire of inquisition in spite of its lighting the funeral pyre, he is pricked to the quick and unconsciously gives himself out by exclaiming: The Swami cannot be allowed to get off so easily as this. This rather savors of the exclamation of one who has been brought to the ground.

The points upon which I wish to deal here are: (1) God and universal individuality, (2) Idolatry, (3) and the means to get at God. But in this article, all that I can do here is to put forth the salient points only. The word Pantheism has been grossly misunderstood. Its derivative sense has been the cause of the misconception. Pan is nature and Theos is God and hence pantheists are supposed to be nature worshippers. The word nature is applied by them to the uncreate and eternal nature which is at the root of the perishable nature or universe which always changes. According to the Hindu philosophers, there are two states of God or Brahma, Amurthi and Murthi, the one without form and the other with form. The former is the noumenal Brahman and the latter, the phenomenal. The former is that which is above all speech and mind and hence unthinkable and unutterable by man in his present stage. In its latter state, it is the universe. So that the universe is itself nothing but the phenomenal or manifested aspect of God.

Even the universe included, according to them, not only the physical universe that we see now but also higher universe. Suffice it for our present purpose to take into consideration, two universes both co-existing in space and one mere subtle than the other which we shall denominate, the higher and the lower. Just as man has a physical body animated by mind or the intelligence within, so the Hindus hold that the universes also have their intelligential and material aspects; the difference between the intelligence of man and that of the universe being that the former is but a unit of the latter. Each ego of man is but a ray of the intelligence of the universe which can be compared to the sun. This sun is stated to be the universal individual whereas each ray or ego is stated to be the individuality of man. According to the Hindu doctrine, the egos of the Reverend as well



as myself are but rays of the one universal Individuality which is but the goal of all humanity. This universal Individuality is no other than the intelligence of the higher universe, man having a similar ray therein. It is this sun that is called Eswara or Logos. Even Logos is conditioned as it has the conception of Individuality and is the creator of the universe, subtle and physical. Beyond it, is the unconditioned and formless Brahman so that the Hindus have also a personal God which they call Eswara but of only finite power and intelligence. The Hindus therefore say that the term God can truly be applied to that only which is above all universes and which is the noumenal, whereas the phenomenal universes are perishable only. Besides the God presiding over the universe called before Logos or Eswara, there are minor Gods or hierarchies of angels who are denominated by Milton as Thrones, dominations, &c. According to the above theory, the universe, considered from its intelligental standpoint, ever bristling with intelligence; hence all nature, be they plants or atoms, having their varying grades of intelligence. All these are but the manifestations in an intelligent state of the one God just as plants, trees, &c., are its manifestations in a material state. So that, it will be found that Pantheism may embrace within its folds Polytheism or Monotheism and is truly philosophic and scientific.

#### IDOLATRY

From the foregoing, it will be evident that all the universe is but a manifestation of the one God and that it is replete with varying grades of intelligence from Logos down to the intelligence pervading an atom. It was also stated before that God *per se* is above all thought and speech and hence cannot be worshipped in his true state by man in his present conditioned stage. All that one can do is to worship him in his manifested aspect of this universe. And this universe can be looked upon from the standpoint of the intelligent and the material; these two can again be sub-divided into the universal and segregate or human. In other words there are the Cosmic and human intelligence as well as the Cosmic and human or segregate matter. Now the question is how is the worship of God to be made? As it is impossible to worship Him in His true state, we can worship Him in his manifested stage only. Even this manifested stage



differs with the mental calibre of different individuals. Just as in education, we have different degrees suited to the capabilities of each individual, so in the manifested stage, there are different grades of worship of God, according to the mental development of each individual. A man can worship, if he is of a low mental vigour, the material aspect of the universe; if he rises higher, in his mind, he can take up mental forms; if he rises still higher, he can worship forms in a spiritual state till he reaches the Absolute devoid of all forms. Now I ask what do the Protestants worship? They picture to themselves some mental image which is no other than mental idolatry or the worship of an image evoked by themselves.

In the case of Hindus, objections are raised to the effect that they have the grotesque forms of Ganesa, &c. Now, apart from the symbolical significance they disclose, I ask what is the best way of training the mind to the worship of God in higher and higher states; for it should be remembered that we have to rise to higher and higher conception till we rise to the Absolute. It is by placing, before an individual, the concept of a high human or personal being or some symbolical figure which will excite the attention of an enquiring mind and lead it to higher and higher stages and not make it cling obstinately to the form it portrays to itself. Any reasonable being will certainly adopt the latter course, and it is this which Hinduism has adopted.

Not only is idol-worship serviceable to one for the worship of God but also for the control of the mind itself. The mind never stops at any subject for any length of time but flits away like a monkey from one subject to another. How is it to be controlled so that it may enable one to think well? This problem has been solved by the Hindus in a certain manner. It will take a good deal of space, were I to dilate upon it here. All that I have to say here is that they subjected the mind to a regular exercise just as the body is subjected to a regular course of gymnastics. They controlled the mind every morning and evening through a series of exercises by contemplation upon God in his physical or mental state. From the standpoint of the control of the mind, it should not be supposed that physical images are meant for the ignorant only. Even in the case of an enlightened person who is convinced of the fact that God is above all thought and speech, contemplation served the purpose of stilling the mind. How few of even the greatest



of minds are able to be engrossed in a particular topic for days together?

#### THE MEANS TO GET AT GOD

In order to acquire this control of the mind leading to the last goal, the Hindu Rishis of old have prescribed some means in order to facilitate the progress of the ego or mind. According to the authority quoted by the Reverend gentleman, the chief means are proper diet, a good place, mental freedom from worldly worries, a comfortable posture, the utterance of some Mantras or holy words, the control of Vaba, &c. These are vast subjects and I shall deal with them briefly here. In order to still the mind and render it capable of cogitating upon momentous things and reaching God, it will be conceded at all events that the first three are quite essential. Where the body is overgorged or gorged with things unsuitable, there is no doubt that it will be out of gear for it. To think well and analyse one's thoughts it is better that one is in a secluded and handsome retreat without his mind worrying over things. Postures are things, the true value of which cannot be estimated by a nation which is ever moving in trousers and which is not able to bend its knees properly. The Mystic Om is the most potent of all Mantras amongst the Hindus, its grand potency lying in its Swara or rhythmic vibrations. It is according to them, able to keep at bay all [...] violent influences subtle in nature. A very few of our modern day educated Hindus know its real efficacy. It is the Mystic Word. Will our friend of a Missionary explain the Word in the opening line found in his Sacred Book: 'In the beginning was the Word, and the Word was with God and the Word was God.' Just as this Word has been lost sight of, by the modern-day Christians, so the real significance of the Mystic Om has been forgotten by almost all the modern Hindus. Of course, the real pronunciation of this Mystic Word, as in all religions, is a secret confined to a select few. Then, as regards the control of Prana or breath, all that I have to here hint at is that there is an intimate connection between the mind and the breath or heart. Supposing a person begins to plunge himself into deep thought, his breath begins involuntarily to subside; but with the gasping of breath one cannot properly think. Moreover, modern physiologists have discovered that there are synchronous beatings between



the head and heart. These and others are recorded in the Hindu books as mere helps to the control of the mind, and if one has reached that stage where he no longer requires these crutches, he can dispense with them and control the mind directly and lead it up to the true worship of God for ever and ever, for salvation can be wrought by the control of the mind alone. Thus it will be found that the above means, though they may seem anomalous in the eyes of our friend, are really based upon substantial grounds.

In conclusion, I would state that the Hindu religion does not want other religionists to embrace it bodily but only mentally if they are convinced; inasmuch as it holds to the doctrine that the body is of no moment as compared to the mind and is merely the envelopes or garments, which the mind doffs in each incarnation. When a man is convinced of a doctrine as in philosophy, &c., it is not necessary that he should throw up all his former bodily marks &c., get himself shaved or wear a cross on his breast. Though the body is of no moment as compared to the mind, yet the body has its own natural distinctions which have to be kept up according to each clime, society &c. In the bodily conversion, Hinduism knows well that it will have to invade the hearth of persons and bring desolation and grief amongst families instead of the balsam it is expected to afford them.

Kumbakonam, 6th December

K. NARAYANASWAMI IYER.

*December 12, 1894*

### LIVING AND DOING

[From a speech by G. Subramania Aiyer]

...The men that were moved by and were moving this new power were not distinguished by their great intellect, but by an enthusiastic devotion to the welfare of their causes.... Some of the more recent reformers of Hindu religion were men that had no sort of book education, and as an instance I shall mention the late Ramakrishna Paramhansa, the Guru of Swami Vivekananda, who inspired such men as Babu Keshub Chunder Sen and Babu Protap Chandra Mazumdar, with fervent admiration and who has left behind a small cult of Hindu reformers with great potentiality for reform



activity, if they are all like the Hindu hero of the World's Religious Parliament of Chicago. I am inclined to think that Carlyle's theory explains more accurately the secret of human progress than the theories of Spencer, Guizot or Buckle and others that may be referred to. His theory is, the world owes everything it values to those Great Men whose lives constitute the condensed summary of Universal History, as being the patterns, and in a sense the creators of all that the mass of mankind contrive to do or to attain—men of whose inner thoughts all that we see accomplished in the world is but the embodiment and outward national result. These great men are not the men of Science, Poets or Statesmen or the inventors of mechanical contrivances, but are those who, by the momentum of their lofty character and sublime deeds, by the burning enthusiasm they arouse in the great masses of men, sweep away centuries of abuse and falsehood, stamp out hoary and reversed superstitions and open new paths and establish new ideals for the elevation and advancement of the human race....

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*January 29, 1895*

(NOTES)

THE VISIT OF SWAMI VIVEKANANDA and other Hindu preachers to America, says the *Indian Mirror*, appears to have awakened in the people to that land so great a veneration for Hindu religion and Sanskrit literature that some Americans, we notice, have just started an organisation, under the style of 'The American, Asiatic and Sanskrit Revival Society.' The chief object of this Society is to collect old Sanskrit manuscripts in India, and to get them translated into English. The Society has accordingly appointed agents in India who have already collected, and sent to it thirty-two Sanskrit manuscripts which now await translation. The Society also proposes 'to employ Pandits as translators and teachers' in America. The enthusiasm of the body for Hindu religion and Sanskrit literature has our heartiest sympathy, but we think the institution should put itself under the guidance of some competent Sanskrit scholar in order to successfully carry out its laudable objects.

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February 23, 1895

THE ANCIENT VEDAS DEFENDED  
BY SWAMI VIVEKANANDA

AN ANCIENT RELIGION OF LOVE

(From *The Brooklyn Standard*)

It was the voice of the ancient Rishis of the Vedas speaking sweet words of love and toleration through the Hindoo monk Paramhansa Swami Vivekananda, that held spellbound last evening every one of those many hundreds who had accepted the invitation of the Brooklyn Ethical Society and packed the large lecture hall and the adjoining rooms of the Pouch Gallery on Clinton avenue to overflowing.

The fame of the Oriental ascetic, who came to this Western world as the emissary and representative of the most ancient form of philosophical religious worship, Buddhism, had preceded him, and as a result men of all professions and callings—doctors and lawyers and judges and teachers—together with many ladies, had come from all parts of the city to listen to his strangely beautiful and eloquent defense of the 'Religions of India.' They had heard of him as the delegate of the worshippers of Krishna and Brahma and Buddha to the 'Parliament of Religions' at the World's fair in Chicago, where he had been the most honored of all pagan representatives; they had read of him as the philosopher who, for the sake of his religion, had given up what promised to be a most brilliant career, who, by years of ardent and patient study, had taken the scientific culture of the West and had transplanted it to the mystic soil of the ancient tradition of the Hindus; they had heard of his culture and his learning, of his wit and his eloquence, of his purity and sincerity and holiness, and hence they expected great things.

And they were not disappointed. 'Swami' i.e., Master or Rabbi or Teacher Vivekananda is even greater than his fame. As he stood, last night, upon the dais in the picturesque Kafftan of bright red, a stray curl of jet-black hair creeping from under the many folds of his orange turban, his swarthy face reflecting the brilliancy of his thoughts, his large, expressive eyes, bright with the enthusiasm of a prophet and his mobile mouth uttering, in deep melodious tones and in almost perfect English, only words of love and sympathy and toleration,



he was a splendid type of the famous sages of the Himalayas, a prophet of a new religion, combining the morality of the Christians with the philosophy of the Buddhists, and his hearers understood why, on Sept. 4, 1894, a crowded mass meeting at Calcutta was held for the sole purpose of 'publicly recording the grateful appreciation of his countrymen for his great services rendered to the cause of Hinduism.'

Whatever else may be said of the Swami's lecture or address (for it was spoken extemporaneously), it was certainly intensely interesting. After thanking the audience cordially for the hearty reception it had given him after his introduction by Dr Janes, the President of the Ethical Association, Swami Vivekananda said in part: [Here follows the report of Swamiji's lecture for which *vide The Complete Works*, Vol. 1, 10th ed. 1957, pp.329-32. The article ended with the following paragraph:]

The speaker was frequently and heartily applauded. At the end of his lecture he devoted some fifteen minutes to answering questions, after which he held an informal reception.

March 2, 1895

### *Contemporary opinion*

#### VISIT TO AMERICA

*The Indian Mirror*: It is time, therefore, that more Hindus should go to America and further disabuse the people there regarding the Hindu race and the Hindu religion. Hindu visitors will receive a royal reception from the people in the United States. And not only do we require Hindus to proceed to America for the above stated purpose, but also for the more ordinary pursuits of everyday life. America is a rich field, and intelligent Hindus could easily amass fortunes by industry and integrity. But let only such Hindus go as would not in any way disgrace their country or in any manner undo the impression, made by such men as Swami Vivekananda and Mr P. R. Telang. Then follows the necessity of establishing in New York an organisation, like that of Miss Manning in England. There ought to be formed a Committee of American gentlemen who would receive young Hindus on their arrival, and make them 'at home' in a foreign and distant land. We have, no doubt, that our suggestion will be readily taken up by the American people.



*August 28, 1895*

SWAMI VIVEKANANDA'S REPLY TO THE  
ADDRESS OF THE RAJAH OF KHETRI

INDIA THE LAND OF RELIGION

The following is the Swami Vivekananda's reply to the address, sent to him in America by the Chief of Khetri (Rajputana).

(For the Reply *vide The Complete Works of Swami Vivekananda*, Vol. 4, 7th ed., pp. 321-30.)

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*September 16, 1895*

(NOTES)

The *Brahmavadin*, which, as the name implies, is to be devoted to an exposition of the principles and teachings of the Indian Vedantic Philosophy, has made its appearance, and the first number is very good. Hindus and those that have any acquaintance with the philosophic literature of the Hindus will find in it much interesting matter.

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*October 26, 1895*

(Notes From London)

SWAMI VIVEKANANDA

The famous Hindu monk is now in England. He came here from America a week ago. The Swami is now the guest of Mr E. T. Sturdy, sometime back a Theosophist, but now a true 'Adwiti'. Arrangements are being made to enable the Swamiji to deliver a series of lectures on the Hindu religion and its philosophy. I am told that Swami Vivekananda has had a splendid time of it in America. He has, I am told, established several branches in America, and has actually converted a good many of the Yankee men and women to Hinduism, and given 'Sannyasinism' or monk-hood to not a few.

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*November 12, 1895*

(NOTES)

Considerable interest centred round the appearance at the Prince's Hall, says the *Pall Mall Gazette*, of the disciple of a school of religious thought, in the person of Swami Vivekananda, who, clad in the picturesque garb of a Buddhist priest, discoursed, in perfect English, for over an hour, on the doctrines to which his life is devoted. He worked out the pantheistic conception of the personal identity of man and God with Great comprehensiveness and an ample wealth of illustration, and in passage after passage of great beauty, solemnity and earnestness. 'There is only one soul in the Universe,' he said, 'There is no "you" or "me"; all variety is merged into the absolute unity, the one infinite existence—God.' From this, of course, followed the immortality of the soul, and something like the Transmigration of souls towards higher manifestations of perfection.

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*November 20, 1895*

THE PROSPECTS OF MISSION WORK IN INDIA

We are happy to note the pessimistic tone that pervades the writings of thoughtful missionaries who have realized the vast obstacles that lie in their way in India. A number of causes contribute to a more correct appreciation by foreigners of the qualities that mark the people of this land, and the most distinguishing feature of the closing years of this eventful century is undoubtedly the spread of a spirit of toleration among the diverse religious creeds that are struggling for ascendancy. The missionary has like others benefited by his closer contacts with the peoples of this country, and as a result of his contact with them is in a position to form some idea of the prospects of the success of his mission. No work can be more difficult than the one of converting India, and in a paper published in England a gentleman apparently connected with Mission work in northern India refers to the causes that impeded his progress. According to this writer, the marvel is that so much has been accomplished, for Christianity has to face 'the most powerful religions of the non-Christian world'. He recognises 'the breadth of sympathy and power of compromise' of Hinduism and the simplicity and the spirit of devotion of Mahomedanism. Of the forces which oppose the efforts of the missionaries,



mentioned by him, the following are the most important: (1) Oriental prejudice and growth of a national or race spirit which makes the people consider that they are superior to every other people; (2) The reverence that prevails among the Hindus for what is ancient and the respect in which they hold their elders; (3) A keen sense of disgrace which the adoption of a new religion subjects the family of the convert; (4) The sway that custom exercises on the people; (5) The rules of caste in regard to food and drink and the seclusion of women, all of which are in direct conflict with the Christian faith; (6) The power of assimilation which gives 'Hinduism a lease of life which has been the wonder of the world in the past and which will be its wonder for all time to come;' (7) The slow absorption of Christian thought into the sacred writings of the East. There is a considerable force in the observations of this writer and each of the factors mentioned above, no doubt, tells against the spread of Christianity in its own way. But has he not in northern India come across Hindus who have broken the rules of caste, who have given their women all the freedom enjoyed by their Western sisters, who educate their sons in England, who have risen far above the rule of the priestcraft of their country, but who still are not Christians, who take a genuine pride in being within the fold of Hindu religion? The fact which missionaries often ignore is, that it is possible to rise above caste and to refrain from adopting Christianity. In short, there is nothing in the Christian religion which an enquiring Hindu mind cannot find in Hinduism, and the stride of Western literature and the growing weakness of popular superstition does not mean the necessity of finding consolation in an alien faith. What strange extremes Hinduism can combine within its folds, is evidenced by the fact of Swami Vivekananda preaching in the halls of London the religion of the Gita and Sri Sankara Chariar and his followers carrying on a wearisome dispute in Mysore regarding the rituals of a temple in Seringapatam. To the highest flights of human thoughts, to the noblest of sacrifices, the Hindu religion as readily lends itself as to the most absurd of superstitions. The duty of the thoughtful and patriotic Hindus lies solely in the directions of making the more altruistic ideals of the Hindu sages their own, and changing the present day customs so as to suit modern requirements. This work has already commenced and is destined to create a revolution in the thoughts and actions of the Hindus. The new scientific rule of thought which leads the Hindu to question the rationality of his customs, makes him abhor equally the dogmas of the West. If he is sceptical of the value of the rituals of his home life, he is equally unconvinced of the necessity of those prevailing in the Christian church. If he dislikes his numerous schisms, he finds something equally inexplicable



in the different systems which hate each other in Europe; if he dislikes the intolerance of the Brahmin, he hates the superciliousness with which the white races regard the black ones. The emancipated intellect craves for unrestricted scope, while the unemancipated refuse to change its present chains for those of the West.... So it seems to us that this attempt at evangelisation of so large a country is a hopeless task. But we have no desire to withhold from the missionaries the praise due to their philanthropic work, to deny the obligations they have laid the people under by their network of schools, and the efforts they make for the amelioration of lower classes. But a clear apprehension of the issues involved will make the labour more valuable.... We look upon that creed or faith as a mere dogma which insists on all the human beings, being dubbed Christian, or Hindu or Mahomedan and denies salvation to all those who do not subscribe to certain beliefs. The study of comparative religions which is gaining ground is sure to deal a death-blow to the undue glorification of mere names, and God's work is best done by each doing his utmost to leave the world better than he found it.... We trust more in the efficacy of the Congress of Religions of Chicago than in the endeavour made to convert people from one religion to another as if it were a particular merit to be a Christian and a particular demerit to be a Hindu from a religious point of view. To those who have faith in the superior intelligence that rules the world, all are equal, the most virtuous being the most high.

(Editorial)

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November 26, 1895

### SWAMI VIVEKANANDA IN ENGLAND

(A letter by E. T. Sturdy. For the letter *vide The Indian Mirror*, November 21, 1895)

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December 7, 1895

### NOTES FROM LONDON

SWAMI VIVEKANANDA: This Hindu Yogi whose advent to England I mentioned in my last letter, is attracting a distinguished company of ladies and gentlemen. The classes that he holds in Hindu philosophy and Yoga are enthusiastically and devoutly attended. It is indeed a rare sight to see



some of the most fashionable ladies in London seated on the floor cross-legged, of course, for want of chairs, listening with all the *bhakti* of an Indian *chela* towards his *guru*. The Swamiji has been well received and honourably mentioned by such distinguished Divines as Canons Wilberforce, Hayes, etc. At the former's residence there was a levee in honour of the Swami at which some of the most distinguished ladies and gentlemen in London were invited. The Swami is going next week to America to the regret of his many admirers here, but he is expected back in the spring to establish a permanent hold in London. I wish your contemporary of the *Christian Patriot* were here to see for himself that Swami Vivekananda is a living force for the good of humanity and that his all-embracing religion of love is the very one thing wanted in this church-going, but grossly materialistic people. As the Ancient Mariner puts it:

'He prayeth well, who loveth well  
Both man and bird and beast  
He prayeth best, who loveth best  
All things both great and small'.

The love and sympathy for India that the Swamiji is creating in the minds of the English-speaking race is sure to be a tower of strength for the progress of India.

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*December 23, 1895*

#### SWAMI VIVEKANANDA

This great and holy man, who has suddenly sprung into prominence and claims the world's homage for himself and for the ancient and nobly catholic religion we profess, needs no introduction to our readers, as before proceeding to Chicago to attend the now famous Parliament of Religions, the Swami made a brief tour through this Presidency and sojourned a while in the Presidency town, when several of our countrymen had the rare opportunity of making his personal acquaintance. Since he left Bombay in March or April, 1893, he has been prosecuting his mission with remarkable zeal, perseverance and success. His work has already taken root in America where numbers of men and women have accepted his Vedantic teachings as authoritative; and he has since crossed over to England for the purpose of initiating



a similar movement there. From time to time we have received glowing accounts of the Swami's work in the West, and we need hardly say how pleased and surprised our country-men have been to know that the life of Hindu nationality is not yet extinct and that, if only we were true to ourselves, we might still hope to rise from our present degradation and slavery.

India's races and India's religions have long been content and even pleased to be treated like the uninherited or orphan and vagrant children, without visible means of subsistence and content to be spat upon like vermin, are at best tolerated like necessary evils biding their time and destined soon to die without infecting the world's atmosphere. The long night of painful self-effacement and humiliation is evidently soon to run out its inglorious course, and faint sparks of the silvery dawn of the coming glorious days are already commencing to be seen above the horizon. And, as it always has happened in the history of the world, with the hour are also coming up the men who are to found the new era and realise the hopes and ideals of our race. If a nation has suffered eclipse, it is because it produces no great men, no inspiring leaders, to give it life and light; and no renewal of its usefulness can take place until once again great men rise and give it the impulse needed to revive, gather up and focus the slumbering energies of men. Under the crushing yoke of past misrule, indigenous and foreign, India and the Hindu races became an inert mass of mediaevalism and mediocratic; and for centuries no great men rose to alter the conditions of our social and national life and stir the people again to noble thoughts and noble deeds. So, India—the cradle of the world civilisation, the source and home of man's spiritual life, the chosen religious preacher of the world—underwent a steady decline, until at last her sons have no country and no name and they truly deserve the ignominy of being called, as we have been, 'three hundred millions of earth-worms'.

But of late there had been unmistakable signs of a better time coming. Amid all the self-degradation, self-seeking, and intrigue with which our centuries of subjection and lifelessness had left us immeasurably tainted, we see some who are among the very salt of the earth coming now and then into prominence; and Swami Vivekananda is among the most prominent of them all, and takes rank with our best and noblest, with Ram Mohan Roi, Devendra Nath Tagore,



Keshub Chunder Sen, Dayananda Saraswathy, Kristodas Pal, Madava Govinda Ranade, Sir T. Madhava Rao, Sir T. Muthuswamy Iyer, Kashinath Teleng, and others, living and dead, too numerous to mention here. Swami Vivekananda's sojourn among the Americans has been marvellously successful; and everywhere his life, his learning and his eloquence have evoked unbounded admiration and enthusiasm. Never before has an oriental succeeded in producing in so short a time so powerful, so deep and so abiding an impression among Western communities. This is not only due to the Swami's noble and stirring eloquence and almost unrivalled mastery of our sacred lore, but also to the charming simplicity and sweetness of his nature. The personal knowledge of him which some of our readers possess will doubtless enable them to confirm our opinion that there is no nobler, no worthier, no truer representative of his sacred calling than Swami Vivekananda. The Hindu Sanyasins with whom we had hitherto come into contact in our own Presidency have mostly been unworthy of the name in its true import, and doubtless most of our readers have had a similar experience. But Swami Vivekananda is a true specimen of a Hindu Paramahansa, and so also, we dare say, his comrades who, like him, came under the teachings and inspiration of the late Bengali Guru Ramakrishna Paramahansa. From Swami Vivekananda we can form an idea of what the great Hindu ascetics of the olden time were like, never taking thought for the morrow, ever contemplating high and holy truths, and practising true devotion and austerity of life. Swami Vivekananda has now spent more than a dozen years in his present Asramum, ever on the move, ever teaching, ever preaching, practising the most rigid forms of self-denial and constantly devoting his waste energies to the task of inspiring men with thoughts of the good, the true and the holy. Who shall ever know what trials, what privations, what discomforts he has undergone,—all for his love of our great prophets and sages, and for his sympathy with the sufferings and sorrows of the poor and the lowly in India. And now he has crossed oceans and continents in the pursuit of his heaven-send mission. A keen American observer, analysing his features, has remarked how closely they resembled the classic face of the immortal prophet of Buddhism; and we venture to say that the resemblance by no means ends here, but extends to the Swami's mental, moral and spiritual characteristics, and he reveals to the



world anew in his person somewhat of the ideal charm and power of Shakyamoni and Sankara Charyar.

When, on behalf of the people of the Madras Presidency, the Swami undertook to represent India at the Chicago Parliament of Religions and to convey to the American people the message to mankind of our ancient sages and prophets, men little dreamt with what wisdom, eloquence, enthusiasm and effect that message was going to be delivered; and there were men who felt confident that, as Hinduism was a decaying and decrepit religion which had not long to live, any attempt to represent it at the Chicago Convention was foredoomed to failure. But our gifted representative fulfilled with conspicuous power and success his mission to the great and free American Nation; and his authoritative expositions of the teachings of the Rishis have stirred to their inmost depths the thoughts of the American people of all ranks and both sexes. To us, Hindus, who, amid all our trials and tribulations in the past have remained faithful to those teachings and never for one moment halted in our allegiance to their authors, it was a surprise and a sorrow that America—the fabled land of freedom, justice, equality and toleration, with her mighty constitution combining harmoniously and permanently the necessary elements of order and progress, with the mighty genius of her people for work of all kinds, and their transcendent triumphs in art and industry—was also the chosen home of dollar worship and materialism, pure and simple. But the gracious hospitality and the generous fervour with which she has received and heard Swami Vivekananda and the message he bears with him have clearly demonstrated to us that these foul accusations have been falsely paid at her door and that the great American people share equally with the rest of mankind their birthright of faith in things holy and divine. It has also demonstrated to us that India and her sons are not without a mission and a place among the nations of the earth. That the world is indebted to India for much that is great, worthy and holy in its past history, that both Hinduism and its daughter, Buddhism, have influenced the creed of Christianity and that our philosophy and religion are now carrying inspiration and solace to several of the great minds of Europe and America,—all this is generally conceded. It is also conceded that there is much in our philosophy and religion which is imperfectly understood by the world at large and inaccessible to masses of men and which if properly presented and



rightly understood as well as observed in the practice of nations, will lead more and more to the triumph of peace and righteousness among men. Shall we not be worthy of the precious legacy of the knowledge which has descended to us from the past?

Let us, then, cast off our social trammels and recover our national consciousness. Let the leaders of thought among us shake off their restlessness and restore to the nation its lost individuality. Under England's practised guidance, a brighter age is dawning upon us. Whether the full delight of freedom shall shine upon us, whether we shall achieve our national resurrection, and whether we shall utilise it, as we are bound to do, for the evolution of spirituality [and] humanity—all this rests entirely with ourselves. We cannot help viewing in this light the success of Swami Vivekananda's mission in Western lands and the kindly reception which the American community, in its great centres of freedom and might, has been pleased to accord to his exposition of the teachings of our sages and prophets.

(Editorial)

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January 23, 1896

(NOTES)

SWAMI VIVEKANANDA has been attracting in London the attention of a distinguished company of ladies and gentlemen. The classes that he holds on Hindu philosophy and yoga are said to be enthusiastically and devoutly attended. 'It is indeed a rare sight', says a London correspondent, 'to see some of the most fashionable ladies in London seated on the floor cross-legged, of course for want of chairs, listening with all the *bhakti* of an Indian *chela* towards his *guru*.' The Swami, we are told, has been well received and honourably mentioned by such distinguished divines as Canons Wilberforce, Hayes, &c. At the former's residence, there was a *levee* in honour of the Swami to which some of the distinguished ladies and gentlemen in London were invited. The Swami has by this time gone back to America, but he is expected to return in the spring to establish a permanent home in London.



*February 6, 1896*

(NOTES)

The Birthday Anniversary of Paramahansa Ramakrishna will take place on Sunday, the 16th February, at Rani Rash Mony's famous Temple at Dakshineswar. Grand preparations are being made to celebrate the present anniversary on a greater scale. There will be numerous Sankirtan parties, and a large assembly of Sadhus and Sanyasins is expected on the occasion. There will be other entertainments of a highly religious nature. Members of every community are most cordially invited to attend. For the convenience of the public three special steamers will ply the whole day from Calcutta.

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*February 29, 1896*

(NOTES)

The *Indian Mirror* writes:-Swami Saradananda, a Sannyasi-disciple of Paramahansa Ramakrishna, who was compelled to defer his departure to England all these times, for various reasons, starts today (Tuesday) for London by the B.I.S.N. Co.'s steamer the *Rewa*. Swami Vivekananda's work being too heavy, his English friends requested him to take another gentleman from India to help him. So under instructions from Swami Vivekananda, Swami Saradananda leaves for England. This young Swami is well-versed in English and Sanskrit philosophy; by his character and learning he is well qualified for the noble mission which he undertakes.

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*March 26, 1896*

MARCH OF EVENTS IN INDIA

...India is no longer a congeries of isolated races and communities, each in a measure confined within its narrow boundaries and regarded with jealousy by its neighbours.... The masses of the pupil, the labouring classes everywhere, are throwing off all superstitious restrictions and seeking to push on their material interests by accepting work and wages in Burma, Africa, the West Indies, South America, Australia and elsewhere. What is true of the working class



is also in a measure true of the representatives of the higher classes who possess enterprise and seek to get on in the world as traders, as engineers, as medical men, etc., by securing the advantages of residence and educations in Europe and America. Even religious men are unable to resist the impulse to propagate among foreigners the truths of philosophy and religion bequeathed to us by our ancient sages and prophets; and our reactionaries would do well to study the character of the work which has been attempted in America by no less a man than SWAMI VIVEKANANDA. And is it possible to keep out of India the influence of the response which the religious consciousness of Western people is calculated to yield as the result of any wide-spread attempt at propagating among them Indian religious truth?...  
(Editorial)

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*May 9 and 11, 1896*

### THE IDEAL OF A UNIVERSAL RELIGION

How It Must Embrace Different Minds and Methods

(For the lecture *vide The Complete Works of Swami Vivekananda*, Vol. 2, edition 9, pp. 375-96)

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*June 8, 1896*

### PRESENT SOCIAL OUTLOOK

...How long, we ask in all sincerity and earnestness, will it take our countrymen to realise practically the important truth that a visit to Europe and America either for pleasure or on business and a free friendly social intercourse with the people of other countries, is, in itself, a great educative force ? Its enormous educative force it is not possible to overestimate. The wonderful manner in which our countrymen, the Parsis, travel and establish business relations with the people of other countries, the noble examples of men like the Honourable Dadabhai Naoroji, Mr Malabari, Mr Framji Pestonji Bhungara and others are certainly worthy of imitation and education. Why should not Brahmin gentlemen of Madras take a leaf out of the book of the Parsis ? Why should they for ever and ever in their own villages spend all their ingenuity in finding esoteric or



spiritual justifications for all Indian usages? For fear of incurring the displeasure of a few relations and greedy priests they will not cross the *Kala pani*. They will not undertake a sea-voyage, no, not even to Ceylon or Burma. It was this accursed caste-system that discouraged many a Madrassee gentleman from taking part in or even witnessing the World's Fair which is believed all the world over, to have been the greatest and the grandest event that has ever been brought about by human endeavours in this world. The most marvellous machinery of Europe and America, the great Ferris Wheel, the wonderful Waterbury Clock which costs about 800,000 dollars and illustrated even the most intricate industries of the world, unrivalled agricultural products, manufactures, art ware, electrical appliances, search lights, types of aboriginal tribes etc., were all exhibited there, and explained. There many hundreds and thousands of visitors met like brothers on a common platform and gave up entirely their prejudices, narrow-mindedness, low and ignoble thoughts. There women competed on equal terms with men in all branches of mundane activity from the simplest to the most complex showed her own department of unrivalled workmanship, her own wonderful energy and activity, her own strength of moral character, her own part in promoting the national welfare of the American people, and lastly, her own enormous power, to mould the destinies of the nations of the world.

Again reflect for a moment on that Parliament of Religions of which our Swami Vivekananda was the soul. The very conception of such a thing must have been transcendental. Its realisation is the grandest, brightest and the most magnificent spectacle that the world had ever witnessed. How marvellously did this movement bring together, the Christian and the Heathen, the Chinese priest and the Buddhist priest, Swami Vivekananda and Amir Ali! How clearly did it demonstrate the possibility of the practical realisation of the poetic ideal—'The Parliament of Man and the Federation of the World!'

(Editorial)

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July 2, 1896

(NOTES)

'AWAKENED INDIA'

'The Probuddha Bharata' or 'Awakened India' is the title of a new journal which has just been started by some graduates of this



city. It is a spiritual journal and will be a sort of supplement to the *Brahmavadin*, seeking to do for the younger and the less enlightened amongst our countrymen what the other journal is doing for the older and the more enlightened. The projections are actuated purely by benevolent motives, because their object is to save the erring soul, the victim to modern materialism. Though they themselves are the products of modern education and though they by no means lack spiritual cravings—otherwise they would not have taken upon themselves the burden of carrying salvation to millions of their fellow-beings—yet they are pained by the materialism of the one-sided education of these days and are determined to devote themselves to its eradication. What indications there are of this abnormal growth of materialism in this country we are unable to point out; but the graduates that have disinterestedly come forward as the bearers of the torch-light of truth are apparently of the opinion that every man conscious of his own intelligence should be absorbed in the study of his spiritual nature and turn away altogether from his material wants and material pleasures. 'The ideal society, according to the Vedantas,' we are told, 'is not a millenium on earth, nor a reign of angels, where there will be nothing but thorough equality of men, and peace and joy—the Vedanta indulges in no such chimeras—but one, where, religious toleration, neighbourly charity, and kindness even to animals, form the leading features, where the fleeting concerns of life are subordinated to the eternal, where man strives not to externalise, but to internalise, himself more and more, and the whole social organism moves, as it were, with a sure instinct towards God,' it is this ideal that will be set up by the 'Awakened India' for the India that is still in the sleep of ignorance; and the ideal individual is not so much one who *does* good as one who *is* good; the ideal is really worthy of the awakened India not yet awakened enough to be up and doing! Whether any other ideal than this one of ceaseless self-internalisation (*il venia verbo*) is worthy of pursuit is not stated, but we suppose that an ideal which will establish a reign of angels, redress all social inequalities, increase material comforts, will realize human perfection both in the body and the mind, will be condemned and will be put down as unworthy of human nature. We do not know that after all there is much excess of materialism and such lack of spirituality in India as to vex good souls and induce graduates, nursed in the material literature of the West and actually in pursuit of worldly avocations, to turn away from the more direct and more pressing grosser wants of their fellow-countrymen and apply themselves to the culture of the instinct towards God amongst them. We are told that 'the marriage of the East and the West is to come off at no distant date, and it will be one of the most romantic and



the most fruitful marriages known to history.' The officiating priest at this marriage is to be Swami Vivekananda, and the offspring is to be the permeation of the spirit of Upanishads throughout the world. In other words there is hereafter little chance of Europe producing statesmen, warriors, merchants, bankers, travellers, empire-makers, and so forth. Her best men will be prototypes of Vyasa, Parasara or Dharmaputra. And our own countrymen too, by a vigorous process of self-internalisation, will immerse themselves deeper in that pessimistic dreaminess which during centuries has brought a manly, cheerful and progressive race to the present deplorable state. Perhaps we have misunderstood these apostles of the *Probuddha Bharata*; if we have, we beg their pardon and shall thank them for enlightenment.

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*July 6, 1896*

### SWAMI VIVEKANANDA

(A letter from the American disciples of Swami Vivekananda. For the letter *vide The Indian Mirror*, June 27, 1896.)

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*August 12, 1896*

### LONDON HINDOO ASSOCIATION

On Saturday, July 18th, a social conference of Indian residents in Great Britain and Ireland was held under the auspices of the above-named association, at Montague Mansions, Museum Street, W.C., when Swami Vivekananda, M.A., the representative of Hindooism at the Parliament of Religions at Chicago, presided. A number of English ladies and gentlemen attended, the others present being composed of Hindoos, Parsees, and Mahomedans. After a brief opening by the Chairman, Mr. Ram Mohan Ray, Barrister, delivered an address on 'Hindoos and their Needs.'

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*August 19, 1896*

### SWAMI VIVEKANANDA IN LONDON

(From *India*)

During the London season, Swami Vivekananda has been teaching and lecturing to considerable numbers of people



who have been attracted by his doctrine and philosophy. Most English people fancy that England has a practical monopoly of missionary enterprise, almost unbroken save for a small effort on the part of France. I therefore sought the Swami in his temporary home in South Belgravia to enquire what message India could possibly send to England, apart from the remonstrances she has too often had to make on the subject of home charges, judicial and executive functions combined in one person, the settlement of expenses connected with Sudanese and other expeditions.

'It is no new thing,' said the Swami composedly, 'that India should send forth missionaries. She used to do so under the Emperor Asoka, in days when the Buddhist faith was younger, when she had something to teach surrounding nations.'

'Well, might one ask why she ever ceased doing so, and why she has now begun again?'

'She ceased because she grew selfish, forgot the principle that nations and individuals alike subsist and prosper by a system of give and take. Her mission to the world has always been the same. It is spiritual, the realm of introspective thought has been hers, through all the ages; abstract science, metaphysics, logic, are her special domain. In reality my mission to England is an outcome of England's to India. It has been hers to conquer, to govern, to use her knowledge of physical science to her advantage and ours. In trying to sum up India's contribution to the world, I am reminded of a Sanskrit and an English idiom. When you say a man dies, your phrase is, "He gave up the ghost," whereas we say, "He gave up the body." Similarly, you more than imply that the body is the chief part of man by saying it possesses a soul. Whereas we say a man is a soul and possesses a body. These are but small ripples on the surface, yet they show the current of your national thought. I should like to remind you how Schopenhauer predicted that the influence of Indian Philosophy upon Europe would be as momentous when it became well known, as was the revival of Greek and Latin learning at the close of the Dark Ages. Oriental research is making great progress; a new world of ideas is opening to the seeker after truth.'

'And is India finally to conquer her conquerors?'

'Yes, in the world of ideas. England has the sword, the material world, as our Mohammedan conquerors had before her. Yet Akbar the Great became practically a Hindu;



educated Mohammedans, the Sufis, are hardly to be distinguished from the Hindus; they do not eat cow and in other ways conform to our usage. Their thought has become permeated by ours.'

'So, that is the fate you foresee for the lordly sahib? Just at this moment he seems to be a long way off it.'

'No, it is not so remote as you imply. In the world of religious ideas, the Hindu and the Englishman have much in common, and there is proof of the same thing among other religious communities. Where the English ruler of civil servant has had any knowledge of India's literature, especially her philosophy, there exists the ground of a common sympathy, a territory constantly widening. It is not too much to say that only ignorance is the cause of that exclusive—sometimes even contemptuous—attitude assumed by some.'

'Yes, it is the measure of folly. Will you say why you went to America rather than to England on your mission?'

'That was a mere accident—a result of the World's Parliament of Religions being held in Chicago at the time of the World's Fair, instead of in London, as it ought to have been. The Raja of Mysore and some other friends sent me to America as the Hindu representative. I stayed there three years, with the exception of last summer and this summer, when I came to lecture in London. The Americans are a great people, with a great future before them. I admire them very much, and found many kind friends among them. They are less prejudiced than the English, more ready to weigh and examine a new idea, to value it in spite of its newness. They are most hospitable too; far less time is lost in showing one's credentials, as it were. You travel in America, as I did, from city to city, always lecturing among friends. I saw Boston, New York, Philadelphia, Baltimore, Washington, Des Moines, Memphis and numbers of other places.'

'And leaving disciples, in each of them?'

'Yes, disciples, but not organisations. That is not part of my work. Of these there are enough in all conscience. Organisations need men to manage them; they must seek power, money, influence. Often they struggle for domination, and even fight.'

'Could the gist of this mission of yours be summed up in a few words? Is it comparative religion you want to teach?'

'It is really the philosophy of religion, the kernel of all its outward forms. All forms of religion have an essential



and a non-essential part. If we strip from them the latter, there remains the real basis of all religion, which all forms of religion possess in common. Unity is behind them all. We may call it God, Allah, Jehovah, the Spirit. Love, it is the same unity that animates all life, from its lowest form to its noblest manifestation in man. It is on this unity that we need to lay stress, whereas in the West, and indeed everywhere, it is on the non-essential that men are apt to lay stress. They will fight and kill each other for these forms, to make their fellows conform. Seeing that the essential is love of God and love of man, this is curious, to say the least.'

'I suppose a Hindu could never persecute.'

'He never yet has done so; he is the most tolerant of all the races of men. Considering how profoundly religious he is, one might have thought that he would persecute those who believe in no God. The Jains regard such belief as sheer delusion, yet no Jain has ever been persecuted. In India the Mohammedans were the first who ever took the sword.'

'What progress does the doctrine of essential unity make in England? Here we have a thousand sects.'

'They must gradually disappear as liberty and knowledge increase. They are founded on the non-essential, which by the nature of things cannot survive. The sects have served their purpose, which was that of an exclusive brotherhood on lines comprehended by those within it. Gradually we reach the idea of universal brotherhood by flinging down the walls of partition which separate such aggregations of individuals. In England the work proceeds slowly because the time is not more than ripe for it; but all the same, it makes progress. Let me call your attention to the similar work that England is engaged upon in India. Modern caste distinction is a barrier to India's progress. It narrows, restricts, separates. It will crumble before the advance of ideas.'

'Yet some Englishmen, and they are not the least sympathetic to India nor the most ignorant of her history, regard caste as in the main beneficent. One may easily be too much Europeanised. You yourself condemn many of our ideals as materialistic.'

'True. No reasonable person aims at assimilating India to England; the body is made by the thought that lies behind it. The body politic is thus the expression of national



thought, and in India, of thousands of years of thought. To Europeanise India is therefore an impossible and foolish task; the elements of progress were always actively present in India. As soon as a peaceful government was there, these have always shown themselves. From the time of the Upanishads down to the present day, nearly all our great teachers have wanted to break through the barriers of caste, *i.e.*, caste in its degenerate state, not the original system. What little good you see in the present caste clings to it from the original caste, which was the most glorious social institution. Buddha tried to re-establish caste in its original form. At every period of India's awakening, there have always been great efforts made to break down caste. But it must always be *we* who build up a new India as an effect and continuation of her past, assimilating helpful foreign ideas wherever they be found. Never can it be *they*; growth must proceed from within. All that England can do is to help India to work out her own salvation. All progress at the dictation of another, whose hand is at India's throat, is valueless, in my opinion. The highest work can only degenerate when slave-labour produces it.'

'Have you given any attention to the Indian National Congress movement?'

'I cannot claim to have given much; my work is in another part of the field. But I regard the movement as significant, and heartily wish it success. A nation is being made out of India's different races. I sometimes think they are no less various than the different peoples of Europe. In the past, Europe has struggled for India's trade, a trade which has played a tremendous part in the civilisation of the world; its acquisition might almost be called a turning-point in the history of humanity. We see the Dutch, the Portuguese, the French and the English contending for it in succession. The discovery of America may be traced to the indemnification the Venetians sought in the far distant West for the loss they suffered in the East.'

'Where will it end?'

'It will certainly end in the working out of India's homogeneity, in her acquiring what we may call democratic ideas. Intelligence must not remain the monopoly of the cultured few; it will be disseminated from higher to lower classes. Education is coming, and compulsory education will follow. The immense power of our people for work must be utilised. India's potentialities are great, and will be called forth.'



'Has any nation ever been great without being a great military power?'

'Yes', said the Swami without a moment's hesitation, 'China has. Amongst other countries, I have travelled in China and Japan. To-day, China is like a disorganised mob; but in the heyday of her greatness she possessed the most admirable organisation any nation has yet known. Many of the devices and methods we term modern, were practised by the Chinese for hundreds and even thousands of years. Take competitive examinations as an illustration.'

'Why did she become disorganised?'

'Because, she could not produce men equal to the system. You have the saying that men cannot be made virtuous by an Act of Parliament; the Chinese experienced it before you. And that is why religion is of deeper importance than politics, since it goes to the root, and deals with the essentials of conduct.'

'Is India conscious of the awakening that you allude to?'

'Perfectly conscious. The world perhaps sees it chiefly in the Congress movement and in the field of social reform; but the awakening is quite as real in religion, though it works more silently.'

'The West and East have such different ideals of life. Ours seems to be the perfecting of the social state. Whilst we are busy seeing to these matters, Orientals are meditating on abstractions. Here has Parliament been discussing the payment of the Indian army in the Soudan. All the respectable section of the Conservative press has made a loud outcry against the unjust decision of the government, whereas you probably think the whole affair not worthy of the attention.'

'But you are quite wrong,' said the Swami, taking the paper and running his eyes over extracts from the Conservative journal. 'My sympathies in this matter are naturally with my country. Yet it reminds one of the old Sanskrit proverb: "You have sold the elephant, why quarrel over the goad?" India always pays. The quarrels of politicians are very curious. It will take ages to bring religion into politics.'

'One ought to make the effort very soon all the same.'

'Yes, it is worth one's while to plant an idea in the heart of this great London, surely the greatest governing machine that has ever been set in motion. I often watch it working, the power and perfection with which the minutest vein is reached, its wonderful system of circulation and



distribution. It helps one to realise how great is the Empire, and how great its task. And with all the rest, it distributes thought. It would be worth a man's while to place some ideas in the heart of this great machine, so that they might circulate to the remotest part.'

The Swami is a man of distinguished appearance. Tall, broad, with fine features enhanced by his picturesque Eastern dress, his personality is very striking. Swami is a title, meaning master; Vivekananda is an assumed name implying the bliss of discrimination. By birth, he is a Bengali and by education, a graduate of the Calcutta University. The Swami has taken the vow of Sanyasa, renunciation of all property, position and name. His gifts as an orator are high. He can speak for an hour and a-half without a note, or the slightest pause for a word. Towards the end of September his lectures at St. George's Road will be resumed for a few weeks before his departure for Calcutta.

C. S. B.

*August 26, 1896*

## AN INDIAN MISSIONARY TO ENGLAND

(From *Sunday Times*)

English people are well acquainted with the fact that they send missionaries to India's 'coral strand'; indeed, so thoroughly do they obey the behest: 'Go ye forth into all the world and preach the Gospel,' that none of the chief British sects are behindhand in obedience to the call to spread Christ's teaching. People are not so well aware that India also sends missionaries to England.

By accident, if the term may be allowed, I fell across the Swami Vivekananda in his temporary home at 63, St. George's Road, S. W. and as he did not object to discuss the nature of his work and visit to England, I sought him there, and began our talk with an expression of surprise at his assent to my request.

'I got thoroughly used to the interviewer in America. Because it is not the fashion in my country, that is no reason why I should not use means existing in any country I visit for spreading what I desire to be known!

'There I was representative of the Hindu religion at the



World's Parliament of Religions at Chicago in 1893. The Raja of Mysore and some other friends sent me there. I think I may lay claim to having had some success in America. I had many invitations to other great American cities besides Chicago; my visit was a very long one for with the exception of a visit to England last summer, repeated as you see this year, I remained about three years in America. The American civilisation is in my opinion a very great one. I find the American mind peculiarly susceptible to new ideas; nothing is rejected because it is new. It is examined on its own merits and stands or falls by these alone.'

'Whereas in England—you mean to imply something?'

'Yes, in England civilisation is older, it has gathered many accretions as the centuries have rolled on. In particular, you have many prejudices that need to be broken through, and whoever deals with you in ideas must lay this to his account.'

'So they say. I gather that you did not find anything like a church or a new religion in America.'

'That is true. It is contrary to our principles to multiply organisations, since, in all conscience, there are enough of these. And when organisations are created, they need individuals to look after them. Now, those who have made Sanyas—that is, renunciation of all worldly position, property, and name—whose aim is to seek spiritual knowledge—cannot undertake this work, which is, besides, in other hands.'

'Is your teaching a system of comparative religion?'

'It might convey a more definite idea to call it the kernel of all forms of religion, stripping from them the non-essential, and laying stress on that which is the real basis. I am a disciple of Sanyasi Ramakrishna Paramahansa, whose influence and ideas I fell under. The Sanyasi never assumed the negative or critical attitude towards other religions, but showed their positive side, how they could be carried into life and practised. To fight, to assume the antagonistic attitude, is the exact contrary of his teaching which dwells on the truth that the world is moved by love.'

'You know that the Hindu religion never persecutes. It is the land where all sects may live in peace and amity. The Mahomedans brought murder and slaughter in their train, but, until their arrival peace prevailed. Thus the Jains, who do not believe in a God, and who regard such belief as a delusion, were tolerated, and still are to-day. India sets the example of real strength, that is meekness. Dash,



pluck, fight, all these things are weakness.'

'It sounds very like Tolstoi's doctrine; it may do for individuals, though, personally, I doubt it. But how will it answer for nations?'

'Admirably for them also. It was India's Karma, her fate to be conquered, and in her turn, to conquer her conqueror. She has already done so with her Mahomedan victors: educated Mahomedans are sufis, scarcely to be distinguished from Hindus. Hindu thought has permeated their civilisation; they assumed the position of learners. The Great Akbar, the Moghul Emperor, was practically a Hindu. And England will be conquered in her turn. To-day she has the sword, but it is worse than useless in the world of ideas. You know what Schopenhauer said of Indian thought. He foretold that its influence would be as momentous in Europe, when it became well known as the revival of Greek and Latin culture after the Dark Ages.'

'Excuse me saying that there do not seem many signs of it just now.'

'Perhaps not,' said the Swami, gravely. 'I dare say a good many people saw no signs of the old Renaissance, and did not know it was there even after it had come. But there is a great movement, which can be discerned by those who know the signs of the times. Oriental research has of recent years made great progress. At present it is in the hands of scholars, and it seems dry and heavy in the work they have achieved. But gradually the light of comprehension will break.'

'And India is to be the great conqueror of the future. Yet she does not send out many missionaries to preach her ideas. I presume she will wait until the world comes to her feet.'

'India was once a great missionary power. Hundreds of years before England was converted to Christianity, Buddha sent out missionaries to convert the world of Asia to his doctrine. The world of thought is being converted. We are only at the beginning as yet. The number of those who decline to adopt any special form of religion is greatly increasing, and this movement is among the educated classes. In a recent American census a large number of persons declined to class themselves as belonging to any form of religion. All religions are different expressions of the same truth; all march on or die out. They are the radii of the same truth, the expression that variety of minds requires.'



'Now we are getting near it. What is that central truth?'

'The Divine within; every being, however degraded, is the expression of the Divine. The divinity becomes covered, hidden from view. I call to mind an incident of the Indian Mutiny. A Swami, who for years had fulfilled a vow of eternal silence, was stabbed by a Mahomedan. They dragged the murderer before his victim and cried out. 'Speak the word, Swami, and he shall die.' After many years of silence, he broke it to say with his last breath: 'My children, you are all mistaken. That man is God himself.' The great lesson is that unity is behind all. Call it God, Love, Spirit, Allah, Jehovah, it is the same unity that animates all life from the lowest animal to the noblest man. Picture to yourself an infinite ocean icebound, pierced with many different holes. Each of these is a soul, a man, emancipated according to his degree of intelligence, essaying to break through the ice.'

'I think I see one difference between the wisdom of the East and that of the West. You aim at producing very perfect individuals by Sanyasa, concentration, and so forth. Now the ideal of the West seems to be perfecting of the social state; and so we work at political and social questions, since we think that the permanence of our civilisation depends upon the well-being of the people.'

'But the basis of all systems social or political,' said the Swami with great earnestness, 'rests upon the goodness of man. No nation is great or good because Parliament enacts this or that but because its men are great and good. I have visited China which has the most admirable organisation of all nations. Yet to-day China is like a disorganised mob because her men are not equal to the system contrived in the olden days. Religion goes to the root of the matter. If it is right all is right.'

'It sounds just a little vague and remote from practical life that the Divine is within everything but covered. One can't be looking for it all the time.'

'People often work for the same ends and fail to recognise the fact. One must admit that, law, government, politics are phases not final in any way. There is a goal beyond them where law is not needed. And by the way the very word Sanyasin means the divine outlaw one might say divine Nihilist, but that miscomprehension pursues those that use such a word. All great masters teach the same thing. Christ saw that the basis is not law, that morality and purity are the only strength.'



'As for your statement that the East aims at higher self-development, the West at the perfecting of the social state, you do not of course forget that there is an apparent self and a real self.'

'The inference, of course, being that we work for the apparent, you for the real.'

'The mind works through various stages to attain its fuller development. First, it lays hold of the concrete, and only gradually deals with abstractions. Look, too, how the idea of universal brotherhood is reached. First it is grasped as brotherhood within a sect—hard, narrow, and exclusive. Step by step we reach broad generalisations and the world of abstract ideas.'

'So you think that these sects, of which we English are so fond, will die out. You know what the Frenchmen said, "England, the land of a thousand sects and one sauce."'

'I am sure that they are bound to disappear. Their existence is founded on non-essentials; the essential part of them will remain, and be built up in another edifice. You know the old saying that it is good to be born in a church, but not to die in it.'

'Perhaps you will say how your work is progressing in England?'

'Slowly, for the reasons I have already named. When you deal with roots and foundations, all real progress must be slow. Of course, I need not say that these ideas are bound to spread by one means or another, and to many of us the right moment for their dissemination seems now to have come.'

Then I listened to an explanation of how the work is carried on. Like many an old doctrine, this new one is offered without money and without price, depending entirely upon the voluntary efforts of those who embrace it.

The Swami is a picturesque figure in his Eastern dress. His simple and cordial manner, savouring of anything but the popular idea of asceticism, an unusual command of English and great conversational powers add not a little to an interesting personality. The Swami explained to me that this title means master, and that Vivekananda is an assumed name, implying the bliss of discrimination. His vow of Sanyasa implies renunciation of position, property, and name, as well as the persistent search for spiritual knowledge.



*September 2, 1896*

# THE 'NEW LIGHT' OF THE YOGA PHILOSOPHY

(An editorial of *The Times of India*. For the Editorial vide *The Times of India*, August 25, 1896)

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*September 7, 1896*

## THE LATEST CASE OF SUTTEE

(From *The Civil and Military Gazette*)

'Few attentive observers of Indian history,' wrote the late Sir Henry Maine, 'can fail to see that the morality of modern indigenous literature tends to become Christian morality, which has penetrated further than Christian belief.' In other words Sir Henry Maine believed that, while the forms of Hinduism were preserved, its ethics were gradually being penetrated and metamorphosed by contact with ethical ideals of the West. In a similar strain a more recent writer, Mr William Lecky, in summing up the results of the educational policy of the British Government in India, remarks: 'It is not probable that it is preparing the way for Christian theology, but it is tending to undermine or eliminate old beliefs and to introduce Western type of thought and morals.' The theory is one which harmonises with the Occidental's preconceived notions of the obvious superiority of his civilisation, and no doubt the facts in its support are likely to come more prominently into the view of the West than others which crop out occasionally in obstinate irreconcilability. The Hindu sect leaders who have made most noise in the world within the last quarter of a century—such as Keshub Chunder Sen, the founder of the Brahmo Samaj, or Dayananda Saraswathy, the founder of the Arya Samaj, borrowed almost as much from Christianity as they had inherited from Hinduism. Or to take a current illustration, the eloquent Swami Vivekananda, who a year or two ago fascinated the audiences at the Chicago Parliament of Religions, and is now enthralling a certain section of the English public, delivers sermons which might, with little modification, be uttered from a Christian pulpit. When an evangelical Englishman reads Professor Max Muller's article in the current *Nineteenth Century* on Rama Krishna, the Bengal devotee, of whom the Swami Vivekananda



is the chief disciple he will most likely be impressed with the idea how close the East is coming to the West in matters alike of faith and practice. When we come to look more closely, however, ugly facts spring into view which stubbornly refuse to square with this pleasant optimism. We might theorise away the fact that the Hindu shrines were never more popular or more crowded than they are now, with the comfortable suggestion that a new spirit was abroad working under old forms; but it is not so easy to explain away the persistence or revival of practices which are repugnant to the most elementary notions of Western ethics. Not to speak of violations of morality in its conventional sense—though many of the most flourishing sects of today have developed the obscene side of Puranic Hinduism almost to the exclusion of everything else—it is an open secret that infanticide is still widely practised in many districts, and has in some parts actually increased of late years: and now the vernacular press of the North-West Provinces and Oudh is ringing with enthusiastic accounts of a case of *suttee* which is alleged to have taken place quite recently at Meerut. It is close on seventy years since Lord William Bentinck issued his famous edict, which has for many years back been cited as the most signal illustration history affords that, where ordinary considerations of humanity and injustice enjoin such a course, the law may, and ought, to anticipate the customs of a people...

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*September 14, 1896*

### THE YOGIC RELIGION

(An editorial of *The Times of India*. For the Editorial *vide The Times of India*, September 9, 1896)

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*September 21, 1896*

### SRI RAMAKRISHNA PARAMAHAMSA

Professor Max Muller has laid the entire Hindu community under an immense debt of obligation and gratitude by bringing to the notice of the Western World the life, character and teachings of one of the greatest Vedantic teachers of modern



times. This country has never been without such teachers; but, for centuries past, the people of India have largely ignored many of the genuine teachings of the scriptures, and much error has been accepted as truth, and this has grievously demoralised society in certain vital matters and tended to crush out the nation's individuality and its power of expansions. Times have now changed; and, with the development of our modern educational system, the Hindus are recovering from the delusions which degraded them in the past. New light has been thrown on the real significance of past events in Indian history, and we have learned to discriminate between what is true and what is not, so that in these days we are no longer liable to be led astray by interested men. Besides, the days of fanaticism and foreign tyranny are past; and a civilised and tolerant nation is in power which, though it is wanting very much in the power of sympathising with fallen communities and is apt to look at many things with the liuckatering[?] mercantile instincts of a people whose civilisation is essentially material and commercial, is always apt to care for justice and fair dealing. The true interpretations of Hindu literature, secular and sacred, by learned scholars, European and Indian, are becoming increasingly accessible to all, and a new race of teachers and leaders are springing up everywhere. A recent writer has remarked: 'Hinduism has ever been reflective and has, with the stimulus of European example, commenced in this century a renaissance of the ancient culture which bids fair to assume proportions which will carry it beyond the bounds of India.' This stimulus has been felt not only by those who come under the influence of our Universities but is indirectly acting on others; and that this is a reality is proved by the fact that many of the cultured products of our University system are able to sit at the feet of those who have been trained in the traditional culture of the land, and that the latter are able to adjust themselves and their methods to the new conditions in which they are placed. We have had one memorable illustration of this feature of modern India in the remarkable influence wielded in Western and Upper India by Swami Dayananda Saraswathi; and Sri Ramakrishna Paramahansa is another example of the same phenomenon even more remarkable than the former, and his influence promises to be in many ways of a striking character. In India, no doubt it may be assumed that the character and teachings of a saint like Sri Ramakrishna would



always command sympathetic and admiring recognition and even a large amount of enthusiastic following, as his religion is orthodox though an advanced form of orthodoxy. But it has come upon us as something of a surprise that the disciples of the great saint should be able to impress men in the West, especially men living in the blaze and din of American and European city life, with the spirituality of the man and the elevating and saving character of the teachings he gave to the world. To some extent this was to be expected, as even so great a man and so earnest a reformer as Keshub Chunder Sen came to be dominated in his later years by the personality of Sri Ramakrishna. And now Professor Max Muller comes forward and exploits the pages of so advanced an exponent of modern thought as the *Nineteenth Century* magazine, to call the attention of the Western world to the life and teachings of one whom he calls 'A real Mahatman', that is, a high-souled and noble-minded man, whose life is a beacon of salvation to mankind and whose teachings inspire men to noble deeds. Professor Max Muller speaks of Sri Ramakrishna's sayings and teachings in enthusiastic terms as the 'spontaneous outburst of profound wisdom clothed in beautiful poetical language.' And again: 'His mind seems like a kaleidoscope of pearls, diamonds and sapphires, shaken together at random, but always producing precious thoughts in regular beautiful outlines.' What is more than all else, 'he showed how it was possible to unify all the religions of the world by seeing only what is good in every one of them, and showing sincere reverence to every one who has suffered for the truth for their faith in God, and for their love of men.' It is this catholicity that promises to Sri Ramakrishna's teachings a bearing and a following in the Western world. The conflict of religions, sects and creeds has deluged the world with misery and strife; and the time has arrived when peace should be proclaimed throughout the world in the matter of religious beliefs, and a *modus vivendi* should be found which should enable men everywhere to live at peace without thwarting each other and without attempting to destroy the truth which each finds consoling to him in the circumstances in which he is placed. If ever this becomes an accomplished fact, it must be in consequence of the life and influence of men like Sri Ramakrishna. It is said that 'he accepted all the doctrines, the embodiments, the usages, and devotional practices of every religious cult. Each in turn was infallible



to him.' In holding and inculcating this view, this great saint showed himself to be a man of far-reaching wisdom and insight. This seems to be the only means now available of proclaiming a lasting truce among the sons of men and their warring creeds; and often Sri Ramakrishna is stated to have illustrated in a practical manner the depth and sincerity of his convictions. Indeed, in this country Hindus of all castes can be seen to show the greatest practical reverence even for the saints of an alien creed like the Mahommedan religion. Professor Max Muller says of Sri Ramakrishna:—'His religion was not confined to the worship of Hindu deities and the purification of Hindu customs. For long days he subjected himself to various kinds of discipline to realise the Mohammedan idea of an all-powerful Allah. He let his beard grow, he fed himself on Moslem diet, he continually repeated verses from the Koran. For Christ his reverence was deep and genuine. He bowed his head at the name of Jesus, honoured the doctrine of his sonship, and once or twice attended Christian places of worship.' Certainly, God has not left Himself without witness anywhere in this world, and Sri Ramakrishna was a true teacher in that he realised and taught to men that which is well calculated to be fruitful of beneficent results to the world in future. Professor Max Muller assures us that his noble teachings are essentially Vedantic, and we feel glad and proud that that should be the same. The Professor writes:—'He was certainly thoroughly imbued with the spirit of the Vedanta philosophy. His utterances which have been published breathe the spirit of that philosophy, in fact, are only intelligible as products of a Vedanta soil.' That this noble product of the Indian mind should inspire teachings so well calculated to convince and elevate the modern world, speaks volumes on behalf of the national life and civilisation of India in the age in which the Vedanta was given to the world. Let us by all means follow the light of the Vedanta and lead the life of true Vedantins without surrendering ourselves to spiritual thralldom. Let us follow the light lit by Sri Ramakrishna. His disciples are abroad; and we too, though not coming directly under the influence of the master, feel the magic of his great personality. Let us shake ourselves free from indolence and narrowness, and let us sit, too, at the holy man's feet and learn to practise the spiritual freedom he taught and to labour for the advancement and emancipation of our race. Then, and not till then, shall



we have made it clear to the world that saints and teachers like Sri Ramakrishna are not thrown away on us; then, and not till then, shall we have established our claim to the precious legacy of Vedantic wisdom of which Sri Ramakrishna and others like him are the noble, but withal rare, products.

(Editorial)

*November 23, 1896*

### A LETTER FROM SWAMI VIVEKANANDA

(For the Letter *vide The Indian Mirror*, November 19, 1896)

*December 15, 1896*

### DINNER TO RANJITSINHJI SPEECH BY SWAMI VIVEKANANDA

Cambridge, 26th November, 1896.

On the 21st of this month, the Cambridge 'Indian Majlis' gave a complimentary dinner at the University Arms Hotel to Prince Ranjitsinhji and Mr Atul Chandra Chatterjee. Mr Hafiz G. Sarwir of St. John's College, took the chair. There were about fifty Indians present and a few Englishmen, amongst them being Mr Moriarty of Balliol College, Oxford and Lecturer in Real Modern History to Indian Civil Service Students and in Indian History of this University; Mr R. S. Goodchild, M.A., Fellow, Sidney Sussex College, Cambridge; Mr J. E. Purvis, St. John's College, Cambridge; Messrs, S. P. Dastur, B.A.; A. K. Came, B.A.; B. C. Ghosh, J. N. Paul, H. R. Mehta, P. Paranjpay of St. John's; M. J. Mody, N. H. N. Mody, P. P. Ginwala, A. K. Ghosha-Muller, Trinity Hall; Zooladur Jung, Ali Khan, M. Saddiq, Christ's; H. K. Basu, Peterhouse; M. M. Doshi, Sidney; S. N. Sen, King's; C. Mitra, J. Baptista, S. K. Sen, Swami Vivekananda, J. N. Ray, R. C. Sen, and several others.

After the toast of the Queen and the Royal family was drunk, the President rose amidst most enthusiastic cheers to propose the health of the guests. He began by saying that the year 1896, the



60th year of her Majesty's most gracious reign (cheers) was unique also in the history of India (cheers) for it had witnessed the successes of Ranjitsinhji on the one hand and Atul C. Chatterjee on the other. Ranjitsinhji had broken records in one of the most difficult of sports and Atul Chatterjee had done the same in the most difficult of examinations (cheers). The brilliant successes of the guests of the evening as far as India was concerned were to be considered epochmaking. One marked feature of their successes was that they both had attained them in a marvellously short period of time. It was scarcely eight years since Ranjitsinhji first arrived in this country, and it was a little over three years since Atul Chatterjee left home. Yet they had both been able to stand easily first in their respective ordeals. Under these circumstances it was only natural that they should all be very delighted at their success (cheers). He was happy to be able to say that Mr Chatterjee was going to continue his historical studies and correct the mistakes of the past (laughter), he meant the mistakes of the historians of the past (laughter) which was not too much to expect of him who obtained the highest marks on record in historical subjects. He also said that in the Indian Civil Service, Indians had to labour under various disadvantages; subject to the maximum of 2900 marks they are totally debarred from taking—Greek and Latin, Greek and Roman History and Roman Law. Even with this disadvantage, serious though it had been Mr Chatterjee 'got the first place with ease.' One thing, he thought all of them must have noticed, he meant the characteristic modesty of the guests they had come to honour that evening. In conclusion he hoped still greater success would attend the future efforts of the heroes of the evening (cheers). The health of the guests was drunk amidst frantic applause.

Prince Ranjitsinhji rising to respond received quite an ovation. He said that he was very grateful to the Majlis for the honour done to Mr Chatterjee and himself. He would consider that evening as one of the proudest and happiest of his life. He had not much to say, but he would like to point out that but for England all these successes would have been impossible (cheers) and he hoped that his countrymen would learn to look upon themselves as gloriously linked to the British Empire. It was desirable that both Englishmen and Indians should come to regard Imperial interests first and their individual interests second (cheers). Some allusion had been made to the characteristic modesty of Indians, but he wanted to say that while modesty in moderation was an excellent virtue, modesty carried to an extreme became a vice. He was particularly glad that the Majlis had recognised his success as that meant that they, Indians, were beginning to take an interest in manly sports and he could assure them, with their pluck and perseverance, there was no sports



in which they could not excel (cheers). Finally, he trusted that their successes, that of Mr Chatterjee which he thought was greater than his own (because as he said Mr Chatterjee starting with minus 2900 'got the first place with ease' and if he started with minus 2900 he would 'get the last place with ease' and that of himself, would act as a fillip to others of his countrymen [continued cheers]).

Mr Atul C. Chatterjee on rising received an equally great ovation. He began by saying that he had heard of a great tragedian who always felt very uncomfortable before the curtain rose, but once before the footlights he thoroughly forgot his individual self. He did not know whether his distinguished countrymen opposite (cheers) had ever the same experience on the cricket field, but the sensation had been quite familiar to him during the time of the Indian Civil Service Examination. But that evening he had a converse feeling. He found it difficult to screw up his courage to the speaking point, specially as he did not possess the faculty of a nice derangement of epitaphs (laughter). He had a keen sense of the honor done to him and he was proud to have his name associated with that of Prince Ranjitsinhji, whose achievements had raised all through the world the estimation of Indian character (cheers). Expression of good will from the Indian Majlis were peculiarly gratifying to him, because he considered the Majlis to be a miniature model of his own country, and he felt convinced that in whatever part of India he may be called upon to serve, he would meet with unfailing sympathy. As regards his own success, Mr Chatterjee said, good luck combined with a moderate amount of hard work, and the care bestowed on him by his teachers in India and in this country, were mainly responsible. In that connection he desired to make special mention of Mr Moriarty, whom he was happy to see present, and to whom he was under great obligations. Thanking the Majlis once again, Mr Chatterjee, amidst cheers and cries of 'good old Chatterjee and good old Ranji' resumed his seat.

The toast of 'The Land we have in' was next proposed by Mr N. H. N. Mody of Trinity Hall, who laid great stress on the fact of the good which England had done to India. He trusted that they were all very grateful; they all know what a charming and fascinating life they had in this country, and it was no wonder that Indians on their return home longed for this country with all its associations of sympathy, love and tenderness (laughter) received during their stay here. It would be a proud day when India will be completely made one with England, one whole, one heart, one soul and one throne (cheers).

Mr J. E. Purvis, of St. John's College, responded in an eloquent speech. He said he was proud to be fellow-citizens with such men



as he saw present there (cheers). Ranjitsinhji was the hero of the English boy, and he knew instances where school boys spent their last six pence on seeing the lithe and athletic form of Ranji on the cricket field. He hoped that all success would attend Mr Chatterjee and for his part, he would be proud to see Mr Chatterjee occupying that princely position of Viceroy and Governor General of India (laughter and cheers).

Mr Moriarty, also rising to respond, said that he was very thankful for the grateful reference Mr Chatterjee had made to himself. He was proud to have worked with such a man, and while he congratulated Mr Chatterjee he would also like to associate with him the names of Mr Cama and Mr Mallik (cheers). In synthetic faculty, logical grasp, and power of application, these gentlemen would prove equal to the best among the most brilliant administrative corps in the world. During the last two centuries it had been England's privilege to create a nation in America and begin the revival of another in India. He had no doubt a great future awaited India (loud cheers).

The toast of 'India' was proposed by Mr Baptista, Secretary to the Majlis. He said festive as the occasion was he could not refrain from making a passing reference to the great trouble that was passing through India at the present moment. He hoped both the Governors and the governed would prove equal to the situation. The fate of India was in the hand of England. They were all grateful to England; he could also say that they loved England but above all and before all they loved their own country (cheers). England was an adopted mother to them, but sometimes a naughty mother (laughter) and it was their own interests to see that she did not go wrong (laughter and cheers). He was glad to be able to speak on behalf of India. He hoped that England and India would know each other better as time went on. Ranjitsinhji's success had made India almost a household word in England. The other day he asked an Englishman whether he knew Mr Dadabhoy Naoroji, to which the reply came 'O yes, Isn't he the man that plays Cricket.' (Laughter). He believed in India and he was convinced that India would produce many Ranjis and Chatterjees (loud and prolonged cheers). England was a great model for India, and he hoped that as a nation they would be able to emulate the great example of England (cheers).

Swami Vivekananda rose next to respond amidst loud and deafening cheers. The Swami began by saying that he did not know exactly why he should be chosen to respond to the toast unless it be for the reason that he in physical bulk bore a striking resemblance to the national animal of India (laughter). He desired to congratulate the guests



of the evening and he took the statement which the Chairman had made that Mr Chatterjee was going to correct the mistake of past historians of India, to be literally true. For out of the past the future must come and he knew no greater and more permanent foundation for the future than a true knowledge of what had preceded before. The present is the effect of the infinity of causes which represent the past. They had many things to learn from the Europeans but their past, the glory of India which had passed away, should constitute even a still greater source of inspiration and instruction. Things rise and things decay, there is rise and fall everywhere in the world. And though India is fallen to-day she will assuredly rise again (loud cheers). There was a time when India produced great philosophers and still greater prophets and preachers. The memory of those days ought to fill them with hope and confidence. This was not the first time in the history of India that they were so low. Periods of depression and degradation had occurred before this but India has always triumphed in the long run and so would she once again in the future.

Mr J. N. Ray next rose (amidst cheers) to respond to the toast. He began by congratulating the guests of the evening on the brilliant successes which they had achieved for themselves and for their country (cheers). He hoped that it would not be long before Indians would have the proud privilege of seeing Prince Ranjitsinhji at the head of an Indian team playing for India (cheers) and playing against all the world (renewed cheers). He was happy to be able to speak about Mr Chatterjee more intimately. Mr Chatterjee combined eminent qualities of heart with eminent qualities of head. He was confident that the best of Mr Chatterjee's life was yet to come. Turning to the subject of the toast he remarked that India was passing through a state of transition and it was necessary to be extremely cautious.

Next the toast of 'Our University' was proposed by Mr Ginwala of Trinity Hall, and responded to by Mr Yhazan Far Ali Khan of Christ's College.

Mr M. M. Doshi of Sidney proposed 'The Indian Majlis' and the Secretary responded.

Mr M. J. Mody of Trinity Hall proposed the health of the President which was responded to by him in fitting terms.

A little before midnight the party dispersed with three cheers for 'Ranji' and three cheers for 'Chatterjee.'



December 16, 1896

### SWAMI VIVEKANANDA'S RETURN

A preliminary meeting of those interested in the work of Swami Vivekananda was held yesterday evening at the Castle Kernan to concert measures to organise a fitting reception to Swami Vivekananda on his return to Madras after his prolonged tour in America and Europe. The meeting was well attended, and among those present were:

The Hon'ble Mr N. Subba Row, B.A., B.L.; Mr M. R. Ramakrishna Iyer, B.A., B.L.; Mr Lod Govind Doss, Mr M. O. Parthasarathi Iyengar, M.A., B.L.; Mr T. V. Seshagiri Iyer, B.A., B.L.; Yogi Parthasarathi Iyengar, B.A., B.L.; Mr Krishnaswami Iyer, B.A., B.L.; Mr P. R. Sundram Iyer, B.A., B.L.; Mr V. C. Sessa Chariar, B.A., B.L.; Dr Nunjunda Row, M.B. and C.M.; Mr Subramania Iyer, Attorney-at-Law; Mr K. Srinivasa Iyengar, B.A., B.L.; and Mr P. Iyasawamy Mudaliar, B.A., B.L.

On the motion of Mr M. O. Parthasarathi Iyengar, M.A., B.L., the Hon'ble Mr N. Subba Row Pantulu was called to the Chair. The Chairman explained that the object of the meeting was to give a fitting reception to Swami Vivekananda who had carried to the Western world the important religious teachings of the East.

Dr M. C. Nunjunda Row read a letter received from Swami Vivekananda from which the following passages are taken: 'I leave England on the 16th December after seeing few places in Italy and catch German Lloyd Steamer *Trings Regent Leth Pold* at Naples. The steamer is expected at Colombo on the 14th January next. I intend to see a little of Ceylon and then leave for Madras. I am being accompanied by three English friends, Captain and Mrs. Serier, [sic] [Sevier] and Mr Goodwin. The Captain and his wife are going to build a place near Almora, in the Himalayas which I intend to make my Himalayan Centre as well as a place for Western disciples to come and live whenever they like. Goodwin is an unmarried youngman who is going to travel and live with me. He is like a Sanyasi. I am very desirous to reach Calcutta during the birth day festivities of Sri Ramakrishna. Therefore, you must get acquainted with the exact date of the festival to tell me in Madras. My present work is to start two centres, one in Calcutta and the other in Madras, to train up young preachers. I have funds enough to start the one in Calcutta which, being the scene of Sri Ramakrishna's



life's work, demands first attention. As for the Madras one, I expect to get funds in India. We will begin work with these three centres later on. We will get to Bombay and Allahabad, and from these three, if the Lord is pleased, we will invade not only India but send our bands of preachers in the world. Work on with a heart and you must not forget that my interests are international not Indian alone.

'I am in good health and so is Ahadananda [sic] [Abhedananda]. With all love and blessings.'

Speeches were then made dwelling upon the amiable qualities of the Swami, who taught Indian Philosophy and did hard work in the West for the Indian religion. It was said that he ought to be given a full reception, and not only honour him but the great God who gave him the unfailing heart and mind to do so. It was then proposed that not only should the Swami receive a reception but an address for his labour in the Far West.

On the motion of Mr M. P. R. Sundram Iyer, seconded by Mr M. Rangacharry, a committee was constituted to organise the details of the reception. The following gentlemen are the members of the committee: the Hon'ble Mr Justice Subramania Iyer, the Hon'ble Dewan Bahadur P. Rajarathna Mudeliar, Mr Lod Govin Doss, Mr C. Ramachandra Rao Sahib, Mr T. V. Sehagiri Iyer, Mr T. P. Kothanda Rama Iyer, Mr D. Nangunda Row, Mr M. Rangachary, Mr P. R. Sundram Iyer, Mr Kalyansundram Chetty, Mr Biligiri Iyengar, Mr Yogi Parthasarathi Iyengar, Mr M. O. Parthasarathi Iyengar, the Hon'ble Mr P. Rungiah Naidu, Mr Jotish Chander Mitra, M.A., B.L., Mr K. P. Sankara Menon, Mr P. V. Ramasamy Raju, Mr M. C. Alasingaperumal, Mr V. C. Seshachary, Mr N. Viythianatha Iyer and Mr G. Venkatarangam Panthulu were selected as Secretaries. The meeting then terminated with a vote of thanks to the Chairman.

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*December 18, 1896*

### SWAMI VIVEKANANDA'S INTERNATIONAL MISSION

SWAMI VIVEKANANDA is reported to have written to a friend in Madras that 'his interests are international and not Indian alone.' To advance these international interests it is the intention of the Swami to establish two centres of missionary training in India, one in Calcutta and the



other in Madras, first Calcutta being the scene of SRI RAMAKRISHNA's work, and Madras afterwards. The funds necessary to start the first centre are ready, and what may be required to start the second centre the Swami expects to be able to collect in India. At these, and other centres that may be established in course of time, it is proposed to train Hindu Missionaries and send them to different parts of the world to preach the truths of Hindu religion. 'From these two points,' the Swami says, 'we will invade not only India but (the first duty) send our bands of preachers to every country in the world.' This is a noble mission and this will appeal with telling force to the national pride of the Hindus. As true and faithful Hindus ourselves, we wish every success to the movement and shall most heartily join any appeal that may be made to the Hindu public for support on behalf of this undertaking. Swami VIVEKANANDA has done memorable service to the religion of his people by opening the eyes of the Western world to the sublime truths and philosophy of that religion, and we have no desire to write of him except with the greatest respect possible. But we must say that we do not feel quite fascinated with the idea of the international mission he proposes to establish. To some minds cosmopolitanism or the idea of universal brotherhood is more attractive than patriotism or the brotherhood of one's own fellow-countrymen, and examples are not wanting of truly human and farseeing men, who, at a time when their own countrymen were in a most critical condition, degraded and downcast, dreamed of the emancipation of the human race instead of directing their wisdom and talent in a practical channel to uplift their fallen countrymen. Swami VIVEKANANDA's visit to America and England, where his preachings have roused a profound interest in the religious thoughts of India and he himself has been received with singular kindness and admiration, has apparently diverted his mind from the wants of his own countrymen to those of people living in distant countries, people who are no more likely to be influenced by the labours of Hindu Missionaries than the Hindus are by those of the ministers of Christian religion. The Hindu religion is not a proselytizing religion; it has no organization such as the Christian religion has, and employs no professional Missionaries to propagate its truths among the nations of the world. It calls, on the other hand, on every individual to follow its tenets and realize its saving truths in his own life, in his works or



in his contemplation, and in that way it extends its influence indirectly and makes converts. Still, if Swami VIVEKANANDA succeeds in establishing the organization he contemplates, his success would not be the first instance, in the religious history of India, of preachers being sent to foreign countries to scatter abroad the seeds of truth. Buddhist missionaries went forth from India to countries in the east and west and north and south, carrying the light of knowledge and wisdom to dispel the darkness and superstition in which the whole human race was then sunk. But in those times the condition of India was unique. She was the one country in the whole world which was powerful and civilized and possessed abundant vitality to practise its aggressive benevolence on the neighbouring nations. But India is not in that state now; nor are other nations of the world in a state which will render an offer of spiritual help from India acceptable to them. An international mission of the kind proposed by Swami VIVEKANANDA is, in the present state of the civilized world, bound to end in quick failure. We cannot imagine the faintest shadow of a chance of the people of Europe and America renouncing their faith in the religion of their forefathers and avowing their belief in the truths presented by the Hindu religion. A few enlightened and highly educated men like Professor MAX MULLER or Dr BARROWS of Chicago may openly profess their admiration of the Hindu *Vedantism*, but that is a different matter from the mass of these people declaring themselves to be converts to the faith expounded with such abstruse wisdom and subtle logic by SANKARA. There is an unlimited field in India itself for the preachers that the Swami proposes to train in Calcutta and Madras. We all talk with quite justifiable pride of the greatness of Hindu theosophy and religion; but let us calmly inquire how many there are among us who have studied this theosophy and religion with earnestness and realized the fruit of their study in their own practical life? Cannot their number be counted almost literally on one's fingers? The great truths of Hindu religion are open only to the Brahmins to study and contemplate on them, but not only are the Brahmins an exceedingly small fraction of the Indian population, but as a fact only an infinitesimal fraction of this fraction comprehend these truths and are able to mould their conduct in harmony with their spirit. Nobody knows and nobody is more painfully conscious of the manifold errors and evils into which the modern Hindus have swerved



from the teachings of their ancient faith, than the learned and philanthropic Swami who has been these four years propagating Hindu *Vedantism* in America and England. Millions and millions of his countrymen are at the present moment immersed deep in the mire of ignorance and superstition and are in need of every help that their own countrymen like Swami VIVEKANANDA can render them. We do not understand the Swami saying that to enlighten England and America is his first duty.

(*Editorial*)

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*December 23, 1896*

### INDIAN MISSIONARY'S MISSION TO ENGLAND

(From *The Echo*, 3rd December)

English people as a rule fancy that the missionary spirit is peculiar, or very nearly so, to themselves and the Americans. I could not help a feeling of surprise when I first learned, during the summer of the present year that Swami Vivekananda, a Bengali, of Calcutta University, had come to England on an errand that can only be described as missionary. I presume that in his own country the Swami would live under a tree, or at most in the precincts of a temple, his head shaved, dressed in the costume of his country. But these things are not done in London, so that I found the Swami located much like other people, and save that he wears a long coat of a dark orange shade, dressed like other mortals likewise. He laughingly related that his dress, especially when he wears a turban, does not commend itself to the London street arab, whose observations are scarcely worth repeating. I began by asking the Indian yogi to spell his name very slowly. This he did, observing 'It is an assumed name. Swami means master, and is thus only a title, Vivekananda signifies the bliss of discrimination. He who is a Sannyasi, who has made renunciation, gives up worldly position, property, and even name.'

'I am told that you attended the World's Congress of Religions in 1893 as the representative of India?'

'That is true. I was sent there by the Rajah of Mysore, and some other friends. My visit was a very long one, for with the exception of the summers of 1895, and 1896,



I remained there three years, delivering the message I was deputed to carry. I find the Americans very susceptible to new ideas. They don't reject anything because it is fresh, but, rather give it, on that account, a more respectful and attentive hearing. The English, on the other hand, are more conservative. Their wonderful balance of mind and character induces hesitation, causes them to weigh carefully all that a newcomer may advance. Here you must be constantly showing credentials; in America I was passed on from one group of friends to another, making the tour of their great cities, and preaching to them. They lose no time over the preliminaries, have scarcely any prejudices, and at once listened to my message.'

'And what may your message be, Swamiji, is it comparative religion you want to teach us?'

'It is really the philosophy of all religions. There is no religion which has not an essential and a non-essential part. If we strip all forms of religion of their outer husk, that non-essential part on which men usually lay great stress, we shall find remaining what they all possess in common, and what is their real basis. Call this essential unity God, Spirit, Love, Jehovah, still it is the same unity. Only the mists that beset men's minds prevent them perceiving this, and cause them to lay such immense stress on the non-essential part of religion. They will fight and kill each other for the non-essential, and calmly disregard the essential, the core of religion. Seeing that the essential is love of God and love of man, this is, to say the least, very curious.'

'But do you think that now-a-days people are laying such stress on the non-essential?'

'I think so, among the backward nations, and among the less cultured portion of the civilised people of the West. Your question implies that among the cultured and the wealthy matters are on a different footing. So they are; the wealthy are either immersed in the enjoyment of wealth, or grubbing for more. They, and a large section of the busy people, say of religion that it is rot stuff, nonsense, and they honestly think so. The only religion that is fashionable is patriotism and Mrs. Grundy. People merely go to church when they are marrying or burying somebody.'

'Will your message take them oftener to church?'

'I scarcely think it will. Since I have nothing whatever to do with ritual or dogma, my mission is to show that religion is everything and in everything. All our systems,



social or political, rest upon one sole basis—the goodness of man. No nation is great or good because parliament enacts this or that, but because its men are great and good. When I visited China I was struck by the admirable organisation it once enjoyed. To-day it is like a disorganised mob, because the people are not equal to the system devised in olden days. And what can we say of the system here in England? Everything goes to show that Socialism or some form of rule by the people, call it what you will, is coming on the boards. The people will certainly want the satisfaction of their material needs, less work, no oppression, no war—food. What guarantee have we that this, or any civilisation will last, unless it is based on religion, on the goodness of men? Depend on it, religion goes to the root of the matter. If it is right, all is right.’

‘It must be difficult to get the essential, the metaphysical part of the religion into minds of people. It is remote from their thoughts and manner or life.’

‘In all religions we travel from a lesser to a higher truth, never from error to truth. There is a Oneness behind all creation, but minds are very various.’

‘That which exists is One, sages call it variously. What I mean is that one progresses from a smaller truth. The worst religions are only bad readings of the truth. One gets to understand bit by bit. Even devil worship is but a perverted reading of the ever-true and immutable Brahman. Other phases have more or less of the truth in them. No form of religion possesses it entirely.’

‘May one ask if you originated this religion you have come to preach to England?’

‘Certainly not. I am a pupil of a great Indian sage, Ramakrishna Paramahansa. He was not what one might call a very learned man, as some of our sages are, but a very bold [holy?] one, deeply imbued with the spirit of Vedanta philosophy. When I say philosophy I hardly know whether I ought not to say religion, for it is really both. You must read professor Max Muller’s account of my master in a recent number of the *Nineteenth Century*. Ramakrishna was born in a Hooghly province in 1835 [1836] and died in 1886. He produced a deep effect on the life of Keshub Chunder Sen and others. By discipline of the body and subduing of the mind he obtained a wonderful insight into the spiritual world. His face was distinguished by a childlike tenderness, profound humility, and remarkable sweetness of expression. No one could look upon it unmoved.’



'Then your teaching is derived from the Vedas?'

'Yes, Vedanta means the end of the Vedas, the third section of Upanishads, containing the ripened ideas which we find more as germs in the earlier portion. The most ancient portion of the Vedas is the Samhita, which is in very archaic Sanskrit, only to be understood by the aid of a very old dictionary, the Nirukta of Yaska.'

'I am told that though you lecture here, you do not intend to found a new sect.'

'That is true. Of sects you have enough, in all conscience. What I desire to do is to lay stress on the unity of all religions, and those who grasp what I wish to teach will carry this lesson of essential unity into their denominations. If we were to found an organisation, we should want money, men, power, and should need to struggle for these things.'

'It strikes me as a very strange thing that India should send a missionary to England.'

'India's great contribution to the world has been the spiritual life, introspective thought. In abstract science, metaphysics, logic, she has her special domain, England is great in physical science. It has been hers to conquer, to govern, to use her knowledge of physical science to vivify and I may say to unify the Indian Empire. My mission to England is thus an outcome of England's to India. Without it mine would have been impossible.'

'I fear that we English have rather the idea that India has much to learn from us, the average man is pretty ignorant as to what may be learned from India.'

'That is so, but the world of scholars know well how much is to be learned and how important the lesson. You would not find Max Muller, Monier Williams, Sir William Hunter, or German Oriental scholars making light of Indian abstract science. Schopenhauer foretold many years ago that the influence of Indian philosophy on European thought would be as momentous and far-reaching as was the revival of the Greek and Latin learning at the close of the Dark Ages. It will be another Renaissance.'

'You mean that India will end by conquering her conquerors?'

'Yes, and that will not be the first time for already she has conquered her Mohamedan conquerors. They brought the sword, slaughter, and religious persecution, till then unknown in India. But the Mohamedans ended by becoming Hindu, as did Akbar the Great. They conform to our usage,



do not eat cow, have adopted caste; indeed, their thought has been permeated with ours. You spoke of missionary effort a moment ago. In the days when the Buddhist faith was young—the time of Emperor Asoke, for instance—India used to be a great missionary power. She grew selfish and inert, forgetting the great principle by which nations live—that of passing on benefits to others.'

The Swami gives his lecture at 39, Victoria Street. All are made welcome, and, as in ancient apostolic times, the new teaching is without money and without price. The Indian missionary is a man of exceptionally fine physique; his command of English can only be described as perfect. He remains in England until after Christmas, when he sails for Calcutta.

—C. S. B.

*December 29, 1896*

#### THE THEOSOPHICAL SOCIETY

The 21st Anniversary of the Theosophical Society was celebrated yesterday at 5-30 p.m. at the Victoria Public Hall....

Mrs. Annie Besant...said...21 years had gone on in the life of the Society and much had been done during the time—how much they only could tell who knew that one and twenty years ago in India things had been different from what they are in the present day, who knew at that time there had been scarcely any one to stem the tide of materialism and men had been turning aside from scriptures, gods, and faiths and growing deeper and deeper into materialism. We know at the present day that a change has taken place; the current was setting in the other direction and in the whole of India a revival of religion has taken place, and there is a distinct change in the tendency of the thoughts of the people. What is true of India is also true of other lands. Mrs. Besant then traced the growth of religious thought in the West so far as Eastern religions were concerned referring in particular to the utterances of the late Archbishop of Canterbury, Dr Benson and Canon Wilberforce, all of whom had been fascinated by the Eastern philosophy. Continuing she says: Wilberforce had declared a few months ago in favour of the doctrines of re-incarnation as an integral portion of a reasonable faith, and that only the acceptance of re-incarnation should explain and justify the justice of the God and unrid the tangles of human life. For 15 hundred years no such declaration had come from the



mouth of a Christian preacher. If the Theosophical Society had not been found, had not worked, struggled and laboured, we would have had no such acceptance of wider views at the present day and no such admissions from the mouth of Christian teachers. You could scarcely take off a work of literature or fiction at the present day of the most popular type, where they would not find a recurrence to some occult fact, some allusion to the invisible world.... There was another circumstance indicative of the signs of the times. Swami Vivekananda, (cheers) went to the first Parliament of Religions and worked in America, came to London where he had been teaching Indian philosophy and held well-attended classes at which much of the Indian philosophy was given out carefully to students deeply interested in, and fascinated by, the ancient learning. The press had not one word to say against him; his teachings of re-incarnation and *Karma* has been listened to respectfully. Would that have been possible, but for the propaganda which had taken blows that had come on all pioneers and made gradually familiar in England raising above the possibility of ridicule, the ancient teachings of the East. I am glad to know that that fact was recognised by the Swami himself. We had the pleasure of welcoming him to our own Theosophical Lodge in England to speak to Theosophists of their common belief and to help with his presence and eloquence the work we are carrying on in England....

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*January 4, 1897*

*(LOCAL AND PROVINCIAL)*

SWAMI VIVEKANANDA'S MOVEMENT: Swami Vivekananda is expected to reach Colombo on the 14th instant and after a short stay in the Island returns to [...]. As stated in his letter, the Swami is accompanied by three European disciples—one of whom [...] and proposes to live in [...].

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*(Correspondence)*

SWAMI VIVEKANANDA

Sir,—To cry down any project that Swami Vivekananda has in view will be as ungrateful as it would have been



to speak ill of the *regime* of Lord Ripon at the time when ribbona and calomel pills were called after him. Vivekananda is the hero of the day. By his enterprising endeavours to enlighten the people of Europe and America on the principles of pure Hinduism the Swami has acquired a claim to the gratitude of all who have the interest of Hinduism at heart. In these days when Hinduism is associated in the minds of Anglicised Hindus and other nations of the world only with human sacrifices, hideous idols and obscene cars, the necessity of placing before them the Vedic religion in its true colours can never be over-estimated and the success that crowned Vivekananda's attempts in this direction is so brilliant that it can hardly be adulation on our part to strike up 'See our conquering hero comes' when he comes back amidst us.

Before Vivekananda, the light of India had been carried to the shores of the Thames and Ohio by Keshub and Pratap, by Blavatsky and Olcott. But the disciples of Christ are disposed to look upon Brahmicism as the outcome of the influence of Christianity on the Hindu mind, that in fact it is a cross-breed between the Bible and the Bhagavatgita, while in the motley religion of the Russian madam the yellow robe is strongly marked. So Hinduism pure and simple had not hitherto crossed the Arabian Sea, and it is no wonder that people in America and England hung on the lips of the devout Swami. So far Vivekananda has succeeded well, and I think it is better that he should rest on his laurels. He however hopes to achieve better results in the future. He is reluctant to furl the Standard of Hinduism unless Brahma, Vishnu and Rudra take the place of the Father, Son and Holy Ghost and Rahim becomes actually Rama. But Vivekananda will have forgiveness for those who cannot be so sanguine as himself.

Hinduism has indeed interested the people in the West, but I doubt if it has interested them more than the [...] or the relics of Pompei. With the exception of an infinitesimal few the men of England and America look upon Hinduism with no other emotion than that of an antiquarian coming upon a curious find. They listen to an eloquent Hindu discoursing upon his religion in faultless periods, learn with surprise that the Hindus were at one time high on the ladder of civilization, that Hinduism survived so many shocks that shattered the Society in India; cordially shake hands with him, buttonbite[?] him in the streets, felicitate themselves



on the fact that it is to the enlightened policy of Great Britain that the Hindu should be indebted for the facilities that he enjoys for preaching his religion in New York and London, see him off at the railway station and go home to bed reading their Bible as devoutly as before. It cannot therefore be earlier than Greek calends that we can hope to see the people of the whole world going after Ganesh and Mahadev.

Swami Vivekananda's scheme of opening homes at Calcutta and Madras to train missionaries for the propagation of Hinduism from China to Peru has an Utopian air about it. I am the last man to make light of the idea. But, in the way of carrying it out, there are inherent difficulties. The objects of proselytising are, as far as I have been able to see two, one egotistic and the other altruistic. The first only tickles the vanity of a religion, it enables a religion to pride itself on being able to count its followers by millions to proclaim from house tops that it has made conquests in four quarters of the globe. I am far from meaning that the great men who did not shrink from shedding their blood at the altar of their religion were actuated by no higher motive than to add more people to their parties. But it is impossible to divest one's self of the belief that a good deal of proselytising is carried on in the world only for the sake of proselytising. There is however a higher and sacred object in conversion which consists in pointing out the way to Heaven to those that go astray. Looking at it from either point of view we see that Hinduism cannot be a proselytising religion. It cannot take into its fold sheep other than those that are born in it. Hinduism may be admired and appreciated in England and America, but Englishmen or Americans cannot be converted to Hinduism, be it only to swell the flock or to lead them straight on to Heaven. In this respect Hinduism is the most conservative of religions. But in fact it is the most liberal religion in the world in that it is the only religion that has thrown the way to Heaven open to the whole mankind to whatever religion one may belong, while every other religion professes to have the monopoly of salvation. While Catholics and Calvinists contend that Christianity is the only avenue to Heaven, while Siyas and Sunnies reserve the 'howris' of the paradise only for the believers of the prophet, it was Shri Krishna who preached that religion which inculcates that the Summum bonum of life is to be attained not



by becoming Christians or Mahomedans but by following faithfully the principles of one's own religion.

It is foreign to my present purpose to discuss the soundness of this advice. But those who have perused the Bhagavatgita will agree with me in thinking that if there are people requiring instructions on Hinduism they are not Christians or Mahomedans but Hindus themselves. Christians and Mahomedans have their own ways of achieving beatitude. It must therefore be the sacred duty of the Hindu preacher now to open the eyes of his blind brethren in India to the lore of wisdom and truth that is in the religion of their forefathers. It is notorious that a great number of Hindu youths without trying to know even the ABC of their sublime religion seek for spiritual guidance in the Bible or the Koran. It is therefore incumbent on every Hindu who can consecrate his life to the work of God, not to beat up for converts in America or Europe, but to save the souls that are foolishly sacrificed on the Cross and Crescent in Hindustan. The zeal and activity of Swami Vivekananda that will run to waste in the West will bear better fruit here. Verily, his charity should begin at home.

Coondapoor, 27th December, 1896

ALPHA

*January 13, 1897*

### SWAMI VIVEKANANDA'S DEPARTURE FROM LONDON

(For the news *vide The Indian Mirror*, January 7, 1897)

### NOTES FROM MYSORE

*(From Our Own Correspondent)*

*Swami Vivekananda:* There was a public meeting a few days ago in Mysore to invite Swami Vivekananda to Mysore. A resolution to invite him was carried with enthusiasm. A Reception Committee was formed and the resolution with a request to favour Mysore with his visit was sent to the Swami.



*January 18, 1897*

ARRIVAL OF SWAMI VIVEKANANDA IN COLOMBO

(From *Mr Somunathan*)

Colombo, January 16

Swami Vivekananda landed yesterday at 6 p.m. He was accorded a magnificent reception. His future movements will be wired when decided.

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ADDRESS TO SRIMAT VIVEKANANDA  
SWAMI AT COLOMBO

REVERED SIR,

In pursuance of a resolution passed at a public meeting of the Hindus of the city of Colombo, we beg to offer you a hearty welcome to this Island. We deem it a privilege to be the first to welcome you on your return home from your great mission in the West.

We have watched with joy and thankfulness the success with which the mission has, under God's blessing, been crowned. You have proclaimed to the nations of Europe and America the Hindu ideal of a universal religion, harmonising all creeds, providing spiritual food for each soul according to its needs, and lovingly drawing it unto God. You have preached the Truth and the Way, taught from remote ages by a succession of Masters whose blessed feet have walked and sanctified the soil of India, and whose gracious presence and inspiration have made her, through all her vicissitudes, the Light of the World.

To the inspiration of such a Master, Sri Ramakrishna Paramahansa Deva, and to your self-sacrificing zeal, Western nations owe the priceless boon of being placed in living contact with the spiritual genius of India, while to many of our own countrymen, delivered from the glamour of Western civilisation, the value of our glorious heritage has been brought home.

By your noble work and example you have laid humanity under an obligation difficult to repay, and you have shed



fresh lustre upon our Motherland. We pray that the grace of God may continue to prosper you and your work, and

We remain, Revered Sir,

Yours Faithfully,

For and on behalf of the Hindus of Colombo,

P. COOMARA SWAMY,

*Member of the Legislative Council of Ceylon,*

*Chairman of the Meeting.*

A. KULAVEERASINGHAM

*Secretary.*

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### SWAMI VIVEKANANDA'S VISIT TO RAMNAD

*(From a Correspondent)*

Ramnad, January 17

Just after Kannapar guru poojah yesterday, the Raja of Ramnad got unexpectedly a telegram from the Honorable Coomaraswamy, of Swami Vivekananda's visit to Ramnad on the 27th January. The Raja is overwhelmed with joy. The Swami was telegraphed to, not to abandon his intended visit to Ramnad. The Swami wired back that he is coming under any circumstances. A thousand poor were fed, excessive rejoicing prevails in palace and town. The Rajah is starting shortly to Pamban to welcome the Swami.

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*January 20, 1897*

### SWAMI VIVEKANANDA

Sir,—Will you kindly ascertain and enlighten the Brahmanical world in Southern India, through your columns in the earliest issue whether a public dinner is also one of the items in the programme for the reception of the illustrious Swami, and which of the Brahman advisers in the Reception Committee at Madras are prepared to dine with His Holiness on the public occasion. If there are any a list of their names may at once be published and subscription may be invited by the Secretaries as there may be many in the Mufussil towns who will readily respond to the call.

Perambur, 16th January.

S. SIVANATH SASTRY



January 21, 1897

(Correspondence)

## DR. BARROWS ON THE UNIVERSALISM OF CHRISTIANITY

Sir,—A strong point which Dr Barrows urges in favour of Christianity as a world religion is its sending Missionaries to all the world for its propagation and supremacy. The charge preferred by him against Confucianism, Buddhism and Hinduism and Zoroastrianism, is that they do not send out Missionaries to all the world for world-wide supremacy. This charge is so far as it concerns Hinduism, will be considered separately further on. Notwithstanding the number of Missionaries which Christianity sends out to the various parts of the world, its convincing power is *nil*. The convincing power of Hinduism and Buddhism is simply marvellous. Dr Barrows himself admits that 'the Buddhist Philosophy is doubtless accordant with some strong tendencies now prevailing in Western thought'. Why so? Simply because its principles are scientific in nature capable of verification by actual experimentation by individual efforts. Within the last 20 years Theosophy which is nothing but the Jnanakhandas of Hinduism and Buddhism has made permanent impressions in American, European, Australian, African and Asiatic peoples. A single lecture of Swami Vivekananda was able to produce such lasting impression on all lands that the effects of Christian teaching for the last so many years by myriads of Christian Missionaries and churches have been considerably shaken and Swami Vivekananda has now converted thousands of Americans and Europeans to Hinduism within the last 3 years. Swami Vivekananda has not made converts of mere illiterate working classes, lowest of the low, incapable of reflection and thought, but he has made converts of master minds with considerable powers of thought and expression much advanced in science and philosophy, deep-read in comparative theologies and acquainted with the strongest points of the religion in which they were born. Swami Vivekananda was not backed in his effort by the power of money, by the prestige of a ruling class, by the influence of an organised band or by the attraction of charming young ladies or by affectations of sympathies put on by false [...] of dress, etc. And yet his few lectures have been crowned



with a result which no Christian history discloses, under similar circumstances. Dr Barrows himself bore evidence to the vast impressions produced on American minds by Swami Vivekananda. Saradananda who has gone to America in the wake of Vivekananda, produces equal impressions in America. The convincing power of Hinduism does not require the extraneous circumstance of personal charm and eloquence for its effects, but it can produce its effect by its own intrinsic merit. Theosophic and Vedantic journals have been started in America and England, Vedantic classes and lectures have been opened there, and a vigorous push of Vedantism is made in all intelligent quarters. [Portion torn]. Americans interested in Christianity did a great mistake in convening the Parliament of Religions in America, which in fact, paved the way for the spread of Hinduism throughout the world. Americans interested in truth could not have done better than convene the Parliament. Till the date the Parliament met, Hinduism was reckoned by the Christian world as one on the side of [...] disappearance and extinction. After the date of the Parliament Dr Barrows could himself bear testimony to the fact that 'the voyager around the world meets to religious missionaries in character and seeking to become universal. One of those is Hinduism'. To my mind one thing is certain, that modern Christianity will in the nearer [future] totally disappear, and the Gospels will be interpreted on the lines of the Hindu Upanishads. Christian missionaries themselves now admit that the chances of Christianity in India are almost *nil*, and it was only 10 days ago, the *Hindu* published the opinion of an M.P. that Christian missionaries are simply wasting their money in India, which they could very well utilise for the amelioration of the poor in Britain. Even Dr Barrows is not prepared for a controversy on the merit of Christianity but he wants to urge its claim for universal reception on the extraneous ground of material prosperity and political power due to other causes than Christian faith and also the ground of numerical majority of its adherents. There is no doubt that Christians have made some converts in India. But as the French Missionary whose work and life was published and recently lectured upon by the editor of the *Madras Mail*, these conversions were due to secular motives rather than religious conviction except perhaps one in a thousand instances. The M.P. whom we referred to above candidly admits the truth that Christian Missionaries are not able to hold their own before educated Hindus, and he himself draws testimony to a Christian Missionary broken down in his presence by a Buddhistic youth. The convincing power of Christian Missionaries was at no time reckoned



high even in their own countries. When an absurd argument is urged by any party to refute it is to say that to his *lay* mind, the argument urged is perfectly unintelligible. Now the term *lay* is used as opposed to clerical. This usual way of refutation itself shows that the clerical mind can easily take in any argument, however absurd it may be. A mind which can easily take in an absurd argument or an illogical conclusion can easily put forward an absurd argument or an illogical conclusion itself. The Christian Missionaries who set foot on India are no exception to the rule and it is surprising that Dr Barrows who has come to us with a tremendous flourish of trumpets in advance has brought himself under the rule. Europeans are not inferior to us in science, philosophy, and literature, and why, in the words of Mr Ernest Beckett, M.P. should Missionaries (Christian) be so 'often unable to hold their own with educated Hindus?' Not because that they are wanting in intelligence and learning, but because they are in charge of a wreck cause which no manner of human ingenuity can afford to support. A London Correspondent of the *Hindu*, 23rd December 1896, writes as follows—'All our consular reports collected by Mr Joe Chamberlin, like our Old Testament, [are] wrong when confronted with figures and facts.' This is indeed a true index to the nature of impressions produced by the teaching of the Christian Missionaries in Great Britain for centuries together. The Old Testament, which, according to Dr Barrows is the historic background of Christianity is, according to the London Correspondent, wrong when confronted with facts and figures. The Christian teaching in India is by no means consistent. Mr Ernest Beckett himself admits that the success of Missionary effort is much hampered because Christian Missionaries do not teach and preach the same thing. This inconsistency in teaching and preaching is inevitable in supporting a cause which is intrinsically weak and hollow. Why blame the Missionary from omitting to do the impossible?

The effect of Christian teaching is little or nothing and I shall discuss this question in full in my next contribution.

S. RAMASWAMI IYER, B.A.B.L.

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January 23, 1897

SWAMI VIVEKANANDA

The *Ceylon Independent* says: Swami Vivekananda is expected to arrive (Colombo) here on the 15th instant by *Prince Henry Leopold* on his way to India, and will most



probably stay for three days. Arrangements are being made by other communities besides the Hindus, to give the Swami a cordial reception. Lectures will be delivered by him in Colombo, and perhaps, in Kandy, too. This typical Hindu whose name and fame has travelled all over the world, was originally reading for the Bar, and hearing of the late Sri Ramakrishna Paramhansa Deva, whose erudition, intimate acquaintance with Vedantic writings and high character place him on a level with the 'Genius' of Ancient India, forsook the toga for the orange-coloured robe. Since the death of his teacher, the Swami had been working in India till he went, at the request of his co-religionists, to represent Hinduism at the World's Parliament of Religions.

Leaving America, after a successful work of two years he crossed once to London, where, too, he met with the same success. It was at the urgent invitation of his co-religionists in India that he had to leave the work he had commenced, for a short trip to his native land. We learn that the Swami will avail himself of this opportunity to establish at present two centres of religious study whence teachers will spread the truths, contained in the Vedas, in India, and other parts of the world.

A very large number of Hindu assembled at Tamvya Mudalyar Chutram, on New Year's day to consider what steps should be taken to give Swami Vivekananda a fitting reception. Mr Cumaraswami who presided, having explained the object of the meeting, called upon Mr Ramalingam to move the first resolution, which was to the effect that a cordial reception be given to the Swami on his arrival here. A reception committee, consisting of leading gentlemen from the various sections of the Hindu Community, was then appointed. It was also resolved that a working committee, consisting of nine members, with Mr T. Choekanan as a Treasurer, be appointed to carry out the first resolution, and to make other arrangements. To meet the expenses, a subscription paper was started, and a sum of about Rs. 800/- was collected on the spot, some of the gentlemen putting down Rs. 50/- each. It is expected that at least an equal amount will be collected outside. The Chairman having intimated that the money should be paid on or before the 6th instant, adjourned the meeting for further consideration to that date at 6 p.m.



*(NOTES)*

Dr C. Turnbull, an American gentleman who is now in Calcutta delivering lectures expressive of his admiration of Hinduism, refers to Swami Vivekananda as 'The Prince Among Men', and 'The Star of the First Magnitude' etc.

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DR. TURNBULL, PH.D., OF CHICAGO  
IN KAMBULIATOLA READING ROOMS

Mr C. Turnbull Doe, Ph.D., paid a visit to the above institution at the request of the Executive Committee on Saturday last, the 9th instant. The following is the brief address, which he delivered there, and which was listened to with rapt attention. Dr Turnbull was proud to call himself a Hindu. He had come to India as one of the disciples of Swami Vivekananda....

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*January 25, 1897*

### SWAMY VIVEKANANDA AT THE FLORAL HALL

Swamy Vivekananda, the distinguished Hindu scholar, who arrived from Europe, delivered an eloquent and impressive lecture at the Floral Hall. A large gathering assembled at the Floral Hall and by far the majority consisted of Hindus. Punctual to time the lecturer was conducted to the stage by the Hon. P. Coomaraswamy and all the Hindus present made obeisance to the Swamy.

The Hon. P. Coomaraswamy offered a few remarks in introducing the lecturer. He said the highest privilege of a human soul was to be near God, next was the privilege of being in the presence of a servant of God. The sacred books taught that by devotion their duty was to reach the presence of a servant of God in order to attain to the other presence. The thing had to be accomplished by an enormous amount of difficulty. Now a servant of God was brought to their very threshold, although many were not entitled to such a mercy; and they felt that a high privilege. They received him first after his visit to the West.



In him India had sent one of her highest devotees to America and England to preach the universal law of God. He referred to the enormous success the Swamy had achieved, and felt certain that the seed which he had sown during his travels would grow into an enormous tree. He entreated the assembly to listen attentively and in no carping spirit, to the words that were to be uttered, and he felt sure that a little quiet reflection on those words will lead to good results.

The Swamy, on rising was greeted with applause. He said:

[For the lecture *vide The Complete Works*, Vol. 3, 8th Enl. Ed. pp. 104-15]

Mr P. Ramanathan said he had been asked by the President to move a vote of thanks to the Swamy, and he acceded to that request with great pleasure as he considered himself peculiarly fortunate to have his name associated with that meeting. He spoke of the Swamy's high reputation, and said that India's feeling was that they should rise to do honour to the great personage. At the Parliament of Religions in Chicago great and distinguished men were summoned from all parts of the world. To India's honour must it be said that the Swamy who went to America was one of the most respected persons. By his spirited expression he was able to electrify some of the most powerful intellects to a great extent. From there his reputation went abroad and was carried across the Atlantic Ocean to England, where the Swamy was able even to magnetise the proud Englishman—proud of his purse, his power, and his intellect—who lay down before him and worshipped him. He had out of pure love preached a sermon which for genuine earnestness and enthusiasm was not known to have its equal before. Many words were not required to support the vote of thanks from that inspired assembly. Mr Ramanathan then conveyed to the lecturer the vote of thanks which was seconded by Mr N. Tyagarajah.

The Swamy remarked that he would always bear in mind the kindness shown to him, and the assembly thereafter dispersed, the Swamy being enthusiastically cheered by the crowd as he entered his carriage and left the scene.

Last (Monday) evening the Swamy lectured at the Public Hall.



January 26, 1897

THE SWAMY IN KANDY  
(From *Ceylon Independent*)

The famous Hindu sage Vivekananda Swamy came into Kandy on Tuesday by the train arriving at 11-20 A.M. At the railway station a large crowd of Jaffna Tamils and Chetties assembled to welcome the Swamijee and an elaborately got up address was then read to him by Tittayampalam Muhandiram as the representative of the Hindus in Kandy. The Swamy listened with great attention and his face was often seen to light up with gladness at the many warm and respectful greetings extended to him.

The following is the address:

TO SRIMAD VIVEKANANDA SWAMY

REVERED SIR,—On behalf of the Hindu community we beg to offer you a very hearty welcome to Kandy and express our sincere hope that your visit to our Mountain Capital will be as pleasant to you as it is bound to be profitable to us.

We cannot allow this occasion to pass without giving expression to the sentiments of esteem and admiration, which your single-hearted devotion to the cause of Truth and brilliant ability with which you have expounded its principles in lands other than India, have made us entertain towards you.

Since your first visit to America as the Representative of our Faith at the Parliament of Religions, we have watched your missionary career with keenest interest, and it is with feeling with deep thankfulness that we hear of the unexpectedly large measures of success that has attended it in the Western World. The seeds of Eternal Truth which you and your fellow-workers are sowing with such self-denying perseverance are destined to yield a future. That you may be long spared in health and strength to continue and consummate the Labour of Love you have undertaken is the fervent prayers

Of your humble  
Co-religionists.



## SWAMI VIVEKANANDA IN JAFFNA

*(From a Correspondent)*

Jaffna, January 25th

Swami Vivekananda arrived here yesterday by land. The *elite* of Hindus met him ten miles from the town and escorted him in twenty carriages. The Swami was taken last night in a grand procession from the town to the Hindu College, a distance of two miles, the whole route being illuminated and decorated. The scene was unprecedentedly imposing. Fifteen thousand took part, all on foot except the Swami and party. At the College pandal the Swami was conducted to the *dais* and garlanded by Mr Chellappa Pillai, the retired Chief Justice of Travancore. A welcome address was presented. The Swami replied in an eloquent and stirring speech. He heaves for Pamban on Wednesday *en route* to Ramnad.

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*January 27, 1897*

In many places in India grand preparations are being made to receive Swami Vivekananda, and his tour to Calcutta and from there to his retreat on the Himalayas will be marked by a series of ovations seldom falling to the lot of even Rulers and Viceroy. Jaffna and Ramnad have already honoured themselves by honouring the Swami. Even Calcutta, which has of late betrayed peculiar blindness to the claims of its own great men, is making preparations to receive this great Hindu sage. The Swami comes to Madras next Sunday and will remain here for about a month. A Reception Committee has been formed with Mr Justice Subramania Iyer as President. Grand preparations are being made at 'Castle Kernan' on the beach for the Swami's entertainment.

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*January 29, 1897**(Indian Telegrams)*

## ARRIVAL OF SWAMI VIVEKANANDA

To-morrow there will be a public meeting to give a fitting reception to Swami Vivekananda who is expected here next



Monday. The Union Club passed a resolution to invite him in Madura.

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### ARRIVAL OF SWAMI VIVEKANANDA

Swami Vivekananda arrived in Ramnad and after a stay of two days will proceed to Madura. From Ramnad Swami's march was really a regal triumphal progress. At Madura a Committee has been formed to give the Swami a fitting welcome. The Swami arrived in Madura on Wednesday [torn here]

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*(Local & Provincial)*

### SWAMI VIVEKANANDA

A message has been sent to the Swami by the people of Kodomuddi to halt there a few hours on his way to Madras. A deputation starts for Madura.

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### [ON DR BARROWS' LECTURE ON CHRISTIANITY]

...We may go on writing in this fashion but there is no need. We trust we have made it clear that Christianity, dogmatic or 'historic' can never find a congenial soil in the Hindu mind. Our own religion has a special charm for us on account of its elasticity and on account of the satisfying answers it has to give for the speculative questions which trouble the Indian mind in regard to the relation between God, man and universe. Our ethics too, are most rational and consoling. Where we feel the want of light is in regard to the social institutions now needed in India. What the social institutions of the future India will be, we cannot say. But there have been social changes in the past, and they will be in the future. Our own Dharma Shastras testify to the fact that society has changed from time to time. Swami Vivekananda says in his own effective manner in his lecture at Colombo: 'Customs of one age, of one yuga, have not been the customs of another, and as yuga comes after yuga they will still have to change; great changes will appear and lead us into manners and customs that are suited to new environments.' If Dr. Barrows has any



message regarding these points, we shall [be glad] to give him a respectful hearing. But the Christianity that he brings with him is, for India at least, an unsuitable creed. Its militant self-assertion, its unsatisfying structure of dogma, its total silence on the speculative points which trouble and fascinate the Hindu mind, its association with comfort and its rejection of asceticism....

(Only this portion could be recovered from an editorial)

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*January 30, 1897*

*(Indian Telegrams)*

### SWAMI VIVEKANANDA IN MADURA

MADURA, January 29

At a public meeting this evening it was resolved to give a fitting reception and address of welcome to Swami Vivekananda. A Sub-Committee was formed to do the needful. The Swami is expected to arrive in Sivaganga on Monday, and Madura on Tuesday.

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### THE SWAMI VIVEKANANDA'S ARRIVAL

As there is an impression that Swami Vivekananda is expected at Madras tomorrow morning we are requested to state that he is not coming here tomorrow, and that the date of his arrival will be definitely made known to the public in due time.

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*(Indian Telegrams)*

### VIVEKANANDA RECEPTION COMMITTEE

At a well attended preliminary meeting held at the residence of Rajah Benoy Krishna Bahadur on the 24 instant, an influential Reception Committee was organised to accord a fitting reception to Swami Vivekananda on his return to Calcutta and to present him with an address of welcome. It was resolved to hold a public meeting at a place to



be determined hereafter and to open a subscription list to meet the necessary expenses of the reception. His highness the Maharajah of Durbhanga has kindly consented to be the President of the Reception Committee and Rajah Benoy Krishna Bahadur to act as its Honorary Secretary and Treasurer and Baboo Hirendranath Datta M.A., B.L., as Assistant Secretary of the Committee.

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(Correspondence)

### MISSIONARY ATTACKS ON SWAMI VIVEKANANDA

Sir,

Many times many uncharitable things, characterised by different shades of perverted religious enthusiasm, have been written against Swami Vivekananda and Hinduism by some of the Christian Missionaries. The perusal of such spiteful writings has always pained me a great deal. It is these unguarded writings that show up the pagan traits that still lurk in the heart of the Christian teachers. Indeed, pagan Rome was more charitable towards these nations that chose to differ widely from her religious view. To what depth the present Christian nations of Europe are steeped in paganism, the evils that exist to this day in the various Christian Churches and the misconceptions of the teachings of Jesus by Christian expounders, all these are graphically described by a great Russian writer of our times.

It is really astonishing to observe that some of the Missionaries are always on the alert to cry down Hinduism, especially at a time when the awful and responsible duty of mending their own sheep-fold, stares them in the face. The Indian Missionary's deeply implanted prejudice against Hinduism would still persist in sending forth off-shoots, as the world persisted, in the days of the early Christians, in not coming to speedy end.

It is a well-known fact that our learned Swami lecturing to the public, proceeds on line distinctly *constructive* in its aims. Why the Swami should draw upon himself the unmerited contempt and ill-will of the Christian brethren is a mystery which we can not fathom. A few days ago, it fell to my lot to read Swami Vivekananda's splendid lecture on 'Indian Philosophy' side by side with a copy of No. 98 short paper for educated Hindus, entitled 'Swami Vivekananda as a Religious Guru'. This paper, admirably short and [...] with the aid



of an infallible search light [...] to lay bare before the public gaze the motives and the career past and present of our beloved Swami.

The misguided gentleman who penned the short paper which is intended to edify educated Hindus, would have done infinitely better and would have served Christ truly had he tried to show towards his brethren, any the least bit of Christian charity and forbearance. It is high time for us not to be any more befogged by the cart-loads of ever prolific and unending Missionary writings professing to throw light on the path of the benighted Hindu. The Christian Missionaries presume that Christianity is the one thing sorely needed by the famishing Hindu souls. The Hindus think that the materialistic West need Hinduism to quicken into life its true spiritual activity. The teachers of 'Do unto others as you would be done by' are too often unwilling to allow their neighbours fair play. In fact more cases of true love and charity are found without the pale of the Christian Church than within it. A celebrated British Novelist sums up her own experience in the following noble lines about the one thing needful:

'After all, love is the one thing needful for us poor mortals in our earthly pilgrimage—the one star to guide us through earth's dark labyrinth—and loving one another we learn to love our God, who has told us that he is love.' Compare the words of Turo Moolar, a Sawia saint:

'The ignorant think God and Love are different. None knows that God and Love are the same. Did all men know that God and Love are the same, they would repose in God and Love.'

I do most respectfully entreat my Hindu brethren to study carefully the following able and interesting publications as they throw a flood of uncoloured light on various points connected with the Christian religion.

(1) 'Jesus of Nazareth' by Edward Clodd. (2) 'Life of Jesus' by Ernest Renan. (3) 'The Kingdom of God is Within You' by Count Lyof N. Tolstoi. (4) 'Analysis of Religious Belief' by Viscount Amberley.

It is my earnest hope that abler men who have traversed more leisurely the delightful fields of the 'Histories of Religion' will kindly suggest some more books to the thoughtful Hindu students whose faith in the Religion of his ancestors may change to waver.

E. G. Mathayya



February 3, 1897

(*Indian Telegrams*)

## THE SWAMI VIVEKANANDA IN MADURA

Madura, February 3

The Swami Vivekananda and party arrived at half past ten yesterday. They were received by the public with temple *stalangam*. In the afternoon the Swami Vivekananda answered questions on Hindu Philosophy. He visited the temple whence he drove to the college where he received a public address and replied to it. The audience numbered upwards of two thousands. The Swami said, India has a Mission, namely, that of spreading spirituality through the world. It is impossible for Hindus to cast aside cores of centuries of spiritual training as for the Europeans to leave their few centuries of growth. When its Europeanisation was complete India will die as a Nation. The Swami did not mean that every superstition of every village ought to be supported. The essentials ought to be distinguished from non-essentials; the essentials of Hinduism found in the Vedas, non-essentials in Smritis etc. The essentials are eternal, therefore the Vedas are eternal and non-essentials suitable according to time, place and circumstances. Manu was intended for *Satya*, and Parasara for *Kali* yuga, so in the later times they will be discarded for rules more suitable. For instance, in ancient India Aryans partook of cow's flesh. The *Rishis* saw kine slaughter split ruin to agricultural people. So wisely prohibited it. Distinguish the permanent in Hinduism from the accidental, then India's mission in the world will be fulfilled. The Swami left at night. He stays at Kumbakonam to-day.

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(*Local & Provincial*)

## SWAMI VIVEKANANDA

According to the latest information Swami Vivekananda is expected to arrive here on Saturday.

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## SWAMI VIVEKANANDA

We shall soon have the pleasure of welcoming in our midst this great and holy man who singly has done for India and the world a service which we believe to be fraught with most momentous consequences for their future. Even in this degenerate age, India has produced many men of culture, character and courage and some also of genius, whose names will be inscribed in the call-roll of the world's worthies. But the ground which Swami Vivekananda has occupied is entirely of his own discovery, and no flag has ever floated there but his. It is chiefly on this ground that he claims not only our love and homage but even our reverential contemplation of his career and its aims. The magic of his voice and his wisdom has charmed and riveted the attention of large numbers of thinking men in the Western world, and his work there has been the means of unveiling to the active and aggressive races of two continents the treasures of ancient Indian wisdom and spirituality. For four years he has been hard at work amid the most disheartening and uncongenial surroundings, but without ever losing sight of his aims or being swayed this side or that by praise or blame, by approbation or expostulation by the blandishment of interested tempters or the threats and persecution of unscrupulous enemies; and we see him to-day a vast and distinct intellectual force in the world, the reward of years of silent suffering, of untiring preparation for his great mission to humanity, and of really stupendous activity spent in prosecuting that mission.

Under the crushing yoke of past misrule, domestic and foreign, India and the Hindu races were reduced during a thousand years into an inert mass of medievalism and mediocrity, and the foundation and growth of the Mahratta Empire, so soon fated to go to pieces under British attack, was the one bright spot in the long night of painful humiliation and self-effacement we have had to pass through. But under all our vicissitudes and sorrows, we have remained faithful to the teachings of the ancient Rishis, though it must be confessed that much degradation and folly have been allowed to creep into and pervert them. Still, the higher teachings of the Vedanta—that 'most sublime Philosophy and most satisfying religion,' in the language of Professor Max Muller—have never been completely forgotten, and that is why in the midst of all our social degeneracy and superstition,



we retain [...] of the old national vitality, while the Mahomedans have so rapidly degenerated owing to their exclusive reliance on fanaticism and militarism and their complete abjuration of rationalism in all concerns of interest and importance to man.

Still, the destructive efforts of proselytising agencies and the strict adherence of Government to its policy of religious neutrality in conducting the education of the youth, of the land, together with the effect produced on men's minds by the writings of modern rationalistic and sceptical schools of thought, had begun to undermine the faith of educated men not only in the dogmas and rituals of *popular* Hinduism, but even in the sublime spiritual philosophy of the *ancient* seers of the Upanishads. This was the reason for the springing up of movements like those headed by Keshub Chander Sen in Bengal, and of the *Prarthana Samajes* of Bombay and elsewhere. But suddenly through the labours of Oriental scholars and through the efforts of the Theosophical Society, too, in some measure, our slumbering faith in the ancient wisdom has been roused, and now the great American and European successes of Swami Vivekananda have resulted in throwing new light on that wisdom in such a rational and satisfying manner as to bear with them the promise of an early and fruitful harvest of rational, moral and spiritual progress. We are sure that the *Karma Kanda* will recede more and more into the background and the *Gnana Kanda* will come into greater prominence in the life of the Hindu people and that the resulting adjustment will prove a source of permanent advance. Viewed in this light, we think the Swami's work is one which has to be done and we have always joined our co-religionists in advancing the cause to the best of our power, ignoring all minor differences of view and method of work.

We have on a former occasion dwelt on the personality of the Swami, and there is no need to picture it out again in these columns. But one thing we must dwell on and that is to inquire what it is that has contributed to the marvellous success of his mission to America and Europe. Never before has an Oriental succeeded in producing in so short a time so powerful, so deep and so abiding an impression among Western communities. We know how largely this is due to the Swami's noble eloquence—for as one of his Western admirers has called him, '*he is an orator by divine right*'—and also to the Swami's unrivalled knowledge



of the ancient Indian wisdom. But there is also the fact that, being a genuine *Paramhansa*, never taking thought for the morrow, ever contemplating high and holy truths and practising true devotion and austerity of life, his nature has assumed such a charming and genuine serenity, sweetness and simplicity, as to have a magnetic attraction for all who come within the sphere of its influence. It is from one like Swami Vivekananda that we can form an idea of what ancient Indian ascetics like Sankaracharya were like. For more than a dozen years he has lived this life of renunciation and love for humanity, ever on the move, ever teaching, ever preaching, practising the most rigid forms of self-denial and constantly devoting his best energies to the task of inspiring men with thoughts of holiness and purity. We know he has an unbounded love of the sages of old, and we at the same time know that equally unbounded is his sympathy for the sorrows and trials of the poor and the lowly of India. We believe, that, in the midst of all his labours in foreign lands, his heart has never ceased to feel for the toiling millions of India, and that he has enlisted the sympathy of many men there in their behalf. The Swami has come back to found a great international mission in this country with several centres of work for the propagation of the Vedanta Philosophy and religion here and throughout the world. But he has also before him plans for the amelioration of the hard lot of our care-worn and poverty-stricken millions, and great indeed will be his claims on India's future generations if he is able to put into practical shape the outflow of Western sympathy which he has secured for India and her people.

Having seen and known all this of the Swami Vivekananda, who is there among his co-religionists, who will not offer him the adoration of his heart? Who will not feel proud to offer him the obeisance due to the holy order of Monks to which he belongs? Who will not esteem it a pleasure to associate himself with the great work to which his genius, energy and renunciation are devoted? Who will not court the privilege of enlisting under his banner, in however small a capacity, and advancing the cause of the great sages from whom we are proud to derive our descendant?

(Editorial)



February [—], 1897

## SWAMI VIVEKANANDA AT MADURA

Madura, 3rd February

The Swami delivered a splendid address at the College yesterday and answered many questions. At 5 P.M., the College and compound were densely packed. The address (printed in another column) was read. The Swami's lecture was most interesting. He said for three weeks the exertion of a long journey made it difficult for him to deliver a long speech. He reserved a fuller and longer speech for a future occasion. The Swami declared that the Rajah of Ramnad put the idea of the visit to Chicago into his head. India was an intensely spiritual country—more spiritual in one part than in other; and thus the balance was kept. He went on to say that Indian spirituality will deluge the West. The highest goal was not conflict but the harmony of nations. A tremendous religious revival was witnessed in the West, and they looked to India as the fountainhead of all faith. It was a mistake to suppose that religion was at the bottom of all social customs. The Swami proceeded to characterise as a mistake also the tendency to disregard the Vedas when brought into conflict with the Puranas. The Indian people have been discarding their customs. Thus in the olden days, the Brahman was not Brahman without beef. The Swami referred to the question of Cow Protection and said that the Brahman gave up beef because the killing of cows entailed loss agriculturally. The Swami concluded by saying that in early society, the leaders were not kings, not generals, but Rishis. He exhorted his audience to realise the ideal of a Rishi. The Swami left by the evening train for Kumbakonam, where he halted two or three days.

(Culled from *The Indian Mirror* of February 11, 1897, as the specific issue of *The Hindu* is not available)

February [—], 1897

## THE SWAMI INTERVIEWED AT MADURA

### QUESTIONS AND ANSWERS

Q.—The theory that the universe is false seems to be



understood in the following senses : (a) the sense in which the duration of perishing forms and names is infinitesimally small with reference to eternity; (b) the sense in which the period between any two Pralayas (involution of the universe) is infinitesimally small with reference to eternity; (c) the sense in which the universe is ultimately false though it has an apparent reality at present, depending upon one sort of consciousness, in the same way as the idea of silver superimposed on a shell, or that of a serpent on a rope, is true for the time being in effect, and is dependent upon a particular condition of mind; (d) the sense in which the universe is a phantom just like the son of a barren woman, or like the horns of a hare.

In which of these senses is the theory understood in the Advaita philosophy?

A.—There are many classes of Advaitists and each has understood the theory in one or the other sense. Sankara taught the theory in the sense (c), and it is his teaching that the universe, as it appears, is real for all purposes for every one in his present consciousness, but it vanishes when the consciousness assumes a higher form. You see the trunk of a tree standing before you, and you mistake it for a ghost. The idea of a ghost is for the time being real, for it works on your mind and produces the same result upon it as if it were a ghost. As soon as you discover it to be a stump, the idea of the ghost disappears. The idea of a stump and that of the ghost cannot co-exist, and when one is present, the other is absent.

Q.—Is not the sense (d) also adopted in some of the writings of Sankara?

A.—No. Some other men who, by mistake, carried Sankara's notion to an extreme, have adopted the sense (d) in their writings. The senses (a) and (b) are peculiar to the writings of some other classes of Advaita philosophers but never received Sankara's sanction.

Q.—What is the cause of the apparent reality?

A.—What is the cause of your mistaking a stump for a ghost? The universe is the same, in fact, but it is your mind that creates various conditions for it.

Q.—What is the true meaning of the statement that the Vedas are beginningless and eternal? Does it refer to the Vedic utterances or the statements contained in the Vedas? If it refers to the truth involved in such statements, are not the sciences, such as Logic, Geometry, Chemistry, etc.,



equally beginningless and eternal, for they contain an everlasting truth?

A.—There was a time when the Vedas themselves were considered eternal in the sense in which the divine truths contained therein were changeless and permanent, and were only revealed to man. At a subsequent time, it appears that the utterance of the Vedic hymns with the knowledge of its meaning was important and it was held that the hymns themselves must have had a divine origin. At a still later period the meaning of the hymns showed that many of them could not be of divine origin, because they inculcated upon mankind performance of various unholy acts, such as torturing animals, and we can also find many ridiculous stories in the Vedas. The correct meaning of the statement, 'The Vedas are beginningless and eternal' is that the law or truth revealed by them to man is permanent and changeless. Logic, Geometry, Chemistry, etc., reveal also a law or truth which is permanent and changeless, and in that sense they are also beginningless and eternal. But no truth or law is absent from the Vedas, and I ask any one of you to point out to me any truth which is not treated of in them.

Q.—What is the notion of Mukti, according to the Advaita philosophy, or in other words, is it a conscious stage? Is there any difference between the Mukti of the Advaitism and the Buddhistic Nirvana?

A.—There is a consciousness in Mukti, which we call superconsciousness. It differs from your present consciousness. It is illogical to say that there is no consciousness in Mukti. The consciousness is of three sorts, the dull, mediocre and intense, as is the case of light. When vibration is intense, the brilliancy is so very powerful as to dazzle the sight itself and in effect is as ineffectual as the dullest of lights. The Buddhistic Nirvana must have the same degree of consciousness whatever the Buddhists may say. Our definition of Mukti is affirmative in its nature, while the Buddhistic Nirvana has a negative definition.

Q.—Why should the unconditioned Brahman choose to assume a condition for the purpose of manifestation of the world's creation?

A.—The question itself is most illogical. Brahman is Avangmanasagocharam, meaning that which is incapable of being grasped by word and mind. Whatever lies beyond the region of space, time, and causation cannot be conceived by the human mind, and the function of logic and enquiry



lies only within the region of space, time, and causation. While that is so, it is a vain attempt to question about what lies beyond the possibilities of human conception.

Q.—Here and there attempts are made to import into the Puranas hidden ideas which are said to have been allegorically represented. Sometimes it is said that the Puranas need not contain any historical truth, but are mere representations of the highest ideals illustrated with fictitious characters. Take for instance, Vishnupurana, Ramayana, or Bharata. Do they contain historical veracity, or are they mere allegorical representations of metaphysical truths or are they representations of the highest ideals for the conduct of humanity, or are they mere epic poems such as those of Homer?

A.—Some historical truth is the nucleus of every Purana. The object of the Puranas is to teach mankind the sublime truth in various forms; and even if they do not contain any historical truth, they form a great authority for us in respect of the highest truth which they inculcate. Take the Ramayana, for illustration, and for viewing it as an authority of binding character, it is not even necessary that one like Rama should have ever lived. The sublimity of the law propounded by Ramayana or Mahabharata does not depend upon the truth of any personality like Rama or Krishna, and one can even hold that such personages never lived, and at the same time take those writings as high authorities in respect of the grand ideas which they place before mankind. Our philosophy does not depend upon any personality for its truth. Thus Krishna did not teach anything new or original to the world, nor does Ramayana profess anything which is not contained in the Scriptures. It is to be noted that Christianity cannot stand without Christ, Mohammedanism without Mohammed, and Buddhism without Buddha, but Hinduism stands independent of any man, and for the purpose of estimating the philosophical truth contained in any Purana, we need not consider the question whether the personages treated of therein were really material men or were fictitious characters. The object of the Puranas was the education of mankind, and the sages who constructed them contrived to find some historical personages and to superimpose upon them all the best or worst qualities just as they wanted to, and laid down the rules of morals for the conduct of mankind. Is it necessary that a demon with ten heads (Dashamukha) should have actually lived as stated in the



Ramayana? It is the representation of some truth which deserves to be studied, apart from the question whether Dashamukha was a real or fictitious character. You can now depict Krishna in a still more attractive manner, and the description depends upon the sublimity of your ideal, but there stands the grand philosophy contained in the Purana.

Q.—Is it possible for a man, if he were an adept, to remember the events connected with his past incarnations? The physiological brain, which he owned in his previous incarnation, and in which the impressions of his experience were stored, is no longer present. In this birth he is endowed with a new physiological brain, and while that is so, how is it possible for the present brain to get at the impressions received by another apparatus which is not in existence at present?

Swami—What do you mean by an adept?

Correspondent—One that has developed the hidden powers of his nature.

Swami—I cannot understand how the hidden powers can be developed. I know what you mean, but I should always desire that the expressions used are precise and accurate. You may say that the powers hidden are uncovered. It is possible for those that have uncovered the hidden powers of their nature to remember the incidents connected with their past incarnations, for their present brain had its Beeja (seed) in the Sukshma man after death.

Q.—Does the spirit of Hinduism permit the proselytism of strangers into it? And can a Brahmin listen to the exposition of philosophy made by a Chandala?

A.—Proselytism is tolerated by Hinduism. Any man, whether he be a Shudra or Chandala, can expound philosophy even to a Brahmin. The truth can be learnt from the lowest individual, no matter to what caste or creed he belongs.

Here the Swami quoted Sanskrit verses of high authority in support of his position.

The discourse ended, as the time appointed in the programme for his visiting the Temple had already arrived. He accordingly took leave of the gentlemen present and proceeded to visit the Temple.

At 5 P.M. he delivered a very learned and interesting lecture at the Native College, and for want of space, I think it is better to publish the same in another letter solely devoted to it.



(Culled from *The Indian Mirror* of February 18, 1897, as the specific issue of *The Hindu* is not available.)

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*February [...], 1897*

### ADDRESSES TO SWAMI VIVEKANANDA

The following addresses were presented to the Swami this morning:

#### AT CHINDADRIPETT

REVERED SWAMIJI,—It is with feelings of the deepest reverence, gratitude and love that we, the inhabitants of Chindadripett, Madras, beg to approach and welcome your Holiness into our midst. We take this opportunity to thank you most cordially and sincerely for the invaluable service you have rendered to the cause of religion and truth by widening the empire of our beautiful philosophy and spreading its priceless blessing among the nations of the West.

The noble task, which with a rare spirit of self sacrifice and love you set yourself to do has been attended with such remarkable success and has even in so short a space of time resulted in consequences of such momentous nature that we are encouraged to hope in an unprecedentedly grand futures for our poor beloved motherland.

That the same Almighty Being, who out of his infinite mercy has chosen you for the glorious mission of cementing together the leading religions of the world and inspiring all men irrespective of caste, creed and nationality with a sense of slumbering Divinity within, will grant you long life and sufficient strength to carry on that mission to a successful termination is the humble prayer of

Yours affectionate  
Countrymen and others

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#### ON THE MOUNT ROAD

MAY IT PLEASE YOUR HOLINESS,—In behalf of the Telugu-knowing population of this town and the Telugu Districts of this Presidency, with profound feelings of respect and regard,



we beg to accord to your Holiness a most hearty right reverential welcome to the capital city of Southern India after your unprecedented and marvellous success in your laudable mission namely, the spreading of the religion, and the philosophy of India in America and Europe. Your arrival amidst us on this auspicious *Vasantha Panchami* day is very peculiar. You are aware that this day is dedicated to *Munmatha*, who, according to our Puranas co-existing in spirit in all beings, enamours one and all. While your Holiness, with a spirit in a visible frame by the diffusion of ancient Hindu wisdom and spirituality, does likewise endear to and enshrine in the hearts of thinking men of the East and West. Madan's conquest is with the aid of his arrow; while your Holiness is with the aid of the divine *afflatus* of an orator the magic of your voice and eloquence—and with this your Holiness has conquered the hearts of many in the Western world, and enlisted not only their sympathetic adoration and admiration but also sincere love and homage, a result quite unparalleled even in the histories of the Founders of the three great schools of Hindu philosophy.

With our fervent prayer to the Almighty that he may grant you a healthy longevity to enable your Holiness to carry out successfully your spiritual campaign and with our best regards,

Your Holiness' most obedient servants,  
The Conductors of *Andhraprakasika*

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#### AT THE CASTLE KERNAN

MAY IT PLEASE YOUR HOLINESS,—We, the Members of the Madras Vidvan Mano Ranjani, an Institution organised for the purpose of enacting standard dramas like those of Kalidasa and others, in Sanskrit, English, Tamil, and Telugu, greatly rejoiced to hear the success that your Holiness has achieved in all the quarters of the world, most cordially welcome you with your friends and disciples who have come again to this our capital, as it were, by the good deeds that we have done in our former birth. We deem that we are at this moment blessed by the Great Almighty God, the Ocean of Exalted Mercy, for we whose souls are darkened have fortunately now met your Holiness who, born in the town of Calcutta, and having learnt the nature and philosophy



of the soul from your great preceptor, and knowing that the world is only a bundle of illusions, has abandoned everything in the world, and assumed the guise of an Holy Ascetic, under the charming name of 'Sri Swami Vivekananda.' By removing the darkness of ignorance, the whole world is, as it were, by a second Sun, purified by your Holiness, who brought again into the manifestation of the world the Moon-shine of Advaita Religion by removing the dark clouds of bad faiths just like Viveka (True Knowledge) which brings Prabodha (the Knowledge of the Oneness of the soul with the God) into manifestation by destroying Moha (Delusion) and others. No doubt there are innumerable persons who have retired to lead a secluded life and quiet as many Heads of Mutts with all their pomp and splendour, but who cannot open their mouths in the way of enlightening the people. Of what use are they to men here? It is very rare to meet a person like Your Holiness who having abandoned all his worldly pleasures, travels round the whole globe to enlighten the ignorant people and devotes his whole life to bring light to the world which is enveloped in the darkness of ignorance.

We often heard and read in the papers with great interest, how Your Holiness got a seat in the Great Parliament of Religions held at Chicago, that renowned city in the continent of America, and how by that wonderful shower of Advaitamrita (the divine nectar of the Advaita Religion) which flowed from your charming face as from that of the Great Sankaracharya, the people of that continent have been purified by washing away the dirt of ignorance from their hearts and implanting in them the seeds of True Knowledge of the Soul. When we are delighted to the highest extent even by simply reading those lectures that your Holiness has delivered there, we cannot describe the extent of the delight that must have been felt by those Western Nations who actually heard them as they came out from your charming face. How can we describe the fortune of those blessed American people who were immersed, as it were in that flood of supreme happiness that flowed from your lotus-like face? Great indeed is our fortune! This is the most happy day for us, now only has been fulfilled the object of our birth in this world, and we have all become freed from the bonds of worldly cares; for we have now seen One equal to Yajnavalkya and other holy sages, of pure life, and worthy to be adored by all the worlds.



We now beg to approach your Holiness, and knowing fully well that all those things which give delight to the ordinary people are quite insufficient to delight Your Most Holiness, we have thought ourselves that the play of Prabodha Chandrodaya written by that great poet Sri Krishna Misra, whose predominating sentiment is Santa (Tranquillity) and which clearly explains the principles of Advaita Philosophy, which Your Holiness is so warmly and successfully advocating, will give Your Holiness some delight, and we accordingly wish to enact this Play on the [...] instant, at the Victoria Public Hall in honour of your Holiness. We, therefore, earnestly pray that your Holiness will kindly accept this our humble request, and honour us on that night with your friends and disciples by witnessing the performance. May the Advaita Religion prosper for ever, and may the works pertaining to that Religion thrive as well: May Swami Vivekananda be victorious, and may all the people continue to prosper for ever strengthened by the True Knowledge imparted by His Holiness.

(Culled from *The Indian Mirror* of February 17, 1897, as the specific issue of *The Hindu* is not available.)

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*February 10, 1897*

#### SWAMY VIVEKANANDA ON HIS 'PLAN OF CAMPAIGN' LECTURE AT THE VICTORIA PUBLIC HALL

It has been really given to us to enjoy the privilege of listening to an address so eloquent, so instructive, so full of matter for serious reflection and so thoroughly saturated with the speaker's personality as that which was delivered last evening at the Victoria Public Hall by Swami Vivekananda. As this is the first time Madras has been able to witness an effort of the Swamiji's oratory, we may be permitted to say a word on his qualities as a speaker. His voice possesses richness, rhythm and melody, but it lacks pitch, and this [...] the speaker rather inaudible at a distance. Besides, the upper story of the Hall is not remarkable for its acoustic properties, and we are of opinion that the lower Hall would suit the Swami's voice better perhaps. For beauty of language and for solemnity and earnestness of manner, however, the



speech on the last evening left nothing to be desired; and, if we remember the fact that the Swami never made an English speech before his appearance at the Chicago Parliament of Religions and had till then lived a secluded and contemplative life and had never had a training in the art of eloquence, we must say that the [...] speech was a very fine display of oratorical power [...] evinced throughout the delivery [...] was so great that [...] every one listened with rapt attention for fear of losing even a syllable of the [...]. Swami's position in Hindu society [...] and the holy associations which have gathered round him during these years [...] as an authoritative expounder of ancient Indian wisdom... [Pages missing]

*(Editorial)*

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*(Correspondence)*

SWAMI VIVEKANANDA AND MRS BESANT

*(A Criticism)*

I came here as many others on a pilgrimage to see the Swami, hear his voice and feel his holy presence. It is not because that he is the only Swami, or the only ideal Sannyasi we have in the country that Hindus flocked to hear the Swami; but because he is the first Swami that made an impression in the Western world. The English-educated Hindu is peculiarly sensitive to Western opinion; and in the earlier part of this century eclectic creeds of religion such as the Brahma Samaj came into existence and yet the smouldering faith in the hearts of the majority of English-educated Hindus in their ancient religion required a breath from the West to blaze it forth. Some praise and more ridicule of the Oriental Scholars and the Asiatic Society did a little in keeping the faith in a flickering condition and the great labours and systematic efforts of that much-abused woman, Madame Blavatsky and Col. Olcott, fanned the dying fire of faith in Hinduism. This was acknowledged by the Hindus all over the country in the fervent addresses. The tours of Madame Blavatsky and Colonel Olcott throughout the land were as grand if not grander than the one we now witness, and by their sustained advocacy, the Hindu Doctrines of Karma and Reincarnation, the Doctrines of the Gita, spread wide



and far in the world, resulting in the starting of many organs advocating the same in many languages and in many lands, in the establishments of Sanskrit Schools and in founding some philanthropical movements. Above all, a revival of Hinduism was apparent on all sides in this country. Ignorant and foolish men who have not known Madame Blavatsky and who have much less studied her stupendous and soul-elevating teachings have had nothing but gibes and quibs for her, while the outraged bigotry of the paid missionaries of a 'sapless' and infantile faith, never lost an opportunity to traduce her on account of her *alleged* tricks. Mrs. Besant joined the Society in her own time and pleaded the cause of Madame Blavatsky's movement and of Hinduism with a fervour and insight that called forth from the President of the Vivekananda Reception Committee, *i.e.*, Mr. Justice Subramania Iyer the eulogium that she was a 'rishi' and the epithet of 'Saraswati' from no less a personage than the Dewan of Mysore, Sir K. Seshadri Iyer. Pamphlet after pamphlet have been given out to the world by Mrs. Besant and speeches after speeches have been delivered by her, the foremost woman orator of the day, as Mr. Stead said, and we find nothing new, not a single new idea to learn from the Swamijee. Long before the Swami spoke, Mrs. Besant pleaded that the hope of spirituality for the world was through India whose special function lay in keeping up her spiritual idea. In less strong and more decorous language she has been telling the social reformers that she could not countenance their attempt to destroy the spiritual ideal of the Rishis, *i.e.*, of Hindu marriages and caste system. Of course, she had been condemning the over-doing of caste and the corruptions and accretions that have got into our system. The learned Editor of the *Light of the East*, one of our best Hindu religious organs, truly said that for nearly twenty years before Swami Vivekananda spoke of Universal religion, the Theosophical Society had been inculcating the idea to the world: the basis of this religion being re-incarnation and Karma. But for the efforts of that body the visit of the Swami to the West could not have evoked the enthusiasm we observe in this country or the ready reception of his ideas in the West. As I told you, the English-educated Hindu is peculiarly sensitive to Western criticism. Ungenerous men have held that the Hindu race has been played out and that the Hindu people are destined to be hewers of wood



and drawers of water for their Western masters, while salaried ignoramuses have been divining that we have no spiritual life, and that we would only regenerate by adopting the most unspiritual religion of the world as it is taught; and some of our friends also despaired if the present-day Hindus could ever rise to the level of their ancestors. And the advent of the Swami till then unrecognized and unknown to the Parliament of Religions, was a remarkable event. A Hindu Sannyasi of our own flesh and blood, had gone over to an assembly of advocates of many jarring creeds to speak as a Hindu Sannyasi; and his splendid performance to the admiration of the Westerns sent a thrill of pleasure and hope in the heart of every English-educated Hindu. Hindus of every sect, and of every shade of opinion rejoiced at the victory of the Sannyasi, at the practical demonstration to the world that India could still produce a Hindu who could single-handed hold his own in a foreign land and amidst adverse conditions. The homage the Western people paid to the Swami stimulated a feeling among Hindus to try their hands to teach the peoples. But after all the Swami has yet to command the allegiance of the really sterling orthodox among our people. Reader, you may know that we have great Sannyasis in the orthodox fold here and there, who preach and practise as much universal religion as anybody else, nay, practise yoga, and self-restraint in food as well as in other concerns of life, but they are unrecognized and unnoticed by the English-educated Hindu for whom the confounding of a Christian Missionary and the good opinion of the Western savant have naturally a peculiar fascination. But the Swami who has done yeoman service in the way best calculated to elevate Hindu intellect in the estimation of Westerns, has roused the Hindus to recognize and welcome him with unprecedented enthusiasm and reverence.

#### LAST EVENING'S MEETING

(Here follows a description of the meeting)

#### MR. SWAMIJEE'S ATTITUDE TOWARDS THEOSOPHY

His opinion of the Theosophical Society and his patronising reference to Mrs. Besant is not what an earnest Hindu, who has known the Society and Mrs. Besant, was prepared to hear. He is reported by the local *Times* to have said that



'I lectured to her (Mrs. Besant) in London for some time.' We heard that he lectured at the London Blavatsky Lodge once or twice; but that she was lectured to by him must be news to many and to Mrs. Besant more than to anybody else. Mrs. Besant had been a Theosophist and recognized preacher even to the leading Theosophists, who had studied Hindu religion before the Swami ever went to London. Mrs. Besant is not credited by the Swami with much insight into Hindu philosophy or much knowledge of Hindu religion. The Swami had the candor to say that his knowledge of Mrs. Besant was very limited. Men like Mr. Justice Subramania Iyer, Sir K. Seshadri Iyer, Justice Mr. Ramchandra Iyer, and a host of others who have labored hard in translating Sanskrit religious works, and who have studied with devotion Brahma Sutras, Upanishads, and Gita with commentaries by Sankara and Ramanuja, have acknowledged her capability as a great teacher on Hindu religion. And if their words mean anything, surely Vivekananda's estimate of her knowledge, is grossly absurd. This does not speak well of the Swami's fairness of judgement or of his humility. As to his belief in Mahatmas, etc., he would have done well if he had refrained from hazarding an opinion instead of venturing to discredit a 'most sincere' woman as he calls Mrs. Besant, as well as those of her respectable and intelligent following who have pledged their beliefs in the Mahatmas. The Swami believes in the greatness of his Guru, Yoga, Samadhi, Initiation, Meditation, and all that. What does that lead to but to Occultism and Mysticism? If he thinks they do not, then it is not Hinduism of our sages he preaches. He should have hesitated before insinuating that wisdom and Mahatmism begins and ends with his revered Guru.

He would be alienating the sympathy of all sincere men, of course, including a large number of Hindu Theosophists, who are his warm admirers, by his ill-judged pronouncement against the Theosophical Society and Mrs. Besant. A 'sincere' woman like Mrs. Besant is not likely to thank the Swami for his gratuitous and presumptuous advice that she would do well to forsake the ranks of the Theosophical Society. Mrs. Besant in true humility spoke of the Swami in her last Town Hall speech with respect and admiration, and the Swami assumes that he is the Guru and guide to Mrs. Besant. I am sincerely sorry for the Swami. I feel sure that he will hardly succeed in harming the Society, which



deserved so well of the Hindu race; but I am afraid he would only forfeit the allegiance of a great number of his real Hindu admirers.

‘MADHAVA DOSS’

(Culled from *Old Diary Leaves*, Sixth Series, Appendix 13, pp. 128-36, by Col. Olcott.)

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*February 11, 1897*

*(Local and Provincial)*

### THE SWAMI VIVEKANANDA AT THE SOCIAL REFORM ASSOCIATION

The Swami was present at a social gathering given yesterday in his honour by the members of the Hindu Social Reform Association at their room at 5 Erratation Chetty Street, Black Town. After refreshments were served the Swami replied to the several questions put to him in clear and sympathetic manner. He expressed [...] his sympathy with the objects of the Association and incidentally referred to the plan of work which is of a far more revolutionary character than that of the Association. All present were much impressed with the Swami's simplicity of manner and kindness of heart.

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*February 12, 1897*

### SWAMI VIVEKANANDA ON ‘THE SAGES OF INDIA’

If the Swami's lecture of Tuesday last brought out the fire and fervour of his internal nature and his healthy and robust scepticism of everything which by avoiding the light of day is calculated to enslave, enfeeble and distort and degrade human nature, his effort of last evening in which the Swami really surpassed himself, exhibited him in a new light, as a man of noble culture, lifted with exalted powers of historical perspective, possessing in an eminent degree the faculty of picturesque delineation and lighted up with that glow of generous sympathy which can alone endow with ‘the vision and faculty divine’ needed for unlocking and exposing the treasures of the past. We know, as a



matter of fact, that the Swami's health is far from good now owing to the sudden change from the English mid-winter to these regions of tropical sunshine, and that, after four years of incessant toil and trouble, he feels, as he has himself frequently said during these last few days, as though his nerves are shattered to pieces. The Swami's life is most precious to us and his native land requires for many many years the gracious continuance of those noble services which have already borne such priceless fruit, so that his 'Plan of Campaign' may be started and brought into effective working order under his own guidance and instruction. We should think that the Swami should soon betake himself to those Himalayan retreats where he hopes to recoup his lost store of physical energy; and from what we may know of him, he would no doubt burst like a bomb-shell on the world and carry out his proposed lecturing tour in the coming autumn. But, in spite of the exhaustion which was clearly discernible especially during the earlier portion of the last night's lecture, we consider it a magnificent performance; and the feeling was universal that the Swami had fairly proved himself the greatest orator Madras has witnessed within the memory of living men. We expressed ourselves with necessary caution and hesitancy in giving our opinion upon the Swami's performances of Tuesday evening, but last night the wand of the magician was indeed upon the Swami's audience and such a masterly exhibition of learning, imagination, insight, sympathy, picture-making power, has rarely or never been witnessed within living memory.

We now propose to present to our readers an outline of some of the important matters treated in the lecture, but so comprehensive was the range of the Swami's topics and so profound and so poignant with wisdom were his observations that we despair of doing justice to the Swami's great discourses. Still some attempt has to be made.

[Here follows a summary of the speech. For the speech *vide The Complete Works of Swami Vivekananda*, Vol. 3, 8th edition, pp. 248-68]

We have given a necessarily meagre and brief review of the Swami's grand oration of last evening. The fullest report of it cannot reproduce a hundredth part of the Swami's marvellous powers, and his hold upon his audience was maintained to the full from start to finish. It was a great theme which the Swami had undertaken to expound to his



cultured audience, and the task was fulfilled in a manner which commanded universal admiration and which would live always within the memory of those who were privileged to witness the performance. We are sure that the Swami and his cause have found a place in the hearts of men. We feel confident that the leaders of the Hindu community as well as the rank and file will not fail to profit by the charm and power of the Swami's inspiring and elevating influence and to associate themselves with the plans which he has for the emancipation of his countrymen. We entertain the sure hope that enthusiastic efforts will be made to further the Swami's cause and give it a practical shape so that the nation may receive in full measure the benefit of the Swami's presence among us and that his noble mission to humanity may be advanced and fulfilled.

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### THE SAGES OF INDIA

Few people who were present at the eloquent address delivered yesterday by the Swami Vivekananda, can have failed to be inspired by the enthusiasm of the speaker. We do not know if to many of those present there was anything new which the Swami said. It is rather in the man and the manner that the secret lies of the great impression that has been produced in the imagination of the entire Hindu Community. A scholarly and philosophic consideration of the influences exerted on the country by the various epoch-making heroes that have from time to time risen in this land, has been given in two most remarkable addresses delivered by the Hon'ble Mr. Justice Ranade, to the first of which that veteran Indian scholar Dr. Bhandarkar, has added a supplement in the form of author's address. The first address of Mr. Ranade was delivered nearly two years ago. In the course of that most remarkable address, that illustrious leader of Indian thought and efforts at the present day, spoke of 'Protestant Hinduism,' tracing the growth in the Western Presidency and illustrating it from the lives of the saints and *bhaktas* that had flourished there from time to time. Mr. Ranade seemed in that address to locate the origin of Protestant Hinduism somewhere in the middle ages of India. Dr. Bhandarkar in an address delivered at the Prarthana Samaj at Poona subsequently insisted that the beginning of a Protestant frame of mind were to be traced in the Upanisads and at some length and with great erudition went on to prove



that the greatest movement of Protestant Hinduism was that headed by Buddha. Mr. Ranade seems to accept this view; and in his address on the 'Philosophy of Theism' delivered quite recently at the Wilson College of Bombay, he synthesized all the various influences which at various times have moulded the religion of the Hindus. The 'Philosophy of Theism' was reproduced in this journal. But we had deferred noting its length for a suitable occasion and the present seems to be eminently such an occasion. Mr. Ranade is the fortunate possessor of an inimitable diction which is the obedient and loyal handmaid of a mind attuned to a generous tenderness not given to many even of those who have an [...] to life. In the address of the 'Philosophy of Theism' we have portions which surpass in beauty and [...] of style anything even written in the English language. Here is a passage which expresses one of the most striking ideas to something similar to which Swami Vivekananda gave expression yesterday. 'Alone in all the countries of the world,' says Mr. Ranade, 'India has had the privilege of witnessing the convergence of historical faiths actively at work without losing its own individual characteristics, while her revelation has not ceased at any point of time. The [...] has flowed and still continues to flow in the lives and teachings of every monk and prophet of this or other lands. From the worship of the elements....  
[*Pages missing*]

(*Editorial*)

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*February 15, 1897*

SRI SWAMI VIVEKANANDA

AT THE HINDU THEOLOGICAL HIGH SCHOOL, MADRAS

A Correspondent writes: 'Our widely known and much respected Swami honoured this institution with his visit on Friday evening, the 12th instant. He arrived with his friends at about 4-30 P.M., and was conducted to his seat by the Honorary Secretary Ramakrishna Pautula Guru and the President-founder Brahmasri R. Sivasankara Pandiyaji, B.A., F.T.S., amidst cheers and shouts of the boys who kept standing till the Swami took his seat. First there was held a dialogue in Sanskrit on Arya Dharma between two boys of the institution. Then another little boy of the school was brought forward and questioned on our religion, to which he answered much to the satisfaction of the Swami. Afterwards Brahmasri



Sivasankara Pandiyaji read an address on behalf of the school and its trustees, teachers, and boys, in which he showed a high appreciation of Swami's merit and work. This was followed by another address from the members of the Hindu Moral Association. Then the Swami rose and congratulated the President-founder on his noble endeavours, saying that he deserved all the more credit since he took up his cause at a very difficult time when all such attempts were considered by the Europeans as superstitious. He further exhorted the public to encourage the school in every way, and wished that similar institutions should crop up all over India in large numbers.

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### SWAMI VIVEKANANDA ON THE VEDANTA AS A GUIDE TO THE PRACTICAL PROBLEMS OF INDIAN LIFE

Another lecture truly practical if rightly understood [...] serve the ends of Indias progress...[*Pages missing*]

(*Editorial*)

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### THE SWAMI'S DEPARTURE

This morning Swami Vivekananda left Madras by the B.I.S.N. Co., Steamer *Mombassa* after a stay here of ten days. The beach was crowded with thousands of spectators and there was a very large gathering of friends present on the pier. The Swami arrived at the shore end of the pier at 8 A.M. and immediately entered one of the Pier carriages and was pushed along to the T-end where he was met by the Reception Committee and other friends. On alighting the Swami was garlanded after which the Hon'ble Mr. Subba Raw on behalf of Mr. Ramaswamy Naidu, the Dubach of Messers Binny and Co, and others present, wished the Swami God-speed and a safe voyage. The Swami replied that his silence would best express his feelings and proceeded to enter the boat amidst deafening cheers from those assembled on the pier and the crowds on the beach.

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## (NOTES)

We give Dr. Barrows who arrived in Madras on Saturday evening a hearty welcome to our City. Toleration, universal toleration, is the key-note of our ancient religion, and we are sure that in Madras Dr. Barrows will find that in whatever else we may have deteriorated from our ancient ideals, we still retain this one ancestral virtue of tolerance. Sympathy begets sympathy, and the sympathy Dr. Barrows will be able to evoke among our people will be exactly proportionate to the sympathy which he will evince for them. For the rest, Dr. Barrows has a great claim on us, as being the man who did the most and did it successfully, to make our countrymen at home in the great Parliament of Religions. We are sorry to see a contemporary twitting Dr. Barrows with being the head of that Parliament which, according to that paper, is the cause of Swami Vivekananda's great influence in our midst, the demonstration in whose honour in this city is gall and wormwood to our contemporary. Dr. Barrows, we have no doubt, feels quite differently, and is not ashamed of his connection with the Parliament of Religions or of the Parliament itself. Gamallel's attitude in regard to Christianity is only the right attitude to take in regard to all religious movements, all of which depend more or less on truths that can never be proved and are under the guardianship of

'The shadow cloaked from head to foot  
That keeps the keys of all the creeds.'

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*February [...], 1897*

### SWAMI VIVEKANANDA ON THE THEOSOPHISTS

Sir,—The Swami, in his Victoria Hall speech after referring to the severe troubles he had undergone at the hands of some persons, some of whom were Theosophists, commented upon the statement of the Theosophists, namely, that their labours had paved the way for him in America, with sneer and contempt. Evidently the Swami has misunderstood the statement or taken it too literally. I beg, therefore, you will allow me to say that nobody ever said that the way to America had been paved for his person by the Theosophists. What the Theosophists said and have always pointed out, was, that the way for the reception of Hindu religious and philosophical ideas had been prepared by the hard labour of Theosophists, like Mr. Judge, whom the Swami



praised as a great and energetic man, as well as by men like Alexander Fullerton, etc., for nearly two decades. Mr. Judge had published his own translation of the 'Gita', and hundreds of Branch Societies to study the Gita had been established long, long ago; and the names of these Branches would indicate that the Aryan religious ideas were very familiar and widespread in the Continent.

Again, why should the Swami be at pains to make a distinction without a difference, in trying to make out that the Theosophists are bad people. The Swami imagines that the Europeans alone are called Theosophists, while the Theosophists of India are denied that privilege. This distinction serves the Swami in good stead now.

He can now consistently exalt Justice Subramanya Ayer and a few others, and freely pass over a host of respectable Theosophists who have labored a great deal in the cause of the Swami. If Justice Subramanya Ayer and a few others have spent hundreds and thousands of rupees for the Swami, and have undergone in other ways much trouble and inconvenience, the Swami praises them in very high terms not as Theosophists but as his countrymen, who have done well for him, while a host of Theosophists, who have worked themselves to ecstasy in the cause of the Swami have nothing but abuse and contempt, simply because the Swami cannot see his way to rise above a personal feud or private quarrel.

The Swami directs his worst weapons against occultism, mysticism, esotericism, etc. Unfortunately for the Swami, these things are unmistakably sanctioned in, and enjoined by our Hindu religious and philosophical books, and they come so much near the commonsense perception of some, that one should hesitate before he takes up the Swami's pronouncement as infallible and final. Besides, great men and women, at least quite as high as the Swami, hold opinions different from his, and they may not thank the Swami for this violent attack of what they hold sacred, nor are they likely to change their convictions, even upon the Swami's authority. Will not, therefore, the Swami show at least a portion of that consideration to the Theosophists, which he wants to claim for himself? While the Swami holds to his *guru*, why should he disturb or damage the quiet, sacred, and pious beliefs of others and that on purpose? Is his *guru* alone the Alpha and Omega of Mahatmaship? The Swami must have a little more patience with those around him, who may be imperfect and who have yet



to rise to his level of knowledge. In the name of India, in the name of all that is sacred and good, we implore the Swami to spare us such sweeping denunciations and judgement of men and things, as usually adorn his lips in every meeting now.

A BRAHMAN BUDDHIST

(Culled from *The Indian Mirror* of February 21, 1897, as the specific issue of *The Hindu* is not available)

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February [...], 1897

### SWAMI VIVEKANANDA AND THE THEOSOPHISTS

MR C. R. SRINIVASA IYENGAR, B.A., F.T.S., writes: I have just come from a talk with Colonel Olcott about Swami Vivekananda's statements in connection with the attitude of the Theosophical Society towards his mission, and here is the substance of the Colonel's reply to the Swami's assertions of the other day in the Victoria Town Hall.

1. The Theosophical Society has paved the way for the Swami and all other Eastern teachers, not only in the East but also in the West, by its constant and enthusiastic labour since 1875, to make the Eastern Philosophies, Religions, Rishis, Mahatmas, Munis etc., appreciated. No one can deny that it was the chief if not the only agency to get the ideas of *Karma* and *Reincarnation* consistent and to a large extent accepted by Western people.

2. The leaders of the T.S., have throughout been loyal to the cause of Eastern religions, explaining and defending them in the Press and on the platform in the four quarters of the world. They have braved every enemy, sacrificed their popularity among their own caste and made their personal interests subordinate to the performance of duty.

3. They began this work while the Swami was a school-boy, and the 'Hindu revival' was an accomplished fact when he came on the scene.

4. Before he visited Adyar, in 1893, the Swami had shown himself, unbelieving as to the teachers of the T.S., in as strong terms as he does now, and gave no indication in his interview with the President-Founder, that in America he would act or speak as the friend of the Society, but



to the contrary. If the Colonel was then asked to give him a letter of credence to the American branches of the Society, was it natural or the contrary, that he should refuse to accredit, as a friend, a person who seemed anything but that? But the Colonel has no recollection whatever of either being asked for or refusing such a letter of credence.

5. As for the letter which he is alleged to have written to an American friend in which he is said to have remarked, that 'the Swami would soon have been done with, and that they were safe,' the Colonel has no recollection of ever using words that could be construed to that effect and would like that portion of the alleged letter published.

6. If Mrs. Besant treated the Swami with indifference and were hostile, it must have been because he was known to have unfriendly feelings towards the Society and to have spoken disparagingly of its work in India, and disrespectfully and sarcastically about the Masters whom the majority of the Theosophists and Mrs. Besant to an especial degree hold in reverence for what they have taught them.

7. It is false that any candidate for membership in the T.S. was ever expected to 'take orders' from any leader of the Society; and this irrespective of the question as to the existence of the Mahatmas. The 'Esoteric section' spoken of, is not an organic part of the T.S., nor is there the least obligation to join it.

8. Knowing the Swami's often-expressed views and his general lack of friendliness towards the leaders of the Society, the Colonel nevertheless seeing in him 'a son of India' who had done splendid service for India in foreign lands, and feeling bound by his own love for India to put aside all personal questions, has done what little he could to help make to the return of the Swami to Madras a general welcome. Before he arrived, the Colonel offered the Committee, a bungalow for him, free of charge, and on the day of the reception was to have made one of the welcoming speeches, if the programme of the Committee had not been broken through by the enthusiastic crowd.

(Culled from *The Indian Mirror* of February 21, 1897, as the specific issue of *The Hindu* is not available.)



February 22, 1897

### SWAMI VIVEKANANDA'S PLAN OF CAMPAIGN

Sir, Swami Vivekananda of the American and European fame has come and gone; and the enthusiastic and admiring audience, who listened to the Swami's lectures are, I fancy, now considering and maturing the plans the Swami has laid before them. I would therefore take this opportunity to make the following observations for the kind consideration of the Swami and the leaders of Society in Madras.

The Swami's plan of campaign, as far as I can gather from his lectures, is to start a non-sectarian Hindu Institution in which to train preachers and teachers to preach Hinduism or the Vedanta inside and outside India.

Now, there is already in India a non-sectarian institution, with branches all over the world, having for its object the upheaval of the Hindu Philosophy. The Theosophical Society, for that is the Institution I mean, has been in existence for over 20 years, and the amount of good it has done to India and its religion is immense and is not denied even by the Swami. It is true that the Theosophical Society is not a purely Hindu Institution inasmuch as it admits men of all creeds and colours. But its strength is the study of the Hindu Philosophy and [...] propagation in the world. Most of the members (at any) rate, of the Indian Section of it, are Hindus. (This) Institution is to my mind, just the kind of [missing]to succeed in the spread of our Vedanta [missing] nations, which the Swami lays so [missing]. For if our religion is to be preached [more than 60 lines are missing here]. Most of these are wealthy and commanded a good deal of influence among the *Shyas*. These heads of Mutts go on grand tours now and then and make lots of money, but not a single lecture or discourse on religion is made [...]. But the blame is not all theirs. For the constituents to whom they are responsible never called them to a sense of their duty. Sometime ago I read in the papers that his Holiness Sri Sankarachariar of Sringeri Mutt made it a part of his programme of tour to deliver religious lectures. This is as it should be. If only the popular opinion would sound the note of warning, the other Muttadhipathies might also be made to follow the plan of Sringeri Guru.

Again, the several Mutts and athanasius of India occupy the position of the several Missions of the West, and preachers



of religions going forth from them will have sanction and the support of the religious heads of the land and may be able to do much effective work. I would therefore suggest the following plan for consideration:

Swami Vivekananda and as many of the leaders of society as possible, should call a Council at Madras, of all the Muttadhipathies and pundits well versed in our philosophy. This Council should consider the ways of maintaining our religion in India and in all its pristine prestige and of propagating the same in other lands, of starting a Sanskrit College in Madras and of opening branch Sanskrit schools in as many centres as possible in the interior of the country. It is no obstacle to this plan that heads of Mutts and pundits are not English educated. It is on the other hand an advantage. They have spent their whole lifetime in learning our philosophy and their knowledge is wanted for us. The English educated leaders of the Society and the Swami, who would also sit in the Council, might bring their influence and their Western knowledge to bear upon the Council and its methods. The decisions of such a Council, bearing the stamp of the acknowledged spiritual secular leaders of the land, will carry weight with them such as no others can. May I request you, therefore, Mr. Editor, to invite a free discussion of the question in your valuable columns as it is a vital question of national interest.

A HINDU

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[From Dr. Barrows' article]

...India can only be preserved and raised by faith in her own higher Vedantic truths. The Mission of Swami Vivekananda is to enable Hindus to realise the higher forms of their ancient religion and relegate to the subordinate place all which has no place in the *Sanatana Dharma*....

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February 24, 1897

(*Indian Telegrams*)

### SWAMI VIVEKANANDA IN CALCUTTA

Swami Vivekananda was received here on Friday morning



with right royal honours. 20,000 thousand men attended the station. His carriage was drawn by the people. The excitement has now abated and his Madras speeches are being critisized by the local press. The Theosophists are in a rage.

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### DR. BARROWS' LAST LECTURE

... On behalf of the Barrows' Reception Committee, Col. H.S.Olcott tendered his warm thanks to the lecturer for his scholarly and brilliant discourses. He did this not only on behalf of the Committee, which was composed of representatives of several sects, but also on behalf of his colleagues and on behalf of the Theosophical Society, which was non-sectarian in principles. Thanks were due chiefly to Dr. Barrows in connection with the Parliament of Religions, which was a unique feature in the history of the world, and through which the learned lecturer had won the gratitude of those of the Orient, and through him alone eminent leaders of thought such as [...], Vivekananda, Keshub Chandar Sen [Pratap Chunder Mozoomdar?], Dharmapala and others were given the scope to expound the religion of the East in lands of the West....

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*February 25, 1897*

SWAMI VIVEKANANDA

(A PHRENOGRAPH FROM A PERSONAL EXAMINATION)

BY EDGAR C. BEALL, M.D.

(For the report *vide The Indian Mirror*, October 5, 1895)

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*February 26, 1897*

*(Indian Telegrams)*

SWAMI VIVEKANANDA

Calcutta gives an address of welcome to Swami Vivekananda on Sunday next. Private receptions are being given here and there.

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The *Indian Nation* does not like carriage pulling, especially for a man like Swami Vivekananda. 'Vivekananda,' writes our contemporary, 'deserves honour at the hands of his countrymen, specially of his townsmen; but carriage-pulling is a European demonstration, and however much it might suit a political hero, it is scarcely the sort of thing that we expect to see done to a *Sannyasi* or a pundit or a *guru* of any kind. It is a prank that Mr. Surendra Nath Banerjee has possibly taught our boys and they might well reserve it for him and others such as he. The Hindu style of doing honour is a profound obeisance, the head touching the ground and taking on to the head the dust of the feet of the revered person. We hope the young gentlemen who have learnt to pull carriages will not think it beneath their dignity to take the dust of the feet of their parents, of their *gurus*, of pundits, and of their elders generally. We hope they will deem it no sacrifice of independence to be courteous and humble, to be religious at heart and moral in life like Vivekananda.' Is it impossible to express respect for a teacher but by pulling his carriage or the licking the dust of his feet? We hope there is, for, otherwise, many self-respecting people would have no means of respect to others.

(Editorial Note)

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### SWAMI VIVEKANANDA

(From an editorial note of *The Indian Nation*. For the Ed. Note *vide The Indian Nation*, February 22, 1897)

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February 27, 1897

### VIVEKANANDA'S MADRAS ADDRESS

Sir, I hope you will kindly give this brief note of mine a corner in your valuable paper. In this note I wish to take up two points only from among the many that were raised in the fine speech delivered recently at Madras, a full report of which has only recently come up to my mind by Mr. Vivekananda.

He touches upon his own caste and calls himself a *Kshattriya*.



Now, I think that is a rather untenable position, and it was scarcely right for him to meet it in the way in which it has been met by him. For, to begin with, the lecturer is by caste a *Kayastha*, and it is well-known that they are regarded as *Sudras*, and not as *Kshattriyas*. This has not only been affirmed in a most positive manner in a judgement of that eminent Judge, Sir Romesh Chandra Mitter, himself a *Kayastha* and which has never yet been overruled—delivered while he was a judge of the Calcutta High Court, but is also believed in, and acted upon by every Brahman in Bengal, for no *Kayastha* has ever the ceremony of *Upanayana* performed upon him, nor is he allowed to observe impurity for death among relations for ten days only. He has to observe it for one full month. Well, if these facts cannot be gainsaid then Mr. Vivekananda is not a *Kshattriya* but a *Sudra*.

I further question his right to arrogate to himself the title of Swami and of bestowing it upon foreigners whether males or females. He is a disciple of Ramakrishna who was not a *sannyasin* but a *grihastha*, and I do not understand how a layman can ordain a priest.

I do not by these question his ability or title to preach Vedanta for I verily believe that he is a very brilliant product of Modern India though he most unfortunately and illogically derides it very much—but simply his right to travesty things and practices regarded as most holy by us Indians.

Govinda Dasa

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## PORTRAITS OF SWAMI VIVEKANANDA

Cabinet size Pr V.P.P. 1 Rupee.

(Advertisement)

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March 2, 1897

(Indian Telegrams)

## SWAMI VIVEKANANDA

The Vivekananda welcome meeting was held at Sovabazar Rajbati Natmandir yesterday afternoon at four O'clock. The audience was very large. Among others there were Raja



Rajendranarayan Deb, Mr. Justice Chander Madhub Ghose, Raja Pearymohan Mukerjee, Raja Binaykrishna, and the Hon'ble Guruprasad Sen. The Maharaja of Durbhanga was unavoidably absent. Rajah Binaykrishna took the chair. He read the address after a few suitable remarks. The Swami rose amid loud applause. The Swami said he was glad to be again amongst his countrymen. He asked them to take him as the same Calcutta boy that he was before he went. Referring to the Chicago Parliament of Religions he said it gave him the opportunity for commencing his American career. It only made an opening for him. The Parliament was originally meant as a heathen show. It subsequently turned out to be a Christian show. The American people treated him very kindly. The Swami was very grateful to them. More substantial work was done in England. The English people had a rough exterior but a fine heart within. Englishmen had given many things to India. The Swami would urge his countrymen to give something in return to them, *viz.*, the treasure they had inherited from their ancestors. The meeting then dispersed with the usual thanks to the Chair.

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## SWAMY VIVEKANANDA AND THEOSOPHISTS

### (A Reply)

Sir, Since the landing of Swamy Vivekananda on these shores, after his successful mission in Europe and America, there have appeared three criticisms from the pen of Mr. Madhava Doss a Mofussilite who, to tell it in his own words, 'came to Madras as many others on a pilgrimage to see the Swamy, hear his voice, and feel his holy presence,' and who had the misfortune to return home bitterly disappointed. What is it, then, one would be curious to enquire, that has led up to such an unlooked for and undesirable result? Briefly stated, it is the weakness which this Swamy displayed in refusing to throw in his lot with the mighty head of the Theosophical Society, and the splenetic words of the Swamy in inveighing against the Theosophists. Adverting to the services done to us by the Theosophists, Mr. Doss writes, 'Mrs. Besant joined the Society in her own time and pleaded the cause of Madame Blavatsky's movement and of Hinduism with a fervour and insight that called forth from Mr. Justice



Subramania Aiyar, the eulogium that she was a Rishi and the epithet of Saraswati from no less a personage than the Dewan of Mysore. Pamphlets after pamphlets have been given out to the world and speeches after speeches have been delivered by her, the foremost woman orator of the day, as Mr. Stead said, *and we find nothing new, not a single new idea to learn from the Swamijee*. The italics are mine. Now, I may clear my ground at the very outset by pointing out, what I sincerely believe, that Mrs. Besant highly deserved these encomiums, and I yield to none in my admiration for her. No sane man will ever dream of doubting that in powers of eloquence and keenness of perception she will be second to none of the foremost persons of the day. Nor will any one deny that she, in common with the leaders of the Theosophical Society, has done yeoman service to this land. But one would readily concede that the eulogiums of Mr. Justice Subramania Aiyer and Dewan of Mysore are intended more to indicate their appreciation of her undoubted sterling qualities than they are meant to be understood literally. There can hardly be much weight in the argument that the Swamijee does not ventilate any new ideas. Does he not indeed! A perusal of the interview—not to mention his public utterances and writings which your Madura correspondent had with the Swamy and published in this journal, is alone enough to convince anyone how original some of the Swamy's opinion are in respect of the Vedas, the Puranas, and Vedantism and their application to practical life. His 'Plan of Campaign' in the West in the way best calculated to bring conviction home to the minds of the Westerns is eminently his own. And due credit should be given to one who, instead of bolstering up unknown dogmas, endeavours to bring his theoretical knowledge to bear upon the practical life of himself and his fellow beings. Moreover, it is not unknown to my fellow correspondent that in sublimity of thought and largeness of ground traversed, the Vedas, the Upanishads, and other sacred books of the East have nothing to be desired. And it is not in the power of any one, no, not even of the President of the Theosophical Society himself, to suggest any amendment to these sacred hymns. The modern generation could have acquitted itself with credit had it set before itself to explain and expose the ideas handed down to it. Mr. Doss is scarcely justified in coming down upon the Swamy if, after familiarising himself more or less with our sacred literature, he finds no new ideas



in the Swamy's lectures delivered to a non-technical audience. Further what is not new to one may not be so to another. If the Swamy's ideas are old, Mrs. Besant's ideas are no less so, as she does nothing but present in a clear light what is contained in our sacred books. What the Swamy's power of exposition is we are yet to see, since all that he did during his sojourn in Madras was to deliver a few lectures on general subjects pointing out incidentally the way we should work to [...] India upto the level from whence she has fallen. It is admitted on all hands that, for nearly twenty years before the advent of Swamy Vivekananda, the Theosophical Society have been inculcating the truths of the Hindu Scriptures to the world. But the position that, but for the efforts of that body, the Swamy's ideas would not have found a ready reception in the West is untenable. In the first place, it must be avowed to the interest of truth that these societies owing mainly to the attempt of some of their members to persuade the sceptic Westerns into a belief that they were under the immediate guidance of certain Mahatmas, have never been very popular in any place outside India. Lecturing to us in Palghat, Col. Olcott told us that God Vishnu appeared to him in a vision, and he waived a silk handkerchief which he represented to be given by the God to convince him of the reality of the interview. From her place in St. James' Hall, Mrs. Besant, after describing in glowing terms the handsomeness of the angelic beings that used to visit her and the fragrance they emitted, proclaimed to the world, at the close of the nineteenth century the fact of the receipt by her of several letters in the handwriting of Madame Blavatsky since her death. At the risk of being called superstitious, I, for one, am quite willing to believe these statements. But I frankly avow that to a Western mind they balk far too hugely to find warrant in actualities. Had the Swamy allied himself with the Theosophists there would be but one opinion that all his labours in the West would have ended in inferno. If the Swamy said nothing but what the Theosophists have been preaching all these years, how to account for the popularity of the one and the unpopularity of the other? If the Swamy had only repeated to the Westerns what they have been accustomed to hear, is that not, I ask, one reason why his views should be stigmatised as hackneyed and insipid? How, then, to account for all the great ovation of which we all have heard so much of late as having been accorded



to the Swamy in Europe and America? Secondly, the attitude of the Theosophists towards the Swamy from the beginning was aught but desirable. When the Swamy first came to Madras four years ago, he called upon Col. Olcott with a view to procure a letter of introduction to his friends in America. In the course of the conversation the Col. asked him if he would join his Society and the Swamy had to bear the brunt of the Col.'s anger when, for reasons of his own, he felt constrained to decline the offer. Nor satisfied with this, the Col. wrote very disparagingly of the Swamy in consequence whereof the members of the American and European Theosophical Societies were forbidden to attend the Swamy's lecture on pain of dismissal. 'The Devil is going to die', he wrote, 'and our cause is safe.' Is this the treatment which the Hindus would expect to be meted out to their representative at the Parliament of Religions, at the hands of the Theosophists, the loudest braggers in the world of 'Toleration', and 'Universal Brotherhood?' Surely, Universal Brotherhood means something more than printing the expression in big characters on the walls of the Theosophical premises. Perhaps, the Reverend Col. is not to be brought to book, for what he does under the inspiration of the Mahatmas! In the face of these facts is the Swamy to be found fault with for telling his constituents how wide of the mark was the suggestion that the Theosophists paved the way for him? Is it not highly indispensable that a misunderstanding which was gaining ground should be removed? If after all this, the Swamy is to be taken to task for losing his temper a little, when narrating, out of necessity these painful incidents why, we may ask by way of retort, may we not censure the Col. who preaches as much Universal Brotherhood as any body else, practised Yoga and self-denial in all the concerns of life, for losing his at the Swamy's innocent refusal to join his Society? Humourously enough, when the Col. found that their maneuvers had fallen through and that the Swamy was proof against all machinations, he coolly offers to place at the disposals of the Reception Committee a commodious Bungalow for the convenience of the Swamy free of charge. Is this not playing the ostrich which buries its head beneath the sand in order to elude the pursuit of the hunter and thinks all is safe? The Swamy spoke highly of Mrs. Besant, and I dare say had she been at the helm of the Theosophical Society she would have hesitated long before playing the



dangerous game of running with the hare and hunting with the hound. And because the Swamy said that he lectured to her—and she was one of the audience in London—and confessed his ignorance of the existence of the Mahatmas, your correspondent writes that it does not speak well of his fairness of judgement, and he calls him a self-sufficient fanatic. Mr. Doss has not a word to say against the Col. for behaving in the way he did but he is enraged at the very proper remonstrances of the Swamy. How does this speak of his fairness of judgement? Have we not all read of Bisvamisra and other great sages of yore being thrown out of temper and even cursing at times? Of course it would have been better had the Swamy not given vent to his passion at all. But that is scarcely any reason why that should be so prominently pointed out as a great blemish in him. The Swamy with all his erudition is after all human. One should rather be surprised not that he said so much but that he said so little. 'The Swamy believes,' he writes, 'in the greatness of his Guru, Yoga, Samadhi, and all that. And what does that had to but occultism and mysticism?' It is news to many that Yoga, etc, lead to occultism and mysticism. On the other hand in proportion with progress made in these branches of study one's psychic vision is opened, darkness is dispelled, more and more light comes to him and in fine, it is the cause of the very opposite of that which your correspondent thinks it leads to. Mertin, the magician's feats, may be called occult. The powers which one acquires by the practice of Yoga can hardly be called occult. The power of holding communion with Mahatmas may be mystic but the powers acquired by the practice of Yoga can hardly be called mystic. In the case of Yoga etc, the *modus operandi* can be expressed with all the accuracy of scientific formulae. The Swamy never insinuated as Mr. Doss represents or rather misrepresents him to have done, that wisdom and Mahatmism begins and ends with his Guru. All that he said was that so far as we can see with Ramakrishna Paramahansa Deva ends the list of humanitarians who may be ranked with Sree Sankara Charya, Ramanuja etc. That he deserved all the panegyric showered upon him is borne out by the testimony of the most highly cultured persons of our day. Professor Max Muller is reported to have said in a recent interview, referring to Ramakrishna Paramahansa, 'To whom else is worship due if not to him.' And there are a thousand other testimonials in the same strain too



numerous to be noticed in this place. Mr. Doss after threatening Vivekananda that he would be alienating his sympathy and the sympathy of those that think with him if he inveighed against the Theosophists as a body, does not fail to point out that Mrs. Besant in 'true humility' spoke of the Swamy in her last 'Town Hall meeting with respect and admiration.' But where was this 'true humility' when she turned a cold shoulder to the Swamy from America where he was friendless and penniless? When the Swamy wanted to speak to her she turned a scornful look at him, so much as to say that she would turn a deaf ear to him if he ventured to address her. If she now eulogises him at all it is first because she is a wise, sagacious and politic lady, secondly, she now feels how credulous she was in attaching underweight to second hand reports. If, as Mr. Doss thinks, Mrs. Besant will not be thankful to the Swamy for his 'gratuitous and presumptuous' advice to her to forsake the rank of the Theosophical Society, the Swamy will nevertheless be thankful to him for his wholesome gain of an advice to the Swamy to go and perform *Thapas* on the summit of the Himalayas, although when, in the early part of his life, he was led into taking holy orders, he missed the benefit of Mr. Madhava Doss's wisdom. It is, I am afraid, more than doubtless whether, Mr. Doss's warning is calculated to bear any practical fruit. For, a man, who being in a foreign land, friendless and penniless, exposed to the most malign aspersions of a whole body of influential Christian Missionaries and Theosophists, cheerfully adopting himself to circumstances, brought home the truths of the Vedanta to a people born and brought up in a hostile faith with minds steeped in prejudices, must be pronounced to be something more than ordinary and will hardly be bowed down by the petty persecution of this or that man. Glory and honour to the wise and the brave! Moreover, in fairness to Vivekananda, I must not omit to add, that what he said about the Theosophists can not in strictness, be construed to apply to every member of the Theosophical Society since the Swamy knew well and acknowledged that there were men within the rank of the Theosophists who rendered him material help. If he has exposed the tactics of a handful of people it must be strictly restricted to those who attempted to put an impervious barrier in his way. It is too much to expect any one to specify the exceptions everytime he has to refer to a body of men



in the course of a public address. One word more and I have done. Mr. Doss in his anxiety to defend Colonel Olcott has not shown equal eagerness to be consistent with himself. 'The tours of Madame Blavatsky and Colonel Olcott throughout the land', he writes, '*were as grand, if not grander*' than the 'one we now witness.' Lower down he says 'the Swamy who has done yeoman service in the way best calculated to elevate Hindu intellect in the estimation of the Westerns, has roused the Hindu to recognise and welcome him with *unprecedented* enthusiasm and reverence.' The italics are mine. If the Mr. Doss rejoices in the thought that there are great sanyasins in the orthodox fold unnoticed by the educated Hindus, I have only to tell him that the existence of a great sanyasin in some of the unknown caves of the Himalayas doing penance for his own salvation taking no heed whatever of the teeming millions lower down in the planes has nothing to do with the homage we pay to the great, revered and useful member of the society who being an embodiment of all that is best in the culture of the East and the West, is by far the most qualified to command the confidence alike of the orthodox and the heterodox, who has above all a higher and better conception of duty and of whom Ramakrishna Paramhansa has prophesied that he is destined to shake the world to its very foundations by the wealth of his spirituality. If the adoration which has been paid to Swami Vivekananda is more than his due, where are India's greater sons who, single-handed have achieved a world-wide celebrity in so short a time? Let not, therefore, Mr. Doss take to the easy task of fulminating petulant diatribes upon one who, even according to him, has done yeoman service to this land, and who no less for simplicity of life and unassuming manners than for versatility of genius, indomitable courage and unflinching perseverance has, at so early an age, become a model to the world.

T.S.Seshaiyar, B.A.

26 February, 1897

Tattamangalam

March 3, 1897

THE VISIT OF REV. DR. J. H. BARROWS, D.D.

A Committee of Hindus, Parsi, Mahomedan, Brahmio and Protestant Christian gentlemen, European and Native, was formed to welcome



Dr. Barrows to Madras and arrange for his course of six lectures on the Haskell Foundation, as a deserved recognition of the obligation under which he had placed all alike by his kind courtesy and broad-minded eclecticism at the Chicago Parliament of Religions in 1893. Colonel Olcott, as a Buddhist and as President of the Theosophical Society, gladly accepted an invitation to join the Committee and showed Dr. Barrows all possible politeness throughout the visit.... The Reception Committee was composed of the following gentlemen:

Rev. J. Cooling, *Weslyan Mission*; Cowasji Edulji, *Parsi*; Rev. J. Gnanaoliva, *S.P.G. Mission*; W. E. Hoare, Principal, *Doveton College*; Rev. F. W. Kellet, Professor, *Christian College*; Rev. J. Lazarus, *Danish Mission*; S. Mangesha Row, *Presidency College*; P. Manickavelu, *Secretary, South Indian Brahmo Samaj*; Rev. Dr. J. Murdoch, *Christian Literature Society*; K. Natarajan, Editor, '*Social Reformer*'; H. S. Olcott, President, *T.S.*; S. Parthasarathy Iyengar, *Yogi*; Rev. Maurice Philips, *London Missionary Society*; Rev. G. Pittendrigh, Professor, *Christian College*; Dr. S. Pulrey Andy, *National Church of India*; Rev. Henry Rice, *Church of Scotland Mission*; The Hon. C. Sankaran Nair; S. Sathianadhan, *Secretary, Madras Native Christian Association*; V. C. Seshachari; P. M. Sivagnanar (Brahmo); P. S. Sivaswamy Iyer; G. Subramania Iyer (*Editor of the 'Hindu'*); Hon. S. Subramanian (*Justice of the High Court*); P. R. Sundara Iyer; M. Viraraghavachari, (Manager of the '*Hindu*') and Swami Vivekananda.

At the close of the sixth and last lecture, the vote of thanks and words of farewell were offered by our President-founder, who said: ...To Him [Dr. Barrows] the Orientals owed it that the representatives of Buddhism, Brahmanism, Jainism, Zoroastrianism, Islam, Brahmoism, etc., were able to explain and expound their several views to the world; to him that Chakravarti, Vivekananda, Dharmapala, Gandhi, Mozumdar and Nagarkar and the Japanese Buddhists were enabled to speak on behalf of different nations and cults, and that they were able to travel throughout the United States, as some of them were still doing....

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March 5, 1897

## SWAMI VIVEKANANDA IN CALCUTTA

(From Our Own Correspondent)

The opening event of the past week in Calcutta was the arrival and reception of Swamy VIVEKANANDA. The Reception Committee, no doubt, made the necessary arrangements for



welcoming him to the city of his birth, and the disciples of the late Paramahansa Ramkrishna had helped them materially in organising a grand ovation in honour of their friend and brother, and the general public also were attracted in very large numbers together at the Sealdah Station and along the roadside, by which Vivekananda was expected to pass, but truth to tell, despite all these, Hindu Calcutta did not seem to have joined the movement as heartily and enthusiastically as Hindu Madras seemed to have done. Perhaps it is only another proof of the truth of the old adage:

A PROPHET IS NOT HONOURED IN HIS OWN COUNTRY.

Perhaps it is due to the bold attack made by Vivekananda upon the sanctified superstitions of his people, but whatever may be the cause of it, the fact is there that Hindu Calcutta has practically shown the cold shoulder to the Swamy. Indeed even before he gave any cause of offence, the *Bangabasi*, the most widely circulated and influential organ of Hindu Revival in these parts had distinctly said, that Bengali Hindus were thankful to the Swamy for all that he had said and done in England and America, and they would be very glad to welcome him back to his home with all affection and love, but cannot and will not accept or recognise him as a Sannyasi or a Swamy.

Creman Narendranath Dutt would be received with open arms, but they would not recognise or receive him as Swamy Vivekananda. The *Bangabasi* is the spokesman of the new fangled orthodoxy in Bengal, and as such its protest against the assumption of

#### THE ROLE AND TITLE OF SUNYASIN

by a Kayastha, was thoroughly consistent. In Bengal there is hardly that distinction between Kayastha and a Sudra that we find in upper India. In the North-West and Behar even the Kayasthas are not put in the same category as Kshatriyas; though the modern Kayastha has been trying to assert his claims to Kshatriya blood by an organised attempt to introduce the use of sacred thread among them. But whether originally the Kayasthas were Kshatriyas or not there is no doubt of it that they are nowhere recognised as such now. And though ethnologically or from an antiquarian point of view, the Kayasthas might be accepted as Kshatriyas, socially they are not regarded as such. And their claims to the rights of the twice-born classes being sometimes totally



denied and always strongly disputed, the Sannyasa, in the case of Swamy Vivekananda, is looked upon by orthodox Bengal as self-imposed and unauthorized. This had already estranged the sympathy of many people from him even before he opened his lips at Madras. But when the report reached Calcutta that Vivekananda had spoken against the popular religion of his countrymen,—that while the Christian padre hated them as idolaters, he the exponent of Hinduism in the West,—the expounder of the Vedanta, characterized their religion as worship of pots and pans and called them

KITCHENOLATERS.

Orthodox Bengal would no longer hold its peace or patience, and the gates of Hell have been opened upon the great Swamy, through the pages of the Bengali papers, and more particularly through the correspondence columns of the *Indian Mirror*, who, though himself willing and anxious to be friendly towards the Swamy, has with characteristic honesty, allowed the opponents and critics of Vivekananda to have their say through his correspondence columns. But despite all these,

THE CROWD WAS REALLY LARGE

that gathered to receive Vivekananda. I only wish it was equally intelligent and earnest. The collection of a crowd is about the easiest thing that can be done in Calcutta. And the efforts put forth by the organisers was by no means easy. They had put up posters, printed in various colours, and arranged in different types, announcing the expected arrival of the great Swamy. But posters and handbills would only reach and appeal to the educated. And the erection of the triumphal arches, and the play of tom-tom and flute, and the procession of *sankirtan* or sacred songs, all contributed very materially to the success of the demonstration. Babu Narendra Nath Sen and others received the Swamy at the Railway Station, and conducted him to the carriage which was waiting for him. On the way, the horses were unyoked, and a large number of our school-boys and collegians drew it up from the Railway compound to the Ripon College, where a halt was made and a public reception given by the members of the Reception Committee; with which the day's proceedings ended. This reception itself has given cause of offence and matter for criticism in many quarters. The conduct of the Swamy in driving in a carriage while there were *kirtan* parties in the procession has formed the subject of severe criticism and comment. Hindus in Bengal look upon the *kirtan* parties as symbolising as it were the



very presence of God. It has been distinctly said in the Vaishnava scriptures also that there is no difference between God and his name, and wherever any devout persons sing the name of the Lord there the Lord is ever present. It is, therefore, a very common sight in this country to see men and women prostrate themselves before these *kirtan* processions, even when they carry no idol with them. As a saint and a sannyasin, people expected that Vivekananda would also treat these processions with due respect. Either he was not made aware of the fact that there were *kirtan* parties in the procession which followed his carriage, or he did not mind them. Whichever of these be true, the public have not pardoned him for this exhibition of what may be called his

#### ANGLICISM

on the very day of his arrival in Calcutta. The suppressed sentiment has found expression even through the columns of friendly journals. The *Indian Nation*, for instance, thus noticed Vivekananda's arrival and reception:

'Vivekananda Swami reached Calcutta on Friday morning by rail at the Sealdah Station. He met with an enthusiastic reception from an immense crowd and had his carriage drawn by a number of boys who insisted on doing the service. Vivekananda deserves honour at the hands of his countrymen, specially of his townsmen; but carriage-pulling is a European demonstration, and however much it might suit a political hero it is scarcely the sort of thing that we expect to see done to a Sannyasi or a pundit or a Guru of any kind. It is a prank that Mr. Surendra Nath Banerjee has possibly taught our boys, and they might well reserve it for him and others such as he. The Hindu style of doing honour is a profound obeisance, the head touching the ground, and taking on to the head the dust of the feet of the revered persons. We hope the young gentlemen who have learnt to pull carriages will not think it beneath their dignity to take the dust of the feet of their parents, of their gurus, of pundits, and of their elders generally. We hope they will deem it no sacrifice of independence to be courteous and humble, to be religious at heart and moral in life like Vivekananda. The Swami has done signal services to this country. He has explained to European audiences the alphabet of the Vedanta Philosophy which in its characteristic principles had its origin in this country. He has rescued Hinduism, in the minds of many people



of the West, from the low, spurious ideas which had been associated with it. He is the first Hindu traveller to the West who has dared to defend the religion of the Hindu in the presence of the fiercest of its antagonists and who has had the ability to expound it in a way that could command attention. His country must do him justice and will not be satisfied till it has done him honour. Let it freely pour out its feelings. But the Swami cannot be permitted to rest on his laurels. His real work is here. He has to teach Hinduism to Hindus; for while he is making conquests in other lands he cannot allow his dear mother-land to quietly pass into strange hands. Many a Hindu does not know his own religion. No one is better fitted to teach it to him than Vivekananda, for no one knows so truly the prejudices begotten of Western lore, and no one can address with more effect English-speaking Hindus. But Vivekananda has here even a more serious duty to perform. He has not only to teach but to learn. For where is Hinduism better learnt than in the land of Hindus? It is here then that he must add to his learning, enlarge his thought, perfect his wisdom. It is here that he has to face the stiffest problems of life.'

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*(Indian Telegrams)*

SWAMI VIVEKANANDA

Calcutta, March 4

Swami Vivekananda lectures on Vedantism in all its phases this evening at the Star Theatre. Admission will be by tickets, at Rs.2/-, 1/- and as—/8/-.

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#### HINDU RESEARCHES IN THIBET

Babu Sarat Chandra Das has done what no Englishman has been able to achieve, and this is surely a matter for pride and joy to the entire Hindu Community. For over a century attempts had been made to open up communications with Thibet, and every one of them had failed, and miserably failed too. Thibet has remained a land of mystery, and the authorities there had resolutely made up their minds that no white man should cross their border and penetrate into their unexplored hills and dales. It is all well to say that this



is due to the want of 'enlightenment' of the people of Thibet, but we, Asiatics, stand in a peculiar position. All Asia had from primeval antiquity made religion and morality its peculiar province and abandoned all thoughts of aggressive militarism. The result is that whenever Europeans find entrance into Asiatic countries, they perceive their military weakness and at once set about to bring them under subjection to Europe. The independence of Indian sovereignties was sacrificed by the 'enlightened' Hindu Kings who freely admitted European traders and Missionaries into this unhappy country. Burmah and some other countries in the Far East have similarly fallen a prey to European aggression; China is now fairly embarked on a policy of 'enlightened' concession; and Siam occupies the *very enviable* position of being between two fires, and all on account of her 'enlightenment'. It is no wonder therefore, that the Thibetans have refused to be enlightened and resolved to gladly bear the reproach of being a barbarous people. That is why they have preserved their independence. When once Europeans have free access into that ancient and mysterious land, we are sure it will be converted into a European colony, as its climate is suited for Europeans; and thence they will try to spread in all directions and to deprive Asiatics of their primeval inheritance so as to realise Dr. Barrows' dream.

But whatever the future may be, one thing is certain that in the past every effort made by Europeans to get free access into Thibet failed, and at least it was given to Babu Sarat Chandra Das to achieve success where all others had failed and the result is that we have a large amount of information about the country and its people, and he has also brought back with him a whole cartload of Thibetan manuscripts which he is publishing and expounding through the medium of the journal of the Buddhistic Text Society of Calcutta. Sir Alfred Croft claims some credit for training Babu Sarat Chandra for the work he has done. We have always been grateful for service and help done to us, and certainly we are glad to acknowledge the debt we owe to Sir Alfred in this matter. But Babu Sarat Chandra is entitled to the great credit of showing the possession of qualities which have rarely been displayed. He not only acquired a perfect command of the Thibetan language, but he showed himself to be gifted with the greatest physical endurance in crossing stupendous mountain ranges on the levels of eternal snow. 'The Rai Bahadur', Sir Griffith Evans said of Babu Sarat Chandra, 'had a delight in hardship and adventure which was quite European. Besides, the Hindu explorer showed a great deal of tact and address in his intercourse with the people and gained their confidence. Otherwise they would not willingly have parted with the rich literary treasures which he has brought back with him. Besides bringing his load of manuscripts, the Babu has also made sketches of scenes and monasteries and temples in Thibet, and he has studied the manners and institutions of the land.'



Some points may be noted with advantage and commented upon here. Thibet is the land of monasteries and temples. India under Buddhism was equally a land of monasteries and temples. It is to Buddhism that India owes the magnitude which temple worship has assumed. Swami Vivekananda is perfectly justified when he says that Buddhism replaced the Hindu sacrifices with 'gorgeous temples, gorgeous ceremonies and gorgeous priests and all that you see in India in modern times.' He continues:—'I smile when I read books written by some modern people who ought to have known better that Buddha was the destroyer of Brahminical idolatry. Little do they know that Buddhism created Brahminism and idolatry in India.' We say that Babu Sarat Chunder's Thibetan researches fully confirm Swami Vivekananda's views. We are now informed that nearly *one-sixth* of the Thibetan population consists of priests and monks, and that all monasteries are State endowments. Well, we can easily imagine what must have become of the monks when Buddhism decayed in India in consequence of Hindu revival and reform. Besides, the temple worship of the Buddhists was adopted into Hinduism. Thus we find our own great religion is not responsible for these excrescences. Turning to social institutions, we find that the new information now available enables us to minimise the *horrors* of Thibetan polyandry. Though *in theory*, all the brothers in a family own only one wife, yet it seems to be a fact that 'the junior husbands do not generally find it convenient to share the conjugal comforts with their elder brothers and so they leave their property and home in disgust.' 'They often take separate wives, relinquishing thereby claims to their ancestral property.' Human nature is almost always better than human institutions and laws. Still, marriage is regarded with aversion, and people largely take to monastic vows. But often they also find monasticism a burden and then they abjure it. In this way, there is engendered a frightful condition of morals among the Thibetan people. In India, also, under the influence of Buddhism, the institution of the *four Ashramas* or stages of life fell into desuetude, and men largely accepted monastic vows, and women too. The Vanaprastha and the Sannyasa were invested with supreme importance in society, and all men were induced, in fact, to look upon existence as a misery and to resort to mendicancy and monasticism as the sole refuge from the evils of life and to show the utmost deference to the Bhiksus and Sramanas and the Brahmins. This was



the great social and spiritual evolution which Buddhism worked throughout the country. According to Hinduism, 'each is great in his own place', the Grihasta and the Sannyasi; and all must equally *work* in the world, but without *attachment* and selfish *clinging* to the fruits of work.

We thus find that Babu Sarat Chandra's researches in Thibet throw ample light on the origin of the present evils in Hindu society and the causes of the great overthrow of Buddhism in this country partly by the efforts of Sankara Charya and other Hindu revivalists, and partly by internal decay. We trust, that the efforts of the Calcutta Buddhistic Society will come to be better organized and better known throughout the country. In the coming national evolution of India, nothing is better calculated to influence our people for good than to have it scientifically demonstrated that the evils in Hindu Society are excrescences forced on us from without, and that they must be removed in order to regain the pristine purity of our ancient faith. We welcome in the heartiest manner efforts like those of Babu Sarat Chunder Das, which are well calculated to produce this desirable result. The Bangalee race has many defects of character, but it has produced and continues to produce men of high endowments and energy who are fitted to lead social elevation of India. Babu Sarat Chandra is certainly entitled to honour for the work which he has been able to do in an entirely novel field of activity, and we trust that the success he has gained will stimulate others to follow his honourable example.

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*March 6, 1897*

ADDRESS PRESENTED TO SWAMI VIVEKANANDA  
AT A PUBLIC MEETING AT CALCUTTA

(For the 'Address' *vide The Indian Mirror*, March 3, 1897)

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*(Indian Telegrams)*

SWAMI VIVEKANANDA'S LECTURE

*(From Our Own Correspondent)*

Calcutta, March 5

At Swami Vivekananda's lecture last evening the audience was small, there being 400 at most. Among others there were present Mr. Justice Gurudas Bannerjee, the Hon'ble P.



Ananda Charlu, the Hon'ble A. M. Bose, the Hon'ble Guruprasad Sen, Rajah Binay Krishna, Mr. J. Ghosal, and Mr. N. N. Ghosh. Mr. Narendra Nath Sen was voted to the chair. The Chairman introduced the Swami as one whose mission in life was to bring the East and the West into closer ties of friendship and brotherhood. The Swami commenced by saying that it was an anomaly to address Bengalee audience on Vedantism yet it was necessary to prominently lay before his countrymen that the principle of Vedantism lay at the root of all Hindu religious sects in India. After giving an elaborate history of the various offshoots of Vedantism in the country the Swami said there is the same divinity in everything on earth, and that it required only to be manifested to be realised. The means of bringing about this manifestation is the soul's renunciation. The Swami finished at 8 O'clock when the meeting dispersed after suitable words from the Chair.

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*March 8, 1897*

### SWAMI VIVEKANANDA

#### PRESENTATION OF AN ADDRESS OF WELCOME TO THE SWAMI

(For the news *vide The Indian Mirror*, March 3, 1897)

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### DR. BARROWS AT PALAMOOTTAH

*(From Our Hindu Correspondent)*

...I also feel it incumbent on me to point out another important omission made by the lecturer [Dr. Barrows] in his tour through this country. The omission is very significant when it is borne in mind that he could not be expected to have forgotten so soon a Swami who moved with him in terms of *Fraternal equality* during the seventeen days occupied by the sittings of the Parliament of Religions. The absence of all references to Swami Vivekananda and his able lectures in America in the lectures of Dr. Barrows is a matter of considerable surprise for the Hindu....

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*March 9, 1897*

SWAMI VIVEKANANDA'S REPLY TO THE ADDRESS OF  
THE HINDU COMMUNITY OF CALCUTTA

(For the 'Reply' vide *The Indian Mirror*, March 4, 1897)

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In another page, we print a letter from Colonel Olcott with reference to Swami Vivekananda's criticism of himself and the Theosophical Society. The letter is addressed to the *Indian Mirror* and explains Colonel's relations with the Swami.  
(*Editorial note*)

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(*Correspondence*)

COLONEL OLCOTT AND VIVEKANANDA

*The Indian Mirror's* leading article of the 4th instant has drawn from Colonel Olcott the following letter:

Sir,—I fully share your admiration for the noble speech, delivered by Swami Vivekananda, in reply to the address, presented to him at the house of Rajah Radhakanta Deb. It was, in fact, a most remarkable forensic effort, and the sentiments, expressed by the speaker, disarm all hostile feeling, even in those whom he had wronged in his earlier Madras addresses. He now speaks like a true *sanyasin*, and gives me the desired chance to say a few words, which have been hitherto kept back by his tone of savage bitterness towards us of the Theosophical Society. He has, through lapse of memory or artificially excited present nervous excitement, perhaps, misreported the conversation between us at Adyar before his departure for America. I never uttered one word, capable of being understood, as he explained my reply to his alleged demand for a circular letter and introduction for America, nor have I the least recollection of his having asked me for any such letter. I am so convinced of this that nothing short of documentary evidence in my own handwriting would make me alter my belief. The Swami was hostile to our Society in Calcutta before coming here, and his tone, when speaking about Madame Blavatsky, our Theosophical ideas, and our revered, personally known



*Gurudevas*, was so cold and unsympathetic as to give me the impression of his being our enemy. This filled my heart with sorrow, because he, a Hindu ascetic and Vedantin, was going to America, and if he freely discredited us and our cause, it would play into the hands of the sects hostile to Indian philosophies, and do us harm among our friends, whom for so many years, we had been teaching to love the Indian wisdom and revere the Indian Rishis. Possibly, I told him that, if he went there as a member of our Society, he would find a home in every Theosophist's house, and a place in his heart: nothing would be more natural than that, because nothing would be more true. But, that I ever met his refusal—if he did refuse—with such rude words as he has ascribed to me, must appear false to every Hindu, who ever passed a half hour in my company.

Nor is there the least truth in the theory, that I passed word to my American colleagues to obstruct or persecute him, nor do I believe that one of them ever lifted a finger against him, unless he might have behaved in such a way as to deserve the reprehension of virtuous and honest people. That he did anything of the kind, I am not aware of, for his name is not even mentioned in the letters of 1893 from Mr. Judge and other then leading colleagues. To satisfy myself on this point, I have just overhauled my docketed correspondence. If he was persecuted, it was by bigoted Christians, perhaps; and, in fact, nothing would be more likely: certainly it was not by my order nor with my connivance or even knowledge. Whatever letters I may have written about him, will speak for themselves, if anybody should care to print them. Whatever I have ever written or spoken about anybody or anything, I am willing to stand by.

The last question to notice is Mrs. Besant's ignorance of Hinduism, and her alleged scornful behaviour towards him at Chicago. Now, in my opinion, Mrs. Besant is so near my conception of what an angel must be, that I feel as if the Swami made his most fatal mistake, when he tried to belittle her in the eyes of the public. Not only in her heart all love, her self-estimate, all humility, her attitude towards even the lowliest visitor all sisterly gentleness and patience, but I challenge the world to produce one mind that can give the equals of the four Adyar lectures of last December on 'Four Great Religions.' They will be out of the Press in a few days, and then you may judge for yourselves. As to her 'scorn'—her look, which he interprets as meaning,



'What business has he to be here among the gods, the worm'? (Vide verbatim report of his Madras speech)—I wrote and asked Mrs. Besant for her explanation. She replied from Aden that she certainly had not treated him scornfully, since she did not ever know him nor distinguish him amid the crowd of strangers of all nationalities. At that time, you know, the name Vivekananda was not one to conjure by, as it has since then become.

The absence of all hostile feeling in myself towards the Swami is shown (a) in my having offered his agents the free use of a bungalow for him with the Convention Hall for his receptions; (b) in my accepting a place on his Committee; (c) in the fact that the Chairman of the Committee, Hon. Justice S. Subramania, and the active Secretary, Mr. Seshacharia, were both Theosophists; (d) in my having accepted the Committee's invitation to make an address of welcome at the public reception, and having been present to make it, although his insulting attack on us was made at Madura, three days before that. I attributed his angry speech to youthful passion and indiscretion, and felt most grateful for what he had done to make India respected at the West.

This closes the case so far as I am concerned. The Swami has spoken, and this is my reply—the first and only one. If he keeps his feet on the golden carpet of love that he spread in his superb Calcutta address, he will have the goodwill and help of every Theosophist, that is of every line in the chain of brotherhood, that we have stretched around the globe.

Adyar,  
7th March, 1897

Yours, &c.,  
H. S. OLCOTT

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*March 10, 1897*

#### AN INTERVIEW WITH DR. BARROWS THE PRESIDENT OF THE PARLIAMENT OF RELIGIONS

(Indirect but sure references were made to Swami Vivekananda in this interview. For the interview *vide The Harvest Field*, March 1897)

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*March 11, 1897*

## SWAMI VIVEKANANDA IN CALCUTTA

(An Editorial of *The Indian Nation*. For the Editorial  
vide *The Indian Nation*, March 8, 1897)

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*March 12, 1897*

## SWAMI VIVEKANANDA'S PLAN OF CAMPAIGN

*(Correspondent)*

Sir,—In reply to a letter that appeared under the above name in your columns on the 22nd ultimo, I have to say a few words.

Your correspondent is quite right in saying that the Swami's Plan of Campaign is 'to start a non-sectarian and Hindu Institution... and that the Theosophical Society is already such an institution though, as he himself admits, it is not purely Hindu.' But in making his first suggestion he does not seem to have correctly understood the circumstances under which the Swami 'declared in unmistakable terms his non-sympathy with the Theosophical Society' and very much regrets that 'The Swami who preaches renunciation of passions and pleasures has not yet mastered his passions and risen above personalities.' The Swami was not a whit wrong in thus inveighing against a few of the members of the Theosophical Society inasmuch as his Western mission was much impeded by them who profess to preach to the world Toleration and Universal Brotherhood. And this does not in any way show that the Swami has not 'risen above personalities.' In the Town Hall, the Swami was describing to the audience what he did in America, how he did it, how he was obstructed in his work by some of the Theosophists and how he outwitted them all. In describing these he could not but dwell on the part played by some of the members of the Theosophical Society. The occasion demanded these words. As such, the remarks of your correspondent that the Swami has 'not yet mastered his passions and risen above personalities' are entirely ungrounded and out of place.

No doubt, the Theosophical Society has done good work in India for the propagation of the truths of Hindu Philosophy. But the fact that makes the grafting of the new institution of the Swami on the already existing Theosophical Society



impossible is that the leaders of the latter are guided by something which the would-be followers of the former quite abhor. As the Swami himself says, the leaders of the Theosophical Society are 'stated to be under the direct guidance of Mahatmas' and 'the idea of taking orders from people who profess to follow unknown and unknowable personages is surely a species of slavery,' which not only the Swami but every thinking man will regard as most revolting. The teachings of the Swami deny the existence of these Mahatmas. Consequently the mixture of an institution guided by Mahatmas with one denying the very existence of those Mahatmas is simply incongruous. As such your correspondent's first suggestion is quite impracticable under the present condition of the Theosophical Society.

As to his second suggestion, a careful survey of the Swami's plan will repudiate what your correspondent suggests.

The mutts in this Presidency are, as every one knows or is expected to know, quite sectarian and very exclusive. Moreover these mutts are not such as will improve themselves when importuned to do so by their leading sishyas. As such they are not fit to work conjointly with an institution which the Swami wants to be non-sectarian and Catholic. In the Swami's words the plans of his institution are to be as follows:

'The Brahmin and the Sudra and the Pariah must have equal opportunities of knowing the great truths of the Vedanta...' Whereas the mutts, I am sure, will not try to lay open the secrets of the Vedas to Brahmin and Pariah alike. Thus the second suggestion also seems for the present impracticable.

As for the inclusion of Pundits within these institutions, it is a thing which will be done when the institution is started. No doubt, there will be, I expect a Sanskrit College started along with it and Pundits taught, and made to teach in their turn the elements of the Vedanta Philosophy.

For the present till these mutts are reformed there can be no conjoint working of the Swami's institution with the mutts.

Therefore I conclude that the suggestions put forth by your correspondent are impracticable as well as impossible until at least a small portion of the Indian mass are initiated into the secrets of the Vedanta and the now prevailing sectarianism is effaced.

3rd March

Brahmin



March 13, 1897

## OUR CALCUTTA LETTER

Calcutta, 9th March

We are still passing in Calcutta, through what I may call the

### VIVEKANANDA WEEK.

I told you last week that orthodox Bengal had already begun to look upon Vivekananda with considerable disfavor. The heterodox also, I should have added, commenced to criticise his Madras utterances rather unfavorably. A gentleman holding a very high position in Bengal society, a respectable Hindu gentleman, held in honor by the Government, was heard to say the other day that the Swami would have done better if he had not been so hard upon those whom he called or considered his opponents. His attack on the Theosophists, his irreverent reference to Babu Pratap Chunder Mozumdar, at whose feet he had, as a Brahmo, in his early days, received some of his earliest lessons in theology and religion, his abuse of the Brahmos, who had written in their papers that he was not a Brahmin but a Sudra or a Kayastha which popularly and in the lexicon of Orthodox Bengal, are really convertible terms—and whom in return he called 'Pariahs',—all contributed to lower him in the estimation of educated and thoughtful Bengalis. Dr. Barrows, too, had injured the Swami's reputation by retailing anecdotes regarding his life and movement in America. The *Bangabasi* newspaper, as I told you last week also tried its level best to belittle the Swami, and it is rumoured that it was this paper and the party which it represents which, bringing their influence to bear upon the Maharajah of Durbhanga, kept him away from the demonstration in honor of Vivekananda. But whatever may have been the feeling of distrust or opposition before Vivekananda's public appearance at Rajah Sir Radhakanta's house on Sunday last (the 28th February) the candour and humility which, unlike his Madras speeches, characterised his

### FIRST CALCUTTA SPEECH

dispelled the distrust and disarmed the opposition of many people. In Madras, he was naturally honored more than in Calcutta. While your people addressed him as

YOUR HOLINESS

and gave him the honors and the obedience which the



successor of the great Sankaracharya himself might envy, our people here addressed him as simple

DEAR SIR AND BROTHER.

It did honor to the addressers, because it was exactly what they could in all sincerity say. And it did greater honor to the addressee,—he who having been dubbed your Holiness by his countrymen in the South felt no less honored by being received and talked to as dear brother by his own people in Calcutta. And as between Vivekananda's reply to the Madras addresses and the Calcutta addresses, I must say that

THE CALCUTTA PERFORMANCE WAS  
THE HEARTIER OF THE TWO.

Here he was no longer His Holiness but the old Calcutta boy. Indeed, that one expression has won for him many a friend and admirer, whom he could never expect to gain by his persuasive eloquence or his learned disquisitions on the Vedanta. We could not forgive all the hard things and for a man who claims the honors and position of a Sannyasin, the unworthy things that he had spoken at Madras, unless he came lipping to us as

OUR OLD CALCUTTA BOY.

Boyhood like age, has its peculiar privileges and the most commonly granted of these privileges is the privilege of abusing his elders which everybody forgives in a boy, but nobody would forgive in a man of mature thought or years, even if that man be His Holiness. So we have forgiven our Calcutta boy his past transgressions; and have embraced him, and kissed him, mind not his feet,—despite his Holiness—as our dear 'Old Calcutta Boy.' But though Calcutta was prepared and anxious to hear him speak of his experiences in the West, and turned out in full numbers on Sunday to have a look at the 'hero' or catch a note of his voice, at Raja Sir Radha Kanta Deb's place, they did not feel inclined to profit by listening to his

DISQUISITION ON VEDANTA

which he delivered on Thursday last, at the Star Theatre; and while the crowd at the Rajah's palace on Sunday was more 'monstrous' than the greatest monster meeting we have on our records, the audience at the Star Theatre was barely four or five hundred, according to a newspaper man's estimate, and you know what that means. If admission to the lecture had been free a few more people would have no doubt



attended it, but for all our admiration for the Swamy, we would sooner run the risk of being crushed to death by trying to catch a glimpse of the hero from a crowd, than attend his lecture by paying any fee however moderate it may be. The fact is

BENGAL WANTS TO HAVE EVERYTHING FREE OF COST.

It is prepared to be a patriot, provided you do not ask for any pecuniary help. It is ready to subscribe to your paper and accept it as the highest exponents of public opinion in the country and as the ablest conducted of all journals, provided you don't send in a bill of costs. It will do everything that is good and noble, provided always it can be done free of charge. Young Bengal will talk all manner of good things about the Vedas, but Mr R. C. Dutta's Rigveda printed for Bengali readers in Bengali character, and furnished with Bengali translations, has not yet passed through its first edition—though it was published more than ten years ago. Nothing like 'Vedanta,' he will cry loud and long, but lay out money in buying a copy of Upanishads, or making any little sacrifice for the realisation of the lowest truths they teach, is more than what his reverence for these sacred scriptures will suffer him to do. So Vivekananda's lecture on Vedantism was poorly attended. So will all his teachings fall here on all but absolutely barren soil in Bengal. Indeed his lecture on Vedanta has not, it seems created much impression here. It was perhaps too high for the popular mind. It is decidedly too discursive for those who are acquainted in any degree with the Upanishads and the Brahma Sutras. It was good neither as a popular exposition, nor as a learned disquisition. His division of Hindu Theology into dualistic and monistic was for instance misleading and confusing. For there is no dualism in Hindu Theology. There lies the excellence, from a philosophical point of view, of Hindu Theism. Both Sankara and Ramanuja are essentially monistic. For both the schools regard Brahman as the efficient and the material cause of the universe. To quote Dr. Thebaut, the Translator of the *Vedanta Sutras* and the *Shariraka Bhashya*, and I quote him because I have the book handy just now, the copy of *Sri Bhashya* being out, 'Both systems teach *advaita*, i.e., non-duality or monism. There exists not several fundamentally distinct principles, such as the Prakriti and the Purushas of the Sankhyas, but there only one all-embracing being. While, however the *advaita* taught by Sankara is a rigorous,



absolute one, Ramanuja's doctrine has to be characterised as *Visishta advaita* i.e., qualified non-duality, non-duality with a difference. According to Sankara, whatever is, is Brahman and Brahman itself is absolutely homogeneous, so that all difference and plurality must be illusory. According to Ramanuja also, whatever is, is Brahman, but Brahman is not of a homogeneous nature, but contains with itself elements of plurality owing to which it truly manifests itself in a diversified world.' So whatever difference there may exist between Sankara and Ramanuja, they both agree in becoming teachers of *advaita* theology—both are monistic. And yet Swami Vivekananda knowing all these, divided them into two absolutely opposing schools, and called the one a monist and the other dualist. Having thus conjured up a contradiction between the two

#### GREAT SCHOOLS OF VEDANTA,

namely that of Sankara and that of the Vaishnavas, he sought to set up his Guru Paramahansa Ram Krishna, as the great man who overcame

#### THESE CONTRADICTIONS,

after the most rational of modern methods—by assigning its rightful place to each. But though his lecture on Vedantism may have brought out his great love for his Master most prominently—it has failed to impress the thoughtful as either giving expression to any deep thought or based on any wide and proper understanding of the Vedanta system in its various phases. But I must not allow the whole of my present letter, like my last one, to be taken up by the great Swami—and I must finish this subject here, by telling you that the Swami left Calcutta for Darjeeling yesterday. But before leaving he attended the

#### ANNUAL FAIR HELD IN HONOR OF HIS GURU LAST SUNDAY

at the extensive garden and Temple house of Rani Rashmani, at Dakshineswar, north of Calcutta. The followers of the late Ram Krishna Paramahansa have been organising this fair since the last four or five years, and it has already come to be one of our most popular Calcutta institutions. It is held about the middle of March every year, and the gathering of middle class and educated men numbering between ten and twelve thousand persons, is the largest ever held in recent times. The disciples of Paramahansa play the hosts right royally, entertaining this immense crowd with *Kirtans*



and *Bhajans* of sorts, brought out in parties, from all quarters of the neighbourhood, and representing almost every Hindu sect. While administering thus, to the spirit of their guests, they are no less attentive to their inner man, and a hearty repast forms a part and by no means an uninteresting or unimportant part of the day's gathering which was as large and varied as those of previous years. I did not go to the *Mela* this year. But what struck me most in previous years, was

#### THE BREAKING DOWN OF CASTE RESTRICTIONS

which this Paramahansa fair or *utsab* is helping in Calcutta. I have personally witnessed Brahmins and Kayasthas and Vaidyas, and low caste men seated down to dinner under cover of one large piece of canvas, on the same row, at these gatherings. That the number of those who attended the *utsab* this year was not larger than those that attended last year, though Vivekananda himself must have formed an important attraction, was perhaps, due to the fact that the F.A. and B.A. examinations of our University commenced yesterday, and this must have kept away many who otherwise would have been most glad to go and join the *utsab*.

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March 15, 1897

#### HINDU SOCIAL REFORM ASSOCIATION

On Saturday evening at a public meeting held by the above Association at the Anderson Memorial Hall, Mr R. Sundararaman M.A., presiding, Mr K. Natarajan B.A., read a paper on 'Some thoughts on the present situation.' He said the Social Reform movements has never attained popularity such as the Cow-protection movement or the Theosophic movement. But neither has it experienced fluctuations in enthusiasm or numbers. The number of practical workers is steadily growing, and in Social Reform there has been no reaction. A great change has come over the critics of the Social Reform. They once called the reformers, root and branch reformers, red-hot radicals and so on, but now their leader ridiculed the bit-by-bit reforms of the Social Reformers and declared that he was a root-and-branch reformer amidst the applause of his supporters. The lecturer did not agree with Swami Vivekananda in thinking that his being a greater



reformer than the Social Reformers did away with the necessity of the latter. The sun is a greater fire than any hearth, but you cannot cook your meals at it. There was a time, and that not many years ago, when some of our educated countrymen looked upon proselytising as almost immoral. They used to say that the great glory of Hinduism was that it did not proselytise. Thanks to Swami Vivekananda this ignoble superstition has been swept away, or is believed at the present day only by old 'women' of both sexes. That being the case even with religion, those who objected to the spread of Social Reform ideas before, as calculated to upset the existing order of things, cannot oppose their propagation hereafter.

The lecturer went on at length to show that it was the duty of him who had an idea to propagate it as widely as possible. Truth, he said, may or may not triumph in the long run according as the men who possessed it did or did not preach and live it boldly. The Social Reformers, being the base of operations, must themselves be firm, and that alone would attract people to them. He narrated an incident where a street preacher attracted a large audience by simply standing in a particular attitude in the middle of the street. The man who stands firm is a miracle in modern India. The Social Reform movement more than other movements, felt the force and suffered the consequences of that 'organic malediction' of the caste system with its peculiar notions of right and wrong which had descended on the Hindu community, growing with its growth and strengthening with its strength. It was said of old and many people believed in the saying today that he who did not beget a son would go to a particular hell. The lecturer did not believe in this saying literally. But it was eternally true in a far higher sense. A man's noblest outcome and offspring were his thoughts. They were his immortal sons. The beings of the mind are not of clay. And the saying was true in this sense, that the person who died without contributing a single actively beneficent idea to the world's thought-resources, deserved a punishment adequate to his enormous guilt. The Social Reform movement no doubt aimed at bringing about social reforms. But it also aimed at being a school for the formation and development of national character, and the lecturer hoped this fact will never be lost sight of by the critics of the reformers. In conclusion the lecturer expressed his pleasure at the kindness with which his respected and beloved teacher, Mr K. Sundararaman had, at some inconvenience to himself, kindly consented to preside on the occasion.



The *Chairman* Mr K. Sundararaman M.A., who was warmly greeted on rising, made a long, earnest and eloquent speech. He said, in all countries there were two parties which were known to each other as the party of reaction and the party of revolution. The difference between these two parties was, the one was for adjustment, the other for action. He would refer to these parties as the party of the past and the party of the future. The party of the future was represented in India first and foremost by the Christian Missionaries. They were revolutionaries. They had done good service to India, but they had taught our young men to attack religious beliefs, and as a result they were themselves being now attacked. The most uncompromising critics and greatest enemies of Christianity in India, the learned Chairman said, were those who were educated in Christian Colleges. Then there was the new party represented by two gentlemen—the Agnostics (whose journal the *Awakener of India* was handed to the Chairman as well as to others at the entrance). He would tell these gentlemen that their doctrines had absolutely no chance of acceptance in India. Agnostic philosophy even when preached with all the advantages conferred on it by the beautiful life and noble self-renunciation of Buddha, and supported by great States, failed to convince the people in India. Hinduism believed in nothing supernatural. The Diving Being was according to it rather ultra-natural than supernatural. Coming to the social reform movement, the lecturer said that the movement had a great bond of sympathy with the Hindus in that it did not dispense with religion or the *rishis*. The great objection to the movement was it was opposed to the sentiment of the people, especially of women. The Chairman said that he had occasion to study closely the widow-remarriage movement in Rajamundry. He would not go into details which were horrible to mention. The marriages performed there were most disgusting failures. Nobody would associate with the parties, nobody would take care of their children. The result was these people were driven to desperation and were lost. The Chairman declared that the Shastras sanctioned widow re-marriages but since public sentiment was against it we should first educate the people and the reforms will come of themselves. He said he was in favour of giving the highest possible education to women and then they would solve their own problems. It was not the Chairman's wish to discourage, but he felt bound to point out what it is that prevented men who thought like him from joining the movement.

Two things were wanted to make a cause prosper—a principle and a leader. That principle in India is contained in the Vedanta and for the leader they cannot have a greater



man than Vivekananda whom, the Chairman said, he had intimately known long before the world knew of him and whose great qualities of head and heart, he described with great fervour and eloquence....

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*August 3, 1897*

#### THE YOUNG MEN'S HINDU ASSOCIATION

At a meeting of this Association, held last week, the Swami Ramakrishnananda pictured the character of Chaitanya, the Bengalee reformer, bringing out into strong relief impressive characteristics of a life first devoted to the concern of the world, but afterwards diverted into religious channels. Chaitanya, he pointed out, preached Bhakti or devotion to a Personal God, and did much missionary work among the Advaitists or followers of Sankara Charya, who were numerous in Northern India at that time. Chaitanya, as depicted by the Swami, was an object lesson of earnestness and intense devotion, and his remarkable success as preacher best evidence to the value of those characteristics.

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*November 17, 1897*

#### COMMON BASES OF HINDUISM

The opening lecture of Sriman Swami Vivekananda was given in Raja Dhian Sing's palace in Lahore on Saturday evening. People had come from far and near to see and hear the Swami. Long before the time appointed the big hall of the historic building was full to overflowing. The crowd was so great that it was thought advisable to adjourn to the courtyard adjoining. But during the move unfortunately, everyone seemed to rush for the front seats and the confusion was so great that it took about half-an-hour to reduce the assembled thousands to order.

The appearance of the Swami was the signal for prolonged and enthusiastic cheering, as the noble services rendered by him to the cause of spiritual progress of humanity are known and universally appreciated here. Mr Justice Chatterjee took the chair and made a short speech suited to the occasion. His Holiness then spoke as follows.



[For the Lecture *vide The Complete Works of Swami Vivekananda*, Vol.3, 8th edition, pp.366-84]

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*November 22, 1897*

### SWAMI VIVEKANANDA

A CORRESPONDENT WRITES FROM SIALKOT

(For the news *vide The Tribune*, November 6, 1897)

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*December 4, 1897*

### (NOTES)

SWAMI VIVEKANANDA'S VEDANTISM is meeting with opposition from the Orthodox followers of that religio-philosophic system. The Lahore correspondent of the *Indian Mirror* voices a widely felt sentiment in his last letter. He says: 'The basis of his (The Swami's) New Vedantism is, more properly speaking, the Buddhistic-Vedantism, was not the Brahma Sutras of Maharishi Vyasa nor the *Shariraka Bhashya* of Swami Sankara Chariya, nor the philosophic commentaries of Bodhayana on the *Brahma Sutras*, nor those of Ramanuja, and his attempt to open a new road was futile. India is sick of Vedaless Vedantism. Buddhistic Vedantism may be acceptable to American *savants* of the modern age, but India, through Sankara, had once discarded it, and shall never have it back through the English speaking apostle, Vivekananda. This was exposed by Pundit Arya Muni of the Arya Samaj, before a large gathering, in the local Arya Samaj premises on Sunday last, the 14th instant. The Pundit had spent several years of his life in the study of the Vedanta Darshana.'

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*January 17, 1898*

### THE YOUNG MEN'S HINDU ASSOCIATION

The fourth anniversary of the Young Men's Hindu Association was held on Saturday evening at its premises in Linghi Chetty Street.



The Hon'ble Mr Justice Subramania Iyer presided....

Swami Ramakrishnananda read a paper on 'Bhagavan Sri Ramakrishna Paramahansa,' of which the following is an abridgement:

The present state of affairs in the Modern Hindu Society clearly showed that a change in the religious belief of the men of the modern times was inevitable, and that consequently a new system of religion was springing up for the acceptance of all liberal-minded people....To meet the demand of the time, a new prophet was necessary, and Sri Ramakrishna was found to fulfil the demand. The subject of the paper was born on Wednesday, the 20th February, 1835, in a village, south of Burdwan, of poor but respectable and very pious parents. The chief plays of Ramakrishna's boyhood consisted in acting the parts of Puranic characters, such as Sri Krishna, the Shepherd boys and girls of Sri Brindhabana, &c., in the pasture grounds of his village with his playmates; and such was the fervour of his temperament and the intensity of the interest which he felt in his plays that in the course of such performances he often used to forget they were mere plays and lost himself in the idea of a real Brindhabana. The Swami Ramakrishna had great aptitudes for drawing and moulding, although he never cultivated those arts afterwards. The time arrived when he was to be invested with the holy thread, and the Swami being, unlike the other members of his family, not of an orthodox character, wanted to make a Sudra widow his god-mother! His father then died, and he was under the guardianship of his elder brother who taught him Sanskrit literature and Scriptures. In the mean time some incident turned up which made him think that all the grammar and rhetoric only gave food to the body and not the soul. He therefore made up his mind to acquire that knowledge which could take a man to God. He was then initiated into the order of Sanyasins, and three days after this he attained the highest state of seedless *samadhi*. He began to test the validity of all the different creeds which constitute Hinduism, and found at last that all those faiths were true and led to the highest goal, God. He thus discovered that the same Truth was realised in every other religion, such as Mahomedanism and Christianity. 'Because the Swami discovered that all the religions lead to the same goal, he did not want every man to profess all the religions in his life for the attainment of that goal. He thought that if any one wanted to reap any benefit from religion, he



must stick to his, and his religion alone. Many people used to go to the Swami and learn his teachings, and he then went on a pilgrimage to the holy places in the north and visited great men. Keshub Chunder Sen, knowing of Ramakrishna's real worth, always used to go to him, and it was he who published his name in his organ called the *New Dispensation*. The students of the Calcutta Colleges, then came to know of Ramakrishna and became so attached to him that they forgot their studies and their homes in his company. Swami Vivekananda was one of such students.

*The Chairman*, after conveying the thanks of the meeting to the Rev. Swami for the very interesting lecture he had delivered to them, said that his respect and reverence for Sri Ramakrishna Paramahansa was not in any way less than that of his disciples. His sayings and teachings have, from time to time, appeared in *Brahma Vadhin* and he believed they had all read them and derived instruction from them. They were worth being republished in a collective form; and when that was done, that would be one of the valuable publications of this century. His similes and imageries were full of instruction, some of which the lecturer gave them that day. His life was full of lessons for them; and to two among the more prominent of them, he desired to call their attention. It seemed to him that he lived and worked and taught, not merely for his community and country, but for humanity at large. The story told by the lecturer of the man who went about digging wells without any water oozing in them showed that he was proceeding in a misguided fashion; but he was sure to profit by his experience. But they were in a worse position than he. They never dug at all. So far as religion was concerned, they thought that it was a thing not worthy at being pursued, a matter the study of which was a waste of one's energy which had better be employed in the pursuit of more imperious and important concerns. To a certain extent some justification, it would seem, was afforded by the degeneration to which their religion and religious institutions had been reduced; the reason and *rational* of many of their observances failed to satisfy enquiring minds; and the result was they were in danger of being given up as unworthy of further support. That kind of investigation and argument, they owed to the Western education and their contact with Western civilization. Of that kind of intellectuality, they were sadly in want until the arrival of the British Government under which they had



passed as if under a Divine ordinance, as if by an invisible direction of God. Thus they were free to proclaim that the spirit of questioning and reasoning not only in religion, but in other spheres, was due to the quick intellectual shock communicated to them by the education they had received under the British Government; and in these days when so much was being heard of the injurious effects of education in this country, they were grateful to acknowledge that they had received from the British people their education and their intellectuality which constituted the greatness of the Western nations and which in the case of the Indians roused them to enquiry and thought, without which all progress was impossible. But education, and the spirit of enquiry which it produced, should be kept within certain limits, in order that it might serve as inefficacious instrument in their hands. It was merely a fence, hedging the growth of the intellect, but when it outgrew that, it became a noxious growth, it became an evil. It merely helped to acquire an intellectual spirituality, but as it doubted and questioned that higher spirituality itself, it went beyond its limits and produced evil consequences. The life of Sri Ramakrishna Paramahansa furnished the strongest possible protest against irreligion. There was a higher spirituality, a fourth consciousness, which, if attained, would deride a Teardom or even the Throne of Her Majesty the Queen. The value of the teachings of Sri Ramakrishna or of our saints of the past, was the Catholicity of religion. To the Orthodox community, these teachings said that they should give up their narrowness of views and tolerate differences. They taught them that there were outward forms—so many different paths leading to one goal....

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*February 16, 1898*

*(Local)*

### SWAMI VIVEKANANDA AND HIS GURU

The Christian Literature Society for India have issued a pamphlet devoted to an examination of the claims of Swami Vivekananda and his Guru to be regarded as leaders of religious thoughts in India. The pamphlet contains several letters from prominent Americans denying that the Swami



has made much of an impression in the United States. What surprises us in this pamphlet issued by a Christian Missionary agency is the anxiety displayed to prove that the Swami's life and teachings are not in accord with the dictates of ancient Hindu law-givers, or with present-day notions of Hinduism. We shall give an instance taken at random. At pp. 22 and 23 an effort is made to prove that the Swami in certain respects had contravened the laws of Manu. What is that to a Christian Missionary we ask. We are not indiscriminate admirers of the Swami or believers in all that he teaches, but it seems to us to be as absurd for Christian Missionaries to endeavour to upset his position by trying to show that he does not follow the laws of Manu—which few people follow in their entirety in these days—as it would be for some of the Swami's partisans to attack Christian Missions on the ground that few Missionaries have left all and followed Christ, or sold their all and distributed the proceeds to the poor, as Christ has enjoined. And after all, we seriously ask, is it not a misdirection of energy for estimable people like our Missionary friends, to take so much trouble about questions which turn round the personality of anybody? Can we not discuss truth without being personal?

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*February 26, 1898*

*(Local)*

Ramakrishna Paramahansa—The 65th Birthday Anniversary of Bhagavan Sri Ramakrishna Deva will be celebrated tomorrow, at the Math, Ice House Road, Triplicane, Madras.

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*March 1, 1898*

*(Madras & Mofussil)*

The anniversary of the birth of Swami Ramakrishna Paramahansa, the Guru of Swami Vivekananda, was celebrated in many places of India. In Calcutta, the celebration must of course have been on a grand scale, and several disciples of the Swami Vivekananda from England and America having come for the purpose. In Madras, the day was celebrated



in a modest but none the less enthusiastic manner, at the residence of Mr Biligire Iyengar, known as 'Kastle Kernan,' South Beach, Triplicane. The day was solely devoted to religious exercises. Among these were *Sankirtan*, *Puja*, and *Hari Katha Kalakshepam*. A large number of poor people were fed. A few disciples of the Great Guru were also present and took part in the ceremonies.

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*April 9, 1898*

...No religious book of any age or nation has had more attraction to the Theologian than the Upanishads. ...Thanks to the labours of the Swami Vivekananda and the awakening of the soul which the eloquence and enthusiasm of Mrs Besant is slowly bringing about all over the civilised world, the desire for a closer acquaintance with the teachings of the master minds of India is everywhere present....

*(Editorial)*

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*April 11, 1898*

#### MISS NOBLE'S FIRST LECTURE IN CALCUTTA

The following is a lecture delivered by Miss Margaret Noble, on Friday the 11th March, at the Calcutta Star Theatre, under the presidentship of Swami Vivekananda.

Swami Vivekananda in rising to introduce Miss Noble was loudly cheered and he said—

Ladies and Gentlemen, When I was travelling through the Eastern parts of Asia, one thing especially struck me—that is the prevalence of Indian spiritual thought in Eastern Asiatic countries. You may imagine the surprise with which I noticed written on the walls of Chinese and Japanese temples some well-known Sanskrit Mantras, and possibly it will please you all the more to know that they were all in old Bengali characters, standing even in the present day, as a monument of missionary energy and zeal displayed by our forefathers of Bengal.

Apart from these Asiatic countries, the work of India's spiritual thought is so widespread and unmistakable that even in Western countries, going deep below the surface,



I found traces of the same influence still present. It has now become an historical fact that the spiritual ideas of the Indian people travelled towards both the East and the West in days gone by. Everybody knows now how much the world owes to India's spirituality and what a potent factor in the present and the past of humanity have been the spiritual powers of India. These are things of the past. I find another most remarkable phenomenon, and that is that the most stupendous powers of civilisation and progress, towards humanity and social progress, have been effected by that wonderful race—I mean the Anglo-Saxon. I may go further and tell you that had it not been for the power of the Anglo-Saxons we should not have met here today to discuss, as we are doing, the influence of our Indian spiritual thought. And coming back to our own country, coming from the West to the East, I see the same Anglo-Saxon powers working here with all their defects, but retaining their peculiarly characteristic good features, and I believe that at last the grand result is achieved. The British idea of expansion and progress is forcing us up, and let us remember that the civilisation of the West has been drawn from the fountain of the Greeks, and that the great idea of Greek civilisation is that of expression. In India we think—but unfortunately sometimes we think so deeply that there is no power left for expression. Gradually, therefore, it came to pass that our force of expression did not manifest itself before the world, and what is the result of that? The result is this—we worked to hide everything we had. It began first with individuals as a faculty of hiding, and it ended by becoming a national habit of hiding—there is such a lack of power of expression with us that we are now considered a dead nation. Without expression, how can we live? The backbone of Western civilisation is—expansion and expression. This side of the work of the Anglo-Saxon race in India, to which I draw your attention, is calculated to rouse our nation once more to express itself—and is inciting it to bring out its hidden treasures before the world by using the means of communication provided by the same mighty race. The Anglo-Saxons have created a future for India, and the space through which our ancestral ideas are now ranging is simply phenomenal. Ay, what great facilities had our forefathers when they delivered their message of truth and salvation? Ay, how did the great Buddha preach the noble doctrine of universal brotherhood? There were even then great facilities



here, in our beloved India, for the attainment of real happiness, and we could easily send our ideas from one end of the world to the other. Now we have reached even the Anglo-Saxon race. This is the kind of interaction now going on, and we find that our message is heard, and not only heard but is being responded to. Already England has given us some of her great intellects to help us in our mission. Every one has heard and is perhaps familiar with my friend Miss Muller, who is now here on this platform. This lady, born of a very good family and well educated, has given her whole life to us out of love for India, and has made India her home and her family. Every one of you is familiar with the name of that noble and distinguished English woman who has also given her whole life to work for the good of India and India's regeneration—I mean Mrs. Besant. Today, we meet on this platform two ladies from America who have the same mission in their hearts; and I can assure you that they also are willing to devote their lives to do the least good to our poor country. I take this opportunity of reminding you of the name of one of our countrymen—one who has seen England and America, one in whom I have great confidence, and whom I respect and love, and who would have been present here but for an engagement elsewhere—a man working steadily and silently for the good of our country, a man of great spirituality—I mean Mr Mohini Mohan Chatterji. And now England has sent us another gift in Miss Margaret Noble, from whom we expect much. Without any more words of mine I introduce to you Miss Noble, who will now address you.

Miss Margaret Noble, who was received with repeated cheers on rising, said : I am here to-night to sound a note of no doubt, no fear, no weakness, no failure, and no hesitation whatever. I am here to-night to sound a note of infinite joy and victory.

The name of the Inaugural Meeting of the Ramkrishna Mission is wrongly applied to this assembly. That Mission held its true inaugural meeting, I think, one day long years ago, in the shadowy gardens up there at Dakshineswar, when the Master sent his disciples forth to all the world, as the greatest teachers have always done, to preach the gospel to every creature. (Cheers). And perhaps some of you may consider that the inaugural meeting of the Ramkrishna Mission took place on that other day, not long ago, when his friends went to say God-speed to a wandering Sannyasin, going friendless and ill-provided, to a rich and powerful country in the West. This Mission is to the national life of India, as a great symphony of many movements.



One movement is already over, and the first chord of the second is struck. In the passage that is ended there have been discords, there have been moments of great anxiety and doubt, perhaps even of fear and sadness. But all that is gone, and at this moment, I say with all sincerity, there is no doubt, no fear, and no discord; it is all hope and strength. We know that we will win and shall not fail. (Cheers). I am not afraid of over-estimating or exaggerating the importance of this movement to Indian national life, it would be easier, I think, to make too little of it than too much. Great are these doings we are living through, and great is the Ramkrishna Mission, and I say that this Mission is bound to be a success after all. (Cheers).

I am here to tell you something definite about the work done in England about a year and a half ago in spreading your spiritual thoughts among us. I am not here to give you the details that newspapers have given you. I am not here to lavish personal praise upon one who is present with us here on this platform. But I am here to try in a few words to tell you something of the significance to us in England of the message you sent to us through him. (Cheers). You in India have deep and subtle and profound views on destiny. You know that no success like that of Swami Vivekananda is ever achieved unless there are souls waiting whose destiny it is to hear the message and to use it. These waiting souls in the West number thousands and tens of thousands. Some few have heard but many have not yet heard the message. I may just try for one moment to say some of the reasons why this message of India to the world is so really needed by us. For the last fifty years, in the West of Europe, we have been religiously and spiritually the most intellectual men and women of the day. For some years, however it has been the position indeed of overwhelming and complete despair. I do not mean to tell you in India how there comes moment in the life of any man, who has been brought up according to the method of mythology, when that man will find his life a life of complete rapture from all the associations of his childhood, when his intellect is growing and expanding day by day as he progresses towards the higher life of wisdom. That moment comes to every man. In that moment a terrible struggle begins within the soul. Doubt and negation take possession of the soul with all their peculiar consequences. What a terrible moment it is indeed. The reason why such a moment is universally visible in the lives of Western peoples is, of course in the scientific movements. You all know Darwin's *Origin of Species* came to England only to enforce scientific precision in connection with things known to philosophers centuries and centuries ago. It did more. It made the idea of evolution popular. People had carelessly



accepted the inspired sayings of our Bible, 'God is Love'; here was nature 'red in tooth and claw', and how can the two things be true? So doubt and agnosticism became common property. At the same time, there was growing over the religious life of England a great wave of longing for that old personal, picturesque, and symbolical worship which was known to our forefathers and, to yours. That was a great movement which preceded the agnostic one and they have borne combined fruit in the fact that man to-day stands longing for catholic reality, yet unable to find his message in dogmas by reason of his passion for, and faculty of judging of the truth. The scientific movement has done that. It has given us a power of discrimination and tremendous passion for the truth. But in the last ten years or so, a change seems to have been manifested. You all know the names of Professor Huxley and Professor Tyndall as the exponents of Agnosticism. Perhaps some of you also remember an essay that appeared in some of the Reviews after the death of Professor Huxley, showing that his latest conviction was that Humanity was unlike the rest of the animal kingdom in being *dominated* by something higher than mere physical evolution. Long before this Herbert Spencer had abandoned the position of complete negation and had devoted four chapters of his well-known 'First Principles' to the theorem that a first cause existed, and of it we can know nothing intellectually. And so, gentlemen, you see that there has been a turn in the tide. For those who have once left the narrow channels of belief in a personal God who controls the weather, no re-ascent of the river bed is easily possible. They are out in the great ocean of truth, bathing with stony waves; yet as in orthodoxy they begin to suspect that their view is but partial after all and not complete and perfect. It may be that some great personal emotion strikes its note of Love and Sacrifice across their lives by means of words like 'Thou wilt keep him in perfect peace whose mind is stayed on Thee;' or that great utterance that stayed the giant soul of Martin Luther, 'A strong mountain is our God'. At such a juncture the gospel of your great truth, 'God is one without a Second', brings infinite enlightenment to the soul of man.

We in Europe have known for a hundred years that India's name is bound up for you with the doctrine of the Real and the Apparent. But to realise all that this means, the voice of the living preachers was needed. 'God is one without a Second'. If this is so, then misery and sin, evil and fear, are mere illusions. The truth had only to put clearly and vigorously before us by your great Swami Vivekananda (Cheers), to be grasped at once by some, and sooner or later by many. But the great aim of the Ramakrishna Mission is to preach the true relation of all the religions of the world to each other.



(Cheers). And this is a doctrine which no doubt commends itself with peculiar strength to some of those who have come under the influence of your thought. It formulates and harmonizes what we already know of the doctrine of development, and let me, gentlemen, tell you that, when a principle finds experience ready, it takes far deeper root than if it had come as a mere theory to be proved. I cannot tell you in detail of the personal energy that has been shown by people, whom I could name, in consequence of their intense realisation of the world as the manifestation of God, and of themselves as identical with God; and for whom, therefore, errors, sins and impossibilities cannot exist.

It is indeed a new light. It is a new light to the mother in dealing with her children. Because, if sin does not exist, if sin is only ignorance, how changed, how different is our position towards wrong and towards weakness and towards fear, instead of the old position of condemnation? The old notion, the old conception of any sort, which has at the bottom hatred, goes away, and instead there is love—*all love*. But I think there is one thing that we in the West did possess. That was the great passion for service. Twenty years ago, when the doctrine of agnosticism was the burden of all teachings, you find that one reservation was purposely made. There is one thing left for us, and that is 'service', and 'fellowship.' The more the minds of men were driven back from orthodoxy, the more positively and the more intensely they grasped the thought of mutual Brotherhood. Even here your Eastern wisdom brought the light of non-attachment. (Cheers).

We had yet to realize that the love of self, the love of friends and relations, the love of country are nothing at all, if that love did not simply mean love of the whole world. That if it is a matter of the least consequence to us, whom we serve, then, our service is as nothing. But all society is reflexible society; as our friend Swami Vivekananda said, there is a great power of progress and expansion in it. In India it would be a great drawback, indeed, to introduce any such theory of national exhaustion, because in India flexibility and easy expansion are impossible. You have the ingenuity of 6,000 years of conservatism. But yours is the conservatism of a people who have through that long period been able to preserve the greatest spiritual treasures for the World, and it is for this that I have come to India to serve here with our burning passion for service. In coming to serve India, one must know the innumerable difficulties, the needs, the failures and the defects of India. I need not trouble you any more as our chairman will no doubt address you with greater knowledge and greater wisdom than I am in a position to do. Before I sit down allow me to utter those three words which are in your own language,



'Sri Sri Ramkrishna Jayati'. (Cheers).

Roy Yatindra Nath, M.A., B.L., proposed a vote of thanks to the learned lady lecturer. After this at the kind request of Swami Vivekananda Mrs Ole Bull spoke a few words. She said that she considered herself greatly honored in getting this privilege of saying a few words. She could not refrain from thanking the Swami for the opportunity offered to her to say how much the Eastern people are doing for them in America. She said that the literature of India had become a living one to them, and specially those of Swami Vivekananda which have become the house-hold books of the Americans. (Loud applause).

Miss Muller addressed the meeting as follows: My dear friends, and I hope you will allow me to call you in one sense my fellow-countrymen, for, I think all of us here upon this platform, though born in the West, have come to your country not with the feeling of a stranger or an exile, but with the feeling that we have come to our home—home not only of spiritual enlightenment and religious wisdom, but the dwelling place of our own kindred; and I feel that I am speaking for all Western people who have come to you with that aim in their heart. We feel that it must be a source of great pleasure and satisfaction to know how very precious and how very dearly we value those wonderful and transcendental and spiritual truths which even now have become the common property of us all, and which were not accessible to the people outside India owing to the Books being written in Sanskrit, but the progress of the time has placed before us, at all events in a literary form, the old wisdom and truths of India; and, therefore, I say that the time has now come when we of the West are made rich and happy by hearing and reading these truths of India's spirituality voiced forth in a living voice, and they are presented to us in a form which makes them not only acceptable and practicable, but they have already given new life and spirit to the dead bones of the Western nations. (Cheers). Swami Vivekananda has told you little about the work that he has done in the West; he himself can measure in a very small degree how great is the reformation, how tremendous is the change and modification, which he has instituted in public and social life in the West. And he has also carried that great change of ideas, that great change of spirituality and religion right into the very homes and hearts of those people who have been fortunate enough to hear him. (Cheers). It is not only that we have heard his voice, it is not only that we have learned those noble doctrines which till now were unknown to us, it is also that we have received them into our hearts, we have carried them into our homes to our fathers, mothers, daughters, and children who



are all trying to put the great spiritual wisdom of India into practice—the wisdom that has been yours since time immemorial. (Loud applause).

Dr. Salzar made a few remarks and said that Miss Noble had, to a certain extent misrepresented Christ. Dr. Salzar was of opinion that the personal God was the only *Para Brahman*. He also observed that modern Christianity was not the Christianity of Christ. Christ also had taught those high principles which Hinduism in its philosophy has revealed to us. He was sorry that he should have to say something against the lecturer.

Miss Noble again rose to reply to what had been just spoken by the learned Doctor. She said that she did not mean Monotheism when she spoke of God being One without a Second; on which Dr. Salzar said that he did not mean that there was only one God, but that he meant to say that everything was God.

#### SWAMI VIVEKANANDA'S SPEECH

The Swami rose amidst loud and continued cheers and said—

I have only a few words to say. We have an idea, that we Indians can do something, and amongst the Indians we Bengalis may laugh at this idea; but I do not. My mission in life is to rouse a struggle in you. Whether you are an Advaitin, whether you are a qualified monist or dualist, it does not matter much. But let me draw your attention to one thing which unfortunately we always forget; that is—'O man, have faith in yourself.' That is the way by which we can have faith in God. Whether you are an Advaitist or a dualist, whether you are a believer in the system of Yoga or a believer in Shankaracharya, whether you are a follower of Vyasa or Vishvamitra, it does not matter much. But the thing is that on this point Indian thought differs from that of all the rest of the world. Let us remember for a moment that, whereas in every other religion and in every other country, the power of the soul is entirely ignored—the soul is thought of as almost powerless, weak, and inert—we in India consider the soul to be eternal, and hold that it will remain perfect through all eternity. We should always bear in mind the teachings of the Upanishads.

Remember your great mission in life. We Indians, and especially those of Bengal, have been invaded by a vast amount of foreign ideas that are eating into the very vitals of our national religion. Why are we so backward nowadays?



Why are ninety-nine per cent of us made up of entirely foreign ideas and elements? This has to be thrown out if we want to rise in the scale of nations. If we want to rise, we must also remember that we have many things to learn from the West. We should learn from the West her arts and her sciences. From the West we have to learn the sciences of physical nature, while on the other hand the West has to come to us to learn and assimilate religion and spiritual knowledge. We Hindus must believe that we are the teachers of the world. We have been clamouring here for getting political rights and many other such things. Very well. Rights and privileges and other things can only come through friendship, and friendship can only be expected between two equals. When one of the parties is a beggar, what friendship can there be? It is all very well to speak so, but I say that without mutual co-operation we can never make ourselves strong men. So, I must call upon you to go out to England and America, not as beggars but as teachers of religion. The law of exchange must be applied to the best of our power. If we have to learn from them the ways and methods of making ourselves happy in this life, why, in return, should we not give them the methods and ways that would make them happy for all eternity? Above all, work for the good of humanity. Give up the so-called boast of your narrow orthodox life. Death is waiting for every one, and mark you this—the most marvellous historical fact—that all the nations of the world have to sit down patiently at the feet of India to learn the eternal truths embodied in her literature. India dies not. China dies not. Japan dies not. Therefore, we must always remember that our backbone is spirituality, and to do that we must have a guide who will show the path to us, that path about which I am talking just now. If any of you do not believe it, if there be a Hindu boy amongst us who is not ready to believe that his religion is pure spirituality, I do not call him a Hindu. I remember in one of the villages of Kashmir, while talking to an old Mohammedan lady, I asked her in a mild voice, 'What religion is yours?' She replied in her own language, 'Praise the Lord! By the mercy of God, I am a Mussulman.' And then I asked a Hindu, 'What is your religion?' He plainly replied, 'I am a Hindu.' I remember that grand word of the Katha Upanishad—Shraddha, or marvellous faith. An instance of Shraddha can be found in the life of Nachiketa. To preach



the doctrine of Shraddha or genuine faith is the mission of my life. Let me repeat to you that this faith is one of the potent factors of humanity, and of all religions. First, have faith in yourselves. Know that though one may be a little bubble and another may be a mountain-high wave, yet behind both the bubble and the wave there is the infinite ocean. Therefore, there is hope for every one. There is salvation for every one. Every one must sooner or later get rid of the bonds of Maya. This is the first thing to do. Infinite hope begets infinite aspiration. If that faith comes to us, it will bring back our national life as it was in the days of Vyasa and Arjuna—the days when all our sublime doctrines of humanity were preached. Today we are far behindhand in spiritual insight and spiritual thoughts. India had plenty of spirituality, so much so that her spiritual greatness made India the greatest nation of the then existing races of the world; and if traditions and hopes are to be believed, those days will come back once more to us, and that depends upon you. You, young men of Bengal, do not look up to the rich and great men who have money. The poor did all the great and gigantic work of the world. You, poor men of Bengal, come up, you can do everything, and you must do everything. Many will follow your example, poor though you are. Be steady, and, above all, be pure and sincere to the backbone. Have faith in your destiny. You, young men of Bengal, are to work out the salvation of India. Mark that, whether you believe it or not, do not think that it will be done today or tomorrow. I believe in it as I believe in my own body and my own soul. Therefore, my heart goes to you—young men of Bengal. It depends upon you who have no money; because you are poor, therefore you will work. Because you have nothing, therefore you will be sincere. Because you are sincere, you will be ready to renounce all. That is what I am just now telling you. Once more I repeat this to you. This is your mission in life, this is my mission in life. I do not care what philosophy you take up; only I am ready to prove here that throughout the whole of India, there runs a mutual and cordial string of eternal faith in the perfection of humanity, and I believe in it myself. And let that faith be spread over the whole land.

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*May 13, 1898*

**'WHITE LOTUS DAY' AT ADYAR**

*(From a Correspondent)*

...In New Zealand the increased interest (about Religion) was noticeable for the past 10 or 15 years. ...Performing ceremonies and studying the Vedanta Philosophy were well indeed, but those who really wanted religion must have some power in the lives corresponding to what was known as Bhakti. One effect of a real study of religion was the acquisition of the spirit of toleration. Swami Vivekananda somewhere complained that in the far West he did not find any tolerance in religion. If he had visited the colonies he would have found it different. In Australia or New Zealand there was ten times as much tolerance as in any other country....

*(Extract from a lecture by Miss Lilian Elgerma)*

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*June 28, 1898*

*(Correspondence)*

**'THE AWAKENED INDIA**

To the Editor of the 'Hindoo'

Sir,

May I request the favor of your kindly allowing me, through the medium of your widely read paper, to announce the fact that *Prabuddha Bharata* or *The Awakened India* will not be discontinued as stated in its last issue, but will henceforth be published in an improved form from the Ramakrishna Math, Almora, Kumaon, N.W.P., under a new management of which the head is the illustrious Swami Vivekananda, who will be one of the regular contributors to its pages.

The first issue is expected to appear on or about the 1st August next.

Almora, 19th June

SADANANDA

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October 22, 1898

THE PUNJAB

(From Our Own Correspondent)

Punjab, October 17

SWAMI VIVEKANANDA

Swami Vivekananda is now in our midst. We welcome his advent here, but would expect something better than what he gave us last year. He is a man of remarkable power and his oratorical flights are certainly of a very high order. He is a man amongst men. Last year he delivered two very powerful lectures here. They produced a great effect upon the people and his power of speech was the object of universal admiration. Many people who did not at all share in his views spoke of him in eulogistic terms. He is also a brilliant conversationalist, but in his interviews he failed to impress upon the minds of the people. The soundness of his mission, and some of his views were much criticised by them. Lately, i.e., a day before his departure, he announced a lecture on *Shradah*. But before he could deliver it he fell out with his hosts—the Sanatanists—departed for Calcutta quite unceremoniously. This unhappy incident, it is alleged, was due to the Arya Samaj. The Arya Samaj movement is very powerful in this Province and none who speaks against the doctrines of the Samaj can escape criticism and condemnation. The Swami was warned and made aware of this result. So he declined to lecture on *Shradah*. But the Smartas wanted him to deliver one in order to strengthen their position by his weighty opinion and hence the quarrel. This year, one hopes, the things will not take such an unhappy course and it will fare better with the Swami.

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December 3, 1898

THE STORY OF MISS MULLER'S REVERSION TO CHRISTIANITY

A Calcutta contemporary gives a succinct account of Miss Muller's reversion to Christianity which some people are disposed to make much of. We should not be surprised to find, says our contemporary, there is substantial truth in the editorial statement in yesterday's *Statesman*, that Miss Henrietta Muller has returned 'with joy to



the faith of Christ.' Miss Muller can easily skip from change to change. We do not know what her original faith was. But at one time she was a leader of the 'New Woman' movement, and spent much more of her wealth and breath in the advocacy of the rights of her sex. She was next heard of as a convert to Theosophy, and it was as a member of the Theosophical Society, that she first came to India. Having plenty of money, leisure, and curiosity, Miss Muller travelled over the greater part of this country, and in the course of her peregrinations, she came across a young Bengali whom she forth-with adopted as a son, and took with her to England for education with the idea, we believe, of ultimately finding him a seat in Parliament. Next we hear of Miss Muller among the English followers of Swami Vivekananda and finally she has relapsed into Christianity. We wish her 'joy'!!!

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*January 7, 1899*

#### OUR BENGAL LETTER

*(From Our Own Correspondent)*

2nd January

#### MISS MULLER AND HER BENGALEE ADOPTED SON

Miss Henrietta Muller, formerly an enthusiastic Theosophist, and lately an ardent follower of Swami Vivekananda, has at last decanted and gone to the faith of her fathers. It seems to me, one born and bred up as a Christian finds it next to impossible to stick to any philosophical religion. The cause perhaps is to be found in the incapacity of the average human mind to take its stand about religious matter upon reason to any great extent. Book revelation and blind faith which are the basis of Christianity are very comforting to the person who has lulled his reasons to sleep purposely to save himself from the pressure it puts upon his mind when it is active. But whatever may have led to the return of Miss Muller to the old fold of her ancestral religion, she can not renounce her Bengalee adopted son, Akshay Kumar Ghosh. This poor young man will either have to embrace Christianity or to separate himself from his Christian step-mother. I pity Akshay, whose position will be such as to excite the sympathy of all his brethren by race or by faith.

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*January 11, 1899*

*(Correspondence)*

**'NUNGUAM' REVERTER**

(Written by K.G.N.)

...India is gradually passing through a change. In the matter of religion and morality too a change, an unhappy change, is taking place. It is proven on many occasions, ... that the religious morality of the young men of India is not all that can be desired.... The Hindu Central College is only the beginning of such remedies. The new religious awakening was caused by the brilliant achievements of Vivekananda in the West.... Let it be understood that there is nothing dangerous in these movements to the cause of the Congress and the Social Reform Movement. Let it not be understood that when a Besant or a Vivekananda condemns the morality of a society they are not making wholesale slaughter but speak of the tendencies of the times. Shallow thinkers have been associating so many hobgoblins with the social and religious institutions of the Hindus! The purest Hindoo Religion has not forbidden sea-voyage, foreign travel, has never sanctioned widowhood and has never left out in the cold matters of material prosperity and advancement....

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*January 23, 1899*

**'RAMAKRISHNA—HIS LIFE AND SAYINGS'**

We are glad to welcome on behalf of the Indian public the book recently published by the Right Hon. Professor Max Muller on 'Ramakrishna—his life and sayings.' The reputation of the Right Hon. author as a great Oriental scholar and therefore as one of the greatest living interpreters between the East and the West, added to the peculiar charm of his writings, affords a sufficient guarantee for the book being read with considerable interest by the reading public of the West and the East. Whatever results this publication may fail to accomplish, it must necessarily confer on the Indian nation two inestimable benefits entitling the Right Hon. author to the lasting gratitude of India. The disciples and admirers of the late Paramahansa have not been able



to give as wide a publicity as they could desire in the interest of humanity to the many memorable sayings of Sri Ramakrishna containing in them the very quintessence of Vedanta philosophy of which they are, and have reason to be proud. Published by instalments at some intervals in the columns of the *Bramhavadin* and other journals of the kind not very widely circulated among the nations of the West and quoted but off and on by his distinguished disciples in the course of long lectures delivered in America and the countries of Europe, the sayings of Ramakrishna presenting as they do, in a readily assimilable form free from all verbiage and mere literary paraphernalia, the abstruse truths hidden in voluminous productions of the mighty intellects of the East, have received but a meagre circulation and have achieved, if at all, but a little of the results that a wider circulation of them cannot fail to achieve. The publication before us, whether so intended or not, must cure the defect; and as the reputation of the author is a certain guarantee of its extensive circulation we have a right to indulge in the hope that the sayings of Ramakrishna will be sown broadcast in all countries where his book is read, and will become a living power of moral and religious enlightenment in countries separated from India by thousands of leagues of sea and land. The second but none the less important benefit which we prophesy, will be achieved from the circulation of this book is the promotion of a good understanding between the East and the West. Englishmen dozing in their armchairs at home, entirely oblivious of the life and manners of their Indian brethren, will learn from this book something, if not all that may be desired, of the moral and religious aspirations of the teeming millions of India whose faith and hope are revealed in the utterances of Ramakrishna. The young and raw Civilian sent out from England year after year to hold sway over a portion, large or small as the case may be, of the subject Indian population, with little or no information worth the name about the Indians and their condition and equipped with the only qualification of a supercilious contempt, inherited or acquired, for all that is Indian in name, form, or character, will learn something about the moral and intellectual development shown by the people over whom he comes to rule and allow a portion of his ill-founded contempt to wear away in the course of his voyage to India, during which to



satisfy his inquisitiveness or just to drive off his ennui he would gladly glance through the pages of this book of India: 'What can it teach us?' The opinions expressed and the observations made by the Rt. Hon. author, specially invited even about 20 years ago by the Board of Historical Studies at Cambridge to deliver a number of lectures for the benefit of the candidates for the Indian Civil Service, have an indefeasible claim on the respect of young Civilians sent out to India and must exercise a wholesome influence in promoting a more respectful feeling for the Indian and in bringing about a kindlier relation between the rulers and the ruled. The book before us and the others we have named cannot fail to teach the honest and the ill-informed Englishman, that, although he may rightly claim superiority over the Indian in certain respects, there are points which he can to his advantage learn from the Indian. These are the two most important uses which the circulation of this book must serve, and in this light, Professor Max Muller has by this publication become entitled to be named and remembered among the friends of India.

It may, indeed, be pointed out that the Rt. Hon. author has here and there in the course of the book indulged in observations not very palatable to the Hindu reader, and not altogether very creditable to his high reputation as a great Oriental scholar. It may, for instance, be urged that his remarks on asceticism and on Sanyasins, on Samadhis and on Yogasiddhis and Sankara's postulate of Avidya or Nescience as the cause of the appearance of the phenomenal world are hardly tenable in the light of Hindu philosophy thoroughly studied and properly understood. It may also be noted that the Right Hon. author is hard of belief about matters which have ceased to be miracles for a good student of Indian philosophy. True; but these are all matters for regret but none for wonder. To us, indeed, nursed in the cradle of Vedanta philosophy, familiar with the doctrines of Karma and of the Re-incarnation of the soul, and with numerous corollaries necessarily following our acceptance of the two doctrines, the most marvellous incidents have nothing of miracle about them. What to the nations of the West may seem miraculous and what they may consequently refuse to believe are perfectly explicable by the light of these doctrines. Another noticeable feature in connection with this point easily discernible in the pages of this book is the



author's honest, though not always successful, endeavour to divest himself altogether of those prejudices which have inclined the most large-hearted of Western thinkers and writers to stint their measure of praise due to anything Indian. In his preface to the book after observing that the disciples of Ramakrishna are spreading his doctrines even in England, he says: 'We need not fear that the Sannyasins of India will ever find followers or imitators in Europe.' While we know more of the Sannyasins of India than the Rt. Hon. author could ever know, we must concede that he knows more of the people of Europe than we can know, and we are bound to admit that there is some truth in the observation above quoted. It was only through Sir William Jones that European countries came to know that India had a literature of its own, and it was only about 20 years ago that the sacred literature of the East, the Vedas and the Upanishads were rendered into European languages for the benefit of the nations of Europe, and it was only a few years ago after the able advocacy and exposition of Hinduism by Swami Vivekananda at the Parliament of Religions, and subsequently before appreciative audiences in European countries, that the nations of the West began to waste a thought upon Hinduism and the Vedanta philosophy. Nations, sunk in the grossest depths of materialism for centuries, cannot certainly be reclaimed within the space of a decade or two by superficial study of some of the sacred books of the East in unsatisfactory translations and by listening for a few days to an exposition, however able, of the abstruse philosophy of the East. Ages and centuries must therefore elapse before the nations of the West shake off the bonds of materialism, approach the philosophy of the East and the ideals of Hinduism in a reverent, appreciative and sympathetic attitude, and learn to practise that renunciation which marks the Sannyasin of India. There is therefore no *fear*, as Mr Max Muller would say, of the Indian Sannyasin finding a follower or imitator among the people of Europe; but we have every hope that Hinduism, which alone can become the universal religion, will some day, however distant, claim devout followers in Europe and give the world true European Sannyasins.

(Editorial)



*January 30, 1899*

*(NOTES)*

SWAMI VIVEKANANDA returned to Calcutta on the 22nd instant, after staying for about a month in Baidyanath, Deoghur, a town looked upon as a sanitarium. The Swami, however, did not improve by his stay there. It now appears that the ailment which is troubling the Swami is Asthma, which is attributed to his having caught a cold in the snowy regions of the Himalayas to which he paid a short visit after leaving Lahore some months ago. Everything is being done to enable the Swami to shake off the disease, before it takes a firm hold on his system. But even if his complaint became chronic with him, it will not interfere much with his work, though he may be compelled to speak less often in public than hitherto. The Swami will now stay for sometime in the Math at Belur, a suburb of the Metropolis. He then embarks for America where, we are told his presence is immediately and urgently solicited.

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*(Local)*

THE YOUNG MENS HINDU ASSOCIATION

Swami Ramakrishnananda will continue his interesting course of lectures on Sankhya philosophy at 5-30 P.M.

*February 10, 1899*

*(Correspondence)*

DR FAIRBAIRN

To the Editor of the 'Hindu',  
Sir,

What after all is the aim of the Haskell lectures? What is the ultimate object of Missionary work in India? The answer is simple. Conversion of the Indian heathens to the religion of Christ. The apostles of Christ have been doing their very best to bring about this end. The Haskell lectures are an additional machinery brought into operation. They are an offshoot of the brilliant achievements of Swami



Vivekananda at and after the Worlds' Parliament of Religions held at Chicago. The whole Western world was struck with wonder and admiration at the high ideal of a Universal Religion, presented to them by that Indian sage who was till then not known at all by the Westerns. The Western world was flooded with a light. One result of the World's Parliament of Religions was that the Christians were brought to a full sense of their understanding, that the religion and philosophy of the Hindus were not to be so easily swallowed up, as Christianity; that Hinduism had one of the best ideals of a Universal Religion and that every man and woman without distinction of colour or creed, might satisfy his or her religious instincts at its fountains. Before the Worlds' Parliament of Religions met at Chicago this fact of the sterling merit of Hinduism was hardly known to the West, excepting of course to the few who learned Sanskrit for some purpose or other. After his long stay in America and Europe Swami Vivekananda returned to India where he was accorded a cordial reception by his co-religionists, full of enthusiasm and earnestness. Dr Barrows, the first of the Haskell lecturers visited India about the same time. He was given a kind reception. If Christian missionaries that come to India give up their aggressive character and proselytising tendency then they are welcome to every Hindu. If they do not why then there is no welcome. The Committee of arrangements for the reception of the second lecturer, it is very much regretted to observe, was not able to find a Chairman. A burnt cat always dreads the fire. The lectures were all delivered with grace and caution. One of the local journals—is it the *Christ in Patriot?*—was saying that Dr Fairbairn was wrong in thinking that his audience in the Anderson Hall was capable of appreciating the highly metaphysical subjects on which he was lecturing, that his Indian audience should not be mistaken for an Oxford assembly. This is the height of impertinence and nothing short of it...

K.G.N.

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### OUR BENGAL LETTER

(*From Our Own Correspondent*)

February 4

...You reviewed the other day Prof. Max Muller's recent work entitled 'Ramakrishna: His Life and Sayings,' and you



must remember the few pages which the author devotes to a cursory notice of the life and career of Debendranath Tagore. Him the Professor recognises as one of the Indian Saints who were the predecessors of Ramakrishna....

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*February 13, 1899*

#### OUR LONDON LETTER

*(From Our Own Correspondent)*

LONDON, January, 27

#### RELIGIOUS LIFE

When one looks into the current tone and temper of religious life in England, one can well understand, from what source the late Mathew Arnold drew his definition of religion, which sounds so curiously incomprehensive and mean to Indian ear. The fault is surely not of Mathew Arnold, who was one of the acutest thinkers of his times, but of the unfortunate experiences that he gained from his surroundings, regarding the religious consciousness of humanity in the vast majority of Protestant Englishmen and English women. Religion really means nothing more than morality lit up by emotion. The pulpits here do not touch even the outer fringes of true spiritual life. Semitic religions are by nature exceedingly legalistic; and this legalism of the Semitic mind has not been altogether without its influence upon Christianity, which even to this day considers the mere keeping of the commandments as the highest and perhaps the only practical religion. If you talk of anything deeper or higher, you are branded as a mystic,—a sentimentalist,—a false teacher. Popular religion here shuns these deeper springs of life. It cannot stand even the higher teachings of Jesus. It is really very much of the mind of Sir Revered Thompson, a late Lieutenant-Governor of Bengal, who once publicly declared some of the highest teachings of Christ's sermon on the Mount as not meant for practical people. The preponderance of this 'practical,' this sordid, this material element in the Churches here, has been driving the more earnest and spiritual-minded either to Romanism or to Theosophy.

#### THEOSOPHIC INFLUENCE

Before coming here, and indeed, before going out to the country even after my arrival here, I had no notion that Theosophy had such an influence among large classes of the truly religious-minded



people here. The class of people who seem to come most largely under Theosophic influence seems to be those who have too much spirituality to be satisfied with the dry bones of Christian life, generally found in the Churches of the Protestant persuasion, and too much rationalism to be able to accept the Romanish dogmas. Theosophy allures them by its presentation of spiritual truths in perfect harmony, as it avers, with science and reason. I am not a Theosophist myself. I do not accept much of its teachings, and I may frankly say that I object strongly to some of the methods, both spiritual and philosophical, of its prominent preachers. But I must admit in truth and justice that this movement is really helping the cause of real religion among the most interesting and promising sections of the English religious people, more than any other movement of our times. It is never safe to prophesy, but whatever forecast one may form of the future of religious life in England seems to be surely such as will be largely permeated by Theosophy, and probably also higher and deeper Indian thought. Our Christian Missionary friends may laugh at the attempts of Indian reformers to try to influence Christianity by propagation in Christian countries of the higher truths of Hinduism, but to an impartial student of modern Christian life and thought it appears almost necessary for the spiritual progress of the Western world, and the solution of the most pressing religious problems of the day here that the experience and spiritual treasures of higher Hinduism should be preached and interpreted in the West more systematically and by better and abler Indians than what has hitherto been done. So far, strictly speaking, Hinduism has been interpreted to Western nations by European scholars. The scholars have done excellent and most valuable pioneering work. They have to a certain extent prepared the ground. But spiritual truths need saintly preachers to be correctly interpreted and preached. We want persons who can speak with some, if not absolute, authority of the things they preach—who shall truly be able to speak of things that they really know—to carry on the great work of which the foundations have been so well and widely laid by men like Professor Max Muller and others. Indeed the time is ripe for any propagandist work, from the side of the higher religion of the Hindus, that may be undertaken in England. There are eager people everywhere, who would receive an Indian preacher with sincere joy and deep earnest enthusiasm.

#### CHRISTIANITY AND HINDUISM

But I should not be misunderstood to mean that Englishmen will become in any sense of the term Hindus. That is as much out of the question as the Hindus becoming Christians wholly or largely. Each people will always retain their racial peculiarities in food and



drink and [...] as much in the matter of religious symbols and ideals. But while the symbols and the scriptures and the mode and methods of religious culture will vary, the spiritual ideals may come closer than now. The spiritual teachings of higher Hinduism will help to deepen, enlarge, strengthen Christianity, lead to a better understanding of the higher teachings of Christ—a correct apprehension of the experiences of that great Master—and not result in destroying them. And Christendom needs this Hindu influence, quite as much perhaps, as the present Hindu life and thought need some Christian influence. India lacks what England has, England lacks what India has. What is needed is a mutual barter, and exchange of the special gifts and graces possessed by each.

#### GROWTH OF SUPERNATURALISM IN ENGLAND

One needn't come to England to find out that there is just now a growing a strong tendency towards supernaturalism in the public mind here at the present moment. One has simply to watch the run of English publications from day-to-day to find sure and ample evidence of it. The largest number by far of English novelists deal now always with occultism, mesmerism, hypnotism, thought-reading and other cognate matters. One comes across numberless tales in the periodical literature of the country which deal in some shape or other with these supernatural phenomena. While it is impossible to deny that even among the learned, the results of the labours of the Society for Biblical Research, are gradually generating some strong ground work of faith in the supernatural. Indeed, this much is absolutely certain that the public mind is becoming fully convinced of the existence—the reality of, to quote an ecclesiastical writer—'that growing class of inconvenient phenomena, which do not seem willing either to explain themselves or make themselves scarce in obedience to the orders of Huxley, Herbert Spencer, Lecky, and other such sincere and potent infallibilities.' This supernaturalism is also fairly helping the appreciation of deeper and higher spiritual truths. It has its bad side I know. In many cases it is only the effect of a reaction against the prevailing and unreasonable materialism of the age; and is equally irrational and injurious itself. 'It saves trouble to be credulous', says Rev. Mr Hawies, in his 'Dead Pulpit';—and it is true that in many cases, this belief in the supernatural is only credulity—held by men and women upon absolutely insufficient grounds. It is developing many superstitions, and much charlatancy, and it will gradually pass away. But there is a very vital question involved in all these—the question of the existence of soul, and its necessary corollary—of life after death. And 'the special thing which this age requires to know is whether there is any scientific



proof of a life after death for any of us. Philosophy, which seeks only to make this life tolerable, can do without an answer to this question, but religion, the essence of which is to bind men to an Above and a Beyond, must know or die.' Faith supplied this assurance in the past, but in this age, men cannot accept anything, except only provisionally, upon faith. It wants to place, so far as may be, men's beliefs upon facts, just as—in another sphere—in the domain of matter, men have learnt to base their opinions upon verified and verifiable facts. Supernaturalism in its various forms of hypnotism, spiritualism, second sight, etc.—professes to do this. It is for this that it is prized here so much.

### VIVEKANANDA

There is an impression in certain circles in India that the influence of Vivekananda's teachings in England and America has been immensely exaggerated by his friends. I can't say anything about America, but here in England he seems to have had a fairly large, I don't say following—but sympathisers. I have met people in different places who hold him in very high esteem. I am not a member, as you know, of his sect, and there are points of theological disagreement between him and myself. But I must say that he has done some real work in opening people's eyes and hearts here to the existence of high spiritual ideals in ancient Indian scriptures. He has forged some golden links between England and India. You must have seen from the quotation which I sent you some time ago from Mr Hawie's book, 'The Dead Pulpit,' which refers to *Vivekanandism* as one of the movements which are drawing people away from the Church, that his work has borne some perceptible results. I had a pleasant evidence of it only yesterday, in London. I was in the south of London last evening where I had to go to see a friend. I lost my way, and was looking about, standing in a corner of a big street, as to which way I should go. A young woman with a little boy saw me and began to talk to her boy, wanting very much to help me in finding my way. I could not ask my way of a woman, and just then there was no male pedestrians on the part of the road where I was. I was, however, moving to the opposite foot path when this person approached me and said, 'May I help you Sir—you seem to be looking out for your way.' I thank her very much for her kindness and told her where I wanted to go. She directed me to



the road, which I had to take and said, 'I read in the papers, you were coming to London, and as soon as I saw you, I said to my boy, I knew you, you were Vivekananda. Didn't I my boy, see here he is.' I was already moving away as I had to catch a train, before she finished her remarks, and so would not set her aright about my poor personality. But I was struck with the kind regard with which she looked upon me, thinking I was Vivekananda. I was grateful for this experience, and thanked my orange-coloured head-dress for the honour that I had vicariously received through it. I can bear also personal testimony to the eagerness with which educated and liberal-minded Englishmen listen to anything that may be told them about the spiritual and religious ideals of India. And England needs these ideals very, very badly. In the adoption of spiritual ideals similar to those which obtained in the higher Hindu culture, lies the salvation of modern Western civilization.

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*(Local)*

A lecture on Sankhya.—Swami Ramkrishnananda will continue his lecture on the Sankhya Philosophy tomorrow at 5.30 P.M. in the Hall of the Young Mens Hindu Association.

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*February 21, 1899*

NEWS FROM CALCUTTA

*(From Our Own Correspondent)*

... Next to Swami Vivekananda, the disciple of the Late Ramkrishna Paramhansa, who was very widely known in the province was Ram Chander Dutt. This gentleman occupied the position of Chemical Analyst to the Govt. of Bengal, and was a lecturer on Chemistry in the Science Association of Dr Sircir. But that which made his name familiar to the public was his lectures and sermons on the religious precepts of his late spiritual-master—Ramkrishna. He was an enthusiastic devotee, and as his spiritual indebtedness to his Guru was immense, few would be inclined to blame him much for his belief that Ramkrishna was an *Avatar*—an incarnation of the Deity. Ever since he became a *chela* of Ramkrishna, the sphere of his charity began to extend,



till it became commensurate with his income, which ordinarily reached the large sum of one thousand rupees per month....

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*February 27, 1899*

*(Indian Telegrams)*

ARRIVAL OF A LADY DISCIPLE OF SWAMI VIVEKANANDA

Bombay, Feb. 25

Madame Marie Louise, the lady disciple of Swami Vivekananda, arrived here this morning by mail steamer *Carthage*. The Hon'ble Mr Khare and others received her at the Ballard Pier. She is the guest of Tribhovan Das Mangal Das, and goes to Madras after lecturing on Monday evening on Vedanta.

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SWAMI ABHAYANANDA

(For the news *vide The Times of India*, February 24, 1899)

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*February 28, 1899*

*(Indian Telegrams)*

ABHAYANANDA AT BOMBAY

Bombay, February 28

Abhayananda (Marie Louise) lectured yesterday at the Gaiety Theatre on the prospects of Vedanta in the West. Mr Justice Ranade presided over the meeting. At the end of the lecture, a silver box, containing a copy of the Gita, was presented to her. She left for Madras last night.

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*March 1, 1899*

*(Our Bengal Letter)*

*(From Our Own Correspondent)*

24th February

MISS NOBLE

Miss Muller's return to Christianity after a decade or so of discipleship



to the Theosophic leaders and Swami Vivekananda must make one to look with not much confidence upon English lady Hindus. So the Hindu community of Calcutta should beware of making much of Miss Noble who wears a necklace of *Rudraksha* beads like a devout Hindu, and discoursed on Kali-Worship the other day to a Calcutta audience, consisting of Europeans and Indians of culture and social position. Those who know history should not look upon Miss Noble as a ninth wonder, as many Hindus in Calcutta seem to do. Many there were who had expatiated before her on the allegory and the spiritual meaning of Kali and Kali-Worship, and as to European professing Hinduism and wearing necklaces of beads, there were several whom history records, and whose conversion was not due to the influence of others, but to conviction generated in them by the observation and study of Hindu idolatry. I do not, however, depreciate Miss Noble, but admire her courage, and her strength of mind, and I readily recognize the service she is doing by demonstrating to the Christian Missionaries in this country the underlying philosophy of Hindu idolatry.

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*March 4, 1899*

*(Local)*

#### WELCOME TO SWAMI ABHAYANANDA

A public meeting of the Bhagavat Gita Class, Komaleswaren Petta, will be held in the premises of the late Mr Sriman Pillai, of Madras, on the 6th instant, at 7 A.M. precisely, when an address of welcome will be presented to Swami Abhayananda, who has recently come down from America. Swami Ramakrishnananda will take the chair on the occasion.

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#### WELCOME TO SWAMI ABHAYANANDA

To-morrow at 6.30 P.M. at the residence of Mr Varadiah Naidu, the Durmakarta of the Chintadripet Temple, Mungapathy Naicken Street, Chintadripet, a public meeting will be held with His Highness the Swami Ramakrishnananda in the Chair, when an address of welcome will be presented to Her Holiness the Swami Abhayananda, the American lady sannyasin disciple of His Holiness the Swami Vivekananda, by the Chintadripet students of the Madras Branch of the Ramakrishna Mission.

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*March 6, 1899*

AN AMERICAN SWAMI

(For the news *vide The Times of India*, March 2, 1899)

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*March 8, 1899*

WELCOME TO SWAMIN ABHAYANANDA

The following address of welcome was presented to Swamin Abhayananda on Monday morning at 7 A.M., in the bungalow of the late Mr Sriman Pillai, by the Komaleswaren Petta Bhagvat Gita class of the Ramakrishna Mission:

RESPECTED SWAMIN,—We, the students of the Bhagvat Gita class attached to the Komaleswar Temple, Komaleswaren Petta, deem it a great privilege to be permitted to approach you with our hearty welcome on this auspicious occasion of your visit to our class which being still in its infancy is a tender plant under the fostering care of His Holiness the Swami Ramakrishnananda.

It is with immense pleasure that we take this opportunity of paying our humble homage to you for having devoted your life for preaching the gospel of truth contained in the Vedanta Philosophy which by the able exposition of His Holiness the Swami Vivekananda has stirred the minds of intelligent people all over the world.

We have no doubt that your disinterested services to your country, nay, to the whole world, will bear a rich harvest of which the people of your own and of other lands will be partakers.

In conclusion, we fervently pray to God that He may bless you with a long and happy life so that the noble end for which you have renounced the world may be realized.

In replying to the above address, the Swamin said that she could not adequately thank the members for the kind reception accorded to her there and elsewhere during her 10 days' sojourn in Madras. Regarding the reference made in the welcome address that the class was yet a tender plant, she said that if the Indians should call themselves young in the spiritual atmosphere when the highest flights of philosophical lore treasured up for ages and ages past were theirs. There is much more reason the Americans have for calling themselves babies in the realm of Philosophy. The Americans had been slumbering for the past 200 years, their ideas had become so materialised and



they looked more to their material interests than to spiritual welfare. It was true that the Indians had also slumbered for about 200 years, but though slumbering, they had held fast to the Vedanta Philosophy. The Americans could not sufficiently repay their debt of gratitude to the Hindus for having sent to their country His Holiness the Swami Vivekananda to preach the Gospel of the Vedanta Philosophy at the Parliament of Religions held at Chicago. It was the Swami who roused the Americans from their slumber by his able exposition of the highest truths contained in the Vedanta Philosophy. It was then that the Americans came to know that the Swami's teachings were those of the Jesus of Nazareth. The Americans had the light but they had forgotten it for over 200 years owing to the fact that they had been ruled by material ideas and interests. So the Americans owed the Hindus a deep debt of gratitude for having sent the Swami to dispel their ignorance and thus rekindle in them the light that was already there in the teachings of the Jesus of Nazareth. From that day forwards, the Vedanta Philosophy was preached in the pulpits everywhere in America. The Americans looked anxiously to the East for nobler thoughts and sentiments treasured up in the Adwaita Philosophy and they wished that the Hindus would send many more of their worthy sons to disseminate to them such noble truths and lofty ideals.

Then the Swamis Ramkrishnananda and Abhayananda were garlanded and the meeting terminated with a vote of thanks to the Swamin proposed by Mr T. Aiyakannu Nayakar, B.A., sub-Assistant Inspector of Schools.

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#### A LECTURE BY ABHAYANANDA

##### The Ethics of the Vedanta

Swami Abhayananda delivered an address last evening at the Pachaiyappa's Hall, on behalf of the Triplicane Literary Society, the subject being 'Ethics of the Vedanta.' Mr V. Krishnaswamy Iyer, High Court Vakil, presided. The Chairman introduced the lecturer of the evening to the audience in a few chosen words. The lecturer dealing with the subject, ... explained what was meant by the 'brotherhood of man' and said that the Vedanta philosophy taught ethics transcendental. The brother was himself, the animal was himself, and in fact the stone was himself. The Vedanta philosophy was woven in every tissue of their body and was absolutely ethical. The Hindus were the chosen teachers of the world and Swami Vivekananda went to her land illumined with that philosophy, which was the purest and grandest conception of religion that they had heard....



*March 9, 1899*

AN ENGLISH LADY ON KALI AND HER WORSHIP

The following is the substance of a lecture delivered by Sister Nivedita (Miss M. E. Noble) on Monday, the 13th February, 1899, at the Albert Hall, Calcutta.

(For the lecture *vide The Complete Works of Sister Nivedita*, Vol. II, 1st edition, pp.429-43)

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AN INTERVIEW WITH SWAMI ABHAYANANDA

(For the interview *vide The Madras Mail*, March 8, 1899)

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*March 10, 1899*

SEARCH FOR TRUTH

Under the auspices of the Young Men Hindu Association, Sister Abhayananda delivered a lecture to a crowded audience last evening at Pachaiyappah's Hall with the Hon. Mr Justice Subranna Iyer C.I.E. in the chair....

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*March 13, 1899*

*(Local)*

SWAMI ABHAYANANDA AT EGMORE

A public meeting of the residents of Egmore was held at the Reading Room when an address of welcome was presented to Sister Abhayananda to which she replied in suitable terms. Mr S. Biligiri Ayengar presided on the occasion.

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*(Local)*

AN ADDRESS OF WELCOME

Yesterday evening an address of welcome was presented to Sister Abhayananda by the students of Swami Ramakrishnananda's Bhagavat



Gita Class, attached to the Harikatha Vinodnine Sabha of Puraewakam. Mr T. Ramakrishnan Pillai, B.A., F.R.H.S., was voted to the Chair. The Swami delivered an interesting lecture on 'Vedantism.'

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*March 14, 1899*

#### A CHAT WITH SWAMI ABHAYANANDA

It was not without some hesitation and trepidation that I made up my mind to see the Swami Abhayananda. My experience of seeing—you may call it interviewing, if you like—lady propagandists or preachers had been—I would not say unfortunate, but forbidding. I am not, and do not remember a time when I ever was, a carper or scoffer of any religion or line of thought. But, somehow, each time I sought to glean wisdom, sitting at the feet of lady expounders of it, I came back knowing as little as I had known before, and also with a sense of irritation that I had ever hankered for light at their hands. I remember distinctly one interview. It took place years ago, and I was far more enthusiastic about religions and things than I can claim to be today. But my sincerity and anxiety to learn counted for little. I go about generally dressed in English style. I neither sport it nor mean it as a condemnation of the simple Hindu costume. I simply like it, and don't feel, in the least, conscious of having degraded or degenerated hereby. Is that wrong? I don't know—but I never felt so absolutely criminal as I did when the lady celebrity I went to interview, not on the subject of dress, mind, but on the subject-matter of her public lectures—looked at me, up and down, and bestowed on me a smile which seemed to say, I was a disgrace to my community. That flurried me unnecessarily. And I could only spell out my questions slowly and with effort. Nor could I make out how it was, but she seemed to take every query of mine as an insult and an impertinence. It was no doubt her intellectual and spiritual superiority that made her do that. But it led to my resolving to keep at a respectful distance from such superior beings in future. A recollection of this scene troubled me sorely as I picked my way up to the third storey of the 'Castle Kernan' where Swami Abhayananda is putting up. But an agreeable surprise awaited me. I had been hardly seated in the hall for five minutes, when she entered it with a smile and an apology for keeping me waiting. It was in the true oriental manner. It put me perfectly at ease. And, while she was talking, I had my wits about me to realize how she was talking and who was talking. She is a tall, well-made woman and one could not read her age



in the continuous play of her features and the quick kindling fire of her eyes. Her hair is cropped close, and brushed away from the forehead, it reveals a face containing energy and will in a remarkable degree. And she wears a sort of cloak of the orthodox ascetic colour. But I must not prolong my introduction. Nor did I waste any time this morning introducing myself to the Swami. The introduction had been done for me by a kind friend in my absence. And I got under way with a question about her intended journey to Calcutta.

'I believe you are leaving for Calcutta tomorrow.'

'Yes.'

'Will you come back to Madras again?'

'I wish to. But I can't say anything for certain.'

'Your plan of work has not been made up, I suppose. But can you in a general way tell me what brought you to India?'

'I have come here to study the Vedanta.'

'I suppose you could have done it just as well in America.'

'Yes, in a sense. But there are many books in India on the subject which I could not get in America.'

'How do you like Madras?'

'It is a very nice place. I have seen something of Hindu women and their way of living. And I like them very much.'

'I hope the men also have deserved the honour. But speaking of women, I suppose they do not strike you as being very ignorant and tyrannised over?'

'Certainly not. Book learning is not necessarily culture. And the good points of the Hindu nation seem to be emphasized in its women.'

'So then our women are not as black they are painted to be sometimes by Missionaries. But what drew your attention to the Vedanta first? It could not surely have been Swami Vivekananda's appearance before the Parliament of Religions. Your mind in some way have been prepared for the reception of the religious philosophy he preached?'

'Certainly. Some of our own men have taught the Vedanta without knowing it. Hegel was a Vedantist, so was Emerson, so was Walt Whitman, so were many others. We have had their teaching for about two centuries?'

'What was your exact faith before you became a Vedantist?'

'I was a Philosopher at 12 years of age. I refused to think and believe in the orthodox way. Hegel was my first teacher of the Vedanta, Swami Vivekananda the second.'

'I suppose Swami Vivekananda was the first to bring our religion and philosophy prominently before the American world.'

'Prominently? Yes. We have had a succession of Indian preachers working for it, Mr Dharmapala, Mr Ghandi and others. Swami



Vivekananda the most brilliant of them, and his exposition of Indian religious philosophy the most lucid.'

'What are the prospects of Vedantism in the West?'

'You may as well ask me, what are the prospects of Eternal Truth?'

This was turning the tables on me in all seriousness. And it was some time before I could recover from the confusion it threw me into.

'I admit the pertinence of your question. But Eternal Truth is not the same to every one. And what chance is there, I ask, of the line of thought represented by the Vedanta being accepted in America to the exclusion of other lines of thought?'

This evoked no answer. And thinking I had not made myself clearly understood, I ventured to add: 'Are people in the West likely to give up Christianity in favour of Vedantism?'

'What do you mean by Christianity? If you mean the Church, Christ is dead there.'

'You admit a universal dissatisfaction with the teachings of the Church.'

'Yes.'

'Have the Americans time to think about their spiritual concerns? I thought they were too busy making money to think of anything else.'

'That is not true of the women. They have 24 hours in the day to think of the higher things in.'

'I must return to my question about the prospects of Vedantism in the West. In introducing Eastern thought to the Western world, Schopenhauer said that in 50 years it would cause a revolution there. Is that prediction likely to be realized?'

'No, if he thought we would all become Hindus.'

'It matters not if you do not call yourselves Hindus. I want to know if Vedantic thought is ever likely to influence the Western world in any large measure.'

'The fact that I have come all the way to Madras to preach it shows its influence.'

'So it is not all moonshine that the teaching of the Vedanta as presented by Swami Vivekananda exerted considerable influence?'

'You see it throughout the length and breadth of the country. I have gone about lecturing on the Vedanta a great deal, and held large, eager classes or congregations frequently.'

'In what does the superiority of the Vedanta lie? How would you define it to one like me who has not to any extent studied it?'

'It teaches the oneness of God, the non-existence of all differentiation.'



'That, I suppose, is the religious part of it. But, I believe, it has a complex philosophy tacked on to it. I have read some of Swami Vivekananda's lectures. And one philosophy they seem to preach is that of Do-nothing-ism. "Don't you delude yourself with the idea," he seems to say, "that your individual action counts for anything in this world. Nothing that you do can alter the sum-total of good and evil in life. Your efforts to reform are like those of a man to straighten a dog's tail." This may be true, and it may be very good philosophy, but is it good practical advice? Man's belief in being able to do good or evil to others may be a delusion. But without it he is without a motive power for any action. Father Damien could not have sacrificed himself in the way he did if he had not believed that thereby he was doing a service to the lepers. Would you destroy this belief?'

Swami Abhayananda talks fast, and thinks faster than she talks. And I could not quite follow her in her reply. But she seemed simply to hold that we had no right to think that by any single act of ours we could do good to others.

It was time I changed the subject. And, so, I wished to know what she thought of America politically. She had been a journalist before she became a Vedantist and she ought to know.

'Politically it is very corrupt,' said she, 'but we have some very great men and women.'

'We generally judge a nation', I put in, 'by its best men and women. If America can produce such men and women to-day it could surely not have lost its vitality. Besides, America is young and with youth we generally associate virtue.'

Swami Abhayananda assented to my proposition in a way but said that the truly great and good were in a minority. The masses for instance, who were unthinking and brutal, were glad of the recent conquest of the Philipines, because they saw therein fresh fields for the employment of their physical and commercial energies.

'What do you think will happen,' I asked, 'if America goes on waging war for conquest as "she has begun"?''

'You know what happens when a nation becomes insolent. Insolence presages ruin.'

Thus concluded one of the most pleasant and edifying chats I have ever had. And my thanks are due to the Swami for the kindly courtesy with which she answered all my questions and the good spirit in which she took all my suggestions and objections.

12th March, 1899



*March 15, 1899*

*(Local)*

SWAMI ABHAYANANDA

Sister Abhayananda paid a visit to the Madras Annadana Samajum at 4 P.M., on Monday last and was received by Mr Lod Govindas and other Directors of the Samajum. She expressed her greatest pleasure at the existence of so benevolent an institution and made the following remarks in the Visitors' Book. 'The bliss of him who gives far exceeds the bliss of him who receives. Hail to this beneficent Institution!'

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*March 17, 1899*

Our Bombay letter

*(From Our Own Correspondent)*

Bombay, March 13

SWAMI ABHAYANANDA

... It has given great pleasure to her numerous friends that *Swami Abhayananda* made during her short stay here to learn from the accounts that have from time to time appeared in the *Hindu*, that she has made on your people the same good impression she did here....

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*March 18, 1899*

*(Local)*

SRI RAMAKRISHNA PARAMAHANSA

The 66th Birthday of Bhagavan Sri Ramakrishna Paramahansa will be celebrated in the Ice House, Triplicane, to-morrow. The following is the programme of the Mahotsava: 6 A.M. to 8 A.M. Puja; 8 A.M. to 10 A.M. Sankirtana; 10 A.M. to 3-30 P.M. Feeding of the poor; 3-30 P.M. to 5-30 P.M. Harikatha; 5-30 P.M. to 6-30 P.M. a Discourse; 6-30 P.M. to 8 P.M. *Arati* and distribution of *pan supari*.

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*April 7, 1899*

(NOTES)

The bust of the much-lamented Pundit Iswara Chandra Vidyasagar, unveiled the other day, at the Calcutta Sanskrit College by Sir John Woodburn, is described by the *Indian Nation* to be 'a melancholy mass of misshapen marble.' And it is a pity it should be so.... He found his appreciation among all men—from the rulers of the country to a saintly being like Ramakrishna Paramahansa....

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(NOTES)

#### BEWARE OF LADY CONVERTS TO HINDUISM!

Few of our readers could be unfamiliar with the name of Miss Muller. She was a Theosophist once, a Vedantist next, but a Hindu for many years. And to hear her spout on the beauties and excellences of our faith, who would ever have dreamt that she would at any time forswear it? But she had not only done that, but authorised the *Bombay Guardian* to say, in her behalf, that after wearisome personal study and enquiry she has come to be of the opinion that Hinduism is 'utterly rotten and corrupt from beginning to end and full of danger to the unhappy people who place their faith in it.' It is a wonder Miss Muller has survived the 'danger'.

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*April 10, 1899*

(News)

A prominent disciple of Ramakrishna Paramahansa and a co-adjutor of Swami Vivekananda breathed his last the other day. He was known under the name of Swami Joganandmoy [Jogananda]. He was one of the chief favourites of Ramakrishna. It is said he renounced the world only ten days after the celebration of his marriage. He was one of the leading spirits of the movement to hold an annual religious festival on the birthday of the late Paramahansa.

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*April 17, 1899*

NOTES FROM CALCUTTA  
(*From Our Own Correspondent*)

10th April

...Swami Abhayananda has been lecturing in Calcutta, and in a few days she will proceed to Dacca, the Capital of East Bengal.

Sister Nivedita (Miss Margaret Noble) has taken upon herself the good work of preventing the spread of the plague into the *bustees* or the portions of the town where the poor reside in huts, tiled or thatched. These *bustees* of Calcutta are the hot-bed of disease, epidemic and endemic. The plague is now raging in the *bustees* in the Northern Quarters of the city. The poor inhabitants are helpless and the Municipality is doing but little. So Miss Noble has made an appeal for funds to both Europeans and Natives, to enable her to improve the sanitation of the affected *bustees* with the special object of warding off the plague. The appeal is being responded to by members of the Hindu Community. But I doubt very much if she will receive any sympathetic response from Europeans. The members of this latter community in the Metropolis are so bigotted that I can not expect that any very large number of them will contribute anything to a fund started by an English lady who publicly avows herself to be a Hindu, and a devout worshipper of goddess Kali to boot.

The plague in Calcutta is on the increase....

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*April 27, 1899*

PLAGUE IN BENGAL  
(*An Appeal To The Students*)  
SWAMI VIVEKANANDA PRESIDING

A lecture was delivered on Saturday evening by Sister Nivedita (Miss Noble) at the Classic Theatre in Beadon Street. Swami Vivekananda presided, and there was a very large attendance of University students. Some European ladies and gentlemen and a number of professors from the various colleges were also present. In opening the proceedings, Swami Vivekananda impressed upon the students the necessity of immediate and decisive action. There had been any amount



of talk and theorising, but no practical work done by the Bengalis themselves tending towards the checking of the plague. He remarked that the Bengalis were getting crazy, because of the severe strictures and criticism lately passed on them by an English correspondent, but unless they now threw aside their lethargy and proved themselves to be men, by actual practical action, and not mere puppets shut up in a glass-case for show, they would not be able to dissipate the aspersions cast on them, nor wipe out the disgrace attaching to the country.

Miss Margaret Noble in the course of her address said,—We, of the Ram Krishna Mission, felt that even if nothing could be done we could not stand by without sharing the dangers and carrying the banners of a forlorn hope against the enemy. We thought of many things, among them of turning a house in our possession into a women's hospital. And I mention this in order to tell you that there are women in Bengal who are not slow to sacrifice themselves in the most terrible service. Although we only reached the preliminary stage of preparation, one Brahmo lady and one orthodox zenana lady volunteered to help us, and there were others on whom we knew that we could count. Surely men will not be slow to do what women have already dared. Surely is something done when the voice of pity cries to you that your mothers and your sisters have shown you how to answer? But there were obstacles, chief among them that there were now about two hospitals in Calcutta, and withal but four patients in them! Another difficulty presented itself worth mentioning. The patients must be accompanied by their husbands, brothers and sons. For this reason no zenana woman could remain in charge of a ward, and so we were forced to the conclusion that if the man once ill was doomed, we should do best by facing the conditions that had made plague possible and do what might lie in us to better them. Whatever those conditions were we felt sure that they must in large part spring from ignorance, and we therefore determined to make any work that we might do, understood by the people and try and secure their co-operation. To this end we printed certain leaflets on sanitation for the use of the women and provided ourselves with disinfectants to be supplied to all who might apply. On the 31st of March Swami Sudanand and his gang of scavengers began

#### BUSTEE CLEANING.

It was worse than we imagined. Drains were neglected and indescribably dirty. In some places they were out of repair, and pools



of black sodden earth, long rotting before the doors where the children played. In one large bustee, which is a disgrace to those rich men who own it and to the city that allows them to go unpunished, we found a tank so foul that the fishes in it were dying of contamination. No drains whatever were provided, and in one corner eight or ten horrible channels had made themselves and two houses rose out of a swamp of sewage that are for 30 yards between. Can you wonder that this bustee was early visited by plague and that it is not yet clean? We have cleaned this place so far as we have been able without making permanent works, but when we began the conservancy heap stood in one place to a height of many feet, the accumulating of months or years. And close up amidst a cluster of houses stood a group of more dreadful buildings that are supposed to answer to the sanitary needs of the very poor. The effluvium was indescribable. We were told that the only sweeper who ever visited this large bustee, once in several days, was one girl, and that she had to be specially paid to do the little that was possible in a few hours. Everywhere we found all kinds of refuse thrown in front of the clean door-sills, and more frequently than not, the passage between two houses was the common dustbin. When we began I was told that we had everything against us. 'You can't clean natives', said a gentleman with a sneer. I have not found that sneer justified. In every case we found the people eager and longing for decency. No one who has noted the cleanliness of a Hindu but inside will take it that the dirt outside is wilfully produced. I attribute the bad habit of throwing refuse on the roads, or into out of the way corners, to the zenana system, which prevents women realising the state of their surroundings, or the bearing of private cleanliness on the public weal—and also to ignorance of the first principles of health and comfort. We must remember that in cases like that of this large bustee whatever effort a woman might make she could never take the household refuse far enough from a remote house to be placed on the line of the conservancy cart, and it is only natural that, under these circumstances, she should allow it to accumulate in some place where its presence is not a perpetual aggression. We have been able to make it clean for once, and by kind words and patient explanations we have certainly won the co-operation of our friends who live there, to a certain extent. But do you expect, that people who have all their lives grown up with these habits are going to

PERFORM ALL AT ONCE?

or that the cleaning is more than a temporary make-shift? While



I am touching on this subject I will just turn aside for a moment from the duty of our students to the question of the great permanent nuisances of the town. The unsanitary structures and the condition of the tanks merit such an epithet, and I am told that the responsibility of setting them right lies with the owners of huts. I am amazed that such a statement can be made. Are men who owe two rents already—one to the landowners and one to the money lenders—are these men, starved as they are out of sheer poverty to be made the treasurers of the health of one of the greatest cities and most important ports of the world? And until they can afford to set things right are we to sit with folded hands and submit to the ravages of plague? I am told that it would cost three crores of rupees to deal with these two questions. I answer that I do not believe anyone has seriously computed the sum required, but if it cost fifty thousand more it is none the less the duty of the community to see it done. In order to make whatever plague measures are undertaken a permanent benefit, we want the help of every man who calls himself a man throughout the city. We want this one thing, the education of the people by practical example. Let us with our own hands perform the necessary service. Let us glory in the shame of such service before the people. And in that way and that alone can they be made strong to grapple with those facts of life in which they see its degradation. We are in the midst of a religious revival. Belief and love are vivid within us, and asceticism or self-sacrifice is calling to the most intense consecration. Belief is not faith. Faith is ours at the moment when we do and dare and renounce. How many of you, the students of Calcutta, dare make your faith a burning reality, in face of the calamity that has fallen on our brethren to-day? To some of us here it is a proud thought that in the utmost that we could do, we should not yet emulate the example of the Master, who being himself a Brahmin, went by night and cleaned the house of a Pariah, and wiped it with the hairs of his head. Service such as this is not asceticism, but the crown of all asceticism. How many of you will volunteer to come forward and help in the labour of cleansing huts and bustees? In such matters we all stand or fall together, and the man who abandons his brother is taken by despair himself. The cause of the poor is the cause of all to-day—let us assert it by practical action.

At the close of the meeting a large number of students came up and enrolled themselves as volunteers in the work proposed.

*(Selection)*



*May 27, 1899*

BHAGAVAN BUDDHA'S MAHA PARI NIRVANA  
ANNIVERSARY

The meeting that was held last night in the spacious pandal erected in the Beach side near the 'Castle Kernan' to celebrate the Nirvana Anniversary of Goutama Sakya Muni was unique in the history of Southern India. Among those that were present were Swami Ramakrishnananda, Prof. M. Rangachariar M.A., Prof. P. Lakshminarasu Naidu B.A., Mr Venkataranga Rao M.A., Mr D. Balaji Rao B.A., B.L., Mr Narayan Rao B.A., B.L., Mr M. A. Thirumarayana Aiyangar B.A., B.L., Mr V. Vinayaga Mudaliar, Mr M. A. Srinivasa Charriar B.A., Mr Alasinga Perumal B.A., Pandit Ayodya Doss, and many others.

Swami Ramakrishnananda opened the proceedings with an exposition of Buddha's great position among mankind, in the course of which he touched upon the various points of similarity that exist between Vedantism and Buddhism and explained the terms Buddha, Dharma and Sangha and concluded his address by entreating the assembly to join in his praise of Buddha and his sublime precepts....

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*June 12, 1899*

SWAMI VIVEKANANDA

Swami Vivekananda accompanied by Miss Noble and Puriananda [Turiananda] leaves Calcutta on the 20th instant, per *S. S. Golconda*, and is expected at Madras on the 24th instant *en route* to England.

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NOTES FROM CALCUTTA

(*From Our Own Correspondent*)

June 6

...Swami Abhayananda has come back from Dacca to Calcutta. She was given a cordial reception at the capital of East Bengal. Hindus of position and influence delighted to honour her, and crowds thronged to hear her speech. In Calcutta, she has been interchanging courtesies and thoughts with Mr Dharmapala, who leads the present



Buddhistic movement in India. The Swami proposes, I believe, to stay in Calcutta for some time....

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*June 15, 1899*

### SWAMI VIVEKANANDA'S FORTHCOMING TOUR

Swami Vivekananda leaves Calcutta on the 20th instant, and will pass through Madras *en route* to Europe.

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*June 22, 1899*

### SWAMI VIVEKANANDA

A public meeting of the friends and admirers of Swami Vivekananda was held last evening at 'Castle Kernan' to adopt measures for welcoming the Swami in a fitting manner, on his arrival here on Saturday next. The Hon'ble Rai Bahadur P. Ananda Charlu C.I.E. occupied the chair. A Reception Committee was formed consisting of the following members: Mr P. Ananda Charlu, (President), Swami Ramakrishnananda, Messrs. V. C. Seshachaviar, M. C. Alasingaperumal, S. Biligiri Iyengar, Munisawmy Naidu, Sabbrau, M. C. Nanjunda Rau, G. Venkataranga Rau, V. V. Sreenivasan, Desik Chariar, Singaravelu Mudaliar, and Professor Rangachariar. The Committee was asked to write to the Local Government at Ootacamund to get exemption for the Swami and his party from obtaining passports etc, according to plague regulations as he is coming from Calcutta, a plague-infected port. It was resolved to receive the Swami on the Pier and to present to him an address of welcome. The meeting closed with a vote of thanks to the chair.

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*June 23, 1899*

(Correspondence)

### A CURIOUS DEPARTURE

To the Editor of the 'Hindu'

Sir, While the times are becoming ripe for the revival of the Hindu philosophy and its propagandism in all civilised parts of



the world by such eminent, saintlike, and scholarly persons, as Swami Vivekananda, Col. Olcott, Mrs Annie Besant, it is strange that a few members of the Hindu Community, holding high social positions in this city, as the trustees of a purely Hindu institution, the Pachaiyappah's College, should venture to stop the progress of religious reform among a certain class of their community by putting obstacles in their way. The Trustees placed the Govinda Naidu Middle School Hall at the disposal of the members of the Vithvath Vithella Katha Prasanga Sabah, for the last year and a half, to assemble there every alternate Sunday between 3 P.M. and 8 P.M., for the hearing of Gita lectures and Harikathas, with full permission to use lights in that hall. All on a sudden they changed their mind, assembled together, and passed a resolution that lights should not be used in the hall by the members of the above Sabah. The roof of the Hall is 14 or 15 feet high, and the lights used by the Sabah, though few in number, are hung more than a yard and a half below the roof. Have not the Trustees of the Christian College placed the Evangelical Hall at the disposal of Dr Fairburn and others who delivered their lectures in that Hall?

—Pro Bono Publico

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*June 26, 1899*

### SWAMI VIVEKANANDA

The B.I.S.N. S.S. 'Golconda' steamed into the Madras roads with Swami Vivekananda as one of her passengers, in the early hours of yesterday. A large number of his friends and admirers were in boats on the sides of the vessel, to accord to the Swami a hearty welcome. As the vessel was put under Quarantine they could not cherish their desire except by a chat with the Swami who stood on the deck. The Swami is going to England accompanied by an American [English] lady Sannyasi Nivedita and another Indian lady [?] ascetic Turiananda, [and] a relation of Swami Saradananda.

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*June 27, 1899*

### PLAGUE REGULATIONS AND SWAMI VIVEKANANDA

On Sunday morning, the pier was crowded with an eager throng, the spectators anxious to see Swami Vivekananda who was on his way to England by the *SS. Golconda*.



But to their great disappointment they were told that the vessel having arrived from Calcutta, an infected port, was under quarantine, and that the Swami would not be allowed to land. The numerous people who had gathered together, of all ranks and ages, had therefore to go away considerably vexed.

Some there were who were determined to have a glimpse at least of the Swami, and with that view they went in boats alongside the vessel, from whose deck the Swami was accorded a distant but cheerful welcome by his friends and admirers. Some days ago, a public meeting was held at Castle Kernan under the presidency of the Hon'ble Mr P. Ananda Charlu, when it was resolved to address Government praying that Swami Vivekananda be permitted to land at Madras and stop there for a few hours before embarking again. Message after message was despatched to the Blue Heights, but the Swami's friends and admirers got some vague replies, but no sanction was wired to the Port Health Officer and the result was that the Health Officer would not allow him to land. After reading through the plague regulations carefully, I am not sure if they can absolutely restrain a healthy passenger from halting a few hours in a non-infected port before resuming his voyage. If a passenger arrives from Calcutta by the East Coast Railway and wishes to embark the same evening for London, we think there is nothing to prevent him from doing so, provided of course, he is healthy and passes a good examination before the Port Health Officer. Swami Vivekananda was not allowed by the Port Health Officer to land at Madras on Sunday last. It is said, however, that the Captain of the vessel was permitted to come ashore, and that he was seen in several places of the city. If this is true, I would like to know if the Captain had undergone any singular process of immunization from infecting other people. It is hoped Government would call for a report from the Port Surgeon as to why the Captain was allowed to go about the town and under whose authority.

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*October 11, 1899*

'MODERN INDIA AND BUDDHIST EXAMPLES' II

(From A. Dharmapriya)

...I shall just add a few words about Max Muller, Deussen,



Schopenhauer and Vivekananda. Prof. Max Muller with his special possession of the faculty for the infinite may find beauties in the philosophy of the Vedanta, but I am not sure he accepts it in the form which is valuable to the Hindus. At least from his recent open letter to the leader of the Brahmo Samaj in Bengal, one is likely to infer that the Oxford Professor's predilections are more for an ethical Christianity than for a practical or philosophical Vedanta. Prof. Deussen may be an admirer of the Vedanta, and may even ask the Hindus to stick to it as a support for morality, but I am sure in his practical life he is very little of a Vedantin and would not avow himself as such; and from his writings it is evident that he does not regard the Vedanta as a rationalistic system of thought. He plainly says in his *Syestem des Vedanta* that the so-called knowledge (*jnanam*) of the Vedantins is nothing more than the faith of the Christians. Schopenhauer was much more of an avowed Buddhist than a Vedantin. Though he says that the Upanishads have been the solace of his life and that they will be the solace of his death, yet he regards Buddhist philosophy as the completion of the philosophical beginnings found in the Upanishads. He not only called himself a Buddhist in his works but it is a well-known fact that he always had an image of Buddha before him in his study.

And lastly Vivekananda who is the greatest prop of the modern South Indian Vedantins, preaches a kind of Vedanta which is not very different from Buddhism. In a lecture of his he says: 'We worship Gautama Sakya Muni as God incarnate, the greatest, the boldest preacher of morality the world ever saw.' In another place he says: 'He (Buddha) was absolutely without motive power and what man worked more than he? Show me in history one character who went so high above all; the whole human race has produced but one such character; such high philosophy; such sympathy; this great philosopher, preaching the highest philosophy, having sympathy for the lowest animals and never making any claims.' Then, again, we read that 'he (Buddha) showed that even the man who does not believe in anything, has no metaphysics, does not go to any church or sect or temples, is an openly confessed materialist—can attain to the highest.' Elsewhere Vivekananda says—'this humanity is what you call God.'...



*October 28, 1899*

RELIGION : ITS NECESSITY

*(From Our Own Correspondent)*

Conjeeveram, Oct. 27th.—The anniversary of the Pachaiyappa's Students' Library Societies was held yesterday when Swami Ramakrishna-nanda delivered a very instructive lecture on 'The Necessity For Religion.' In the absence of Prof. Rangachariar M.A., the chair was taken by Mr C. R. Chinna-swamy Aiyangar, B.C.E., Sub-Engineer. The Chairman in introducing the lecturer observed that the necessity for a lecture on a subject of the kind chosen for the occasion had arisen from the activity of foreign missionary bodies and from the gross neglect of Hindu parents in withholding from their children even the semblance of Religious instruction having become unduly tainted, by an inordinate desire for early English education.

The following is a gist of the Swami's remarks: The whole human life is one of struggles, and wants in diverse forms predominate. The utter inability of man to satisfy these wants marks them out as unnatural, and restlessness in every shade of God's creations is the result. This state of things must for ever cloud the destinies of human existence so long as the knowledge of man is confined to the objective study of the phenomenal world without any attempt at seeking after the changeless factor in man which is no other than the eternal Self which is all perfect and which is all happiness. To know this is the province of Religion, which thus goes far beyond the range of morality in that it lays down a righteous course of conduct eternally without, like morality confining itself to the mundane existence of man which must necessarily be brought to an end sooner or later. The Swami would lecture on Sunday morning on 'Love' under the auspices of the Students' Religious Association and again at 4 p.m. on 'Atman' under the auspices of the Reading Room.

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*November 23, 1899*

Notes from Calcutta

*(From Our Own Correspondent)*

18th November

THE WORK OF THE RAMKRISHNA SAMAJ

Young members of the fraternity of Ramkrishna Samaj are not



idle. We hear some of them often to speak on the religious subjects to large gatherings. The latest lecture was on the subject of the 'Religion of the Age,' and the speaker was Baboo Monomohan Mitra, not a Sannyasi, but a lay member of the Ramkrishna Samaj. I happen to differ on diverse points from the average Ram Krishnite, but I rejoice to see that the effect of their teachings is to carry the popular mind away from the religion of ceremonialism to the religion of the heart, from Idolatry to spiritual religion.

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*November 5, 1900*

ANGLO-INDIAN AND INDO-ENGLISH TOPICS

*(From Our Own London Correspondent)*

London, October 12

'THE ORDER OF RAMAKRISHNA'

I must confess that I had never heard until yesterday of the 'Order of Ramakrishna, which has its headquarters in Calcutta.' What now brought it to my knowledge was the following paragraph to which editorial prominence was given in the *Daily News*. To-morrow afternoon, from four to six, at 7, Westbourne Street, and next Monday evening at the Sesame Club, Dover Street, lectures on the new philanthropic and native movement in India, originated by the 'Order of Ramakrishna' will be delivered by Sister Nivedita, a member of the Order. Sister Nivedita is an English woman (Miss Margaret Noble, of Wimbledon). She is the only European woman who has been admitted to a Hindu monastic Order. The Order is monastic only in a partial sense of the word. It devotes itself to charitable relief, to organized social service, irrespective of race or creed or colour, either among the relieved or in the monastic community itself. No confession of faith is required for initiation into the Order. The Order, which had its headquarters in Calcutta, has devoted itself to famine relief, and the care of boy and girl orphans whom the famine has robbed of their parents. As I intend to be present at the meetings of this afternoon and of Monday, you may expect to hear next week what Sister Nivedita has to say of her philanthropic Order.

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*November 12, 1900*

ANGLO-INDIAN AND INDO-ENGLISH TOPICS

*(From Our London Correspondent)*

London, October 26

LADY CHAMPIONS FOR INDIA

In days of old, say the stories of Western Chivalry (the East did differently, its women not being given to roaming), a distressed maiden was merely always reduced to the last extremity of despair, was face to face with shame or death before her champion appeared, but that he did appear, and just at the nick of time too, we are assured by all such stories from Perseus to Lohengrin. English people would hardly like to think that things have come to so sad a condition with regard to India, though there is much to be said for such a theory when the country is chronologically famine-stricken. However this may be, there has arisen a champion for India from an unexpected quarter as was the way with Champions of old. Not from a far country, however, nor from a strange people, nor from masculine ranks has this new champion come. She is a lady, belonging to the Ruling Power in India, a lady of exceptional ability, who has given up a promising career in England to devote herself to the service of women in India. Miss Margaret Noble is her name, and though she has been only eighteen months in India, she has learned more of Indian life during that time than have others who have passed as many years there. She was, sometime ago, at the head of a flourishing school for girls in London, but impelled by the feeling that service might be rendered to India by sound, general education on national lines—Indian national lines, mark—she left her English pupils to the care of other teachers and went to India to study the life of Indians as it is to-day. She is convinced that good work for the people must be based upon a thorough knowledge of their life, their philosophy and their customs, not by riding rough-shod over their prejudices but by educating and developing their particular characteristics. Miss Noble took a house in one of the lanes in Calcutta, lived the life of an Indian lady, was received by Indian ladies as a friend and student and gathered around her some children for teaching. She has been admitted a member of the Order of Ramakrishna and as 'Sister Nivedita' is now in England addressing audiences in various places on the subject of Indian life and philosophy. She is a striking figure to English people, garbed in a gown of white flannel, graceful in cut but of extreme simplicity; the beads round her neck suggest a rosary, whether it be a symbol of penitence



to 'Sister Nivedita' I know not, but to an outsider the beads seem to be one of the most use to her when she is speaking particularly earnestly, by affording her fingers something to toy with, as is a custom of modern Greeks.

Her eloquence is striking, she speaks without notes, animated simply by an intense sympathy for the people of India and the desire to breakdown some of the false ideas which have been associated with Indian ladies by English people. 'Women,' said Miss Noble at the Sesame Club last Monday evening, 'is much the same all the world over. Her little tricks and deceptions differ very slightly whether practised in the East or in the West, but in India, woman, especially the motherhood of woman—is accorded the deepest and holiest reverence.' I need not give you here further quotations from her addresses; a summary of one of them will, I am sure, be published by you.

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*November 16, 1900*

AN ADDRESS BY SISTER NIVEDITA

(Miss Margaret E. Noble)

(*From Our London Correspondent*)

The following are notes of an address delivered by Sister Nivedita (Miss Margaret E. Noble) at Dr Wylde's, Westbourne Street, Hyde Park, W., on October 19:

The question: 'Has British Rule been beneficial to India or not?' is one which is constantly being discussed. One point seems to be conceded generally, namely, that whatever Great Britain has done, she has brought about the unification of India; that now the many and varied nations which dwell on the Peninsula may really be called one nation under one common head. We say we have civilized them. That depends upon our definition of the word. If civilization means Europeanising them, then we have had some measure of success. If it has the meaning I prefer to give the word—the permeating of a great mass of human beings with an idea—we have hardly so much to lay to our credit. Perhaps the movement which appears on the surface to be a direct outcome of British influence is the National Congress whereat representatives of every part of India, of every shade of thought, of every variety of physique, meet to discuss the problems of their country. The dress of many of the delegates is European, the language used is English, but the idea is one, that of the benefit and prosperity of their country; it seems to some



extent the permeating of a mass of people with one idea. But beneath the surface is a unity, which we did not implant. The Hindu mind is naturally disposed to looking at life judicially weighing problems, to sifting evidence, and worked along these lines before we in England could lay claim to a vigorous national life. The Congress represents all that there is of political life in India. If India had a voice, would she have anything to say? It is in the Congress that we hear her voice. The economic conditions of the country are discussed in no rebellious spirit, but with the one aim of bringing all the facts possible together and judging accordingly. India may not have much power in the government of her country but she is not uninterested in her economical problems. The Roman Empire tended to unification. The Roman Empire fell. We are now that Empire. The units have become nations.

A simple example of how one idea may permeate a vast community is to be found in the Hindu customs of not eating beef. That the cat is not eaten in Europe is no parallel, the cat was never ordinary human food. There was a time, however, in India when the people did kill the cow and eat it. That they refrain from so doing to-day is an example of how the one idea has spread through the community. The cow is part of the life of Hindus—necessary for ploughing; also if the cow be slaughtered, how is the next harvest to be prepared? This, above and beyond the spiritual ideas with regard to it.

If then this be the true aim of civilization, the one idea should be of genius, of greatness. The foundation of all religions, whatever be the fairy story with which each is clothed, is the striving of the human soul after the great—not material greatness—of which it feels itself a part. The Hindu mind grasps this philosophy—has always preached it. It looks upon mankind as practically<sup>9</sup> divided into two parts—there was strive after comfort, happiness, their own well-being, who have the one idea day by day, to make life as liveable as possible, to get the utmost of comfort and enjoyment out of it, taking the sadness with the gladness, 'the harvesters'; and those who do not feel themselves to be isolated fragments of greatness but part of a great whole, channels through which greatness may flow, serving something higher, something beyond their own personality, beyond the usual domestic life. In all ages, in all countries, such souls are from time to time born into the world. This idea probably has some influence on the rise of monastic Orders, and, however, much we may deplore some of the ways of those Orders, we must, in justice, give credit to those who felt deeply that by means of monastic Orders they could satisfy their longing to devote themselves to the service of the great, which pervades all things.

A valley in the mountains of Kashmir, where I had the privilege



of seeing a camp of some thousands of Indian pilgrims stands out in my memory as the setting for this ideal of life. The valley itself was exceedingly grand, high mountains rose on each side, snow-capped peaks were visible and a great glacier shone white in the brilliant sunshine or clear moonlight. The variety of colours in the dress of the pilgrims was charming. They had come from all parts of India, from Cape Comorine, from Bengal, from Bombay, from Central India; many were unable to find any other pilgrims who understood their language. Some had no knowledge of English, but knew Sanskrit. They represented a civilisation older by hundreds of years than ours. Then, women and children were in the company, all dominated with the one idea of worship on at the Shrine. Before the tent of each household smoke curled into the clear air, for each household had its own food prepared separately. And herein lies a very different ideal from ours; we consider the preparation of our food to be the work of servants, a drudgery, to a certain extent. The Hindu woman finds in it service of the greatest importance; to prepare food for the family with the utmost cleanliness, she considers an honour, because of the wonderful function of the food. The cleanliness of the people is also very striking, the bathing places are part of their life. The camp was a scene of great activity all day long, the bazar was in full swing, within half an hour of the arrival of the pilgrims, and in the very early morning hours they began to move towards the Shrine. Differing as widely from each other as a Norwegian differs from a Spaniard, they were limited in the same religious worship. What has the West to teach this people whose philosophy of life is so far above material greatness and yet whose needs are so appalling, and whose problems are so vast?

A lady visitor who had lived 25 years in India remarked that at the foundation of the Theosophical movement some years ago, very many Hindus had lost their heritage of noble philosophy and were as ignorant as could well be imagined, needing to be taught anew. She also remarked that she was quite familiar with the origin of the Congress movement. It was begun by a gentleman who was animated more by hatred of the Government than by love of the people (Mr Digby, who has read these Notes, thinks this passage should not appear, save with the absolute contradiction that the gentleman referred to was not animated by the hatred of the Government, and that it was love of the people which controlled his action. I gladly record this view: A.A.S.). She admitted it was now a reasonable body. She also said that Miss Noble had evidently had great opportunities for becoming well-acquainted with the people. She had no idea that a European lady would be admitted to one of their Orders. She herself had found the greatest difficulty in getting to know Indian



ladies. She was glad to find progress in this way has been made.

Miss Noble drew a distinction between the philosophy which could be compressed between the covers of a book of which the people might be ignorant, and the philosophy of mind, which guided their actions and which was the real test.

Referring to the invention of steam-machinery as the one invention during the last hundred years which had played the most important part in affecting the destiny of nations, Miss Noble drew a picture of what England was when girls did their own weaving, when fairs in country town were the important means of transacting business, when hand labour was the only kind of labour employed. If the introduction of machinery has tended to the growth of large cities—'plague-spots, in England—and the problem of the poor is a most serious and difficult one here, it is many times worse in India. Machinery has been introduced by us and has absolutely killed the Indian industries. What we might do is to educate the Indian people technically and teach them the new way of earning a living as compensation for the old way of which they have been robbed. The old skilled labour is gone. The beautiful dyes for which India was so celebrated are only to be found in places scarcely touched by British influence. Miss Noble spoke of a visit she paid to a little town far away from any of the present day great centres of population, and finding only a native vehicle to ride in a very fine outward appearance, but most trying in actual use, she nevertheless felt that the beauty of the colours of the cushions compensated her entirely for aching bones. The cushions were merely covered with coarse canvas cloth, but dyed with such perfect colours as to afford a European the greatest delight. Wishing to furnish a room in Calcutta according to Eastern and not Western ideas Miss Noble felt she would be perfectly satisfied with a few cushions in these exquisite colours. She, however, postponed her purchases till she arrived in Calcutta, but, to her great disappointment, she found that none were to be had in the city, absolutely none, only the crudest colours obtained from aniline dyes. She brought some cloth eventually and gave it to an Indian dyer who promised great things,—everything she wished she should have—still failure, the result, she said, was most disastrous.

With regard to the teaching received by some of the children in the schools, she spoke of the daughter of a Hindu gentleman in Allahabad, who had been taught to speak of Ram and Krishna in a way calculated to do violence to the feelings of a Hindu. 'I admire the Indian women who refused to let their children to talk in this way. I look upon Indians as human beings, capable of working out their own reforms. India has produced great men in the past,



she has thousands more of such men to day if we will only recognize them.'

Mr R. C. Dutt spoke of the pleasure he had experienced in listening to Miss Noble, who, in her short stay of 18 months in India, had grasped the fact, so rarely grasped by European ladies, that sympathy is a key which unlocks all hearts in India. He spoke of the Congress movement as being in no way seditious, but animated by a desire to help the Government, by laying before it the true economic facts of the life of the people. He urged also that to govern India successfully, it would be necessary to make use of the educated people of the country of whom there were many worthy, and capable of filling posts of responsibility.

An Australian lady spoke of the amazing ignorance of Colonial life exhibited by an English lady of some social standing, who asked her, 'Do you live in houses out in Australia?' If Australia were so little known and understood, how was it likely that India would fare better? The note of brotherhood was what she felt had been so ably struck by Miss Noble, and on this grand basis all help rendered by England to India must rest.

Mr Bain, the Chairman, thanked Miss Noble for her address, and hoped to hear her again. Speaking of the genius of the Hindu race, he said how greatly he had been impressed by the perusal of 'Lord Gauranga' written by the Senior Editor of the *Amrita Bazar Patrika*, Babu Shishir Kumar Ghose.

Miss Noble replied that no thanks were needed, where it was a privilege to speak and that everything that concerned India and its people was a question of the highest importance—the question of the day.

*November 26, 1900*

#### ANGLO-INDIAN AND INDO-ENGLISH TOPICS

*(From Our London Correspondent)*

London, November 9

#### INTERESTING ITEMS OF VARIOUS KINDS

...The English lady of whom I have already written, whose devotion to Hindus and to Hinduism is fervid and beyond all praise is still 'spreading the light' among English people. I have seldom witnessed more fervour in anyone than she exhibits, and I do not doubt that she will be a great element and a potent force for good in India



during the rest of her life. She leaves England for Bombay early in January. The *'Daily Chronicle'* a few days ago, contained an appreciative paragraph in its leading columns concerning her. It was in these terms: 'Sister Nivedita, of the Order of Ramakrishna, is at present in London on a lecturing mission. She appears in lecture halls and drawing-rooms wearing the garb of her Order—a society of wandering Friars, men and women, who devote themselves to the interests of the very poor. Her object is to remove misconception as to the religious thought of India, and she addresses herself especially to vindicating the Hindu character from the charge of untruthfulness made against it. The appearance of untruthfulness, she points out, is really only the Oriental counterpart of the "conventional falsehood" of the European social life, having exactly the same object—to make the wheels of everyday life [turn] more and more smoothly. On the other hand she maintains that the pursuit of truth in all its great and essential aspects is revered and practised among the Indian peoples. The so-called idolatry, she explains, is an innocent and even a helpful symbolism. Sister Nivedita has on several occasions had the advantage of having as Chairman the scholarly Professor Romesh Chunder Dutt, now lecturing upon questions of Indian philosophy at University College. Sister Nivedita is known to her English friends as Miss Noble. I doubt if Miss Noble is fairly reported in the remarks attributed to her concerning the 'appearance of untruthfulness.'

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*April 5, 1901*

#### OUR BOMBAY LETTER

*(From Our Own Correspondent)*

Bombay, April 2

#### LEADERS OF THOUGHT

*The Times of India* in reviewing a book on some of the Lieutenant-Governors of Bengal, has drawn attention to a significant fact which the *Hindu* readers would do well to note. The writer pointed that Bengal which had long been regarded 'as the nursery of Indian political movements,' has of late fallen off in public activity. There is no doubt some exaggeration in this. For, the supposition that the Province has not produced any great leaders after Keshub Chunder Sen and Pandit Iswarachandra Vidyasagar we know is erroneous. Swami Vivekananda is yet flourishing and he is certainly not inferior to either of them. Of course, the sort of work he is engaged in



is different from what Keshub Chunder Sen and Vidyasagara did. But, nevertheless, he has left a permanent mark not only in his own Province but even in foreign countries. Making full allowance for this, it can not be gainsaid that there is much truth in the statement above referred to. This is true not only of Bengal but also of Bombay. Since Ranade's death, the thought uppermost in every reflective mind is that we have no rising man among us who could be expected to be our leader in future.

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*June 7, 1901*

#### THE PROJECT OF THE RAMAKRISHNA SCHOOL FOR GIRLS

The changes that have made Hindu education a Western problem completed themselves on the day when the declaration of the English Empire constituted India one of the countries of the modern world.

Till then, from a remote antiquity, the geographical isolation of the peninsula had been the opportunity for the evolution of a singularly perfect form of society. And the education of the individual, in adaptation to the structure of the community, was well understood.

There was full scope for all classes in competition with each other, a reasonable standard of comfort was attainable, and its definition generally accepted; and the training which was to enable each man and woman to distribute the life-effort in due proportion between self and the social organism, had stood the test of time.

To-day, all this is changed. Ever since 1833—when the East India Company's Charter was renewed, on condition that it ceased to carry on trade or manufacture, *i.e.*, ceased to foster and develop the industries and exports of that country as against home—India has stood out in the full current of world-commerce. And, like some ancient treasure that could not bear contact with the air, her own arts and wealth have crumbled to dust and been carried away by that stream. Her mysteriously lovely cottons are still to be bought in the land of Venice and Genoa, but they are 'Old, very old,' nowadays. The one foreigner—Shah Jehan—who ever had the genius to see what might be done with the humble native crafts of mosaic and stone-cutting, and the munificence to do it, has had no successor. Aniline dyes are displacing the brilliant beauty of Oriental colors by the same sequence which is substituting English for Hindustani, and is tending to supplant the national treasures of Sanskrit, Hindi and the Dravidian tongues with the ephemeral literature of the nineteenth century of Europe.

Change is inevitable, even desirable; but change need not mean decay. It is easy to see that India is still in the first shock of the



modern catastrophe, not having yet realized even the elements of the new problem, much less having had time to evolve methods of solution. It is also plain that if the present pause in the national life is to prelude a process of restoration and development, rather than of disintegration, this can only be determined by some scheme of education which shall enable the people to conserve all that they have already achieved, while at the same time they adapt themselves to the needs of the new era.

The weaver's brain is not idle, as his shuttle flies to and fro on the loom, nor can he be set to this task without the co-operation of every part of his society. So, wherever characteristic industries exist, characteristic schemes of philosophy and cosmology, national epic cycles, bodies of speculation on abstruse subjects, and other accumulations of heightened individuality, must also occur. This is pre-eminently the case in India, where contributions to mathematics, astronomy and other sciences have been of the greatest importance in the past, and are likely to be so again. Any education, therefore, that shall effectually meet the Indian need of self-adaptation must produce amongst other results, at least in the higher castes, an increased national self-consciousness, a sentiment of the vigour and responsibility of a young people, and an attitude of friendship and promise towards the other peoples of the world. To produce an Oriental in whom Orientalism has been intensified, while to it had been added the Western conception of the Cause of Humanity, of the Country, of the People, as a whole, Western power of initiative and organization, Western energy and practicality—such an ideal should inspire our energy of culture in the East.

(It will be noted that this 'conservation of national achievement' is not in any sense that of the antiquarian or the pedant who would strive, with a kind of refined selfishness, to retain the picturesqueness of things as they were).

Towards such ends, the steps that have already been taken by the Government and others, where not actually misguided, have been merely preliminary. But all have been eagerly welcomed by the natives of the country. Their indebtedness to the educational missionary is something that the Indian people never forget, and from the Himalayas to Cape Comorin the names of great members of this profession, whether Protestant or Roman Catholic are held in loving and grateful memory. To this day, every Hindu student at the University of Calcutta is required, by the tradition of his own people, to make a pilgrimage to the tomb of David Hare, the Scotsman, who, a hundred years ago, founded the school that has since developed into the university; died of cholera, caught in nursing a pupil through the illness; was refused burial in Christian ground, for his rationalistic tendencies; and was finally carried on the heads of his own boys, and lovingly



interred in a spot that stands to-day within the college railings. Every act of that little closing ceremony is eloquent to him who understands Hindu expression of passionate devotion and gratitude. It is the etiquette of India to entertain a guest according to his customs, whatever the trouble and cost; and this delicate honor shines through the fact that burial—a thing abhorrent to the Hindu and not cremation, was the fate of David Hare. Then, again, actual contact with the dead was not deputed to those hirelings, who are amongst the lowest of the low, but was borne by high-caste youths themselves, at considerable personal risk. It is an inhuman thing to analyse an act of love, but we need to know the associations that lie behind this, in order to appreciate the demonstration at its true value. And further, reverence for tombs and relics being excessively Mahomedan, nothing could be more significant than this present habit of paying visits to Hare's tomb, of the depth of the impression made on the municipal imagination by this apostle of secular education.

Yet the days of David Hare, and many a great schoolmaster, were long over before the preliminary dispute—must the new code be dominated by the Eastern or Western classics?—could be decided by statesmen in the interests of a national form of instruction. It was settled at least, by Lord Dalhousie's adoption of Sir Charles Wood's scheme in 1854, by which existing native schools were recognized, inspected, and aided, while an acquaintance with the Vernacular in the first place, and English in the second, was made the great purpose of study. At the time, this was felt to be a wonderful solution of the question. But in the years since 1854 it has dawned upon all of us that education is not altogether a matter of words, nor even of information, and actual experience of its results has led the majority of English officials to be entirely dissatisfied with things as they are being done.

Yet in what direction changes are to be made is not clear either. The cost of teaching in Bengal is kept down rigorously to something like twenty-nine cents (or one shilling and two pence half-penny) per head per annum. Obviously, there is no margin here for expenditure on scientific laboratories, or manual training-schools.

On the other hand, in a population so large as three hundred millions, the course once entered on can never be retracted, though it may be modified in direction, and results have to be reckoned with, however unexpected, in kind. The Unification of India, as Sir William Hunter pointed out, through the half-penny post, cheap railway travel and the popularity of English education, is one of the least fore-seen of these. It will readily be understood how dangerous in many ways to the best interests, alike of rulers and ruled, is such unification, reached, as it is apt to be through the cheap and vapid Europeanism of mere reading.



Thus far, all that has been said applies to boys equally with girls. When we come to consider the latter, however, as a separate problem, we are met by new considerations.

Oriental women are much more tenacious of custom, and of the old form of training, than the men. Like women of the old regime in other countries, they are all required to marry—without, in their case, the alternative of the protection of the Church—and that early. Economic causes have postponed the usual age of this solemn betrothal nowadays, to as late as twelve years. The period between the ceremony and the day of entering the mother-in-law's house-hold, at about the age of fourteen, is supposed to be divided by the little bride in visits alternately to the old home and the new.

Should the husband die during these years, the girl is as much a widow as if she had already taken up her abode with him, and social honor makes re-marriage equally impossible. Cases of this kind constitute the class known as 'child widows.' Their lives henceforth become those of nuns. They are expected to embody a specially high ideal of austerity and devotion. But in return for this they meet with the approval and respect of all about them, and not—as has so mistakenly been supposed—with hatred and contempt.

If all goes happily, however, the bride at twelve becomes a wife at fourteen, and passes into a position of duty and responsibility in the home of her husband's mother. Up to this time she has been a petted and indulged child. (The over-tenderness of the Hindu family for the little daughters who are to leave them so early, is a fruitful source of difficulty in the schoolroom). At this period, all that might strictly be called education begins for her, and the wonderful dignity and *savoir-faire* of the Hindu woman's bearing is a sure witness to the training of the careful mother-in-law.

Translated into terms of deeper simplicity and poverty, we have the Bower of the old Feudal castle represented in the women's apartments of a Hindu home to-day. It is not tapestries and embroideries that employ our maidens, indeed, but the more homely matters of house-cleaning and cooking, the milking of the family cow, and the bringing-up of children. There are likely to be many girls of an age, in the household, as wives of brothers and cousins, and their relationship to the older ladies of the family culminates in the deference paid to 'the mother,' who is in her turn mother or wife of the chief of kin. Certainly no old poem or romance was ever perused more eagerly by the fair dames of the days of chivalry than are the Indian Epics and Puranas within the Zenana. Even the parties of strolling minstrels who sang and acted in the Castle hall have their parallel, for in the spring evenings it often happens that a Ramayana-party is given, and seated behind screens on the courtyard



verandah, where they can see without being seen, the ladies listen to the ever-old and ever-new story of the wanderings of Sita and Rama in the forest.

Such innocent pleasures, however, are growing less frequent, for the modest means that were necessary to secure them are yearly diminishing. The men of the Indian higher classes are sinking into a race of cheap English clerks, and are becoming more and more incapable of supporting their numerous dependents. New activities, calling for enterprise and power of combination will have to be opened up by them, if this state of things is to be retrieved. And in such an epoch of reconstruction, the sympathy and co-operation of the women will be absolutely necessary as a social force.

It is obvious that their present education is largely a discipline rather than a development. Yet it has not altogether precluded the appearance of great individuals. Witness, amongst many others, that widowed Rani of Jhansi, who emerged from her seclusion in the days of the Mutiny, to make proclamations, issue a new coinage, cast cannon, and finally to die in battle with us, at the head of her own troops.

Sporadic instances of this kind nevertheless, serve rather to show the virility of a race than to prove the rightness of a system of training. It is undeniable that if we could add to the present lives of Indian women, larger scope for individuality, a larger social potentiality and some power of economic redress, without adverse criticism, direct or indirect, of present institutions, we should achieve something of which there is dire necessity.

Now, thanks to the efforts of Christian missionaries and others, two kinds of education are within reach of some—the three R's as taught in the primary school and a university degree. As the orthodox usually seclude their daughters after marriage, the school-course in their case, has to end at ten or twelve. In the case of Christians, the Brahmo Somaj and Parsis degrees are quite commonly carried off by women. But taking these, and all similar instances into consideration, the total number of girls in Bengal who receive formal instruction is only six and a half per cent, of the population. And Bengal is said to be in this respect the most advanced province.

There is, therefore, a great need. We are also agreed in some measure as to the character of the answer. The question that remains is, How and where can we make a beginning in offering to Indian women an education that shall mean development adapted to the actual needs of their actual lives?

It is after careful study and consideration of such facts as these that the project of the Ramakrishna School for girls has been formed.

We intend, if we succeed in acquiring means, to buy a house and a piece of land on the banks of the Ganges, near Calcutta,



and there to take in some twenty widows and twenty orphan girls—the whole community to be under the guidance and authority of that SARADA DEVI, whose name has been lately introduced to the world by Professor Max Muller in his 'Life and Sayings of Ramakrishna.'

It is further proposed to add to this establishment a scholastic institution in which the best manual training can be given.

The school course is to be founded on the Kindergarten, and is to include the English and Bengali languages and literature, elementary mathematics very thoroughly taught, some elementary science very thoroughly taught and handicrafts, with a special bearing on the revival of the old Indian industries. The immediate justification of the last subject would lie in enabling every pupil to earn her own living, without leaving her home, by a pursuit which should be wholly ennobling.

But the school is to have a second function. The widows—whom we may reckon as from eighteen to twenty years of age—are not only to be useful in giving the true Hindu background and home-life, but amongst them we look to organize two or three industries for which promising markets can be opened up in England, India, and America. Amongst these, the making of native jams, pickles and chutneys, is to be included.

Supposing our effort to be in every way successful—supposing, above all, that it approves itself to Hindu society as in no sense *denationalizing*—it will probably be possible slightly to defer the day on which we ask each child to choose for herself the life of marriage or of consecrated national service. For those who choose the first, we shall hope to provide ways and means that are entirely creditable. With any who may prefer to devote their lives to unremitting toil on behalf of their country and her womanhood, we shall expect, after an extended education, and using the older women as guards and protectors, to start new Ramakrishna schools in other centres.

Such in brief is the scheme.

To carry it out, making proper provision at the same time for the health and salaries of skilled western teachers, will require \$30,000, with an income in addition of something over \$3,000 a year. Of this sum, less than \$1,500 are already collected, \$1,000 being the gift of Francis H. Leggett, of New York.

It is not necessary to say that any additions to this amount, large or small, as donations or subscriptions, will be most acceptable and useful. The Bankers' Trust Company, of 10 Wall Street, New York, have kindly undertaken to receive the same, and to place them to my credit. I hope to keep all subscribers in touch with our community, as years go on, by sending receipts, accounts, and literary work, direct to them.

Very special thanks will be due to those persons who may undertake to form groups of our society in one place or another, for purposes



of subscription. In their case money would be transmitted through them to the Banker's Trust and Co., but receipts and accounts would reach subscribers direct from myself. Thus the duties of local secretaries are threefold—(1) to collect sums promised; (2) to lodge them with the Bankers' Trust and Co., of New York; and (3) to send all names and addresses of subscribers straight to the Ramakrishna school, Calcutta, India—or, till that is established, to Miss Noble, care of Francis H. Legget, Esq., 21, West 34th Street, New York.

Let me say, in conclusion, that I trust I am seeking to divert no energy or gift from the near duty to the far. In these days of international commerce and finance, we are surely realizing that only World-Service is true Home-Service. Already, we seem to be answering Walt Whitman's sublime question in the affirmative—

'Are all nations communing? Is there going to be but one heart to the globe?'

MARGARET E. NOBLE  
(Sister Nivedita of the Order of  
Ramakrishna, Calcutta, India).  
C.O. Francis H. Leggett, Esq.,  
New York City, N.Y.

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*June 18, 1901*

#### OUR LONDON LETTER

*(From Our Own Correspondent)*

London, May 31

#### CHRISTIAN CONVERTS TO HINDUISM

Only two or three days ago did my eye catch an observation in the *Amrita Bazar Patrika* of the 11th of February last. It has relation to the inauguration of the Order of Gauranga in America, and the initiation into that Order of 'Miss Mary L. Lord, a devoted student and follower of our Lord Krishna-Chaitanya (Gauranga).' An editorial comment runs: 'This is a first instance of a Christian being converted to pure Hinduism.' Surely the editorial mind, when the sentence was penned, was a shade less than omniscient; for Sister Nivedita, of the Order of Rama Krishna, whose addresses and work in England during the past winter have been prominently brought to the notice of readers of this paper, is a Hindu. Certainly, the many conversations I have had with Miss Margaret Noble ('Sister Nivedita') have left the impression on my mind that she is a Hindu. And, if I were doubtful on this point, her dainty little book, 'Kali



the Mother,' would dispel all uncertainty. The booklet is divided into eight sections, thus:

Concerning symbols  
The vision of Siva  
The Two Saints of Kali  
The Voice of the Mother  
A Visit to Dukineshwar

An Intercession  
The Story of Kali For  
a Western Baby  
Kali the Mother

Surely the woman who wrote this is a Hindu in faith, belief, and conduct: 'The soul that worships becomes always a little child: The soul that becomes a child finds God oftenest as mother. In a meditation before the Blessed Sacrament, some pen has written the exquisite assurance; "My Child, you need not know much in order to please Me, only love Me dearly. Speak to Me as you would talk to your Mother, if She had taken you in her arms".'

'But it is in India that this thought of the mother has been realized in its completeness. In that country, where the image of Kali is one of the most popular symbols of deity, it is quite customary to speak of God as "she", and the direct address then offered is "Mother".'

'But under what strange guise! In the West, art and poetry have been exhausted to associate all that is tender and precious with this thought of Woman-worship. The Mother plays with the little one or caresses or nurses him. Sometimes She even makes Her arm a throne, whereon He sits to bless the world.

'In the East, the accepted symbol is of a woman nude, with flowing hair, so dark a blue that she seems in colour to be black, four-handed—two hands in the act of blessing, and two holding a knife and bleeding head respectively,—garlanded with skulls, and dancing with protruding tongue, on the prostrate figure of a man all white with ashes.

'A terrible, and extraordinary figure! Those who call it horrible will be forgiven. They pass only through the outer court of the Temple. They are not arrived where the Mother's voice can reach them. This, in its own way, is well.

'Yet, this image, so fearful to the Western mind, is perhaps dearer than any other to the heart of India. It is not, indeed, the only form in which the Divine Energy presents Herself to Her worshippers. To the Sikh, She is absorbed, embodied in his sword; all women, specially as children, are Her incarnations; glorious Sita carries a great reality to many.

'But Kali comes closer to us than these. Others we admire; others we love; to Her we belong. Whether we know it or not we are Her children playing round Her knees. Life is but a game of hide-and-seek with Her, and if, in its course we chance to touch Her feet, who can measure the shock of the Divine energies that enter into us? Who can utter the rapture of our cry of "Mother"?'



Miss Noble's book is a most devout and beautiful emanation from an earnest, believing soul. No religious persons, whether Christian or non-Christian,—can fail to derive great profit from reading it. One feature of this Hindu's character is that her faith in the Hindu Triad has not made her intolerant towards others' religions: this is specially characteristic of Hinduism always and everywhere—save when an ignorant Moslem wantonly desecrates a Temple or a God. 'A visit to Dukneshwar' is prefaced by Miss Noble with a citation from the Jewish prophet, Isiah:

'Thou will keep him in perfect peace whose mind is stayed on Thee.'

Miss Noble's booklet was published long before Miss Lord took up the cross of Lord Gouranga!

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July 13, 1901

#### PANDITA RAMABHAI

Pandita Ramabhai though a convert to Christianity appears to be a very bigoted woman.

In her latest work the *Fruits of Christian Science in India* she says that 'with all the advancement of the nineteenth century, I am surprised and shocked to find that ancient philosophers are making their appearance in the United States under the guise of Christian names. It is a sad ride to one who is acquainted with the results of heathen philosophy and superstition to see educated people who enjoy the privilege of a Christian Civilization being deceived by the glamour of a new name.'

It was in the World's Parliament of Religions held at Chicago, that Swami Vivekananda, created a stir by expounding the Vedanta. Since then some Americans have opened their eyes and they are not as the Pandita thinks deceived by the 'glamour of a new name.' When she reached New York in 1898 she was surprised to see these women 'who are not deceived by the name of Christian Science but are confessedly studying and adopting the philosophy of Hindus.' When she was told that they found 'grand things' in Hinduism, she retorted by saying that 'it is all very nice to read pretty translations where much that is base and degrading is expurgated but the original is quite another thing.' This remark is to say the least most impertinent one, for it casts a reflection on Sanskrit scholars who have translated at great pains Sanskrit works into English....

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August 16, 1901

RAMAKRISHNA SCHEME OF SERVICE

AN APPEAL

TO THE EDITOR OF THE 'HINDU'

Sir,—While it is a fact that in our Tirthas, Sadhus do not usually suffer much for want of food, it is none the less true that in very few of our holy places, particularly in those situated in out-of-the-way mountainous regions, there are no arrangements to look after them when they are ailing and sick. Sadhus, as a rule, live apart from one another, each in his own little hut. It can, therefore, be easily imagined, how much suffering—which a little loving service and care may alleviate—they undergo in their seclusion, when laid up with sickness. They become so helpless that it is not improbable that many of them suffer the most intense agony for want of a drop of water and that some die weakened by disease, thirst and hunger.

Realising the extreme necessity, the Sannyasin Brotherhood of which the Swami Vivekananda is the head, has as a beginning started a home, at Kankhal, near Hardwar, early in July 1901, for the relief of the extremely sick and helpless Sadhus and pilgrims, and from where too, medicines and food for the sick are distributed.

One of the highest products of human development is the increasing capacity of realizing the helplessness and distress of others and a loving solicitude to remove them so far as possible. The succour of those, in their moments of suffering, who keep the spiritual atmosphere of India from losing its ancient power and potency, who sacrifice their lives to the sustenance of the highest force that makes for good in the universe and thus contribute to the maintenance of the spiritual equilibrium of the whole world—which, as we venture to think, is the only condition of ensuring a steady, harmonious, ever progressing evolution and thus perform the highest possible service that could be done by man is therefore the supremest act of useful charity, as well as the best value that money can give. It is earnestly hoped none will hesitate to contribute his share to the up-rearing of an institution of such palpable practical good and spiritual promise.

All donations and subscriptions will be thankfully received and acknowledged by the undersigned in *Prabuddha Bharata*, the monthly English organ of the Brotherhood, published at Mayavati, Almora, Kumaon.

Advaita Ashrama,  
Mayavati, Kumaon

Yours, &c.,  
VIMALANANDA  
Joint Editor, *Prabuddha Bharata*



*October 3, 1901*

THE LATE MR P. SINGARAVELU MUDALIAR, B.A.

A Correspondent writes: I regret very much to inform you of the death of Mr P. Singaravelu Mudaliar, B.A., who might be well remembered as an old student of the X'ian College, Madras, and later on an Assistant Professor of Science in that very College. He was one of Dr Miller's pets. From the beginning he was bred up, so to say, to a life of sincere convictions. Living a 'Life of truth' unmingled with religion and continually learning things, as he did, from healthy environments, he began to think some seven years ago that his happiness consisted more in renouncing what little he had than upon the gains a man in his position would have calculated. And this thought took firm root in him and ultimately led him to sever his connection with the College to the sincere regret of his employers. He had a strong affinity to the movement of Swami Vivekananda. He ever afterwards looked like a Sannyasi and was really more so than he appeared. As the Manager of the Prabuddha Bharata Journal in the two years of its first regime, he in conjunction with the late Mr Rajam Aiyer, B.A., worked it up to advantage. He was in good health till only a week ago when he suffered from a complicated disease and which assuming an acute form affected the respiratory apparatus and claimed him as its victim after a severe illness of only 2 days. To his numerous friends who never knew of his illness his death will come up as a surprise. Feeling for some days that his end was near, he cheerfully and completely disengaged himself from his little concerns and was quite prepared to meet with his death in the old Prabuddha Bharata office on the 27th ultimo, with a calm and cheerful bearing quite characteristics of a happy euthanasia.

In him the Ramakrishna Mission has lost a sincere worker. He leaves behind him his wife and children and a large circle of friends to bemoan his loss.

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*December 26, 1901*

HINDU IDEALS IN LONDON

(By a Madrassite)

London, 3rd December

Returning from Paris to spend a few days in London, I was glad to have an opportunity of chronicling for myself the views of



enlightened, cultured and conscientious Anglo-Indians on the present and future of India. Last Saturday, Miss Margaret Noble, better known in Bengal as Sister Nivedita, representing the East at a gathering promoted by the Foreign Press Association at the School of Arts, London, spoke on 'the education of

#### HINDU WOMAN

and their ideals.' Her address was mainly a justification of the position occupied by our Hindu sisters, and, by implication, a condemnation of any attempt to educate them out of their traditions. She sought to show that the Western ideals of the education of women was to a large extent inapplicable to Hindu life. In Western life and literature the heroine was the woman of action, but the Hindu woman, Miss Noble said, was measured by the standard Westerners applied to Saints. Therefore, not activity but passivity is the measure of the regard in which she is held, and her title to reverence lies only in the renunciation and yielding graciousness and devotion of her womanhood. The homelife of the Hindus rested on the sacredness of family ties and the devotion of the wife and mother from which these ties derived their character. Nothing could be more at variance with the European tendency of female emancipation than the picture Miss Noble drew of the perfect acceptance by the Hindu woman of her position—which was indeed her pride and glory—and apparently in her view not only was it admirable in itself but an essential and integral part of the Hindu ethical system. She therefore pleaded that no attempt should be made to educate Hindu women out of their accepted ideals, as to do so would strike at the root conceptions of the Hindu social and moral philosophy. She would not contend that the mere virtue of renunciation satisfied all the needs of a Hindu woman. She was as anxious as any one to give modern practicability to the education of Hindu women but she was far more anxious to eliminate from the womanhood of Hindu [...] an element implanted by the [...] own Hindu people.

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*January 27, 1902*

#### ANGLO INDIAN TOPICS

#### SOME PASSENGERS FOR INDIA

Today the British Indian steamer Mombassa, leaves Marseilles for Colombo, Madras, and Calcutta. Among the passengers for Calcutta are Mr Romesh Dutt, C.I.E., Mrs Ole Bull, and Miss Noble. The last named lady is one of the most eloquent of living English women.



If the Mahajana Sabha Committee are alive to their own interests, and wish to give the Madrasians a treat, they will wire to Mr Dutt and Miss Noble to Colombo, and arrange for a meeting and addresses during the time *Mombassa* lies in the harbour. Mr Dutt can tell his Madrassi friends what's-a-doing in England in Indian matter, and Miss Noble can charm them with a pure idyll on the ideals of Hindu life as revealed in the Ramayana and other national epics. This is a word to the wise—that is, Madras reformers will be wise if they act upon the hint. Mr Dutt left London with the steamer, Mrs Bull and Miss Noble travel *via* Paris and join the *Mombassa* at Marseilles. The ladies departed from this city (London) on Tuesday night, and the *Daily Chronicle*, on Wednesday morning, contained this paragraph:

'A small band of friends assembled at Charing Cross station last night to bid farewell to Miss Margaret Noble, who left for Calcutta to rejoin the native Order of Ramakrishna, of which she has been a member for about three years. This Order, which somewhat corresponds to an English University Settlement, consists of highly educated Hindus, and it was with the object of imparting Western learning from the standpoint of the native that Miss Noble joined the Order, believing that modern missions often failed in their object by approaching the natives solely from a foreign standpoint of religion and manners. Miss Noble has lately been travelling in this country and America, lecturing on the work of the Order.'

I have no doubt that in Calcutta Mrs Ole Bull's short stay of two or three months will be fruitful in good to the many people she may meet. She is the widow of the renowned Dr Ole Bull, of Norway and the United States, to whose memory a statue was unveiled in his native town in Norway during the past summer.

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February 4, 1902

#### OUR DISTINGUISHED VISITORS

Mr R. C. Dutt C.I.E. and Miss Noble (Sister Nivedita) who are passengers by the S. S. *Mombassa* from England to Calcutta arrived here this morning. They were met by the members of the Madras Mahajana Sabha on board the steamer and welcomed on behalf of the public. At the Hall of the Sabha, on the Mount Road, to which the visitors were conducted, there was a select gathering of citizens. Mr G. Subramania Aiyer was proposed to the chair, introduced the visitors to the audience and requested the former to say a few words to those assembled on the occasion....



## THE LATE MR S. BILIGIRI AIYANGAR

We very much regret to announce the death at Tiruvellore, yesterday, of Mr B. Biligiri Aiyangar, the well-known Madras Solicitor. The deceased was one of the oldest native Solicitors and carried on an extensive business. He was the first of the Hebbar Aiyangar community to settle down in Madras from Mysore; and during the last 24 years he had been practising as a Solicitor in Madras. He was always conspicuous for his great energy and enterprise which were by no means confined to his practice of the profession. Of a rather religious turn of mind he devoted himself to establishing and maintaining several charitable public institutions for the benefit of his community. His Students' Home in Triplicane for the young men of Mysore is an instance of his generosity and self sacrifice. The Yadugiri Narayana Mandira is such an institution and was started by him. Sometime back, he left a large part of his property in trust for other religious and charitable objects. He organized an Arbitration Court in his palatial 'Kernan Castle,' and the name which he had put up by the side of the building in memory of the late Justice Kernan, of the Madras High Court, was an instance of his original ideas. His death will be a great loss to the Mysore Hebbar community in particular and will be widely regretted in Madras.

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*February 5, 1902*

## (NOTES)

*The Daily Chronicle* of the 8th ultimo contained the following paragraph: 'A small band of friends assembled at Charing Cross station last night to bid farewell to Miss Margaret Noble, who left for Calcutta to rejoin the native Order of Rama Krishna, of which she has been a member for about three years. This Order, which somewhat corresponds to an English University Settlement, consists of highly educated Hindus, and it was with the object of imparting Western learning from the standpoint of the native that Miss Noble joined the Order believing that Modern Missions often failed in their object by approaching the natives solely from a foreign standpoint of religion and manners. Miss Noble has lately been travelling in this country and America, lecturing on the work of the Order.'

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February 18, 1902

### GENERAL NEWS

Swami Vivekananda is on a visit to Benaras on his way to Japan. 'Our countrymen,' says the *Indian Mirror*, 'will feel it a pride and pleasure to think that one of their own kith and kin should be so far honoured by foreign countries as to be requested to pay them a visit. We hear two Japanese gentlemen have been taking Swami Vivekananda to their country in order that it may have the advantage and benefit of being edified by discourses on the Vedanta from the Swami. We have many times spoken of the common ties that bind India and Japan. And this invitation of Swami Vivekananda once more illustrates the mutual sympathy and the desire to be benefited by each other which are common to both. We wish the Swami every success in his mission.

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(Local)

### THE RAMAKRISHNA MISSION, MADRAS

After an absence from Madras, of about a month, Swami Ramakrishnananda has returned from Calcutta to be in time to make arrangements for the celebration of the birthday of Sri Ramakrishna Paramahansa on the 16th of March, and has resumed his classes at Castle Kernan and other parts of Madras.

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July 8, 1902

### THE LATE SWAMI VIVEKANANDA

The news that Swami Vivekananda breathed his last at Calcutta, on Friday, the 4th instant, has come upon us with a shock. Although it was known for a year or two that the heavy and tireless work he did in America and the Western World as an expounder of the ancient Hindu thought had considerably shattered his constitution, still it was believed recently that his health was improving and that he would soon be able to resume his work with his normal energy and enthusiasm. But the will of the divine Providence seems to have ordained otherwise, and now that he is no more, the least that we can do is to appraise justly the value



of the work he did in his life and to learn for ourselves, as well as to arrange to transmit to posterity, all those lessons of nobility, self-sacrifice and enthusiastic patriotism which have so largely abounded in his career as a cosmopolitan Hindu Sanyasin. Born in the year 1863 of a respectable Kayastha family in Calcutta, he went by the name of Narendranath Dutt. He was a Bachelor of Arts of the Calcutta University and was preparing to become a lawyer, his own father having been an Attorney-at-Law of the Calcutta High Court. Before this could be carried out, his father died, and the son who had already come under the influence of the now well-known Ramakrishna Paramahansa of the Dakshineswar Kali Temple, became more and more closely attached to his *Guru* and took upon himself the life of asceticism and renunciation. In the days when English educated 'Young Bengal' was being agitated by the new eclecticism of Brahmo thought, and when the late Keshub Chunder Sen was captivating all impressive hearts by his magnificent eloquence and broad sympathies, Ramakrishna Paramahansa was silently operating in a corner of the great city of Calcutta so as to draw to himself a few select spirits from among the young men, the restlessness of whose mind must have appeared to him to be a sure sign of their earnestness. It has now become a fact of history that Keshub Chunder Sen himself drew much inspiration from the great Ramakrishna Paramahansa.

Of the young men who thus came under the inspiring influence of this great Brahmin Sanyasin and Vedantic teacher in modern Calcutta, the late Swami Vivekananda seems to have been possessed of the greatest and the most comprehensive capacity to understand the true meaning of the life and teachings of his venerable master. And it is no wonder that he was that master's dearest disciple. In time the master also died, leaving the little band of devoted and admiring disciples to take care of themselves and to so work on and live in the world as to spread his ideas of religious truth and purity over as wide an area as possible. The influence which proceeded from Ramakrishna Paramahansa is nothing new in the history of India like Brahmoism or Christianity or Islam. What flowed from him was simply the old stream of Vedantic light and illumination: only the stream in its flow was more all-embracing than it ever seems to have been in the past in practice. And the great lesson that he wanted apparently to impress upon the mind of humanity was the lesson of the harmony of religions. How



very largely the world stands today in need of learning that lesson can be well enough made out by all those who are able to perceive the clash and the turmoil that is even now noticeable in the conflict between creeds and religions. The absurdity of the conviction that all truth is contained in some one particular religion, or that any one religion is wholly true while others are partially so, or again, that man by his ingenuities can pick up the wheat from the chaff in all religions and thus eclectically arrive at a religious composition which is altogether free from all kinds of defects and deficiencies does not require any detailed demonstration. And in India, it was long ago recognised that religion is the necessary element in the institutions of civilisation, that it grows and improves in character with the growth in the capacity of human communities to adopt higher modes of life and thought, and that in the naturalness of this growth is to be seen the fitness of all religions to enlighten and to sanctify those who follow them as a means of satisfying their deep-seated religious cravings. The Indian Vedanta is both a religion and a philosophy and in its philosophic aspect it deals not merely with the problems, which relate to the fundamental varieties of existence but also in the way in which man is gradually enabled to adjust his life and conduct, so as to be more and more in accord and harmony with those philosophic verities. It is a religion which, after reaching the highest pinnacle of religious realisation and philosophic thought, finds it impossible to discard the lower stages in the progress so as to say, 'it is all here religion and truth and philosophy at the top of this pinnacle. Nowhere else is there anything that is worth having. Oh, ye, men and women, come up here, all of you, or perdition is your doom.' Looked at in this way, the Vedanta is a philosophy of religion also.

Swami Vivekananda's great work in life has been to endeavour to make the world realise this threefold character of the teachings contained in the ancient Vedanta of India, to fight against the war of creeds and religions and to make all men, and particularly his own countrymen, realise that the soul of men is fundamentally divine in character, and that the divinity which is so found within each man and woman requires that the life which is lived by him or her should be divine in character and divine in all its motives. Even before he began his public career as a teacher,



commencing it by his ringing exposition of Hinduism in the Chicago Parliament of Religions, his earnestness and power were known to almost everyone who had come in contact with him. But it is the Parliament of Religions in Chicago that revealed him even to his mother country. With that revelation came to him the great scope that he has had to work out the mission of his master and when, after his tireless toil in America and in England, he returned to India, the reception that Madras gave him was so grand and enthusiastic that we still see the events connected with that reception pictured before our minds eye. Indeed he deserved such a reception, and as he himself is known to have put it, it all went to the glorification of his master and of the Indian Vedanta which made his master great. We feel that we are too near the sorrow that has been caused by the announcement of his death to judge adequately the worth and meaning of his career. There is no doubt that he has filled a wide area and sown therein seeds of an inestimable value to man. It is in human nature as exhibited in human history to judge the work of the sower in the light of the harvest that is reaped. Now that the sower had sowed the seed and finished his work, the harvest to a great extent depends upon those whose duty it is to water the fields and to tend the young plants; and we have no doubt that there is still force and vitality enough in the ancient civilisation of India to produce the men from time to time who are needed to serve that civilisation in all that constitutes its peculiar essence and claim to divine glory. Swami Vivekananda was a sanyasin and the serenely calm death that has come to him, at the conclusion of a life of such usefulness and divinely human service, is an event in relation to which nobody has any right to complain. He has done in a most admirable manner the work in life for which he prepared himself and paid his debt to nature. Today we feel proud that India produced him and that her title to honour in the pages of history has been considerably enhanced by him whose memory deserves to be cherished with reverence and love along with that of some of the greatest men known to the annals of humanity.

*(Editorial)*



*(Local)*

## THE LATE SWAMI VIVEKANANDA

The Pachaiyappayas High School and Gobinda Naidus Middle School were closed this afternoon in memory of the late Swami Vivekananda. Mr T. G. Appavoo Mudaliar, the well known artist and photographer of Triplicane, has sent us to-day a photograph of the late Swami Vivekananda in his sannyasi garb, on hearing of his death. The photograph is an exact likeness of the late Swami. Copies can be had of Mr Appavoo Mudaliar at one Rupee each.

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*July 9, 1902**(Local)*

## IN MEMORIAM

The free Reading Room and library attached to the Kamaleswaranpetta Progressive Union, was closed this evening in memory of the late Swami Vivekananda.

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*July 10, 1902*

## THE LATE SWAMI VIVEKANANDA

A Cocanada Correspondent Telegraphs: The Cocanada Literary Association, at a special urgent meeting, expresses its deep regret for the sudden death of Swami Vivekananda and feels it a national calamity.

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A Correspondent from Trichinopoly telegraphs: The members of the Young Men's Mutual Improvement Association, National High School, Trichinopoly, place on record their deep sense of sorrow at the sudden, premature death of the revered Swami Vivekananda. The sincere lamentation for our true patriot is inexpressible.

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*The Indian Mirror* writes: 'The Swami had been suffering...and Swami Turiananda.'

(From an Editorial of *The Indian Mirror*. For the Editorial vide *The Indian Mirror*, July 6, 1902)

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*The Amrita Bazar Patrika* writes: 'At the Chicago Exposition Swami Vivekananda...his adopted daughter Sister Nivedita.'

(From an Editorial of *The Amrita Bazar Patrika*. For the Editorial vide *The Amrita Bazar Patrika*, July 7, 1902)

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*The Bengalee* writes: 'The orange monk of Chicago fame...the good die first.'

(From an Editorial of *The Bengalee*. For the Editorial vide *The Bengalee*, July 6, 1902)

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*The Indian Nation* writes : 'As we go to the press...the fellow workers he leaves behind.'

(From an Editorial of *The Indian Nation*. For the Editorial vide *The Indian Nation*, July 7, 1902)

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Writes *The Englishman*: 'A very remarkable religious reformer...the warrior than the priest.'

(From an obituary note of *The Englishman*. For the Obituary note vide *The Englishman*, July 7, 1902)

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July 11, 1902

### THE LATE SWAMI VIVEKANANDA

A Trichinopoly Correspondent writes: The National High School, Trichinopoly will be closed today in memory of the late revered Swami Vivekananda.

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A Correspondent writes: The members of the Ram Krishna Mission, Black Town, will express their heart-felt regret for the sudden disappearance of Swami Vivekananda. The admirers are requested to join the meeting this evening at 6 P.M. in the Hindu Theological High School Hall, Mint Street, and show their deep sense of condolence and gratitude by reviving Hinduism all through the length and breadth of India by doing something to perpetuate his memory.

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A Correspondent writes from Thirupatur, yesterday: A public meeting was held last evening to consider measures to express our regret for the great loss we sustained in the death of Swami Vivekananda. Mr P. Narayana Charyar M.A., B.L., District Muncif, presided. The Chairman pointed out the great loss the pupil of India have suffered at the death of the Swami. Messrs V. Subramania Iyer M.A., P. Poonu Krishnaswami Pillai B.A., T. Rangatharam Pillai, and others spoke on the occasion in terms of high admiration and respect for the Swami. Resolution to the effect that a message of condolence be forwarded to Swami Ramakrishnanda of Madras and that about a hundred of the poor should be fed were passed unanimously. Rupees twenty was subscribed on the spot. Mr G. Ranganatha Mudaliar has consented to make the arrangements for feeding the poor.

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*The Statesman* writes:

'There passed away at Belur...the sages of ancient India.'

(From an Editorial of *The Statesman*. For the Editorial vide *The Statesman*, July 9, 1902)

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*The Indian Mirror*:

'To us the death of Swami Vivekananda ... Servant of God, well done.'

(From an Editorial of *The Indian Mirror*. For the Editorial vide *The Indian Mirror*, July 8, 1902)

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*July 12, 1902*

### THE LATE SWAMI VIVEKANANDA

A public meeting was held yesterday evening at the Hindu Theological School Hall, convened by the members of the Ramakrishna Mission, Black Town, Madras, to show their deep sense of condolence and gratitude for the late Sreemath Swami Vivekananda under the Presidency of Bhattari Balasaraswathi Pundit, Narayanasundaresan Shastriar of Kumbakonam. The following resolutions were passed: (1) Proposed by Mr B. Muthukumaraswamy Mudaliar, Avergal B.A., seconded by Mr Chilakala Rajagopal Chetty Garu, 'That this meeting records its deep sense of sorrow by this country and the world at large in the Moha Shamadhi of Sreemath Swami Vivekananda.' (2) Proposed by Mr A. Alasinga Perumal Iyengar B.A., and seconded by S. Ramaswami Naidu Garu, 'That the Ramakrishna Mission, Black Town, Madras, co-operates with other similar movements in Madras in the matter of suitably perpetuating the memory of the late revered Swamijee.' (3) Proposed by Mr A. Condiah Chetty Garu, and seconded by C. Munuswamy Naidu Garu, 'That copies of this resolutions be communicated to Sreemath Swami Brahmananda, President of the Ramakrishna Mission, Belur, Howrah District and to the local papers.'

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*July 14, 1902*

*(Local)*

### THE LATE SWAMI VIVEKANANDA

At a special meeting of the Hindu Moral Association, the members expressed their sincere sorrow and deep regret for the death of Swami Vivekananda, who was a loving and beloved disciple of Sri Ramakrishna.

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*July 15, 1902*

### THE LATE SWAMI VIVEKANANDA

(From an Editorial of *The Mahratta*. For the Editorial vide *The Mahratta*, July 13, 1902)

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## THE LATE SWAMI VIVEKANANDA HIS VISIT TO MADRAS

(A Letter from S. S. Setlur. For the Letter *vide The Madras Mail*, July 14, 1902)

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July 16, 1902

### LIFE AND TEACHINGS OF SRI RAMAKRISHNA PARAMAHAMSA

Since the advent of the late lamented Swami Vivekananda on the platform of World's Parliament of Religions at Chicago, the exemplary life and teachings of his Guru Sri Ramakrishna Paramahansa have come into great prominence. Professor Max Muller issued a book containing a life sketch and sayings of the great yogin of Northern India, and it attracted much attention. The fact that he was a Guru, capable of converting the best cultured intellects of the modern day to his school of thought and endowing them with the required grasp and capability to expound abstruse metaphysical problems to the world, that he was a yogin of the highest order who could accomplish all this in quite unostentatious manner and train a number of intelligent disciples for disinterested religious work was soon recognised. The *Brahmavadin* published the Paramahansa's sayings month after month from notes taken by his disciples during his life time. These sayings were so pithy, convincing and practical that a collection of them in a book form, was in great demand. These sayings form a very good addition to the current Vedantic literature. Sri K.R. V. Krishna Rao Bahadur, B.A., Zamindar of Polavaram, who is an ardent worker in the cause of Telugu literature, has now brought out a Telugu edition of the life and sayings of the revered Paramahansa. We trust that the book will be widely read and made use of by the Telugu public. It is written in a chaste style and deserves encouragement. We can recommend it to every student of Vedanta.

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July 17, 1902

(Local)

## THE LATE SWAMI VIVEKANANDA

A Preliminary meeting of the friends and admirers of the late Swami Vivekananda will be held to-morrow evening at the premises of the Hindu High School, Triplicane, to concert measures to convene a public meeting in memory of the late Swami.

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## THE LATE SWAMI VIVEKANANDA

(From *Our Own Correspondent*)

CONJEEVERAM, July 14: The following are the proceedings of a public meeting of the citizens of Conjeeveram held on the 14th instant in the hall of Pachaiyappa's High School with Mr S. V. Kallapiran Pillai B.A., Sub-Magistrate, in the chair.

The following resolutions were passed:

(1) That this meeting of the public of Conjeeveram does place on record its sincere and deep-felt sorrow at the sudden and premature death of Sreemath Swami Vivekananda at Calcutta on Friday, the 4th instant.

(2) That steps be taken to perpetuate the memory of the deceased Swami by ordering for a good sized photo of his to be hung up in the hall of Pachaiyappa's High School and by founding a scholarship or medal to be awarded annually to a student of that school who shows proficiency in religious essays.

(3) That the following gentlemen with power to add to their number be appointed to carry out the above resolutions:- Messrs P. B. Vijairaghavachariar B.A., T. E. Kumaravenkatachari, M. Venkatramanjlu Naidu Garu, D. V. Narasimhachari, B.A., P. Ramachandra Sastri, D. A. Raghavachar, S. Raghava Chari, A. Venkatasubbier, N. B. Bhashyam Aiyangar and V. Venkata Chari.

(4) That the above resolutions be communicated to the Head of the Mutt at Belur and to Swami Ramakrishnananda at Madras.



A Correspondent writes: A largely attended meeting of the Narasapatam public was held last evening (13th instant) to express their heartfelt sorrow at the sudden death of Swami Vivekananda. Mr P. Mahadevam Pantulu presided. Mr B. Appadu Pantulu gave a brief account of the Swami's life. He dwelt at length on the many difficulties which the Swami had experienced in his mission to spread the 'Vedanta' throughout the world and on the splendid reception accorded to him at Madras and Calcutta on his return from the West. The speaker recited also a few Sanskrit and Telugu verses composed by him to suit the occasion. Mr P. Narasimham Sastri addressed the meeting in terms of high admiration for the late Swami. The Chairman pointed out the irreparable loss the people of India sustained in the death of the Swami. Resolutions were passed to the effect that the Proceedings of the meeting and the Sanskrit verses composed by Mr B. Appadu Pantulu be forwarded to the 'Ramakrishna Mission'.

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*July 18, 1902*

#### THE PROPOSED ORIENTAL RELIGIOUS CONGRESS, JAPAN

We are very pleased to learn of the proposal to hold an Oriental Religious Congress at Tokio, in Japan, in October next, because it appears to us that such a Congress will be of immense advantage to Japan and to the Asiatic Continent. Japan is now the land of the rising sun and in religious matters, so far as the world is concerned all light has proceeded from the East.... The teachers of the greatest religious opinions of the world are all of Asiatic origin and in Asia religion is a more vital force than it is today either in America or in Europe. Therefore, this Oriental Religious Congress in Japan will not be partial and onesided, either like the famous Parliament of Religions in Chicago or like the later Conference of Students of Comparative Religions in connection with the last Paris Exhibition. In the Parliament of Religions the desire at the bottom was to establish the great superiority of Christianity to all other religions of the world, and the organizers of that Parliament were thoroughly confident with the way in which their own civilisation has now asserted itself as the most powerful in the world. The religion to which they owe allegiance under the name of Christianity would also prove itself to be by far the most effective agent in supporting truth and offering salvation to mankind. The self-confidence of the aggressive Christians received rather a rude disappointment at Chicago, and certainly a



great part of the force of that shock of disappointment was contributed by the late Swami Vivekananda. At Paris, it was not possible to organize a similar Parliament of Religions in which all the famous religions of the world could be brought to speak to humanity from the same platform. The already shocked mind of Christianity, as represented by the Roman Catholic Clergy of France, would not think of courting another opportunity in which Christianity was to be brought in fair comparison with the other famous religions of the world. Whatever may be felt of the ethical teachings of Christianity, its dogmas are arbitrary and unphilosophical and unconvincing; and so far as the ethical teachings of Christianity are concerned, it cannot claim any peculiar excellence, which is not possessed even by a religion like Buddhism in the constitution of which there is no room for God and for Divine worship and love. In Japan, the spirit in which the Religious Congress will be conducted, will be so entirely different from what it was at Chicago and from even purely external and anthropological standpoint in study of religion, which was conducted in France....

It is no wonder that Japan invites the representatives of the great systems of Indian religious thought and life to be present at that Congress. Japan is aware that her literature and art and all the higher flights of civilisation, began with the advent of Buddhism into that country....

To Japan India is necessarily the holy land of Pilgrimage; and it may be that from the standpoint of her Buddhism she is not yet fully in a position to understand those pre-Buddhistic streams of religious and Philosophic thought in India, so as to do complete justice in the way of appreciation to non-Buddhistic religions that have prevailed and are still prevailing in India and which also historically trace themselves to the same source from which Buddhism has come into existence. Nevertheless, the spirit of Buddhism is one of complete toleration; is one which is altogether unlike that of Islam and Christianity, in being free from any proud isolation and aggressiveness. We are hopeful that the representatives of the Indian religions will receive a very honourable treatment at the hands of organisers of the Japanese Religious Congress.

It may be, that the Indian Vedanta will find in Japan a new field for illumination and conquest. It is not that we mean that the spirit of Buddhism has not embodied that ethical results of Vedantic thought.... Although it may be right to say that Buddha's religion is atheistic, still it is certain that he was emphatically of opinion that what man requires here on earth as a support to right conduct is not convictions in regard to the existence or otherwise of God, as in regard to his character, qualities, nobility, and so on.... To



the Indian mind, that is not too much inclined on the side of Buddhism, this view does not appear to be perfectly sound. It is from this standpoint that the Indian Vedanta may still make Japan know the beauty and rationality of the ontology that is expounded in that system of philosophy, pointing out at the same time that the loveliness of Vedantic ethics is in no way inferior to that of Buddhistic ethics. Even European students of Buddhistic literature are now coming to the conclusion that Buddhistic ethics are in essence the same as those of Vedantic ethics. As children, therefore, of the same original parental religious inspiration, Indian religions are bound to shake hands with Buddhism and Japan; and their friendly meeting in that land which is in many respects today the wonder of the world cannot also fail to have the stimulating effect upon the modern civilisation of India, making her people to realise more largely than they do now the great value of patriotism and public spirit and of self-sacrifice in the cause of the country and religion. And in India if by this means we succeed in adding to our ranks of genuine patriots and public men, a few more honest and earnest spirits who in their love of light, liberty and truth will dare to risk all that commoner of their kind cannot risk, even then India will be amply rewarded for her spirit of friendliness towards this new religious enterprise in Japan. We are only sorry that October comes too soon for the representatives of Indian religions to get ready to take part in the proposed Congress. Nevertheless we hope that the matter will be seriously taken up by all important religious representatives in all the parts of the country.

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*July 22, 1902*

### THE LATE SWAMI VIVEKANANDA

A meeting of some of the members of the Madras Hindu Theistic Mission was held on Sunday at 4 P.M., at the Unity Hall, when Messrs A. S. Mudaliar, V. M. Swamy, Mohamed Abbas Hussain, C. W. Mackenzie, R. Masilamony Mudaly and T. Krishnaswamy Naidu took part in the proceedings. The following resolutions were proposed and adopted:

I. That this meeting records its deep-felt grief at the news of Sree Swami Vivekananda's sudden demise in Calcutta on the 4th instant.

II. That it is desired that the Hindu Theistic Mission should therefore be known as the Vivekananda Mission.



III. That in consultation with similar movements something be done to perpetuate the memory of the late Swami in Madras.

IV. That copies of these resolutions be communicated to Swami Brahmanand, President of the Belur Mutt, Calcutta, and the local papers.

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*July 24, 1902*

### THE LATE SWAMI VIVEKANANDA

A public meeting of the Hindu community of Madras will be held tomorrow at 5-30 P.M., at Pachaiyappa's Hall to give expressions to their deep sense of loss which the country has sustained by the departure from this life of Swami Vivekananda and to concert measures to establish a *mutt* in this city to commemorate his sacred memory. The Hon'ble Mr P. Ananda Charlu, C.I.E., Vidya Vinoda, will preside on the occasion.

(From *Correspondents*)

The following is the copy of a letter addressed by the students of the Zamorin's College to Swami Vivekananda's disciple at Madras:

Your Holiness, we, the students of the Zamorin's College, Calicut, in meeting assembled, regretfully convey to your Holiness our deep regret in common with the whole of India at the sad and untimely demise of our late Swami and offer you our sincere condolence.

Under the auspices of the *Hindu Mata Samaj*, Masulipatnam, on Sunday, the 20th instant, a public meeting was held, when Mr K. Chidambaram Rao, B.A., a Vakil of the place, addressed a large audience on the Sanyasin preacher's life and teachings. Mr Ramaswami Iyer, B.A., B.L., the District Munsiff, closed the proceedings with an exhortation to all true adherents of the Swami to follow his footsteps.

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*July 26, 1902*

At a largely attended public meeting held at the Pachaiyappa's Hall last night in memory of the late Swami



Vivekananda, our sense of the great loss which this country has sustained by the early departure from this life of the revered Swami was recorded with profound regret. The meeting was held under the presidency of Rai Bahadur P. Ananda Charlu who opened the proceedings with an introductory speech in which he extolled the greatness and personality of the Swami in terms that were amply deserved. Mr V. Krishnaswami Aiyar who moved the first Resolution gave a glowing sketch of the Swami's brilliant career and eloquently referred to his very high worth. The business part of the meeting was the adoption of a Resolution to perpetuate the memory, and continue the work of the late Swami Vivekananda by establishing an institution in the City of Madras for the study and propagation of Hindu religion and philosophy. A small Committee, quite unlike the usual unmanageable Madras Committees, has been appointed to take the necessary steps to carry out this object. We hope the efforts of the Committee will meet with success. An attempt to revive the popular interest in our religion and philosophy deserves encouragement at the hands of every intelligent Hindu, and such an attempt on the part of the public of Madras especially when it is coupled with the name and work of one like Swami Vivekananda has a peculiar claim on our attention and support.

*(Editorial Note)*

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## THE LATE SWAMI VIVEKANANDA

### THE MEMORIAL MEETING

Yesterday evening in the Pachaiyappa's Hall was held a crowded meeting to mourn the loss which the country has sustained in the untimely death of Swami Vivekananda and to commemorate his memory by establishing a Mutt or a College of Sanyasis for continuing the work of the great Swami.

On the motion of Mr T. V. Seshagiri Iyer, the Hon'ble Mr P. Ananda Charlu was voted to the chair. Among those present were Messrs V. Krishnaswamy Iyer, P. R. Sundaram Iyer, T. V. Seshagiri Iyer, C. V. Krishnaswami Sastri, Dr Nanjunda Row, A. C. Parthasarathi Naidu, V. C. Seshachari, P. Ramasami, Professor M. Ranga Chariar, and Swami Ramakrishnananda and others.



The Chairman called upon the Secretary to read to the meeting letters and telegrams received from gentlemen who were unable to attend the meeting. Accordingly Mr V. C. Seshachari read a letter from Mr M. O. Parthasarathi Iyengar sympathising with the objects of the meeting and regretting his inability to attend it. Telegram from the Rajah of Ramnad stating 'as one of the earliest humble devotees of Swami Vivekananda I beg to convey my respectful sympathy with the objects of the meeting to commemorate the memory of the religious leader whose death we mourn.' Another telegram from Mr P. Venkatramam from Bangalore was also read.

The Chairman, in opening the proceedings, said that the occasion that had brought them together that evening, was one that called for profound feeling, and not for words. The City of Madras had known the great Swami at his best who came here as a conquering hero. They had assembled there not only to lament over a loss which he hoped would not be reparable, but it was also their duty to have him in some tangible form in their midst so that the influence he had inaugurated might not fade, but might continue to operate as it did operate during his short existence on this imperfect earth. The great Swami carried a solid intellect in his face, a keen critical power in his eyes, eloquence in his voice and personal magnetism all over, so that it was impossible to sit next to him, near him, or stand within reasonable distance of him, without being strongly influenced by his presence. The Chairman spoke eloquently on the self-possession of the great Swami and his sense of responsibility and his childlike simplicity. The Chairman was not sure whether he was glad at or sorry for not having met the Swami, while he was at Calcutta last year. He was sorry that he did not meet him but at the same time was glad that he was able to enshrine the memory of the Swami at his best. He was glad to remember the Swami not in a poor and broken state of health but as a great personality as one who had raised them in the scale of nations, as one who by the mission he performed, had made even the most stupid mind to think that the Hindu nation was not composed of savages and that the people knew the religion he preached, were far above the savage state. The Chairman observed that he was anxious to speak that evening for the great personal love he bore for him. He hoped that others who knew him better and more intimately, who



knew much about his teaching would enlighten the audience so that the speakers might stimulate in them a desire of generous recognition which the Swami of all men after the great Chaitanya deserved in the hands of the people.

The Chairman concluded his speech by reading the following letter from the Private Secretary to H. H. the Maharajah Gaekwar of Baroda, now at Ooty, regretting the Maharajah's inability to preside on the occasion, owing to ill-health:

'I have to thank you for very kind and interesting note of the 20th instant. The letter was read over to His Highness the Maharajah of Gaekwar who has asked me to convey his sincere thanks to you and your friends for the very kind sentiments embodied therein. His Highness would have been indeed very happy to take part in a function with which he cordially sympathises, had his health permitted him. The Doctor insists upon his taking complete rest and abjure all kinds of excitement or mental effort at this time and he is sorry to have to deny himself the pleasure of seeing you all and to disappoint you. He however wishes to convey his best thanks to the organisers of the laudable meeting, and through them, his sympathy with the objects of the meeting, to the citizens of Madras.'

Mr V. Krishnaswami who was called upon by the Chairman to move the first resolution which ran in the following words: 'That this meeting records with profound regret its sense of the great loss which this country has sustained by the early departure from this life of the revered Swami Vivekananda.' He addressed eloquently for more than a quarter of an hour, in the course of which he observed that he rose to perform a melancholy task that had been assigned to him to move the above proposition at that meeting. He did not think that any words of his would add to the splendid tribute which their distinguished Chairman had paid to the memory of the Swami Vivekananda. He believed that although the Swami was dead, he was not gone for ever. The speaker did not mean the customary platitude that the influence would live though the man was gone. He believed that he (Swami) would come to them again and would come to them in another form to do the work nobler than the work of the life that had just closed. A star of the first magnitude had set on the Indian firmament and as Hindus they believed that the star would rise again in the East and will rise again to shed more lustre on



this land. The speaker then gave a brief outline of the life of the late Swami, and in doing so he said that Swami Vivekananda when he first came to Madras was unknown. He then stayed in Madras for a short time and a number of young men gathered from various parts of the city to the place of his sojourn, to listen to his brilliant discourses every morning, and at the close of a month the Swami expressed his desire to be present at the Parliament of Religions at the World's Fair at Chicago. A number of persons came forward to subscribe, foremost among whom was Sir S. Subramania Iyer. He went. Some months after his departure from India, they received the news of the Parliament of Religions and they learned that the most conspicuous figure there that had made the deepest impression, not by his splendid figure and striking personality, but by the brilliance of his discourse and eloquence of his thoughts and argumentation was Swami Vivekananda. It was he who proved that the Hindu faith was at least as noble and as great as the other faiths of the world. But it was said that work of the great Swami was left unfinished. It was not new to this country to find their great religious teachers, pass away in the plenitude of their wisdom and power without finishing their work. The great Sankara Charya also died like that. In order that his (Swami's) work may be continued, it was necessary to start a mutt where a number of young men might be trained as Sanyasis to carry on the work of the great Swami and try to lift the masses of this country. In conclusion the speaker made an appeal to the audience for funds for the purpose and he expressed his hope that people would come forward willingly and cheerfully with their mite.

Mr V. C. Sesha Chariar in seconding the proposition said that he was impelled by a strong sense of duty to come forward on that occasion to second the proposition as he was an ardent admirer of the great Swami. He implored in the name of everything that was old and sacred to make a common cause and send out their thoughts, and thoughts were forces—forces impregnable which could accomplish everything in this world.

The motion on being supported eloquently in Telugu by Mr A. C. Parthasarathi Naidu was carried unanimously, the audience standing in profound silence.

Mr P. R. Sundaram Iyer next moved the following resolution: 'That this meeting resolves to perpetuate the



memory and continue the work of the late Swami Vivekananda by establishing an institution in this City for the study and propagation of Hindu religion and philosophy,' and in doing so he observed that the proposition before them was a sequel to the last proposition. They had been already informed of the great work done by the late Swami and they had been also told how necessary it was that they should not lose the result of his work and on the other hand they should do everything in their power to continue and complete the work. The late Swami preached to them on the necessity of the working out of the spiritual regeneration of their country. The Swami was known as a great teacher, but it was doubtful whether he was known as a great patriot. His life's work was devoted to see the religious greatness of this country restored. The Swami knew that the people of this country were slow and inert and were concerned too much in the affairs of the world and were travelling in a direction from which it was not easy for any one to turn them and the scheme he had in view required money to carry out successfully. He knew also that the people of the West were of an appreciative turn and if they appreciated the religious thought and philosophy of this country, then at least the people of this country would feel ashamed of their inertness and try to work out the regeneration of their country. He had already succeeded in making the West to recognise the religion of India and made the West recognise the greatness of the East and made them ready to help the East. The Swami wanted his own people to see the importance of beginning at once. Unfortunately the health of the Swami did not permit him to pursue his work; he required rest and he could not subsequently unfold the details of his programme. The Swami had great faith in this Presidency for taking any initiative in working out his scheme, this Presidency being the birthplace of the great Acharyas of modern times. The speaker then dwelt on the greater influence of learned men in religion than that of book, for in the former case they saw the teacher, the life he led, and his enthusiasm. It would be admitted on all hands that it was of greater importance that they should have a number of men who will by their perseverance and by their readiness to sacrifice everything else in life for the propagation of the religion and philosophy of this country than to have any number of books. Hence their object was to have a succession of a considerable number



of men who would be able to devote themselves to the imparting of instruction in philosophy. The speaker then referred to the silent good work that Swami Ramakrishnananda, a [Brother-] disciple of the late Swami, was doing in their midst by way of holding classes of religious instructions in various parts of the city. The speaker in conclusion, said that he could not say what form the Memorial for the Swami might take, but he suggested the starting of an institution which would be able to keep up a succession of learned and holy men who could devote themselves to the propagation of Hindu religion and philosophy and also to find means to keep such people in comfort.

The proposition on being seconded by Mr P. Ramsam, and supported in Tamil by Mr Narayana Sastri, the Chairman called upon Swami Ramakrishnananda to give the audience some advice.

Swami Ramakrishnananda read an appeal for founding a mutt to perpetuate the memory of the deceased Swami.

In the course of his appeal to the audience, he said that they should render such help as was in their power to embody the great life-work of Swami Vivekananda in a local, religious and educational institution, in accordance with his desire and the desire of many who had appreciated and admired the great Swami's personality and teachings. For the last five years the speaker had been doing in his own humble way, under the late Swami's guidance, the work of expounding the higher truths of Hinduism to young and earnest students in more than one part of Madras. It was in Madras, by the intelligent and earnest citizens of this City of Madras, that Swami Vivekananda's great intellectual and moral worth was first recognised openly, and it is from here that he derived the support which sent him on to America to the Parliament of Religions held at Chicago. Again it was here that he received the grandest public ovation on his return from America, after doing there the most signal and even memorable service in behalf of the ancient philosophic religion of their ancient and holy country. There were reasons to believe that the loss sustained by the country in consequence of his departure from this life was very keenly felt in almost every part of India; and to the people of Madras, who loved him so well and honoured and appreciated him so much, it surely must be a source of great pleasure and satisfaction to render help in respect of the organisation of an institution which



would, in their midst, carry on the great *Vedantic* missionary work which he started, and for which he so heroically laboured during nearly the last ten years. What shape the contemplated institution might take was dependent upon the nature of the response to his appeal for help. It was a great cause—the cause of spreading and propagating the spiritual wisdom of India and her famous religious teachers. The world outside needed the light of their wisdom quite as much as they did in India, and he was hence anxious to see an *Anandamandir* rise somewhere in a conspicuous part of Madras, from whence the light be made to radiate in an ever-increasing profusion to all near as well as distant regions, so as to take away the over-shadowing darkness of ignorance which was indeed responsible for all the weaknesses and miseries of man.

Mr C. V. Kumaraswami Sastri next moved the last resolution which ran as follows: 'That a Committee consisting of the following gentlemen with power to add to their number, be formed to collect subscriptions and to take the necessary steps to carry out the object of the above resolution.' He said that the Committee which was to be appointed would be a representative one with power to add to its number, and that it included persons who would materially contribute to the success of the scheme. He said that the late Swami was a seeker after God, not in the restricted sense of a particular sect or community but as understood in the sense of an All-Pervading Being that guided the destinies of mankind. In the history of religion there was one watch-word and that was 'progress', one eternal thought that was in the minds of the sages, that was 'hope'. He hoped that as time progressed, they should be emancipated from their petty quarrels, when they might be able to show to the world what glowing light and truth underlay the musty pages of our religious books. They were in need of a scheme whereby the Swami's life-work might be commemorated, whereby those who came after him might follow those who came before. The work of a solitary man was like a plant springing up in a wilderness, drooped and forgotten. They wanted a progressive stream of thinkers who could sacrifice their ambition in the world of the well-being of humanity and who would lead step by step mankind to the realization of higher aims and ideals to the fountain-head of that Truth and Happiness wherein rested perfect peace and contentment. The work of the Swami was of a cosmopolitan character and the list of names that would propose for their adoption



was likewise so. He then read the following list of names: The Hon'ble Sir S. Subramania Iyer, the Hon. Mr P. Ananda Charlu, Mr P. Theaggaraja Chetty, the Hon. Dewan Bahadur P. Rajarathna Mudaliar, Messrs V. Krishnaswami Iyer, P. R. Sundara Iyer, T. V. Seshagiri Iyer, P. Ramachandara Iyer, M. A. Singarachariar, T. Venkatasubbha Iyer, S. Gopalaswami Iyer, V. C. Seshachariar, M. R. Ramakrishna Iyer, G. A. Natesan, C. V. Munuswami Iyer, B. Devarajulu Naidu, C. V. Kumaraswami Sastriar, P. Subramania Iyer, G. Venkatramangam, M. Alasingaperumal Iyengar and Dr Nanjunda Row.

The motion on being seconded by Mr V. V. Srinivasa Iyengar was put and carried. The proceedings were brought to a close with a vote of thanks to the Chairman for presiding and to the Trustees for allowing the use of the Hall.

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An announcement of some significance is made by Sister Nivedita through the *Indian Mirror*. It is, that at the conclusion of the days of mourning for the Swami Vivekananda it has been decided between the members of the Order at Bellur Mutt and herself that her work shall henceforth be regarded as free, and entirely independent of their sanction and authority. Sister Nivedita is perhaps the most talented of the disciples of Vivekananda, and her individuality and force of will account for the determination to work on independent lines.

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July 30, 1902

## THE LATE SWAMI VIVEKANANDA

(From *Correspondents*)

### MEETING AT VANIYAMBADI

VANIYAMBADY, July 28: At a meeting of the Swami Vivekananda Society held at Pudur, on the 27th instant, the following resolution was passed: This meeting records with deep regret its sense of the great loss which this country has sustained by the early departure of the revered Swami Vivekananda from this world.

Resolved also that the President of the Society be requested to send a copy of this resolution to Swami Brahmananda, Belur Mutt, Howrah, Bengal, and Swami Ramakrishnananda, Madras.



## MEETING AT VELLORE

VELLORE, July 27: A meeting was held in the premises of the Sri Mahant's Hindu High School to concert measures to commemorate the memory of the late Swami Vivekananda. Mr Nadamuni Mudaliar, the retired Sub-Assistant Inspector of Schools and Municipal Councillor, was voted to the chair. A paper was read on the life of the great Swami and a poem sung in his name. Then the following resolutions were passed: (1) to send a message of condolence to the Ramakrishna Mission Mutt at Calcutta, expressing deep regret felt by the Vellore town people at the demise of the illustrious Sri Swami Vivekananda; (2) to found prizes in the Sri Mahant's High School in the name of the Swami and to be awarded to students standing high in Hindu religious subjects taught in that school; (3) to open a section library also in his name and attach the same to the Vedanta Vichara Library already in existence here and (4) to formulate such other measures as the funds that might be collected would permit. A subscription list was opened and a sum of Rs.250 was subscribed on the spot, Mr Gopala Iyer, the Executive Engineer, subscribing Rs.100. An Executive Committee was appointed to collect subscriptions and to give practical shape to the resolutions passed.

## MEETING AT NANDYAL

NANDYAL, July 27: At a meeting held on Saturday evening, the following resolutions were passed: 'This meeting records its profound regret at the irreparable loss sustained by the country by reason of the demise of Swami Vivekananda. It was also resolved that the Secretary be requested to communicate this resolution to the Mutt at Calcutta.'

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*August 2, 1902*

THE RAMAKRISHNA MISSION  
THE MADRAS BRANCH

We take the following from the report that has been sent to us: It was in the year 1897, that Swami Vivekananda came to Madras, after spreading the Gospel of Sree Ramakrishna Paramahansa and creating an enquiring spirit in the minds of the Western *savants*.



Since then his exposition of our religion has led many people to take a keen interest in religious matters and this revivalism has begun to spread and gain followers from all classes of people. The late Swami Vivekananda recognised the importance of fostering the movement, and as soon as he went to Calcutta, he sent Swami Ramakrishnananda to live among us and to preach to us the great truths of our religion. Swami Ramakrishnananda lived for a time in the old premises of the Brahmavadin Office on the Ice House Road. Soon a group of sincere workers gathered round him and attended regularly his expositions of our religion and philosophy. The first beginning was made in Mylapore, followed by various classes in the different centres of this city. Classes are now held regularly in the evenings and mornings, so as to suit the convenience of the students, who are mostly Government Officers. There are ten classes, at least one in each suburban division of Madras; besides these, at the request of a few gentlemen of Saidapet, a Gita class was also opened there. There are now over 300 students on the rolls in the various centres. No fee is charged and free instruction is imparted. The subjects taught are—(1) The Upanishads, (2) The Gita, (3) Srimat Bhagavatham, (4) Sankhya Philosophy. Public lectures were also delivered, and during the course of the last few years over 30 lectures were delivered on religious subjects in Madras and certain Mofussil towns to audiences consisting of all classes of people. At the request of 'Maha Raja Raja Sri' Venkataswamy Naidu, Swami Ramakrishnananda opened the new Vivekananda Hall in Vaniambadi, Dharmapuri, and Arasampatti in the Salem District. This movement is spreading very fast in that part of the district. A free school was also opened at the same time, and arrangements have been made to feed the poor in large numbers on holy occasions.

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### SWAMI VIVEKANANDA'S WORKS

Gnana Yoga comprising the following Lectures delivered mostly in England:

1. The Necessity of Religion.
2. The Ideal of a Universal Religion.
3. The Real and the Apparent Man. (A London lecture).
4. Maya and Illusion.
5. Maya and the Evolution of the Conception of God.
6. Maya and Freedom.
7. The Absolute and Manifestation.



8. Cosmos—Macrocosm and Microcosm.
9. Reincarnation. An article of the Swami from the Metaphysical Magazine together with a lecture by Miss S. E. Waldo.
10. Immortality. (Together with an article from the Swami's pen).
11. Unity in Diversity.
12. God In Everything.
13. Freedom of the Soul.
14. Realization.
- 15, 16, 17, & 18. Practical Vedanta, Parts I,II,III, and IV.
19. Vedanta (A Lahore lecture). Price Rs.2-8-0.

HINDUISM, comprising (i) The paper on Hinduism read by SWAMI VIVEKANANDA at the World's Parliament of Religions (together with his Response to Welcome and Address at Final Session); (ii) The Swami's Reply to the Madras Address (A stirring epistle); and (iii) Common Bases of Hinduism. (A Lahore lecture). Price As.5. Postage extra.

Bhakti Yoga	...	1	0	0
Karma Yoga	...	1	0	0
Hinduism	...	0	5	0
Atman	...	0	2	0
The Real and the Apparent Man	...	0	2	6
The Ideal of a Universal Religion	...	0	2	6
Bhakti or Devotion	...	0	2	0
Lectures, Literary and Religious by Swami Saradananda	...	0	8	0
Vedanta: its Theory and Practice by Swami Saradananda	...	0	1	0
The Pastoral Sri Krishna, by Swami Ramakrishnananda	...	0	4	0
Sri Krishna, the King Maker by Swami Ramakrishnananda	...	0	4	0

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(Advertisement)



*August 5, 1902*

## THE LATE SWAMI VIVEKANANDA

*(From a Correspondent)*

Cocanada, August 3: The students of the Pittapur Raja's College and members of the Hindu Matha Bala Samaj, Cocanada, held a meeting in the college hall on the 28th ultimo, and passed the following resolution: 'The students of the P.R. College and members of the Hindu Matha Bala Samaj, Cocanada, in meeting assembled, beg to express their deep sense of sorrow at the sudden and premature death of Sri Swami Vivekananda in whom the country has lost her wisest son and sage, and Hinduism its noblest and truest exponent.

Mr K. Sudarsana Row B.A., L.T., a teacher of the college and an ardent admirer of the Swami, gave a sketch of the Swami's life and exhorted the students to lay to heart the noble teachings of the Swami.

The Arya Matha Bodhini Sabha of Jagannaikpur held another meeting on the 28th ultimo which was largely attended by the townsmen of Cocanada and Jagannaikpur. Mr. V. Venkatagudu Sastri, First Grade Pleader and Secretary of the local Gautama Theosophical Society, presided on the occasion. Several speeches were made expatiating on the merits of the Swami and on the great work done by him in the cause of Hindu philosophy and religion. The following resolutions were then passed:

'That this meeting expressed its deepfelt sorrow at the sudden departure of Sri Vivekananda Swami from this world at a time when his services were sorely needed in the cause of religion and humanity.'

'That a library be started in memory of the Swami', to be called 'The Swami Vivekananda Library.'

The members were able to raise about Rs.40/- on the spot. The proceedings were brought to a close with a vote of thanks to the chair.

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*August 22, 1902*

## THE GITA SOCIETY AND SWAMI VIVEKANANDA

(Letters of Norendra Nath Sen and Swami Brahmananda. For the 'Letters' vide *The Brahmavadin*, July 1902)

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*August 28, 1902*

### DELEGATES TO THE RELIGIOUS CONFERENCE AT KYATO

The *Indu Prakash* of Bombay Writes: At a meeting of prominent Hindus held last week at the residence of the Honourable Sir Bhalchandra Krishna it was settled to depute Swami Nityananda and Messrs G. M. Ripathi and Mr R. Bodas, as delegates from this Presidency to the Religious Conference to be shortly held at Kyato in Japan.... Swami Nityananda, who is at present engaging the attention of the Bombay public by a series of interesting and instructive lectures ... will no doubt be able to secure an attentive hearing in Japan.... Though not so gifted and vigorous a preacher as the late Swami Vivekananda whose lamentable death is keenly felt in this time still the more, and though lacking any special knowledge of English, he will prove a tolerable specimen of a modern Indian Swami....

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*September [...] 1902*

### THE NATIONAL SIGNIFICANCE OF THE SWAMI VIVEKANANDA'S LIFE AND WORK

BY SISTER NIVEDITA

Of the bodily presence of him who was known to the world as Vivekananda, all that remains today is a bowl of ashes. The light that has burned in seclusion during the last five years by our river-side has gone out now. The great voice that rang out across the nations is hushed in death.

Life had come often to this mighty soul as storm and pain. But the end was peace. Silently, at the close of evensong, on a dark night of Kali, came the benediction of death. The weary and the tortured body was laid down gently, and the triumphant spirit was restored to the eternal Samadhi.

He passed, when the laurels of his first achievements were yet green. He passed, when new and greater calls were ringing in his ears. Quietly, in the beautiful home of his illness, the intervening years with some few breaks, went by amongst plants and animals, unostentatiously training the disciples who gathered round him, silently ignoring the great fame that had shone upon his name. *Man-making* was his own stern brief summary of the work that was worth doing. And laboriously, unflaggingly, day after day, he set



himself to man-making, playing the part of Guru, of father, even of school master, by turns. The very afternoon of the day he left us, had he not spent three hours in giving a Sanskrit lesson on the Vedant [Vedas]?

External success and leadership were nothing to such a man. During his years in the West he made rich and powerful friends, who would gladly have retained him in their midst. But, for him, the Occident, with all its luxuries, had no charms. To him, the garb of a beggar, the lanes of Calcutta, and the disabilities of his own people, were more dear than all the glory of the foreigner, and detaining hands had to loose their hold of one who passed ever onward toward the East.

What was it that the West heard in him, leading so many to hail and cherish his name as that of one of the great religious teachers of the World? He made no personal claim. He told no personal story. One whom he knew and trusted long had never heard that he held any position of distinction amongst his Gurubhais. He made no attempt to popularise with strangers any single form or creed, whether of God or Guru. Rather, through him the mighty torrent of Hinduism poured forth its cooling waters upon the intellectual and spiritual worlds, fresh from its secret sources in Himalayan snows. A witness to the vast religious culture of Indian homes and holy men he could never cease to be. Yet he quoted nothing but the Upanishads. He taught nothing but the Vedanta. And men trembled, for they heard the voice for the first time of the religious teacher who feared not truth.

Do we not all know the song that tells of Siva as he passes along the roadside, 'Some say He is mad. Some say He is the Devil. Some say—don't you know? He is the Lord Himself?' Even so India is familiar with the thought that every great personality is the meeting place and reconciliation of opposing ideals. To his disciples, Vivekananda will ever remain an archetype of the sannyasin. Burning renunciation was chief of all the inspirations that spoke to us through him. 'Let me die a true sannyasin as my Master did,' he exclaimed once, passionately, 'heedless of money, of women, and of fame! And of these the most insidious is the love of fame.' Yet the self-same destiny that filled him with this burning thirst of intense vairagyam embodied in him also the ideal householder, full of the yearning to protect and save, eager to learn and teach the use of materials,



reaching out towards the reorganisation and re-ordering of life. In this respect, indeed, he belonged to the race of Benedict and Bernard, of Robert de Citcaux and Loyola. It may be said that just as in St. Francis of Assissi, the yellow robe of the Indian Sannyasin gleams for a moment in the history of the Catholic Church, so in Vivekananda the great saint-abbots of Western monasticism are born anew in the East.

Similarly, he was at once a sublime expression of superconscious religion and one of the greatest patriots ever born. He lived at a moment of national disintegration, and he was fearless of the new. He lived when men were abandoning their inheritance, and he was an ardent worshipper of the old. In him the national destiny fulfilled itself—that a new wave of consciousness should be inaugurated always in the leaders of the Faith. In such a man it may be that we possess the whole Veda of the future. We must remember, however, that the moment has not come for gauging the religious significance of Vivekananda. Religion is living seed, and his sowing is but over. The time of his harvest is not yet.

But death actually gives the patriot to his country. When the Master has passed away from the midst of his disciples, when the murmurs of his critics are all hushed at the burning-ghat, then the great voice that spoke of Freedom rings out unchallenged and whole nations answer as one man. Here was a mind that had had unique opportunities of observing the people of many countries intimately. East and West he had seen and been received by the high and low alike. His brilliant intellect had never failed to gauge what it saw, 'America will solve the problems of the Sudra, but through what awful turmoil!' he said many times. On a second visit, however, he felt tempted to change his mind, seeing the greed of wealth and the lust of oppression in the West and comparing these with the calm dignity and ethical stability of the old Asiatic solutions formulated by China many centuries ago. His great acumen was yoked to a marvellous humanity.

Never had we dreamt of such a gospel of hope for the Negro as that with which he rounded on an American gentleman who spoke of the African races with contempt. And when, in the Southern States he was occasionally taken for 'a coloured man' and turned away from some door as such (a mistake that was always atoned for as soon



as discovered, by the lavish hospitality of the most responsible families of the place), he was never known to deny the imputation. 'Would it not have been refusing my brother?,' he said simply, when he was asked the reason of this silence.

To him each race had its own greatness, and shone in the light of that central quality. There was no Europe without the Turk, no Egypt without the development of the people of the soil. England had grasped the secret of obedience with self-respect. To speak of any patriotism in the same breath with Japan's was sacrilege.

What then was the prophecy that Vivekananda left to his own people? With what national significance has he filled that *gerrua* mantle that he dropped behind him in his passing? Is it for us perhaps to lift the yellow rags upon our flagpole, and carry them forward as our banner?

Assuredly. For here was a man who never dreamt of failure. Here was a man who spoke of naught but strength. Supremely free from sentimentality, supremely defiant of all authority—(are not missionary slanders still ringing in our ears? Are not some of them to be accepted with fresh accessions of pride?)—he refused to meet any foreigner save as the Master. 'The Swami's great genius lies in his dignity,' said an Englishman who knew him well, 'it is nothing short of royal! He had grasped the great fact that the East must come to the West, not as a sycophant, not as a servant, but as Guru and teacher, and never did he lower the flag of his personal ascendancy.' 'Let Europeans lead us in Religion!' he would say, with a scorn too deep to be anything but merry.

'I have never spoken of revenge,' he said once. 'I have always spoken of strength. Do we dream of revenging ourselves on this drop of sea-spray? But it is a great thing to a mosquito.'

To him nothing Indian required apology. Did anything seem, to the pseudo-refinement of the alien, barbarous or crude? Without denying, without minimising anything, his colossal energy was immediately concentrated on the vindication of that particular point, and the unfortunate critic was tossed backwards and forwards on the horns of his own argument. One such instance occurred when an Englishman on boardship asked him some sneering question about the Puranas, and never can any, who were present, forget how he was pulverised by a reply that made the Hindu Puranas



not only compared favourably with the Christian Gospel, but planted the Vedas and Upanishads high up beyond the reach of any rival.

There was no friend that he would not sacrifice without mercy at such a moment in the name of national defence. Such an attitude was not, perhaps, always reasonable. It was often indeed frankly unpleasant. But it was superb in the manliness that even enemies must admire. To Vivekananda again, everything Indian was absolutely and equally sacred—'Of this land to which must come all souls wending their way Godwards!' his religious consciousness tenderly phrased it. At Chicago, any Indian man attending the Great World Bazar, rich or poor, high or low, Hindu, Mohamedan, Parsi, what not, might at any moment be brought by him to his hosts for hospitality and entertainment, and they well knew that any failure of kindness on their part to the least of these would immediately have cost them his presence.

He was himself the exponent of Hinduism, but finding another Indian religionist struggling with the difficulty of putting his case, he sat down and wrote his speech for him, making a better story for his friend's faith than its own adherent could have done!

He took infinite pains to teach European disciples to eat with their fingers, and perform the ordinary simple acts of Hindu life. 'Remember! If you love India at all, you must love her *as she is*, not as you might wish her to become!' he used to say. And it was this great firmness of his, standing like a rock for what actually was, that did more than any other single fact, perhaps, to open the eyes of those aliens who loved him to the beauty and strength of that ancient poem—the common life of the common Indian people. For his own part, he was too free from the desire for approbation to make a single concession to new fangled-ways. The best of every land had been offered him, but it left him still the simple Hindu of the old style, too proud of his simplicity to find any need of change. 'After Ramkrishna, I follow Vidyasagar!' he exclaimed only two days before his death, and outcame the oft-repeated story of the wooden sandals coming pitter-patter with the *chudder* and *dhoti* into the Viceregal Council Chamber and the surprised 'But if you didn't want me, why did you ask me to come?' of the old Pundit when they remonstrated.

Such points, however, are only interesting as personal characteristics. Of a deeper importance is the question as



to the conviction that spoke through them. What was this? Whither did it tend? His whole life was a search for the common basis of Hinduism. To his sound judgment the idea that two pice postage, cheap travel, and common language of affairs could create a national unity, was obviously childish and superficial. These things could only be made to serve India's turn if she already possessed a deep organic unity of which they might conveniently become an expression. Was such a unity existent or not? For something like eight years he wandered about the land changing his name at every village, learning of every one he met, gaining a vision as accurate and minute, as it was profound and general. It was this great quest that overshadowed him with its certainty when, at the Parliament of Religions, he stood before the West and proved that Hinduism converged upon a single imperative of perfect freedom so completely as to be fully capable of intellectual aggression as any other faith.

It never occurred to him that his own people were in any respect less than the equals of any other nation whatsoever. Being well aware that Religion was their national expression, he was also aware that the strength which they might display in that sphere, would be followed before long, by every other conceivable form of strength.

As a profound student of caste—his conversation teemed with its unexpected particulars and paradoxes!—he found the key to Indian unity in its exclusiveness.

Mohamedans were but a single caste of the nation, Christians another, Parsis another, and so on. It was true that of all these (with the partial exception of the last) non-belief in caste was a caste distinction. But then, the same was true of the Brahmo Samaj, and other modern sects of Hinduism. Behind all alike stood the great common facts of one soil, one beautiful old routine of ancestral civilization, and the overwhelming necessities that must inevitably lead at last to common loves and common hates.

But he had learnt, not only the hopes and ideals of every sect and group of the Indian people, but their memories also. A child of the Hindu quarter of Calcutta, returned to live by the Ganges-side, one would have supposed from his enthusiasm that he had been born, now in the Punjab, again in the Himalayas, at a third moment in Rajputana, or elsewhere. The songs of Guru Nanak alternated with those of Meera Bai and Tanasena on his lips. Stories of Prithi Rai and Delhi jostled against those of Cheetore and



Protap Sing, Siva and Uma, Radha and Krishna, Sita-Ram and Buddha. Each mighty drama lived in a marvellous actuality, when he was the player. His whole heart and soul was a burning epic of the country, touched to an overflow of mystic passion by her very name.

Seated in his retreat at Bellur, Vivekananda received visits and communications from all quarters. The vast surface might be silent, but deep in the heart of India, the Swami was never forgotten. None could afford, still fewer wished, to ignore him. No hope but was spoken into his ear, no woe but he knew it, and strove to comfort or to rouse.

Thus as always in the case of a religious leader, the India, that he saw, presented a spectacle strangely unlike that visible to any other eye. For he held in his hands the thread of all that was fundamental, organic, vital; he knew the secret springs of life; he understood with what word to touch the heart of millions. And he had gathered from all this knowledge a clear and certain hope.

Let others blunder as they might. To him, the country was young, the Indian vernaculars still un-formed, flexible, the national energy unexploited. The India of his dreams was in the future. The new phase of consciousness initiated to-day through pain and suffering was to be but the first step in a long evolution. To him, his country's hope was in herself. Never in the alien. True, his great heart embraced the alien's need, sounding a universal promise to the world. But he never sought for help, or begged for assistance. He never leaned on any. What might be done, it was the doer's privilege to do, not the recipient's to accept. He had neither fears nor hopes from without. To re-assert that which was India's essential self, and leave the great stream of the national life, strong in a fresh self-confidence and vigour, to find its own way to the ocean, this was the meaning of his Sannyasa. For his was pre-eminently the Sannyasa of the great service. To him, India was Hinduistic, Aryan, Asiatic. Her youth might make their own experiments in modern luxury. Had they not the right? Would they not return? But the great deeps of her being were moral, austere and spiritual. A people who could embrace death by the Ganges-side were not long to be distracted by the glamour of mere mechanical power.

Buddha had preached renunciation, and in two centuries India had become an Empire. Let her but once more feel the great pulse through all her veins, and no power on



earth would stand before her newly-awakened energy. Only, it would be in her *own* life that she would find life, not in imitation; from her own proper past and environment that she would draw inspiration, not from the foreigner.

For he who thinks himself weak is weak; he who believes that he is strong is already invincible. And so, for his nation, as for every individual, Vivekananda had but one word—one constantly reiterated message:

‘Awake! Arise! Struggle on!  
And stop not till the  
Goal is reached!’

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[Referring to this article, Sister Nivedita wrote to Miss MacLeod on November 9, 1902: ‘About the article in *The Hindu*. It was written to comfort you, and you are the only one who understands how bad it is! Oh, the irony of fate! Meanwhile, even Nigu (Kakasu Okakura) ‘loved it’, he said—and it made the possibility of the great meetings in Bombay. So it has served its turn.’] [*Letters of Sister Nivedita*, Vol. I, p. 518].

[According to the ‘Chronological Table’ in the ‘*Complete Works of Sister Nivedita*’, Vol. I, (Edited by Pravrajika Atmaprana), the article was written on July 27, 1902. But it was possibly published in *The Hindu* at a later date. As the particular issue of *The Hindu* is not available, and as *The Bengallee* reprinted this article on September 10, 1902, also the ‘Bombay meetings’ were started from September 26, we place the article here in early September.—Ed.]

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*September 11, 1902*

### VIVEKANANDA

Mr T. SADASIVIER, F.T.S., writes to us from Coimbatore, under date the 8th instant: After the tribute, glowing, admirable and well deserved (if I may be permitted respectfully to say so) of Sister Nivedita to the great Sannyasi, intellectual giant and patriot Swami Vivekananda, I need hardly tell my countrymen that they should dearly cherish his memory and generally follow his brilliant example.

But it usually happens after a great man’s death that some of his utterances are misunderstood and some of his actions are misrepresented and ordinary people like us are



sometimes led astray. Even the actions and words of the *Perfect* Lord Sri Krishna have been misunderstood. Even the actions and words of the *Perfected* Lord Gautama Buddha have been misunderstood. Even the Great Teacher Sankaracharya (who though an Avesa Avatar of Lord Mahadeva Himself was not perfectly free from a slight very occasional imperfection, owing to the exigencies of controversy) has been misunderstood. Similarly that great modern teacher and messenger of the Himalayan Brotherhood, Helena Patrovna Blavatsky with her very major human imperfections as shown in Col. Olcott's 'Diary Leaves' has been sadly misunderstood. Similarly the great Teacher Swami Vivekananda was not free from some human imperfections. And if I refer to them at all even as a matter of general observation, it is to guard ourselves from being misled by the outer appearances and actions of such great men in trivial matters.

As Sister Nivedita puts it, Swami Vivekananda was 'supremely free from sentimentality.' But this freedom sometimes led to some practices and exhortations in the matter of food and diet, which might have led weak minds astray in some respects. Again he was (to use again Sister Nivedita's words) 'supremely defiant of all authority' and 'refused to meet any foreigner save as the master' and he spoke 'with scorn too deep to be anything but merry' of letting 'Europeans lead us in Religion' and his 'attitude' in controversy 'was not perhaps always reasonable.' It was indeed 'often frankly unpleasant.' In short there was the Kshatriya fire and valour in some of the Swami's acts and utterances as in Lord Parasurama's (to compare small things with great). But might not the Swami himself have been a European in his former birth born, now 'to lead' many of us 'in Religion'? Secondly, may not in a similar way some others who were Hindus in former birth have been born now as Europeans to lead us on? Why should there be scorn of such Europeans (in dark, or white or brown skin) trying to lead us? Of course as a reaction against the sycophancy of many of us which tries to get political or other favours from the ruling race by abusing our own people and by exaggerated (and hence false) praise of our rulers, Swami Vivekananda's acts have done much good. His magnificent patriotism also must have led him occasionally to defend things not defensible and to talk too slightly of the inhabitants and customs of other countries. His magnificent and sharp intellect also must have sometimes



led to too hasty conclusions and utterances just as a too sharp knife sometimes travels away from the fold of the paper when cutting. Brother Bhagvandas says: 'When we meet with Pride and Disdain we shall not respond with Fear as will the common weak nature or with greater pride and scorn as will the common strong nature but with humility and so transmute the other's Pride into Benevolence; or at the least we can add love to the consciousness of our own superiority and transfuse the whole into a quiet Pity and Benevolence for the other's Ignorance and Pride.' ('Science of the Emotions' pages 174 and 175).

I hope, dear Mr Editor, that I will not be misunderstood. My admiration for the great Swami is very profound indeed. But as stray incidents and speeches in a great man's life are usually exaggerated by little men after his death and our own miserable weaknesses are attempted to be justified by a great man's acts and speeches divorced from their setting and surrounding circumstances, I have ventured to write this letter in order that the memory of our great Swami might be preserved as free as possible from such after effects.

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September 17, 1902

### SWAMI VIVEKANANDA MEMORIAL

We invite the attention of our readers to the following appeal which has been sent to us for publication:

At a Public Meeting held in Pachiappa's Hall on Friday, the 25th July, which was largely attended by the citizens of Madras it was unanimously resolved:

*That this meeting resolves to perpetuate the memory and continue the work of the late Swami Vivekananda by establishing an institution in this city for the study and propagation of Hindu Religion and Philosophy.*

Swami Vivekananda was one of the noble band of disciples of the great saint Ramakrishna Paramahansa now known throughout India and even in the West by his sayings and teachings which have been published from time to time. The Ramakrishna Mission founded by his disciples has been carrying on the noble work that was initiated by Swami Vivekananda in America after the Parliament of Religions of instructing the West in the teachings of the Vedanta



and of awakening the East to a sense of its ancient greatness. The order of Sanyasins to which these disciples of Ramakrishna Paramahansa belong is the noblest in the world for the work of philanthropy untainted with any consideration for the promotion of selfish ends. The great [...] Maharshi Bhagavan Vyasa of the Vedas and the Mahabharata stands at the head of that order and the succession of great names immortalised in the history and religious tradition of India is unparalleled in any other country of the world. Sri Sankara, Sri Ramanuja and Sri Madhva the great teachers of the several systems of philosophy belong to this order. Every man that has taken the orange robe of this order has renounced the world and all ties of wife and family and wealth and dedicated himself to the service of God and the service of humanity. The band of Sanyasins that constitute the Ramakrishna Mission is doing the work of charity and love in various parts of this country and the West. It was a dream of Swami Vivekananda's life that an organisation should be formed with ramifications throughout the country to advance the spiritual and material needs of the people. Swami Vivekananda did not live to realise it in this life but he has bequeathed a legacy to his countrymen of noble work to be nobly performed. Shall we realise the magnitude of the task before us?

The ancient learning of the Shastras preserved through all the vicissitudes of the fortune through which the country has passed, through centuries of foreign invasion and misrule shows signs of expiring on every side under the siren influence of modern material prosperity. The class of Pandits who carried forward the torch of knowledge from generation to generation shows signs of languishing for want of material support. Customs and forms which gave a meaning to spiritual truths and helped to preserve them have degenerated into empty and unmeaning symbols which are beginning to lose their hold upon the country. Missionaries of alien faiths taking advantage of the neglect into which Indian spirituality has fallen and of the periodical visitations of scarcity and famine have disseminated their doctrines and dogmas of exclusive salvation for the faithful. Is it not time for us to awake and to be up and doing? In the great name of Swami Vivekananda, it has been resolved to found an institution in the City of Madras where Sanyasins who do not know whence the meal for the morrow comes will be housed and fed. Men will be trained to preach the Vedanta not for a salary or other remuneration but for



the love of humanity. Pandits and scholars will be invited to assemblies periodically held for the discussion and elucidation of Vedantic truths. Agencies for the relief of the destitute poor and the instruction of the masses would be organised under the control of this institution. The scheme is large but it was the one dream and ambition of the Swami's life. His countrymen must take up the task. Whatever the measure of success we achieve, it will be a noble work for the inheritors of the ancient Vedanta. In the words of the Gita 'The doer of noble work, my child, perishes not'. Funds will be needed for carrying out this noble undertaking. Shall we lack them in this land of a thousand charities? Devotion to duty, singleness of purpose and a faithful discharge of duty voluntarily undertaken must convince the people that their contributions will be well and nobly spent. An influential committee in whom it is believed the public will have entire confidence has been formed for starting and working the organisation. Already Sanyasins of the Ramakrishna Mission like the revered Swami Ramakrishnananda who has been working in our midst for the last 8 years instructing young men in the truths of the Vedanta and feeding the destitute from time to time are ready for the work that lies before them. The reproach will be great if the opportunity is neglected. We trust our countrymen will rise to an adequate sense of the greatness and utility of the task before them. Under the blessing of God and of the immortal sages of this ancient land success shall be ours!

Subscriptions may be sent to any one of the undersigned. Receipts duly stamped will be sent to the contributors.

V. KRISHNASAMI AIYAR, B.A., B.L.,  
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G. A. NATESAN, B.A.,  
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G. VENKATARANGA RAU, M.A.,  
Secretary to the Pachiappa's Trustees, Madras.

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*September 23, 1902*

SWAMI VIVEKANANDA

*(From Our Own Correspondent)*

TRICHINOPOLY, Sept. 22—At the ninth anniversary meeting of the Young Men's Mutual Improvement Association, National



High School, Trichinopoly, held on the morning of the 21st instant, under the presidency of Mr K. Sundararama Iyer, M.A., Professor, Government College Kumbakonam, Mr G. Venkatranga Rao, M.A., of the Pachiyappa's College Madras, delivered an interesting and impressive address on the life of Swami Vivekananda. In the course of his speech, the lecturer said that Vivekananda belonged to the class of heroic souls who appear on this earthly scene from time to time to help on by precept and example the evolution of humanity to its divine goal. It was an article of faith with the Hindu that men who renounced the fleeting pleasures of material power and prosperity and dedicated themselves to the service of man and the glorifications of God were our Acharyas worthy of veneration and allegiance. They were men with a divine mission, and their life was one continued act of self-sacrifice and self-surrender in the cause of truth and humanity. The speaker claimed for the Swami a place in that noble array of world's teachers and benefactors. Vivekananda was born in the year 1868 [1863] of a respectable Kayastha family of Calcutta, and went under the name of Norendra Nath Dutta. He graduated in the year 1884 at the Calcutta University and soon after came under the spiritual influence of Ramakrishna Paramahansa. With pride of intellect so common among men fresh from University, the Swami at first fought shy of the saint and looked upon him as a religious maniac. But he was destined for great things and could not long continue in this unhealthy frame of mind. As he saw more of the saint and breathed the holy atmosphere of the saint's *Asramam* at Dakshineswara, on the banks of the sacred Bhagirati, the scales fell off his eyes and he felt that he was in the presence of a mighty and most marvellous manifestation of spiritual force which stirred him to the depths of his being and effected a complete and radical transformation in his soul. He henceforth resolved to renounce his worldly career for which he was preparing himself and devote all his powers and energies to realise the sublime ideal embodied in the life of his Master and proclaim its glory throughout the world. He then seriously studied Vedanta and practised yoga and got himself equipped for the task of spreading the gospel of peace, harmony and love which he received as a living doctrine from his Guru. He had the most intense faith in his Guru, and almost looked upon him as an incarnation of God himself. Armed with the intense faith, Swami stepped into the arena of



active work, wearing in all humility the mantle that had fallen on him from his Master. He began his mission by travelling through the length and breadth of the land visiting sacred shrines, and *Teerthas*. It was in one of these travels that Swami chanced to come to Madras. His brilliant intellect and his infinitely expansive heart drew round him a circle of admiring friends and devotees. His personality was felt all round, and everybody who came under his magnetic influence felt himself elevated to a higher region of life. When it was announced that a great Parliament of Religions was to be held at Chicago, Swami was marked as the man best fitted to represent in that great assembly the ancient religions of India. He acquitted himself there with signal success and thus raised India, its people and its religion in the estimation of Western nations. The American Parliament of Religions was one of the most important events in the history of the 19th century and marked the commencement of that long-wished-for era when in the words of Lord Tennyson

'Creed and race  
Shall bear false witness each of each, no more  
But find their limits in that large light  
And overstep them, moving easily  
Thro' after ages in the love of truth,  
The truth of love.'

It was peculiar glory of Swami that he should have taken a leading part in that epoch-making event and contributed in no small degree towards the realization of that high ideal of which that event was an historical expression. He preached to the Western nations that the religions of the world were essentially identical in aim and principle, and that there were so many roads leading to the same goal. He said that men passed not from error to truth but from a lower truth to a higher truth. Fanaticism and sectarian bigotry were the offsprings of ignorance. After achieving a most marvellous work in the West he returned to India in 1897 to carry on the work of spiritual regeneration which his fellow-countrymen so sorely needed. He was an ardent patriot and felt that the salvation of India lay in awakening its innate but dormant spiritual force. The lecturer concluded in the following words: 'The Swami travelled from place to place spreading the gospel of light and peace, of harmony and brotherhood. But this could not continue long. Man proposes, God disposes. Verily, the ways of Providence are



mysterious. India is in a death-struggle as it were with the powers of darkness and of material and civilisation. She needs thousands of heroes to bless her with wisdom and strength in this conflict between the spirit and the flesh. But alas! the one such hero which she had, perhaps, as the reward of centuries of silent suffering, had been taken away from her. On the 4th of July last, Swami Vivekananda was taken away from the sphere of human activity with all his plans unfinished and his dreams unrealised. He who calls the weary and way-worn pilgrim of life to eternal rest, hath been pleased to remove him from our eyes.

Now is the stately column broke,  
The beacon light is quenched in smoke,  
The trumpet's silver voice is still  
The warder silent on the Hill.'

But there is no use complaining against the inevitable. Irreparable as the loss has been to the nation, Swami Vivekananda has left behind him a great and noble example of self-devotion and self-sacrifice. 'The sower has sown the seed and gone to his rest. And it remains with us, the inheritors of his example, whether the great work which he had so nobly begun is consummated in its fullness and integrity.'

The Chairman, in the course of his speech, said he had had the privilege of knowing Swami Vivekananda on his way to Madras before going to Chicago. The Swami stayed in his house for several days, and the speaker had many opportunities of learning much about the grand and noble qualities which combined to shed a lustre on his impressive personality. He mentioned incidents which occurred in his personal intercourse to illustrate the happy combination in the Swami's character of self-effacement and self-assertion, of his power to impress men with his greatness in a lasting manner in the course of a few minutes conversation and of his singular capacity to instruct and raise all with whom he came into contact, according to the measure of each one's own spiritual and intellectual advancement. The Swami was also a born sanyasin, as the great Vedantic Acharya Sankara had been in times past. He was not a sanyasin by merely taking the *Asrama*, but a true witness to the reality and possibility of *karma-sanyasa*, as defined in our Shastras. His mission in the world had been to again place before men the Vedantic ideal of *Ekam Sat*—the one existence,



and he aspired to unite East and West in a grand and unresting spiritual effort to realise that lofty goal of man's spiritual endeavour. In all his work of Vedantic propagandism and in influencing social revival among his countrymen he never went counter to the great inheritance of the sages of the past of Aryavarta in her period of ancient glory as the spiritual leader of humanity, and therein lay the supreme lesson and inspiration of the Swami's noble, useful, memorable and immortal career on earth.

The usual votes of thanks brought the proceedings to a close.

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### VIVEKANANDA MEMORIAL MEETING IN CALCUTTA

(For the report of the meeting *vide The Indian Mirror*, September 20, 1902)

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*September 26, 1902*

### TRIBUTE TO THE MEMORY OF SWAMI VIVEKANANDA

The *Pacific Vedantin*, a neatly got up monthly journal, issued by the Vedanta Society of San Francisco, has the following:

From the San Francisco Class of Vedanta Philosophy to His Brother Sannyasins at the Math in India.

The sad news has just reached us by way of New York of the sudden taking off of the most worshipful Master Swami Vivekananda who after a long and painful illness of Bright's disease, peacefully passed into the arms of the Infinite Mother on July the Fourth. Our beloved has followed Him for whom his favourite theme was 'My Master.' Never has man written sweeter things of one he loved. As he loved and revered his Master, so we will love and cherish his sacred memory. He was one of the greatest souls that has visited the earth for many centuries. An incarnation of his Master, of Krishna, Buddha, Christ and all other great souls, he came fitted to fill the needs of the times as they are now. His was a twin soul to that of his Master who



represented the whole philosophy of all religions, be they ancient or modern. Vivekananda has shaken the whole world with his sublime thoughts and they will echo down through the halls of time until time shall be no more. To him all people and all creeds were one. He had the patience of Christ and the generosity of the sun that shines and the air of heaven. To him a child could talk, a beggar, a prince, a slave or a harlot. He said: 'They are all of one family. I can see myself in all of them and they in me. The world is one family, and its parent an Infinite Ocean of Reality, Brahman.'

Nature had given him a physique beautiful to look upon with features of an Apollo. But nature had not woven the warp and woof of his mortal frame so that it might withstand the wear and tear of a tremendous will within and the urgent calls from without. For he gave himself to a waiting world. Coming to this country as he did, a young man, a stranger in a foreign land, and meeting with the modern world's choicest divines, and holding those great and critical audiences of the World's Congress of Religions in reverential awe, with his high spiritual philosophy and sublime oratory, was an unusual strain for one so young. No other person stood out with such magnificent individuality; no creed or dogma could so stand. No other one had a message of such magnitude. Professors of our great universities listened with profound respect. 'Compared to whose gigantic intellect these were as mere children', 'This great Hindu-Cyclone has shaken the world', this was said after he passed through Detroit Mich. No tongue was foreign to him, no people and no clime were strange. The whole world was his field of labour. His reward is now a season of rest in the Infinite Mother's arms then to return to a waiting world. When he comes again then may we appreciate the fullness of his great spirit. And may we who knew him latest be in the flesh at that time.

While on a visit to this far Pacific Coast, many of us had unusual opportunities of knowing him. The sad news of his untimely death comes to us with all the profound mystery of mortal death, intensified to a profound degree. He is to us what Jesus Christ is to many devout Christians. Although no more with us in the flesh having been relieved of an insidious disease the result of overstrain, yet he is with us more than before. We consider that we were exceedingly fortunate to have known him in the flesh, to



have communed with him in person and to have felt the sweet influence of his Divine presence.

May our Mantram ever be  
 Infinite, eternal Bliss to Thee,  
 Our dearly beloved Swamijee,  
 All the days and nights of eternity.

In the death of the Swamiji, our cause at large has suffered the loss of a great and beloved leader, whose genial smile, pleasant words and affable address made his presence ever welcome. His was a pronounced personality with the noblest of attributes, both human and divine, he gave himself to the world. He lived up to the highest standard of spirituality, so that his name, character and memory are an inspiration and benediction to his followers.

'There is no death'. An Angel form  
 Walks o'er the earth in silent tread.  
 He bears our best loved things away—  
 And then we call them 'dead',  
 'But ever near us, though unseen,  
 The dear immortal spirits tread  
 For all the boundless universe;  
 Is life—there are no dead.'

Brother, Companion, Master—peace and farewell. In view of the foregoing be it Resolved,

That while we may not perfectly understand why our Great Leader has been so suddenly called from our midst, we reverently bow to the will of the Supreme Mother, Who is too wise to err and too good to be unkind.

Resolved, that although we cannot satisfactorily philosophize over the death of our honoured Master, our confidence remains unshaken in the Infinite Spirit, and we firmly believe that his companion Sannyasins will be sweetly and adequately comforted and receive the consolation of the Divine Spirit according to the measure of their need.

Resolved, that this expression of our love and affection for our dear departed Master be spread upon the records of the Class, and that copies thereof be forwarded to his fellow Sannyasins at the Math in India and elsewhere.

Reverently submitted,  
 San Francisco Class of Vedanta Philosophy,  
 M. H. Logan, President.  
 C. F. Peterson, Vice-President.  
 A. S. Wollberg, Secretary.



October 15, 1902

SISTER NIVEDITA'S STORY OF HER LIFE  
THE LECTURE ON INDIAN WOMANHOOD

(From *The Advocate of India*)

Whatever may be the opinion of the adherents to the Christian religion with regard to Miss Margaret Noble's (better known in India perhaps as Sister Nivedita) abjuration of her early Faith and subsequent conversion to Hinduism, there can be no doubt that her recent lectures in Bombay on subjects of religious and philosophical as well as social interest have attracted a considerable amount of public attention particularly of course, among the Hindu classes. Her address at the Hindoo Ladies Social Club on Monday last, on the subject of 'Indian Womanhood' in the course of which she briefly related the circumstances which led to her embracing the Hindoo religion after meeting the Late Swami Vivekananda, is in many respects, one of the remarkable character, and will doubtless be read with general interest. Owing to Sister Nivedita being unable to speak in the vernacular her discourse had to be translated into Mahratti, sentence by sentence, as she delivered it, and we are indebted to a Lady member of the Hindoo Ladies Social Club for the following account:

The visit to Bombay of an English lady, who had abandoned Christianity, who had wandered for years in the Himalayas to study religion, and whose lecture this week on the sublimity of the Hindu religion and the simplicity of the Hindu customs has created quite a sensation amongst Hindoo Society and naturally inspired an eager curiosity to see and hear her personally on the subject of 'the Womanhood of India'. On her arrival at the Hindoo Ladies' Social Club she was received by Mrs N. N. Kothare, the President and Mrs Harrischundra Pitali, the Honorary Secretary. They escorted her to a small dais reserved for her, and having been formally introduced to the company present, Sister Nivedita said: 'Indian Womanhood' is a subject not chosen by myself but was fixed upon for me by my friends. However, at the sight of this large assemblage of Hindoo ladies I feel it would be presumption on my part to speak to you on this subject, because Indian Womanhood is understood and practised by each and every one of you than by me. Consequently I would rather answer questions put to me or discourse on any other subject chosen by the audience.

The first suggestion did not find favour; but in compliance with the second she was requested to speak on what induced her to change her religion and how she accomplished it. Accordingly she said:



### SEEKING THE TRUTH

I am a born and bred Englishwoman and up to the age of 18, I was trained and educated as English girls are. Christian religious doctrines were of course early instilled into me. I was even from my girlhood inclined to venerate all religious teaching and I devotedly worshipped the child Jesus and loved him with my whole heart for the self-sacrifices he always willingly underwent, while I felt I could not worship him enough for his crucifying himself to bestow salvation on the human race. But after the age of 18 I began to harbour doubts as to the truth of the Christian doctrines. Many of them began to seem to me false and incompatible with truth. These doubts grew stronger and at the same time my faith in Christianity tottered more and more. For seven years I was in the wavering state of mind very unhappy and yet very very eager to seek the truth, I shunned going to the Church and yet sometimes my longing to bring restfulness to my spirit, impelled me to rush into a church and be absorbed in the service to feel at peace within, as I had hitherto done and as others around me were doing. But, alas! no peace, no rest was there for my troubled soul, all eager to know the truth.

### IMPRESSED BY THE LIFE OF BUDDAH

During these seven years of wavering it occurred to me that in the study of natural science I should surely find the truth I was seeking. So, ardently I began to study how this world was created and all things in it; and I discovered that in the laws of nature at least, there was consistency, but it made the doctrines of Christian religion seem all the more inconsistent. Just then I happened to get a life of Buddah and in it I found that here, alas, also was there a child who lived ever so many centuries before the Child Christ; but whose sacrifices were no less self abnegating than those of the other. This dear child Gokul [Gautama] took a stronghold on me and for three more years I plunged myself into the study of the religion of Buddah and I became more and more convinced that the salvation he preached was decidedly more consistent with the truth than the preachings of the Christian religion.

### THE TURNING POINT OF HER FAITH

And now came the turning point for my faith. A cousin of your great Viceroy, Lord Ripon, invited me to have tea with him, and meet there a great Swami from India who, he said, might perhaps help the search my soul was longing for. The Swami I met here was none other than



Swami Vivekananda, who afterwards became my Guru and whose teachings have given the relief my doubting spirit had been longing for so long. Yet it was not during one visit, or two, that my doubts were dispelled. Oh, no! I had several warm discussions with him and I pondered on his teaching for more than a year. Then he asked me to visit India to see the Yogis and to study the subject in the very country of its birth; and I found at last a faith I could lean upon and obtain my *mookti* through the uplifting of the spirit till it is merged into *ananda*! Now I have told you how and why I have adopted this religion of yours. If you care to hear more I would gladly go on. On being urged to do so she said:

### WHY SHE LOVED INDIA

I love India as the birth place of the highest and best of all religions, as the country that has the grandest mountains—the Himalayas—as the place where sublimest of mountainous and other scenery of nature and works of art are located. The country where the homes are simple, where domestic happiness is most to be found; where the woman unselfishly and unobtrusively, ungrudgingly serves her dear ones from early morn to dewy eve. Where the mother and grandmother studies, foresees and contributes to the comfort of her belongings regardless of her own happiness and in that unselfishness raises womanhood to its highest eminence. You my sisters each of whom I dearly love for being the daughter of this lovely land of India, each of you I urge to study the grand literature of your East, in preference to the literature of the West. Your literature will uplift you; cling to it; cling to the simplicity and sobriety of your domestic lives; keep its purity as it was in the ancient times and as it is still existing in your simple homes.

### THE EVILS OF THE WEST

Do not let the modern fashions and extravagances of the West and its modern English education spoil your reverential humility; your lovable domestic ties consisting in the loving forethought the elders display for the beloved one depending on them, and the resulting respectful difference, filially and dutifully accorded by the young to the aged. I make this appeal not to my Hindoo sisters only but also to Mahomedan and other sisters of mine too. All are my sisters for being the daughters of my land of adoption, and where I hope to continue the work of my revered Guru Vivekananda.



October 21, 1902

### A DOUGHTY CHAMPION OF THE INDIAN PEOPLE

A Lady Correspondent writes from London: The word 'champion' conjures up to the mind the strong, alert figure of a man encased in armour, his lance in rest or his sword unsheathed to do battle for the weak, and more especially to protect and fight for suffering womanhood. We are very fond of quoting now-a-days—when the champion of mediaeval times is unknown and only a few men are capable of wielding a formidable weapon such as men in armour were wont to use—that 'the pen is mightier than the sword.' It is of a champion skilled in the wielding of the pen, and a woman into the bargain, that I wish to write today. This is not the first time that I have made references to that very charming and intellectual English lady who has devoted herself to the service of India, and who is now known as Sister Nivedita, of the Order of Ramakrishna. For nearly two years Sister Nivedita has given herself up to lecturing in America and in the British Isles, on the subject of the Indian people, and especially of Indian women. No one could listen to her brilliant and poetical discourses, fired as they were by the deepest devotion to, and sympathy with her subject, without feeling that here was a woman in downright earnest, a woman who aimed at setting forth the facts of life in India as she had come to know them, and who used her best endeavours and powerful intellect to the straightening of the distorted ideas of Indian home life which obtain in England. Sister Nivedita is once again in Calcutta, living the life of an Indian woman, and studying with earnestness the lives of her sisters in the East. She is not too occupied, however, in the East to be silenced in the West, and this month's *Westminster Review* contains a long article from her pen, which runs to fifteen pages of the magazine, and is devoted to a championship of Indian domestic life against the representations of it made by most English missionaries, and especially by certain missionary ladies in Edinburgh. The article is the substance of a speech delivered by Miss Noble in a controversy last year, and its contents so troubled the other parties to the dispute that they refused to carry out an agreement whereby all that was said on both sides was to be taken down by a shorthand writer, and distributed by the members of the important club under whose auspices the discussion took place. However Miss Noble has found an avenue for the publication of her remarks. The article is divided into three parts, and is quite fascinating in its reasoning, eloquence, picturesqueness, and devotion. Sister Nivedita sees in the Indian manners and customs to which missionaries have taken exception, beauty and



common sense, abundantly apparent to an Eastern mind but which become stumbling-blocks to a Western observer unless animated by the desire to discern the underlying meaning of outward observances. It is with no untrained reasoning faculty that Sister Nivedita approaches her subject; years of useful experience in England have disciplined and developed her splendid natural gifts, and on reaching the conclusion of her article one is tempted to regret the misfortune of birth which made one English and not Indian, and therefore to be deprived of the honour of being championed by Sister Nivedita. To come, however, to particulars, for the benefit of those who may not see what the gifted lady has written in its entirety, I may say that the first section is taken up with the working out of the beginning of the argument, namely, that the critic of human nature should put himself, as Shakespeare did, with 'an abundant kindliness such as we call love, behind each man's nature so as to swim with the current of his life and not against it.' 'No gift receives homage of the East,' says Sister Nivedita, 'like the power of seeing transcendent oneness, where the senses tell only diversity. The man who can do this in any great degree is called a *rishi*, or soul of perfect insight. Such perfect insight it was that distinguished Shakespeare. He had the gifts to have been, had he lived in the wider opportunity of today, the *rishi* of humanity, even as he is in our eyes, of human nature. For to him custom and circumstances and manner of thought were no more than a vast web through which the essential manhood of all men displayed itself in differing garb.' Lamenting the dead level of uniformity which modern education is apt to produce, and the sweeping away of the old poetry and folklore, the writer says: 'We have organised the national character till it is as monotonous as its prototypes the yard of calico and the daily paper.' In the second division, Sister Nivedita comes to closer grips with the missionaries; she does not fail to honour them for their good intentions towards the people of India, but she believes that in a great measure they are responsible for the distance that is maintained between the English and Indians and for our deepening contempt for them as a race. She draws a comparison between the lives lived by the missionaries now and the lives lived by the Founder of Christianity when He came as an exponent of an Eastern religion to an Eastern people. The usual comments and opinions expressed by educational missionaries, lady doctors and modern occultists are passed in review, and then thirteen definite charges against the Indian social economy as stated and discussed. I cannot quote them all, but I give one which will show you how your champion deals with these statements. It is said that 'women are deliberately kept in ignorance in India.' To this charge the following reply is made: 'It is clear that illiteracy is the form of ignorance



referred to. It is not true that women are deliberately kept so; but if they were, is their knowledge of house-keeping and cooking of no value? Is their trained common sense worthless? Can a woman even be called illiterate when it is merely true that she cannot read or write though at the same time she is saturated with literary culture of the great Epics and Puranas? It is interesting to note that the best managed estates in Bengal are in the hands of widows. Lawyers invariably respect their opinions. Ahalya Bai Rani was an instance of the same kind in the Maharatta country.' Admitting the need for reform in various respects in India, Sister Nivedita deplors the omission on the part of the missionaries to say that Indians themselves are dealing in their own way with such reforms, and remarks: 'to gather together the exceptional vices and crimes of every people and province within her (India's) borders and to urge them against "India" or "Hinduism" is about as fair as to charge a Norfolk farmer with practising Corsican vendetta, on the strength of the latter being a "European" custom'. This is not the first time that the devoted lady has presented to English people a different aspect of the life of child-widows in India from that which usually finds acceptance here. I take over a paragraph on this point: 'As to the misery of Indian widows, it is not too much to say that every statement yet made by a Protestant missionary, has been made in complete ignorance of the bearing of the facts. Hindus are a people amongst whom the monastic ideal is intensely living. In their eyes the widow, by the fact of her widowhood, is vowed to celibacy, and therefore to poverty, austerity, and prayer. Hence her life becomes that of a nun; and if she is a child, her training must lead to the nun's life. It is not true that she is regarded by society with aversion and contempt. The reverse is the case. She takes precedence of married women, as one who is holier. We may regret the severity of the ideal, but we have to recognise here, as in the case of monogamy, that it indicates intensity of moral development, and not its lack. It may bear hard upon the individual, but redress cannot lie in lowering of standard, it must rather consist in a new direction being given to the moral force which it has evolved.' The fact that professional etiquette so strictly observed amongst doctors and clergymen has been altogether dispensed with in regard of India is a very sore point with Sister Nivedita. 'In all lands doctors and clergymen see the misfortunes of the home, and professional honour keeps their lips sealed. But here all has been put upon the market.' The section closes with a reiteration of the words of praise bestowed upon Mrs Steel and Mr Fielding (mentioned with affectionate regard earlier in the article) for their work in the sphere of literature in setting forth the soul of the people. The conclusion of the article deals



with the position of the missionary: 'The whole *raison d'etre* of the missionary's position is a passionate impulse of human brotherhood. The idea that the souls of men are in eternal peril if they do not hear a certain tabulated historical statement may be true or false. It is sure that as long as such an idea appeals to conscientious people they are bound to make some missionary efforts. And the intention must approve itself as noble. But that sustained integrity which constitutes nobility of action is a vastly more difficult matter than this. And it is at this point that the missionary is hampered by the traditions of his class.' The ideal missionary should preach an Eastern religion in Eastern fashion; he should be without money, without two coats, without shoes and staff, as his Master was before him. He poses as an educator; but an educator should deeply understand the problems of the people he tries to teach. He should foster love between two races rather than stir up animosity; and, above all, he should be strictly just when he writes or speaks of the people to whom he has been sent, their virtues should not be entirely omitted in the narration of their vices. The gem, perhaps, of the whole article bears upon this point, and is contained in a paragraph which I quote without comment. To remark upon it would be to spoil its exquisiteness. Sister Nivedita says: 'To say that to any people gratitude, or honesty, or modesty is unknown is simply to state an absurdity and to prove oneself an incompetent witness. What is perfectly credible is that their way of expressing these instincts is unlike ours, and follows a divergent line of intention. A trifling illustration occurs to me. As Indian languages contain no words for "please" and "thanks", it is very commonly held by English people that the courtesy for gratitude for little things has no place in Indian life, and I had felt, as others do, the irritation of apparent negligence on such points. I learnt my lesson, however, one day, when a Hindu friend undertook to do something for me that involved a sacrifice, and I offered him warm thanks. I can never forget how startling was their effect. "You gave me something back!" he said evidently deeply pained, as he left the room. Today, if any Hindu says "please" or "thanks" to me, I should share the sensations of a mother whose children presented their compliments to her. The instance is small, but it represents hundreds of cases in which a little patience and faith in human nature would add unspeakably to our wealth of expression and sympathy.' This article is bound to raise a strong protest from Missionary Societies and from many devoted men and women who spend their lives in carrying the 'good tidings' to those who otherwise would not have heard them; but although Sister Nivedita writes with force and enthusiasm from her view of the question—a view entirely favourable to the Eastern ideal which, unfortunately in India (as ideals



are apt to do everywhere) often falls short in practice—her presentment of the situation cannot fail to appeal to reasoning people. One can only hope that it will do something towards inducing the British nation to regard with more sympathy and understanding the customs of India, and to believe that, strange as they appear to the Western mind, they yet are in many ways admirably adapted to the people among whom they are life and religion.

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*November 7, 1902*

LAMBS AMONG WOLVES  
MISSIONARIES IN INDIA

The following article from the pen of Sister Nivedita of the Order of Ramakrishna's appears in *The Westminster Gazette*.

(For the article *vide The Complete Works of Sister Nivedita*, Vol. IV, 1st edition, pp. 507-32)

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*November 29, 1902*

AT LEISURE

Sister Nivedita's article in the *Westminster Review* must strike the sober minded as being quite one-sided. It is true the unscrupulous reviler of everything Indian will have a very uncomfortable hour in reading it. But the whitewashing of some of the features of Hindu social life is overdone. The foreign admirers of Eastern ideals often present too exaggerated pictures of what they admire. If they emphasise both the good and the bad points of Eastern life, they will do great service to the Indian people. They do not do this and the result is many of our educated men are growing more and more unable to see the evils. This is a positive dis-service to us....

The word spirituality is impressed to do all kinds of service in lectures and discussions. It ought to be defined; that is, the various elements in its connotation must be clearly exhibited. What is a spiritual civilization, and what is a material civilization? As I have observed once, man is matter and spirit, a physico-psychic entity. His civilization is the expression of his life. It must therefore be both material and spiritual. Nursing homes, Booth's social scheme, Christian Missions planted among the most uncivilized and brutal human races all over the world, national systems of education, schools



for the dumb and the deaf, hospitals, homes for lepers and a hundred other Philanthropic institutions—are these not concretised spiritual elements in Western civilizations? What have we corresponding to these in our Eastern civilization? The Brahmin and the Sanyasin are said to be the ideal types of the Indian life in the article referred to already. I do not understand how the Brahmin and the Sanyasin can represent Indian life. I see nothing even in the Brahmin life untainted by Western Culture which is inspiring or worthy of imitation. The Nambudri of Malabar, and the Brahmin living very very far away from the Railway whistle may be considered typical Brahmins as we now see them. They bathe early, go through certain set prayers, knowing or not knowing their meaning, and perhaps read ancient books till evening when the morning ablutions and prayers are repeated on a smaller scale before retiring to bed. A sort of an exclusive life is led without any thought for [...] or any desire to spread the light within. This is a life of self-sufficient narrow parochialism. I would rather like to be affected by the spirituality of a Father Dimien, a Booth or a Bradlaugh, whose essence is *work for others based on love for humanity*. Where is the spirituality in the life of a typical Brahmin or a Sanyasin as we see him. Both have no truth to find outside certain books. Swami Vivekananda was not a typical *Hindu* Sanyasin. He had his schemes of Propagandism, and of philanthropic movements....

(Idler)

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#### MR PAL ON THE VEDANTA RELIGION (Communicated)

MR BEPIN CHANDER PAL has come all the way from Bengal to expound to us our religion and show up its errors. When so great a man as Professor Max Muller has declared that the Vedanta is 'the most sublime philosophy and the most satisfying religion', when the greatest or modern European philosophers said of the Vedanta that 'it has been the solace of my life, it will be my solace in death,' and the great German Scholar Dr Deussen has avowed that 'it is the strongest support of pure morality', and, lastly, when Schlegel has expressed his infinite feeling of worshipful reverence towards Sri Krishna, when both in America and in Europe the advent of the greatest Vedantic teacher of modern times Swami Vivekananda has opened the minds of *modern* men to the soul-elevating character of Indian thought, and when Professors James and Royce have openly acknowledged their faith in the Vedantic teachings—here is a cultured *Indian*—a sad irony of fate, indeed!—openly condemning the Vedanta



religion as mediaevalism and as holding no fit place in modern society. If Mr Pal showed a proper understanding of the Vedanta and gave us a reliable account of it, then we may be in a position to regard him as a new prophet who has come up to raise his countrymen and the world from error and ignorance. But if we are to judge from the account given of his sermon in the *Hindu* of November, 27, we can safely conclude that he has no knowledge whatever of the Vedanta philosophy as expounded by the great teachers of India, and especially by Sri Sankarachariyar, of whose philosophy and religion he seems to have the greatest contempt. It is impossible, within the limits of an article in a daily newspaper, to completely expose his errors and to offer all the proofs needed. One or two illustrations may be given, and that will suffice for our present purpose....

[Here follows arguments refuting Mr Pal's charges]

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*December 24, 1902*

SISTER NIVEDITA'S LECTURE  
AN OPEN LETTER TO HINDU LADIES

We are asked to announce that in view of the regrettable incident which delayed the proceedings at the Tondamandalam High School Hall, yesterday afternoon, Sister Nivedita will again address a meeting of Ladies only, at the same place on Saturday afternoon, the 27th instant at 3 P.M. It is hoped that many Hindu ladies will make it convenient to be present. Meanwhile, Sister Nivedita has requested us to publish the following letter to the ladies whom she failed yesterday to meet.

Dear and honoured Ladies,—It is impossible for me to express my sorrow at the accident which has deprived me of the opportunity of seeing you this afternoon and has at the same time brought so many of you so far for nothing.

I understand that it was your love and reverence for my great Guru that led you to gather in such large numbers at the Tondamandalam High School Hall. It would have been an unspeakable pleasure to me, could I have seen you face to face and talked with you of all that his coming meant to us in the West, and of all his burning hopes for the people of his own land. It was his conviction that the future of India depended even more on *Indian women* than on Indian men. And his faith in us all was immense. It was Indian women who went gladly to the burning pyre, in days of old, to burn beside the dead bodies of their husbands, and no hand was



strong enough to turn them back. Sita was an Indian woman. So was Savitri. Uma, performing austerities to draw Mahadeva to her side, was the picture of an Indian woman. Was there any task, he argued, to which women such as these could prove unequal?

In all lands, holiness and strength are the treasures which the race places in the hands of woman to preserve, rather than in those of man. A few men here and there become great teachers, but most have to spend their days in toil for the winning of bread. It is in the home that these renew their inspiration and their faith and insight, and the greatness of the home lies in the *tapasya* of the women. You, Indian wives and mothers, do not need to be reminded of how much Rama, Sri Krishna, and Sankaracharya owed to their mothers. The quiet silent lives of women living in their homes like *tapasvinis*, proud only to be faithful, ambitious only to be perfect, have done more to preserve the Dharma and cause it to flourish, than any battles that have been fought outside.

To-day our country and her Dharma are in a sore plight, and in a special manner she calls on her daughters at this moment to come forward, as those in the ages before, to aid her with a great *Sraddha*. How shall this be done? We are all asking. In the first place let Hindu mothers renew in their sons the thrust for *Brahmacharya*. Without this our nation is shorn of her ancient strength. No country in the world has an ideal of the student's life so high as this, and if it be allowed to die out of India, where shall the world look to restore it? In *Brahmacharya* is this secret of all strength, all greatness. Let every mother determine that her sons shall be great. And secondly, can we not cultivate in our children and ourselves a vast *compassion*. This compassion will make us eager to know the sorrows of all men, the griefs of our land and the dangers to which in these modern days the religion is exposed; and this growing knowledge will produce strong workers, working for work's sake, ready to die, if only they may serve their country and fellow-men. Let us realise all that our country has done for us, how she has given us birth and food and friends, our beloved ones, and our faith itself. Is She not indeed our *Mother*? Do we not long to see her once more *Mahavaharata*? Such are a few of the things, beloved mothers and sisters, that I think my Guruji would have said to you in so much better words than I have been able to find.

I thank you once more for the reverence you have shown him in the honour done to me, so unworthy self. I beg of you always,—for his sake, who made me his daughter, and therefore your country-woman,—to think of me and pray for me as your little sister, who loves this beautiful and holy land, and who longs only to be shown how to serve you more and more effectively. And may I remind



you also of him who stood behind the Swami Vivekananda, his Guru Ramakrishna Paramahansa, and Kali, the Great Mother, whose power worked through both of these great souls, and will yet work doubtless in any of us who will but lend ourselves to Her influence?

In their name, and in the love of that Great Mother, I commend myself to you as, Ladies,

Ever your most loving Sister,

N I V E D I T A  
of Ramakrishna-Vivekananda Mission,  
Castle Kernan,  
Triplicane, December 23, 1902

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# THE TRIBUNE

*September 20, 1893*

*(News and Gleanings)*

INDIANS IN CHICAGO: The following telegram dated the 11th instant, was received in Calcutta from Dr Bhrroughs [Barrows], Chairman of the Committee, Parliament of Religions, Chicago—'Religious Parliament opened with great success. Noble addresses by Mazumdar, Dharmapale, Nejarkar, Chakrabarti, Vurkenanda [VIVEKANANDA], Ganthi and Sorabji.'

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*November 22, 1893*

*(News and Gleanings)*

'Vivekananda Swami, the Hindu Yogi, who, from all accounts, appears to have created a profound sensation...is the Son of a late Attorney of the Calcutta High Court.'

(For the news *vide The Indian Mirror*, of November 15, 1893)

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*December 6, 1893*

## A BENGALI SWAMI AT CHICAGO

Of Swami Vivekananda of Calcutta our Chicago namesake writes:

One of the most interesting personages to the multitude, is Professor Swami Vivekananda, a Hindu Theologian of great learning. Professor Vivekananda, who is of a pleasing appearance, and young though he be, is well filled with ancient lore of India, made an address which captured the Congress, so to speak. There were bishops and ministers of nearly every Christian Church present, and they were



all taken by storm. The eloquence of the man with intellect beaming from his yellow face, his splendid English in describing the beauties of his time-honoured faith, all conspired to make a deep impression on the audience. From the day the wonderful Professor delivered that speech which was followed by other addresses, he was followed by a crowd wherever he went. In going in and coming out of the building, he was daily beset by hundreds of women who almost fought with each other for a chance to get near him, and shake his hand. It may safely be set down that there were women of every denomination among his worshippers. Some of them were votaries of fashion who did not care what became of their fine toilets in the struggle, while others were the 'mothers in Israel' of the various Churches of Chicago and elsewhere. The Professor seemed surprised at this homage, but he received it graciously enough until it became tiresome from repetition and then he made his entries and exists at times when there were no crowds of women in the vestibule and corridors.

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*February 7, 1894*

(COMMENTS)

In the January number of the *Review of Reviews* 'the story of the World's Parliament of Religions' is accorded the place of honour as the book of the month. 'The Parliament of Religions marks a new era in the history of mankind,' and the book which tells its story must be regarded, by unanimous consent, as a remarkable book. But in the wilderness of different nationalities and different churches some very curious errors have crept into the book. Swami Vivekananda is described as 'a high-caste Brahman and representative of orthodox Hinduism.' Whether orthodox Hindus will recognise him as a representative we cannot say but a high caste Brahman he certainly is not. Unless his identity has been mistaken by the Calcutta papers he is not a Brahman at all but a Sudra. Babu Protap Chandra Mozoomdar 'of Bombay' would have been better described as 'of India' but since his exact locality has been mentioned it should have been Calcutta. Similar errors may have been made in the case of other representatives but they cannot be detected without the assistance of local knowledge.



*March 21, 1894*

## HINDUISM IN AMERICA

By Merwin-Marie Snell

'Sir,—The World's Parliament of Religions held in the city of Chicago last September...to see Divinity in all things and a Oneness transcending all.'

(For the letter of Merwin-Marie Snell *vide The Pioneer* of March 8, 1894)

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*April 18, 1894*

*(News and Gleanings)*

We (*The Indian Mirror*) understand that Swami Vivekananda has succeeded, by the eloquent lectures and sermons on the doctrines and principles of Hinduism, in setting a large number of people in America at thinking on the subject of Hindu religion, and that a number of persons have so completely accepted his teachings as true that they are already being regarded as converts to the Hindu faith, as preached by the Swami.

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*May 19, 1894*

*(News and Gleanings)*

HINDUS IN AMERICA—A contemporary says that the Hindu visitors to the Chicago fair made such an impression on the people in America, that in many places, the Custom House officials refused to examine the goods of a Hindu. 'Are you a Hindu?' enquired a Custom House official of a Hindu. 'Yea,' was the reply. Thereupon the American remarked, 'Well, you go without examination. You are a religious people, and you don't drink liquor.' Another American assured this Hindu sojourner that if the Hindus had sent only a few missionaries, they could have converted the whole continent, so much impression have the Hindus, who have come, made here: *Door da Dhol & C.*

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*July 21, 1894*

*(News and Gleanings)*

SWAMI VIVEKANANDA—is still actively engaged in preaching Hinduism to the American people. In one of his recent speeches, with reference to Christianity, he observed: 'What shall we think of a religion whose Missionaries distribute food in a famine to the starving people on the condition of conversion? This just remark has awakened many Christians in America to the sense of the utter unworthiness of the method of proselytism, followed by Christian Missionaries in India, and we fancy in other Asiatic countries. The Rev. K. C. Hume referring to the Swami's remarks quoted above writes 'We are willing to [...].'

This is quite in accord with the Christian spirit, and Missionaries out here ought to profit by it.

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*September 8, 1894*

*(News and Gleanings)*

SWAMI VIVEKANANDA AND THE HINDUS OF CALCUTTA—A meeting of the Hindu inhabitants of Calcutta and the suburbs was to be held on Wednesday in the Town Hall to express the thankfulness of the Hindu community to Vivekananda for his representation of Hinduism at the Parliament of Religions, and to the Association and individual gentlemen in America who have received him kindly and encouraged him in his work.

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*September 15, 1894*

*(News and Gleanings)*

SWAMI VIVEKANANDA: A great public meeting was held at the Town Hall (Calcutta) on Wednesday to express the gratitude of the Hindu community to Swami Vivekananda and to the American people for the cordial reception they have given him. Raja Pyari Mohun Mukherjee, C.S.I., was in the chair and the following resolutions were unanimously passed:



I. That this meeting desires to record its faithful appreciation of the great services rendered to the cause of Hinduism by Srimat Vivekananda at the Parliament of Religions at Chicago, and of the subsequent work in America.

II. That this meeting renders its best thanks to Dr J. H. Barrows, the Chairman, and Mr Merwin Marie Snell, the Secretary, of the Parliament of Religions at Chicago and the American people for the cordial and sympathetic reception they have accorded to Srimat Vivekananda.

III. That this meeting requests the Chairman to forward to Srimat Vivekananda and Dr Barrows copies of the foregoing resolutions together with the following letter addressed to Vivekananda.

[But we could not find the letter in *The Tribune* of September 15, 1894]

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*November 10, 1894*

*(News and Gleanings)*

### THE INTEGRITY OF HINDUISM

Vivekananda Writes:

'Either one hears the Advaita-Kesari roaring in peals of thunder ... are different manifestations.'

[For the Swami's writing vide *The Complete Works of Swami Vivekananda*, Vol. IV, pp. 334-35]

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*February 2, 1895*

*(News and Gleanings)*

**SANSKRIT IN AMERICA:** The visit of Swami Vivekananda and other Hindu preachers to America appears to have awakened in the people of that land so great an interest for Hindu religion and Sanskrit literature that some Americans, we notice, have just started an organization, under the style of 'The American, Asiatic and Sanskrit Revival Society.' The Chief object of this Society is to collect old Sanskrit manuscripts in India, and to get them translated into English. The society has accordingly appointed agents in India who



have already collected and sent to it thirtytwo Sanskrit manuscripts which now await translation. The Society also proposes 'to employ Pandits as translators and teachers' in America.

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*February 6, 1895*

*(News and Gleanings)*

SWAMI VIVEKANANDA IN AMERICA: 'We learn that an organization named "Temple Universal" has been started by Swami Vivekananda in America ... will shed a great light on the West and will lead many to a more perfect knowledge of God, and a closer communion with him.'

(For the news vide *The Indian Mirror*, January 31, 1895)

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*March 9, 1895*

*(News and Gleanings)*

THE RAM KRISHNA ANNIVERSARY: The Birthday Anniversary of the late Ram Krishna Paramhansa was celebrated on Sunday, the 3rd March, at Rani Rashmoney's famous temple at Dakhineswar, near Calcutta. This saintly Hindu devotee succeeded in making believers of hundreds of educated doubters. Keshub held him in great veneration. Vivekananda is a disciple of his.

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*May 15, 1895*

*(COMMENTS)*

We have had occasion before this to refer to some publications of the Christian Literature Society of Madras. The Society publishes educational books and religious tracts. The former are compilations of little merit, and the latter controversial writings of scarcely any literary merit but full of narrow bigotry. It was this Society that published some tracts about Mrs Annie Besant when she first visited



India and also attacked [her] philosophy. This was one phase of the Christian propaganda carried out by the Society. The latest tract issued by the Society is on Swami Vivekananda, and professes to be an examination of his address at the Chicago Parliament of Religions. The method followed in the examination of his speech is novel. The secret of the Swami attracting such huge audiences in America is explained thus: 'Any great novelty attracts attention. Crowds would flock to see a tattooed New Zealander, with stone hatched in his hand, going through the war dance. The Swami was the first Indian who visited America in the dress of a sannyasi.' In another place we read: 'The Swami availed himself of the accommodation of first class hotels. Did he eschew their delicacies and remain a vegetarian? Chicago is noted for its pork; did he leave the city without once tasting it? Was he not tempted by the savoury roast beef? Did he abstain from wine? What does the Swami think of the quality of Havannah cigars?' This is the spirit in which the Swami's speech is examined. Is it necessary to say that writings of this kind, while doing Swami Vivekananda and the views he represents no harm, may injure the cause of Christianity in India?

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*September 4, 1895*

*(News and Gleanings)*

VIVEKANANDA: In a letter to the Rajah of Khetri, Swami Vivekananda gives a full description of his work in America. Swami Vivekananda, it is stated, will be unable to return to India in December next. He is now engaged in some practical work in connection with the spread of Hinduism in the West.

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*October 19, 1895*

*(News and Gleanings)*

VIVEKANANDA: The *Brahmavadin* of Madras says: 'We are glad to learn that Swami Vivekananda is still actively engaged in the propagation of the Vedanta religion in



the West. Both he and Dr Paul Caurus are said to have recently addressed a large audience in New York in connection with the Parliament of Religions extension. May the work of spreading the truth prosper everywhere!

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*October 23, 1895*

*(News and Gleanings)*

'SWAMI VIVEKANANDA has so greatly influenced the religious thoughts and tendencies of a section of the American people that ... the very name of "Swami" and the particular kind of turban which the Swami wears, and both of these have been adopted by at least two of his followers.'

(For the note, *vide The Indian Mirror* of October 15, 1895)

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*November 6, 1895*

*(News and Gleanings)*

SWAMI VIVEKANANDA: This famous Hindu monk is now in England. He came here from America a week ago. The Swami is now the guest of Mr T. Sturdy, some time back a Theosophist but now a true 'Adwitt.' Arrangements are being made to enable the Swamiji to deliver a series of lectures on the Hindu religion and its philosophy. I am told that Swami Vivekananda has had a splendid time of in America. He has, I am told, established several branches in America and has actually converted a good many of the Yankee men and women to Hinduism, and given 'Sanniyasin,' or monkhood, to not a few.—London Correspondent of the *Hindu*.

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*November 20, 1895*

*(News and Gleanings)*

#### SWAMI VIVEKANANDA IN ENGLAND

'Since the days of Ram Mohun Roy,' says the *Standard*, 'with the single exception of Keshub Chunder Sen, there has not appeared on an English platform a more interesting



Indian figure than the Brahmin who lectured in Prince's Hall on October 22. Clothed in the long orange-coloured robe of the Buddhist priest, with a monk-like girdle round his waist instead of the usual Indian cummurband, and wearing the massive turban of Northern India on his head, the Swami Vivekananda discoursed for an hour and a quarter in the most faultless English, on the cardinal doctrines of the School of religious philosophy to which he is devoting his life.'

It seems in England every Indian is regarded as a Brahmin. The late Raja Rajendralal Mitra was also called a Brahmin by his European admirers.

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*January 1, 1896*

*(News and Gleanings)*

SWAMI VIVEKANANDA: In the course of a stirring article on the Swami and his work the *Hindu* writes—'The Long night of painful self-effacement and humiliation ... no truer representative of his sacred calling than Swami Vivekananda.'

(For the entire Editorial of *The Hindu*, vide *The Hindu*, 23 December, 1895)

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*March 4, 1896*

*(News and Gleanings)*

SWAMI SARADANANDA: a sannyasi disciple of Paramhansa Ramkrishna, who was compelled to defer his departure to England for various reasons, starts to-day (25th ultimo) for London by the B.I.S.N. Co.'s steamer the *REWA*. Swami Vivekananda's work being too heavy, his English friends requested him to take another gentleman from India to help him. So under instructions from Swami Vivekananda, Swami Saradananda leaves for England. This young Swami is well-versed in English and Sanskrit philosophy. By his character and learning he is well qualified for this noble mission which he undertakes. We heartily wish him success. —*Indian Mirror*

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June 27, 1896

(News and Gleanings)

A LITTLE SERMON BY THE 'AMRITA BAZAR.'—The latest account from Swami Vivekananda is, that he has been able to convert to Hinduism about four thousand Americans. This is not bad for a beginning, says our contemporary, especially when it is considered that if Jesus Christ is really a guide to Heaven (which he most undoubtedly is), there is very little hope for any of the Westerns to find his place there. Jesus Christ is very particular on this point, this great Avatar would have no selfishness for his disciples. But the entire civilization of Europe is based upon the principle of 'beggar thy neighbour.' We congratulate the Swami for having been able to give an impetus to a higher life to four thousand men of the West. All these men have been converted to Hinduism, which means they have been taught to believe that the greatest hero is he who has been able to bring his passions under subjugation; the freest citizen is he who has learnt only to live for others; the wealthiest man is he who has no thought for the morrow, and the most beautiful personage is that being who has virtue. The highest objects of ambition of the Westerns are freedom, beauty, wealth and power. We have shown above how all the four blessings could be acquired under the Hindu system.

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July 25, 1896

#### RAMKRISHNA AND PROFESSOR MAX MULLER

Swami Vivekananda writes to *Brahmavadin* about a visit to Professor Max Muller:

Do you know that Professor Max Muller has already written an article on Sri Ramkrishna in the *Nineteenth Century*, and will be very glad to write a bigger and fuller account of his life and teachings, if sufficient materials are forthcoming? What an extraordinary man is Professor Max Muller! I paid a visit to him a few days ago. I should say, that I went to pay my respects to him, for whosoever loves Sri Ramkrishna, whatever be his or her sect or creed or nationality, my visit to that person I hold as a pilgrimage.



The Professor was first induced to inquire about the power behind, which led to sudden and momentous changes in the life of the late Keshub Chunder Sen; and since then he has been an earnest student and admirer of the life and teachings of Sri Ramkrishna. 'Ramkrishna is worshipped by thousands to-day, Professor,' I said. 'To whom else shall worship be accorded if not to such?' was the answer. The Professor was kindness itself; he asked Mr Sturdy and myself to lunch with him, and showed us several colleges in Oxford and the Bodleian Library. He also accompanied us to the Railway station; and all this he did because, as he said, 'it is not every day one meets a disciple of Ramkrishna Paramhansa.'

Ramkrishna Paramhansa is, the *Indian Nation* observes, hardly even a name to hundreds of our educated men, but he is a living object of veneration to the German Professor at Oxford. And this is possible only to-day; anything like it would have been impossible fifty years ago. Here then is an instance of what is meant by the Hindu Revival.

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*August 1, 1896*

VIVEKANAND.—The London *Daily Chronicle* writes:

The gentleman, known as the Swami Vivekanand who was one of the most striking figures at the Chicago Parliament of Religions, and who went there to expound the ancient teachings of India to the newest of Western nations, is at present in England returning to his own land in September. The Swami is one of the greatest living exponents of the Vedantic Philosophy; his calm manner, distinguished appearance, the ease with which he expounds a profound philosophy, his mastery of the English tongue, explain the great cordiality with which the Americans received him, and the fact that they almost compelled him to remain a year or two among them. The Swami has taken the vow of complete renunciation of worldly position, property and name. He cannot be said to belong to any religion, since his life is one of independent thought which draws from all religions. Those who desire that his teaching may be made known, arrange the entire



business part of the work, and the lectures are, so far, made free. They may be heard at 63, St. George's Road, on Tuesday and Thursday, at half-past eleven A.M., and half-past eight P.M., up to the end of July.

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*August 12, 1896*

*(News and Gleanings)*

HINDU PHILOSOPHY IN LONDON: 'We are sure, every Hindu will be glad to learn that a number of men, who generally attend Swami Vivekananda's class lectures in London ... are interested in the spread of the Hindu religion that the necessary funds are already forthcoming for this object.'

(For the news *vide The Indian Mirror* of August 4, 1896)

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*September 2, 1896*

*(News and Gleanings)*

#### HINDUISM IN LONDON

(This news is identical with the news published in this paper of August 12, 1896)

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THE PLACE WHERE VIVEKANANDA WORKED in America is thus described by a lady *bhakta*—who has taken the name of Hari Dassi—in a Calcutta paper:

This place is one of our peaceful New England villages. It is on the bank of a lovely placid river, so near the sea that the water is salt and the tides come and go as on the sea shore. It is green and fresh here, the fields are gay with wild flowers, and the woods cool and sombre under the pine trees. Their fragrant breath mingled with the scent of the new mown hay and the soft breezes waft this incense of mother earth in our windows. It is such restful place, away from the turmoil



of the world, and like your wild forests, seems to naturally incline the heart to meditation and to love of the Giver of all this beauty. Such is the location. A hotel provides accommodation for many guests, while others find homes in the houses of the kindly residents here. They are all such nice people, it is a real pleasure to live among them. Near the hotel is a large tent, and in this the various teachers speak to the students, while the smaller special classes are taught in the open air, under the pine trees. There is one noble pine which is known all over the village as the 'Swami's Pine,' because Swami Vivekananda taught his classes there two years ago. This year Swami Saradananda presides under its spreading branches and we of this distant land listen to the distant and the great truths our Master taught.

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*September 9, 1896*

*(News and Gleanings)*

THE LATE MAHARAJA OF MYSORE AND VIVEKANANDA'S MISSION: It is the late Maharaja of Mysore, who was chiefly instrumental in finding the wherewithal for Swami Vivekananda to make his voyage to America. His Highness evidently had a glimpse of the fire of religious enthusiasm and earnestness, that glowed in the Swami's breast, and how happy would he have felt at the glorious success of Vivekananda's mission to the West, had he been alive to this day. The Late Maharajah, Chama Rajendra Wodeyar, distinguished himself by many great acts, not the least of which will be reckoned his support and countenance to the propagation of Hinduism in the West through the agency of a man whom he was sagacious enough to think to be eminently fitted for that great work. Had His Highness been still spared to us, we doubt not, he would have done much more in furtherance of that object. But is it to be said, that there are now no other Hindu feudatory Prince in the land, who can follow in the footsteps of Chama Rajendra Wodeyar in this respect? — *Indian Mirror*

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*September 26, 1896*

*(News and Gleanings)*

**VIVEKANANDA'S LECTURES:** Swami Vivekananda's lectures (delivered in New York in 1895), on Raja Yoga or Conquering the Internal Nature, have been published by Longman Green and Co. at 3s-6d. The Swami, it will be remembered, is a graduate of the Calcutta University.

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*November 14, 1896*

*(News and Gleanings)*

**VEDANTISM IN THE WEST:** Swami Abhedananda, who has reached London, writes to say that he met two of the greatest European Vedantists, Prof. Max Muller and Prof. Duessen, and had an interesting conversation with the latter in Sanskrit. Swami Abhedananda is now working with Swami Vivekananda, who is holding his classes on Vedanta at Wimbledon, London, which are attended by a large number of influential ladies and gentlemen. Swami Saradananda is reported to be doing yeoman's service in the field of the propagation of the truths of Hindu philosophy in America. He is talked of as an interesting figure, and is much liked by the American people. People expect to hear much from him in New York this winter. We also learn that Mr Edward Day and Miss Mary Phillips have an interesting programme before them this season, for the spreading of the Vedanta in the higher circles of America.

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*December 23, 1896*

*(News and Gleanings)*

**SWAMI VIVEKANANDA** will reach Madras by the middle of January. Arrangements are in progress to give him a suitable reception.

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*January 16, 1897*

#### **SWAMI VIVEKANANDA'S DEPARTURE FROM LONDON**

The last lecture on the Adwaita, or nondualistic aspect of the Vedanta Philosophy, was given by the Swami



Vivekananda to a crowded audience, which was anxious not to lose this last opportunity of hearing him for some time to come, on Tuesday, December 10th. The regularity, with which these thoughtful people have attended the Swami's lectures in London, is an indication of the serious attention, which they have given to the whole of the present Vedanta exposition. A farewell reception, the outcome of the warm admiration of some of the Swami's friends and disciples, was given in one of the handsomest picture galleries in London. The Institute of Painters in Water Colors, Piccadilly—where, with some admirable instrumental and vocal music, the sad ceremony of leave-taking was gone through, and an illumined address presented to the Swami amidst universal acclamation. A large audience was gathered together, and there is little doubt that, where at present hundreds have benefited by the personal presence of Swami Vivekananda and his *Gurubhais*, and the philosophy they expound here and in America, that in the future, thousands are destined to be so benefited, and perhaps, for everything has a beginning, the opinions and thoughts of whole communities very materially modified. A deep spiritual teaching is not likely to move rapidly at first, but steadily the Eastern thought is being more and more understood through an army of conscientious and industrious translators, and a teacher, like Swami Vivekananda, comes and gives a living fire to this lore, wrapped up in books, and also adjusts discrepancies. If the Swami Vivekananda's work here may be called a missionary effort, it may be contrasted with most of the other missionary efforts of the day by its not having produced any bitterness, by its not having given rise to a single instance of ill-feeling or sectarianism. The following is an extract from the address presented to the Swami:

'We feel the very deepest regret that you are so soon to leave England, but we should not be true students of the very beautiful philosophy you have taught us to regard so highly, if we did not recognize that there are claims upon your work from our brothers and sisters in India. That you may prosper very greatly in that work is the united prayer of all, who have come under the elevating influence of your teaching, and no less of your personal attributes, which, as a living example of the Vedanta, we recognize as the most helpful engagement to us, one and all to become real lovers of God, in practice as well as in theory.



'We look forward with great interest and keen anticipation to your speedy return to this country, but at the same time we feel real pleasure that India, which you have taught us to regard in an altogether new light, and we, should like to add to love, is to share with us the generous service, which you are giving to the World.

'In conclusion, we would specially beg of you to convey our loving sympathy to the Indian people, and to accept from us our assurance that we regard their cause as ours, realizing, as we do from you, that we are all one in God.'

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*January 30, 1897*

*(News and Gleanings)*

SWAMI VIVEKANANDA reached Colombo on the 15th instant where a grand reception was accorded to him by other communities besides the Hindus.

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*February 3, 1897*

*(News and Gleanings)*

SWAMI VIVEKANANDA : Just after Kannappar guru poojah on the 16th ultimo, the Raja of Ramnad got unexpectedly a telegram....The Rajah is starting shortly to Pamban to welcome the Swami.

(For the news vide *The Hindu* of February 18, 1897)

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*February 10, 1897*

*(News and Gleanings)*

SWAMI VIVEKANANDA landed at Pamban on the 26th ultimo. The Raja of Ramnad received the Swami in his boat and brought him ashore, the landing stage being well decorated and crowded with a large number of gentlemen. An address in English was read by Mr Nagalinagam Pillay. Mr S. K. Nair and the Rajah made short speeches. The Swami gave an eloquent reply. He was then conducted



to the Rajah's bungalow in the state carriage hauled by a large number of people. The Swami observed that as the Rajah was the first to encourage him to go to Chicago, he had desired the most to meet him first on Indian soil.

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February 13, 1897

(News and Gleanings)

SWAMI VIVEKANANDA: The Swami arrived at Madras on the 6th. The *Madras Standard* writes: 'Madras in the memory of this generation has never witnessed scenes of enthusiasm similar to those enacted this morning (6th February) at the Egmore Railway Station Platform and environments, and we may also add all along the route to Kernan Castle, where Swami Vivekananda is lodged. That Madras is not alone in the feeling which impels it to acclaim Vivekananda as a national favourite is evidenced by the unexampled enthusiasm which marked his progress from Colombo to Madras.'

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(COMMENTS)

Swami Vivekananda arrived at Madras on the 6th instant and was accorded a reception unique for its enthusiasm and magnificence. The roads through which he passed on his way to the Kernan Castle where he was put up were profusely decorated, and triumphal arches with suitable mottoes were erected at intervals. Bands of music were stationed here and there all along the route, thunderous shouts of joy and welcome being raised by the massed populace at sight of him. At one point the horses drawing his carriage were unyoked and numbers of enthusiasts hauled the vehicle, in spite of the protests of the Swami, a long distance to the castle. Addresses of welcome and solicitations for a visit poured in from all parts of the Presidency, and it was with difficulty that the thousands that had assembled to do him honour were prevailed over to disperse for a few hours only to give him time to rest. Such popular demonstration with such an object in view had never been witnessed before not only in the South but in the whole country.



VIVEKANANDA deserves all this, and more, at the hands of his countrymen, for he has done what no one attempted before—inspired a respect for the religious and philosophical teachings of their ancestors in the hearts of a number of select people belonging to cultured circles in England and America. He had been preceded by one or two Indians in the field of work he chose in the West; but they had excited admiration by their flights of eloquence or by the aptitude they displayed for taking to Occidental ways of thought and understanding. Occidental ideals in matters religious and social. But Vivekananda, although he could not dispense with the aid of a foreign tongue, and foreign methods of inculcating his doctrines, discoursed on the essence of the ancient Arya philosophy to scholarly audiences in the centres of thought in the countries aforesaid, and not only extorted their wondering admiration but secured in many cases their thorough appreciation of it. He showed that true Vedantism—on which the incomprehensibly-grand structure of the principles and practice, so to say, of Hindu religion was based—was not a grotesque flight of fancy, as described by some Western scholars, or an interesting example of mental ingenuity, as explained by a few of them, but the only system of philosophy which could satisfy the enlightened few who go below the surface in quest of spiritual truths. 'Any one who by his exertions succeeds in making foreigners look with greater respect at his motherland' is, according to Victor Hugo, 'a true son of his country and worthy of every honour that his fellow countrymen can do him.' For this alone, if for nothing else, the young Bengali Sanyasi is, as we have said, deserving of the universal enthusiasm his home-coming has awakened throughout the country.

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*February 17, 1897*

#### ARRIVAL OF SWAMI VIVEKANANDA A SPLENDID RECEPTION

'From a very early hour ... the great crowd gradually melted away.'

(Here was a lengthy report of Swami Vivekananda's reception at Madras, culled from the *Madras Standard*. For the report *vide The Indian Mirror* of February 16, 1897)

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*(News and Gleanings)*

CASTLE KERNAN, where Swami Vivekananda was lodged at Madras, presented a picturesque scene. 'Two magnificent Pandals have been put up, one at the entrance, which is intended to serve a purely ornamental purpose, and another in the compound, which serves the purpose of a meeting hall where the Swami patiently undergoes the severe [...] examination to which he is subjected on the technicalities and subtleties of the Vedanta.'

*(News and Gleanings)*

SWAMI VIVEKANANDA is a model of manly beauty. Here is a pen portrait of him: Stature commanding, chest lion-like, broad and deep, limbs gigantic but shapely, and carriage easy and elegant. Forehead expansive and bulging out; eyes large, soft and introspective (like lotus floating on still water), nose large but not out of proportion to other features, lips beautifully curved, the chin massive and the whole face soft but grand. The voice is sweet, but rich and sonorous. Altogether a majestic figure—a born leader of men.

VIVEKANAND INTERVIEWED.—The following sentences we pick out of a long report of an interview in a Madras paper:

'My idea as to the key-note of our national downfall is that we do not mix with other nations—that is the one and the sole cause. We never had opportunity to compare notes. We were *Kupa Mandukas*. I believe the Indian nation is by far the most moral and religious nation in the whole world and it would be a blasphemy to compare the Hindus with any other nation. In England, social status is stricter than caste is in India. A great number of people sympathised with me in America—much more than in England. Vituperation by the low-caste missionaries made my cause succeed better. I had no money, the people of India having given me my bare passage money, which was spent in a very short time. I had to live, just as here, on the charity of individuals. The Americans are very hospitable people. In America, one-third of the people are Christians; but the rest have



no religion, that is, they do not belong to any of the sects, but amongst them are to be found the most "spiritual" persons. I think the work in England is sound. If I die to-morrow, and cannot send any more *sanyasis*, still the English work will go on. The Englishman is a very good man. American people are too young to understand renunciation. England has enjoyed wealth and luxury for ages. Many people there are ready for renunciation. The religion of India at present is "Don't Touchism"—that is a religion which the English people will never accept. The thoughts of our forefathers and the wonderful life-giving principle that they had discovered, every nation will take. The biggest guns of the English Church told me that I was putting Vedantism into the Bible. The present Hinduism is a degradation. There is no book on philosophy written to-day in which something of our Vedantism is not touched upon—even the work of Herbert Spencer contains it. The philosophy of the age is Adwaitism, everybody is harping; but only in Europe, they try to be original. They talk of Hindus with contempt, at the same time swallowing the vomited truths of the Hindus. Professor Max Muller is a perfect Vedantist, and has done splendid work in Vedantism. He believes in incarnation.'

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*February 20, 1897*

#### SWAMI VIVEKANANDA

Says the *Hindu*: The Swami's effort of last evening (the 11th) in which the Swami really surpassed himself, exhibited him in a new light, as a man of noble culture, gifted with exalted powers of historical perspective, possessing in an eminent degree of faculty of picturesque delineation, and lighted up with that glow of generous sympathy which can alone endow with 'the vision and the faculty divine' needed for unlocking and exposing treasures of the past.

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#### SWAMI VIVEKANANDA

The Swami's health (according to the *Hindu*) is far from good now owing to the sudden change from the English



mid-winter to these regions of tropical sunshine and that, after four years of incessant toil and trouble, he feels, as he has himself frequently said during these last few days as though his nerves are shattered to pieces. But, in spite of the exhaustion which was clearly discernible, especially during the earlier portion of last night's (the 11th) lecture, we consider it a magnificent performance; and the feeling was universal that the Swami had fairly proved himself the greatest orator Madras has witnessed within the memory of living men.

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*February 27, 1897*

*(News and Gleanings)*

### HOME COMING OF SWAMI VIVEKANANDA

Swami Vivekananda arrived in Calcutta on Friday morning from Madras by Steamer. He came by special train from Budge Budge to Sealdah. The *Amrita Bazar Patrika* thus describes the reception:

'Long before the appointed hour people began to pour into the station, and by 7-30 the Eastern platform of the station was thronged by a large number of people.... The Swami then went to Baranagore where he will stay during his sojourn in Calcutta.'

(For the report *vide The Amrita Bazar Patrika* of February 20, 1897)

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*March 10, 1897*

*(News and Gleanings)*

Swami Vivekananda is being taunted for being a Kayastha by some (orthodox) Hindu papers of Calcutta.

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*May 12, 1897*

*(News and Gleanings)*

Swami Vivekananda will stay a few weeks at Almorah for the benefit of his health.

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*May 19, 1897*

*(News and Gleanings)*

Swami Vivekananda reached Almorah on Wednesday last when he received a splendid ovation from the Joshees. The Swami stays on the hills till the rains. — *Advocate*.

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*May 22, 1897*

#### SWAMI VIVEKANANDA ARRIVES AT ALMORA

Here is one of the incidents of the journey:

At Lodea, close to Almora, on the 11th instant, there was a large crowd of citizens waiting to accompany him in the final part of the journey. At their request the Swami mounted a horse in handsome trappings and headed a procession into the town. As the bazar was reached, it seemed every one in the place joined the throng. So dense was the crowd that some difficulty was experienced in leading the Swami's horse through; thousands of Hindu ladies from tops of the houses and windows showered flowers and rice on the Swamiji as he passed along. In the centre of the town a section of the interesting old-fashioned bazar had been turned into a pandal capable of holding three thousand people, a splendid awning stretched across from side to side of the street forming the roof, the ends being decorated with festoons of flowers, banners &c. In addition, as night fell every house displayed lights till the town appeared to be ablaze, and the native music with the constant cheers of the crowd, made the scene most striking, even to those who had accompanied Swamiji through the whole of his journey from Colombo. Naturally with from four to five thousand people crowding inside and outside of the pandal, all of them full of enthusiasm and excitement, the proceedings of the formal welcome were very brief. Pandit Jwala Dut Joshi read first a Hindi Address of welcome on behalf of the Reception Committee. Pundit Hari Ram Pandie followed with a second address from the Swami's host, Lala Badri Shah.

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*June 5, 1897*

*(News and Gleanings)*

Climate of Almorah has done much good of Vivekananda who is now staying at the Deuldhar tea and fruit gardens.

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*October 23, 1897*

*(Provincial and Local)*

SWAMI VIVEKANANDA came down to Rawalpindi from Srinagar on Saturday last. He is staying with Lala Hansaraj Sawhney, Pleader, Chief Court. The Swami delivered a lecture on 'Hinduism' on the evening of Sunday last in the spacious canopy placed at the disposal of the organisers of the lecture by Sardar Sujan Singh, Rai Bahadur, who presided on the occasion.

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*November 6, 1897*

### SWAMI VIVEKANANDA AND THE RAJA OF KHETRI

In his reply to the address presented him by the citizens of Bombay, for his help to the Swami in carrying the gospel of Vedanta to the West, the Raja of Khetri acknowledged the deep debt of obligation he owes to Vivekanand. Vivekanand's society he said was an inspiration to him. He made the Raja to take interest in astronomy and physics; and it seems that the Chief is cultivating that taste ever since.

This instance shows (says the Bombay Correspondent of the *Hindu*) that the Swami is a wonderful man indeed. To create a taste for physics and astronomy in a Rajput Prince is no small credit, when it is known that Vivekanand himself is not a master of either science. Of course, he must be knowing the subjects well. But his speciality is religion and theology. It therefore shows a remarkable gift of observing the latent tendencies in others and getting them to develop those faculties. That explains, to a certain extent, the great influence he exercised over Americans



and Englishmen. To enter into another person's feelings, to appreciate them and then to drive the current into channels suitable for their growth requires uncommon ability of a particular kind. And I was gratified to see that he has made an indelible impression on the Chief.

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*(Provincial and Local)*

SWAMI VIVEKANANDA arrived here on Thursday evening accompanied by Mr Goodwin, and two other disciples. There was a fairly large gathering at the station to receive the Swami. Captain and Mrs Sevier had arrived before him.

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A CORRESPONDENT writes from Sialkot:

Swami Vivekanand arrived here on Sunday morning. He was warmly welcomed by the citizens. He took up his lodgings in the house of Lala Mool Chand, M.A., LL.B., Pleader. The same evening he lectured on Religion. The lecture was delivered in English but since there was also a number of men who did not know English, Swamiji gave a concise account of his speech in Hindi. He was interviewed the next day by several gentlemen who discussed with him various religious topics. The special feature of Swamiji's stay at Sialkot was that not only men but women also flocked in numbers for the *darshana* of the revered and far-famed Swami. In the evening again Swamiji delivered a lecture on *Bhakti* in Hindi.

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A 'STUDENT of Physiognomy' writes: The face of Swami Vivekananda affords striking indication of the wonderful powers possessed by him. A glance at his features convinced me that he is a man among men. The first impression produced by his whole *pose* is that of grand repose, akin to the indescribable passive 'content' produced by the contemplation of, say, beauty or grandeur which is beyond word, almost beyond physical sense. The soft 'lotus' eyes indicate at once 'comprehensive observation' and introspection, the last in a much greater degree than the first. The 'crescent' below the eyes is a sure sign of the gift of eloquence. In Ram



Mohan, Ram Gopal and Keshub this sign was very well-marked. The prominent broad-tipped nose and the massive, square jaws are indicative of extraordinary resolution, strength and 'manliness'. The cranium is cast in the *most* perfect mould: showing the highest type of development even to a dabbler in phrenology. The beautifully rounded temporal arch should show a keen sense of humour and the fine chiselling of the 'strongly curved' lips, great persuasiveness and determination. Then the massive and the solid build of the body is also significant; but there is a 'heaviness' in the movements which does not correspond with the evident strength of the muscles. Altogether, the figure is of a born ruler of men; but of the purely Arya type. I mean to say that the display of energy and vigour; the restless longing for strife and struggle; the chafing against obstacles, and the alert combativeness that characterises the highest type of humanity in the western branch of the Aryan family are absent in him. He is, as he once laughingly said of himself, like the animal that is taken to be typical of India, *viz.*, the elephant. Quite so, though not in the sense he meant it. The strongest and mightiest among living things, the great pachyderm is self-contained, unaggressive and restful. Of all his great gifts that of capacity of repose in the midst of turmoil is the greatest in my humble opinion.

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*November 10, 1897*

*(Provincial and Local)*

An Open Air Party was given in honour of Swami Vivekananda on the lawn of the Town Hall on Sunday evening. Almost all local notables were present.

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*(COMMENTS)*

To say that Swami Vivekananda has been warmly welcomed to Lahore would be giving only a faint idea of the enthusiasm in the city. At his first lecture more than four thousand people were present and many had to go away for want of standing room. Those who have seen him and known him are satisfied that his great power as an orator is among the least of his powers. The reverence in which he is held



by his English and American disciples is well illustrated by the example of Mr Goodwin whose devotion has excited the warmest admiration and even astonishment in the city. The story of Swami Vivekananda's life, the training and discipline that have made him the extraordinary man he is, has yet to be written. But it will be found to be an eminently Indian story—a history of years of patient meditation and earnest self-searching, a life of self-imposed privations, and hardships known to the Indian *faqir* alone. Years of stern self-discipline, and strenuous adherence to the teachings of his great master, Ramkrishna Paramhansa, are the secret of the marvellous magnetism of his personality and the spiritual and intellectual power that has extorted the wonder and admiration of Europe and America.

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### COMMON BASES OF HINDUISM

THE opening lecture of Sriman Swami Vivekananda was given in Raja Dhian Singh's palace on Saturday evening. People had come from far and near to see and hear the Swami. Long before the time appointed the big hall of the historic building was full to overflowing. The crowd was so great that it was thought advisable to adjourn to the courtyard adjoining. But during the move, unfortunately, every one seemed to rush for the front seats and the confusion was so great that it took about half an hour to reduce the assembled thousands to order.

The appearance of the Swami was the signal for prolonged and enthusiastic cheering, as the noble services rendered by him to the cause of spiritual progress of humanity are known and universally appreciated here. Mr Justice Chatterjee took the chair and made a short speech suited to the occasion. His holiness then spoke as follows:

(Here follows the lecture in full. For the lecture *vide The Complete Works of Swami Vivekananda*, Vol. III, pp. 366-84, 8th edition)

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*November 13, 1897*

*(Provincial and Local)*

LAST evening Swami Vivekananda lectured at Raja Dhyan Singh's *haveli* on Adwaitism. This evening there will be



a Kirtan procession from the *Haveli* to the Sanatan Sabha buildings where Swamiji will speak on *Shraddha*.

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WE have received issues of Volume III of the *Brahmavadin* (Triplicane, Madras), and are very pleased to find that the paper has been altered to the orthodox magazine form to suit modern requirements. The *Brahmavadin* was started expressly to mirror the views of the Swami Vivekananda, and, in its new shape, contains an interesting new feature in its regular notes on his own work and that of his *Gurubhais* and disciples both in India and the West.

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FAMINE Relief work by Sanyasis: For some months past two Guru-Bhais of the Swami Vivekananda (Swami Akhandananda and Trigunatitananda) and one of his disciples (Swami Viragananda) have been carrying on a famine relief work in three of the most affected districts in Bengal, in the Dinajpore, Berhampore and Vaidyanath districts, between them supplying the needs of many hundred people daily. Their work has throughout been so excellent as to earn the special and public commendation of the Magistrate of the Berhampore District, Mr Levinge, and now that the necessity for feeding people is over, this gentleman has asked Swami Akhandananda to remain in the district. Accordingly an orphanage is being opened by him, which will probably be called the Levinge Orphanage. The other Swamis are still working, but are particularly in need of funds to provide clothing for their charges, the cold being much felt by them. This is almost the first time that Government officials have openly worked hand in hand with Sanyasis, and may very probably suggest itself to Bengalis and others in Lahore as a fitting object for such support as they are able to give. We shall be glad to receive and forward subscriptions to help this excellent work.

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### SWAMI VIVEKANANDA ON 'BHAKTI'

SWAMI Vivekananda delivered a lecture on 'Bhakti' on the 9th instant at 6-30 P.M. in the pavilion of the Great Bengal 'Circus, kindly lent by the Company. Lala Balmokand presided, and introduced the speaker in a few words. The following is a summary of the lecture:



(For the lecture *vide The Complete Works of Swami Vivekananda*, Vol. III, pp. 385-92, 8th edition)

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*November 17, 1897*

### SWAMI VIVEKANANDA ON VEDANTA

In the third lecture given by Swami Vivekananda during his short visit to Lahore on 'Vedanta' at Raja Dhyan Singh's Palace, last Friday evening, he may almost be said to have surpassed himself, and those who have read, and some who have heard, each of his lectures in India, are of opinion that it is the finest exposition of the Advaita system he has given since he landed at Colombo in January last.

When the Swami rose to address the gathering the spacious courtyard was quite filled, and the arrangements (made by a number of students) were such that every word of the two hours' lecture was heard with ease, and under thoroughly comfortable conditions.

The Swami said:

(For the lecture *vide The Complete Works of Swami Vivekananda*, Vol. III, pp. 393-433, 8th edition)

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*(Provincial and Local)*

SWAMI VIVEKANANDA left Lahore for Dehra Doon on Monday morning.

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*January 24, 1899*

*(News and Gleanings)*

SWAMI VIVEKANANDA is far from being in good health. Yet, in conjunction with other followers of Ram Krishna Paramhansa, he is about to bring out a Bengali magazine, under the name of *Udbodhan*, which will be devoted to all manner of subjects from religion and ethics down to politics and the industrial arts, and will surely prove to be a valuable acquisition to the periodical Press of Bengal.

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March 9, 1899

A LADY SUNNYASI

(From *The Pioneer*)

In the light of a subject of deep interest to the populace, religion in India bears the same relation to the native that politics do to English rustics. Thus it is not surprising that whereas very few ryots know or cared to know who may be the present Viceroy, there are very few who are not cognisant of the fact that a European lady has come to India as a *Sunnyasi*. She is at present staying as the guest of an influential and wealthy member of the Parsi community in Bombay, and was met on her landing from the P. and O. S. S. *Carthage* by a fairly well-attended deputation that included some *Sunnyasis* from the Madras Presidency. The step that she has taken opens before us a new era of possibilities which it is difficult to contemplate, for it exhibits not only the first instance of a European being converted to Hinduism, but shows us that Hinduism possesses qualities that have though only in rare instances, made it more palatable to Christians than their own religion. The *Swami* Abhayananda, as she calls herself, was the first person to be converted in America. She came under the influence of a young Bengali, Swami Vivekananda, who was sent to the Congress of Religions at New York [Chicago] as the representative of the Hindus of India. His teachings resulted in her becoming his *chila* or disciple and finally in her being made a priestess of the *puri* order of *Sunnyasis*, which is a position of high eminence in the ritual. In Vivekananda's return to India, he appointed her his delegate and gave her full power and authority to admit persons to the Hindu faith and, if necessary, to ordain them to the priesthood. And it was under this authority that the lady Swami subsequently admitted other American ladies and gentlemen to the ranks of Hinduism, and in three instances ordained them to the priesthood. Swami Abhayananda is a widow lady of French birth who has made her home in the States for the last thirty-five years. Though she must, from her appearance, be close on 55 years of age, she exhibits signs of possessing a remarkably strong constitution, and if one may say so she is not only in full possession of her senses, but is a well read and decidedly clever woman. Otherwise one might better understand taking such a curious departure from the ordinary ways of Western life and becoming a religious mendicant. Those who have conversed with her, if they possess the slightest knowledge of philosophy, would at once admit that her mastery of the subject was complete; and as Sivaism, the sect of Hinduism



which she has adopted, is based entirely upon the philosophy of the Upanishads, it is not surprising to find her an enthusiastic believer in the merits of her newly adopted creed. Swami Abhayananda is undoubtedly genuine in her professions, for she has given up house, home, family, name and wealth, to become a pamper Hindu devotee, and she has travelled the whole way from New York to come and see the birth-place of her religion. Whether her project is a wise one or not is a matter entirely concerning herself, and she will probably take but a few weeks to discover that the theory and the practice of Sivaism are two very different things. She will then go back to America perhaps still a Sunnyside, but a sadder and a wiser woman. In theory there is no idolatry in Sivaism, but in practice it is often a fetish, and some of the celebrations at the temples will prove to be revelation to her mind. Her original intention was to beg her way through India. She has a basket for the purpose instead of the customary bowl. But she has been persuaded to relinquish this intention. She wears a high-necked dress of the plainest possible cut and of a yellow colour. Possibly she heard of 'the yellow robe of the Sunnyside,' but it was unkind of her guru not to have informed her of the diminutive proportions of this customary garb of the fakir. She will find herself quite unorthodox with her dress, and she will find a pith hat regarded as rather out of place by her fellow Sunnyside. Theoretically it sounds beautiful to journey along the high roads of India, resting at times under the cool shade of giant trees, while the cooling brook gargles over the pebbles at her feet, but she will find alas that the beauties attending a pilgrimage on foot exist only in the lively imaginations of untravelled newspaper reporters. The Swami Abhayananda hopes that the whole world will be converted to Hinduism, and regards herself as an apostle. It is therefore sad to think she did not remain in America.

Every student will admit that India is the home of philosophy and that Democritus and Epictetus in their works only covered ground that had been well-worn in India two thousand years before their day. And without doubt the ethics of Sivaism—the theoretical ethics are sublimely beautiful in many of their aspects. But that a lady of education should have been so misled as to think she was engaged in noble work in coming out to India to play the native is a fact to sadden the white man in the country.—*Pioneer*.

[We reprint the above for the sake of the news not the views of the writer. — Ed., *Tribune*.]



*March 14, 1899*

*(News and Gleanings)*

The sixty-sixth Birth-day Anniversary of Sri Rama Krishna Deva will be held at Bellare Math on Sunday next. The newly acquired lands on the river side near Bali are being nicely laid out and extensive preparations made by the disciples for entertainment at the vast concourse of people who would attend the festival. There will be hundreds of *Sankirtans* and other musical parties to enliven the occasion.

—*Indian Mirror*

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*March 16, 1899*

AN INTERVIEW WITH SWAMI ABHAYANANDA

*(From Madras Mail)*

'The occasion of the meeting of the World's Parliament of Religions...our representative took leave of the American Swami.'

*(For the Interview vide The Madras Mail of March 8, 1899)*

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*May 11, 1899*

THE RAMAKRISHNA MISSION AND THE WORK  
AGAINST PLAGUE

'It is reported by a Correspondent of the *Times of India*, the Ramakrishna Mission in Bengal...in the improvement of sanitation and prevention of plague more than any secular city father.'—*Maharatta*

*(For the editorial note of the Maharatta, vide The Maharatta of April 30, 1899)*

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*June 17, 1899*

INTERVIEW WITH SWAMI VIVEKANANDA ON THE  
BOUNDS OF HINDUISM

*(From the Prabuddha Bharata)*

'Having been directed by the Editor...made the best of my way back to my Calcutta home.'



(For the Interview *vide The Prabuddha Bharata*, April 1899)

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*Tuesday, June 27, 1899*

*(News and Gleanings)*

### SAYINGS OF RAMKRISHNA

'When water is poured into an empty vessel a bubbling noise ensues, but when the vessel is full no such noise is heard. Similarly, the man who has not found God is full of vain disputations. But when he has seen Him, all vanities disappear and he silently enjoys the Bliss Divine.'

'A man wanted to cross a river. A sage gave him an amulet and said, "This will carry thee across." The man, taking it in his hand began to walk over the water. When he reached the middle of the river curiosity entered into his heart and he opened the amulet to see what was in it. Therein he found, written on a bit of paper, the sacred name of Rama. The man at this said deprecatingly, "Is this the only secret?" No sooner had he said this than he sank down. It is faith in the name of the Lord that works miracles; for faith is life, and doubt is death.'

So, too:

'Fans should be discarded when the wind blows. Prayers and penances should be discarded when the grace of God descends.'

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*July 8, 1899*

*(News and Gleanings)*

'Swami Vivekananda's Health' says the *Madras Times*, 'is somewhat enfeebled, but it is hoped that the present voyage and his stay in England will do him good. He is accompanied by an American lady Sannyasi called "Nivedita" and another Indian ascetic of the name of Turiyananda, [and] a cousin of Swami Saradananda [who] is proceeding to England with the party to study medicine in an English University.'



July 27, 1899

## SOME NEEDS OF HINDUISM

(From *The Prabuddha Bharata*)

ONE great sign of the times is the genuine interest which is growing in and outside India concerning Hinduism. Open almost any book we may, we find allusion to Indian ideas. Unknown friends stand up for it. Within India itself, there is a better knowledge about it than at any previous period in recent history. The national self-abasement which became painfully manifest during the commencement of English education in India is gradually dying out and a healthy patriotism and love for our own country and religion is growing, whose activity if only directed to proper channels will be most beneficial to the whole nation as well as to the world at large. The Revival of Hinduism is a positive fact and the enthusiasm it has created is enormous. I propose in this short paper to point out certain courses of religious activity, which will convert this enthusiasm into a great conserving principle fruitful at all times and supply certain very serious needs in the present condition of our religion.

2. A prominent feature of this Revival is its academic character. It is mostly confined to lecture rooms and religious journals and consequently influence only a fringe of the educated minority. The great mass of the people ignorant of English has been left out of its ennobling influence. Cannot some means be adopted which will make this Revival bear upon the practical life of the people and tend for their social and religious amelioration? Great as is the sublimity and ethical nature of Hinduism, its influence on the minds and morals of the mass of the people falls considerably short of the degree we should expect. Even many of the popular works of Hinduism are sealed books to the mass of the people. There are few to expound the religion. The old institutions such as chanting the Ramayana, etc., which to some extent supplied this defect are fast dropping one by one. There is an amount of barbarism and brutality among the lower classes which is a disgrace to our religion. There are tribes and castes whose criminal proclivities have been allowed free play for several centuries unchecked by the refining influence of religion. The little that is done is due to individual initiative and consequently spasmodic and ineffectual.

3. While we are thus showing a culpable indifference to the spiritual welfare of the people at large, India has become the scene of warring religions and Hinduism has to confront two of the most formidable and aggressive religions of the world. Islam what with its unsurpassed capacity for proselytisation and the enormous power



it had for hundreds of years in wielding the destinies of India, has succeeded in appropriating one-third of the Hindu population to itself. Even now when it is shorn of all political power, it is, by the peculiar fascination which it possesses for the lower classes, making progress, though secretly. Christianity now in the zenith of its power politically and numerically is even more formidable. The strength it derives from its ubiquitous organization, its political advantages and most of all from its vast financial resources and the enterprising character of its large number of workers, is marvellous and it bids fair to undermine the foundations of Hinduism unless the latter takes, betimes, the necessary defensive measures. Missionary schools and colleges are dotted over the land. Hindu youths at their most impressionable period of life come in contact with missionary teachers with the result that young men who have been induced to leave their parental roofs and all the steadying influence of home have become painfully numerous. Vigorous pamphleteering agencies are at work and Christian tracts full of the worst of religious venom flood the land. The people of the lower classes such as the Pariahs who form the back-bone of the Indian Society, are becoming in large numbers converts to Christianity. Not only no steps are being taken for keeping these people within the fold of our religion, but every facility is given for their secession to the ranks of other religions. The exclusive and patrician tendencies of the higher castes so alienated the people in the past that the lower classes were driven in large number to seek Muhammadanism, as the only way of raising their position in Indian Society. While going out of Hinduism, owing to the existence of the system of outcasting, is the easiest thing in the world, the coming back to it is most difficult, nay almost impossible; and the *Amrita Bazar Patrika*, the most conservative journal in India in social matters, had to denounce the policy as suicidal. Do the Hindus consider these facts? No they do not, they delude themselves into the belief that all the religions of the world will adopt their principles of toleration, forgetting that semitic religions will require centuries of culture and enlightenment to cast off from them the spirit of intolerance and that the vigorous propagandism of a religion like Christianity is not the outcome solely of the spirit of altruism, but also of shrewd calculations of political and economical advantages. Of course nobody need fear that Hinduism will become extinct at any time in the land of its birth. But conversions from Hinduism to other religions will grow on apace, till a time will be reached, when the Hindus will be considerably less numerous and weak as a body and utterly unfit to cope with the powerful Muhammadan and Christian communities in the keen struggle for existence. This forecast is not wild fancy taking its rise from the depths of pessimism,



but is based upon facts. In the centenary celebration of the Christian Missions, lately held in England, Lord Northbrook gave the following account in describing the progress of the Protestant Missions in India. 'Between 1851 and 1890 the native Indian clergy had increased from 20 to 800, native lay agents from 500 to 3,500, Christian congregations from 250 to 5000, and individual Christians from 70000 to 670000.' He again said, 'though the increase in actual converts might be slow, yet Christian feeling was pervading the Hindu population and Christian books of devotion were habitually used among them.' The figures quoted above apply only to Protestant Missions. If to these be added the progress of the Roman Catholic Missions which are reported to be decidedly more skilled in the work of conversion and if we take into consideration the success that must have been achieved by all the Missions during the decade that will be completed in 5 or 6 months more, we may well be staggered. On the whole it will not be surprising if the coming census contain certain painful disclosures, regarding the progress of Christianity in India and the continuous drain from the ranks of Hinduism. If Hindus be in the future as they were in the past, their degradation is a foregone conclusion.

4. The great problem before us is not to increase the ranks of the Hindus, but to preserve the present numerical strength unimpaired and to make conversion to other religions as little as possible and to convince those aggressive religions which are too sanguine of undermining ours of the impracticability of their fond notions.

R. ARAMUTHOO IYENGER

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*September 9, 1899*

## THE INDIAN WOMAN

(By Sister Nivedita)

As one looks at modern India, one feels that in the womanly touch on the individual and on homelife lies the pivotal points of its being. There can be no doubt that to this is due that saturation of the people with their own folklore to which I referred in my first letter and the exact consonance of religious custom from age to age must surely be traced to the same source. A man may be constant visitor in a Hindu house without even knowing where the rooms are in which the ladies live. Strength, it has been said, lies in reserve, and those who are here so strictly concealed are perhaps all the more potent for that fact.



It is to women, then,—who have wielded with such power those great impulses of purity, renunciation, and spirituality upon which the India of today is built—it is to these that must be committed those other ideas of strength, freedom and humanity, which are to prove the legacy of this age to the world.

Without the underlying development, strength would be a word of mockery; it is not to the denationalised that this inspiration can come in its vigour. All the tremendous discipline of the Hindu woman will be taxed to its utmost, to win and use that expanded education which she will need for this task. But she will be found equal to it all, for she answering will be the cry of her own children—and is she not an Indian mother?

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‘ANGELS UNAWARES’ IS THE POEM BY  
SWAMI VIVEKANANDA

One drunk with wine of wealth and power  
And health to enjoy them both, whirled on  
His maddening course,—till the earth, he thought,  
Was made for him, his pleasure garden, and man,  
The crawling worm, was made to find him sport,  
Till the thousand lights of joy,—with pleasure fed,  
That flickered day and night before his eyes,  
With constant change of colours,—began to blur  
His sight, and cloy his senses; till selfishness,  
Like a horny growth, had spread all ov’r his heart,  
And pleasure meant to him no more than pain,—  
Bereft of feeling; and life in the sense,  
So joyful, precious once, a rotting corpse between  
his arms,  
(Which he forsooth would shun, but more he tried  
the more,  
It clung to him; and wished, with frenzied brain,  
A thousand forms of death, but quailed before  
the charm)  
Then sorrow came—and Wealth of Power went—  
And made him kinship find with all the human race  
In groans and tears, and though his friends w’d  
laugh  
His lips would speak in grateful accents,  
‘O Blessed Misery!’

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October 5, 1899

(Correspondence)

### SOME NEEDS OF HINDUISM

Sir,—I have read with great interest the article with the above heading written by Mr M. Aramuthoo Iyengar and quoted by you from the *Prabuddha Bharata*. To all patriotic souls the rising consciousness of our duties to our fatherland is the source of an unspeakable happiness. The very fact that Hindus have been awakened to the sense of a need to safeguard the interests of Hinduism should be a cause of rejoicing throughout the country. Religious reformers in various parts of our dear fatherland have been trying for more than half a century to direct our attentions to such a need and it seems we have at last hearkened unto their voice and are ready to bestir ourselves to do something towards the desired end. But before giving ourselves up at the first gush of enthusiasm to any random and disorganised activity it is well 'to pause and ponder' and discuss what our needs exactly are. Recently we have seen how ignorant and unjust criticism has been trying to attribute all manner of evil and pernicious results to the somewhat sporadic religious activity which holds at present in our country. It is well, therefore, to discuss and to invite discussion on the methods of religious activity that should obtain in Hindu society, both for the guidance of ourselves and for the edification of certain 'guardians of the earth.'

I speak of the methods of religious activity. For, activity we must at once assume to be the fundamental need in every scheme of work. I must urge once for all that it is time to be up and doing, it is time to gird up our loins and be ready to spare no amount of pains and trouble to bring about the result we are aiming at. The one thing needful then is to ascertain along what channels is our activity to flow. It is proposed here to indicate a few such lines of activity as have from time to time suggested themselves to your correspondent.

I am glad to find that Mr Iyengar notices and deplures the decay of some of our excellent institutions—e.g., the Satya Narayan ki Katha. I consider it as one of the most important institutions whereby the revival of Hinduism may be safeguarded. A little reflection will show that popular preaching in every religion consists of reciting the deeds of saints, heroes and martyrs which are calculated to excite the admiration and reverence of the common people. The preservation of the practice of reciting the venerable traditions of our country is therefore of the utmost importance. For this purpose the very first thing to do is to form a band of preachers who will take up their residence



in appointed districts and organise such recitals. Existing Mandirs, Dharmshalas, Maths and Thakurdwaras can be utilised for such purpose and I am sure the proprietors of such premises will be only too happy to lend them for such use. Regular recitation of such episodes of the Mahabharata as the tales of Nala and Damayanti, Sabitri and Satyavan and innumerable other traditions in which the Shastras are peculiarly rich cannot fail to keep up the glories of Hinduism before the eyes of our youths and our easily impressionable masses. Assistance of the magic lantern may very profitably be taken in such recitals and numerous other means of making them attractive can easily be discovered by an ingenious preacher. If the educated Hindus in every district town in the three presidencies organise a Hindu Prachar Fund and take up the responsibility of sending out preachers in every village in the district and of superintending their work, I am sure the scheme will meet with success. Let such bodies confine their activities to their own district and they shall not be found wanting in strength to undertake the task. The preachers ought, of course, to be paid so that they may be expected to devote their whole time to their calling. As however they will very likely have ample leisure to take up other work, their services may be utilised in secular educational work. It is high time that the people of the country begin to take education in their own hands and nothing will facilitate the cause of primary education in Indian villages as an extensive network of *pathsalas* (on the modern principle) throughout the land. From an economical point of view such a scheme will be extremely beneficial as it will provide hundreds of our graduates with not only a living but a noble and patriotic career inasmuch as they will have the responsibility of perpetuating the ancient and glorious civilization of their Aryan ancestors in the thrice blessed land of Bharata. If the scheme prove a financial success there is not the slightest doubt that it will attract the best intellects of the land and create such a highly intellectual atmosphere in the country as the world has seldom seen.

This is a mere skeleton of a scheme which requires dressing up in every detail. There are serious difficulties in the way of its success and the writer can anticipate some of the objections that are sure to be raised. How to make the scheme purely unsectarian? How to ensure the selection of proper men for preaching? Whether youths educated in our secular universities will be found equal to and capable of the work? How to obtain the co-operation of all sects and *panths*? Should the *Pracharaks* be purely Brahmins or should they be derived from all castes? Such are some of the difficulties that will at once suggest themselves to us if we care to give the scheme a careful consideration. In the opinion of the writer such difficulties can only be dealt with locally. They are, however, all



capable of solution and the writer will be glad if a discussion be started in the press dealing with such problems individually. The point he wants to urge is that let a few patriotic Hindu gentlemen with means try the scheme as an experiment in any of the large towns in the country. Let them get hold of a few deserving young men from the nearest College or High School and enable them with pecuniary assistance to spend their evenings in reciting *katha* in as many Mohallas of the town as possible. Once a week in a Mohalla will be enough to start with. The young *pracharaks* may be allowed to spend the day in their own proper work—study or employment—but they must spend the evening in such *prachar* work. During vacations these young men may be sent to the villages in the district and carry on the same useful work there. In this matter the students in our Schools and Colleges may well imitate the practice of Oxford and Cambridge undergraduates in what are called College Missions and University socialistic work. I dare say scores of such young men can be found among our rising generation.

In a scheme like this co-operation from the Brahmo and the Arya Samajes can be confidently looked for and profitably utilised. I am sure there are large numbers of tolerant Brahmos and Arya Samajists who will do their best to further the cause of such *prachar*. In the English Universities' missions all sectarianism is carefully avoided and co-operation is sought for from every sect and congregation.

Again these *katha* congregations can be profitably used to promote good feeling between Hindus and Mahomedans. If meetings be convened in Dharmshalas or such other places where our Moslem fellow-countrymen can have no objections to go to, they could be invited to attend the gatherings and listen to the traditions of ancient Hindustan. Nay, why should not we Hindus—who have been tolerant for centuries, ask able Moslem preachers or teachers to tell us at such meetings something about their own Pirs and saints? Surely intelligent and educated men can easily avoid matters of difference in such gatherings. The writer can say from personal knowledge that in a very large section of the Islam community in India such a proposal will be hailed with delight. Do not both Hindus and Mahomedans at Lucknow look upon the peculiar sight of Hindus keeping *taziyas* and making vows to Pirs, with great satisfaction and feel drawn to each other with an affection arising out of sympathy? No Hindu in Lucknow ever dreams of outcasting such of his brothers in faith as to keep *taziyas* and make vows to Mahomedan saints. Again the writer well remembers to have seen Mahomedan *parosis* (neighbours) sitting at a private family *katha* and listening to the Pandit with delight and admiration. Let Hindus make an advance in toleration and you will see Mahomedans will not be far behind. Let educated Hindus, Brahmos or Aryas or any other Samajists, feel convinced that in such a work



of preserving our own ancient civilisation we want not only the co-operation of one another but an advance in toleration towards Islam and Christianity and the task will be immensely facilitated. I believe there is not a single educated Hindu throughout the length and breadth of the land who does not think that Islam and Christianity have elements of truth and goodness as well as his own faith, superior though it might be to the others. Next it ought to be remembered that in order to widen the sphere of Hindus we must make an approach towards Islam and Christianity and show them sympathy. An 'aggressive' attitude towards Islam and Christianity must be taken in our measures to keep them from spreading, but at the same time every toleration consistent with our object should be shown towards individual members of those communities. Nay more, in many points we shall do well to imitate those communities and adopt their methods of working wherever advisable.

Swami Vivekananda has well conceived the plan of preaching Hinduism to the *Mlechha* world. If we have to mould our civilization under the influence of the modern Western civilization, why should not we try to extend the influence of our civilization to the modern Western world? That is certainly an important problem. But to my mind it is of far greater consequence to the welfare, both political and religious, of the country that a complete fusion should take place between the Ancient Aryan civilization of Hindustan and the semitic civilization which is flourishing in the modern Moslem world. The Christian civilization of to-day is the result of the influence of the same semitic civilization of the ancient pagan civilization of Southern Europe. And the prosperity of Christendom to-day is nothing but the result of the fusion that took place between those civilizations during the first millennium of the Christian era. Hinduism and Islam have influenced one another for the last thousand years. Let Hindus and Mussulmans extend the right hand of friendship and unite to evolve out a civilization greater than their own and far greater than any other the world has ever seen. Let the philosophy of the *Darsanas* and the simple monotheism of the Koran combine indissolubly and we shall have a religion which shall enshrine the purest truth and pervade all human thought, and which shall verily be the New Dispensation for all future ages.

In conclusion, I beg to apologise for the digression from the original theme on which I wanted to address you. I shall think myself amply rewarded if this paper be successful in inviting discussion on this all important subject.

Bournemouth, England  
Sept. 15

Yours &c.,  
BIMAL CHANDRA GHOSH  
(Cantab)



*December 12, 1899*

THE ADVAITA ASHRAMA, HIMALAYAS

We are asked to make room for the following:

'In Whom is the Universe,—Who is the Universe...(Mrs) C. F. Sevier, J. H. Sevier, Swarupananda.'

(For news vide *The Brahmavadin*, November, 1899)

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*March 20, 1900*

*(News and Gleanings)*

The birth-day anniversary of the great Bengali Guru Sri Ramakrishna Paramahansa was celebrated at 'Castle Kernan,' South Beach Road, Madras. A large number of the followers and admirers of the Swami were present. From ten in the morning till four in the evening over five thousand poor of all castes and creeds were sumptuously fed, and amongst them there were some Moslems and Native Christians.

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*May 26, 1900*

*(News and Gleanings)*

**THE RAMKRISHNA MISSION** — The Ramkrishna Mission has started a relief-centre at Kissengarh, Rajputana. The object of Swami Kalyanananda, of Howrah, the originator, is to supplement the work of the local authorities by helping destitute children. Eighty-five helpless children are at present being cared for at Kissengarh of whom fifty-five are boys and the rest girls. Ten of the boys have been working at the carpet factory, and six boys and seven girls in the neighbouring cotton mills. The Durbar of Kissengarh has given the Mission the free use of two houses, besides a servant, fuel for cooking, and a grant of quilts for the orphans.

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*May 29, 1900*

THE FAMINE RELIEF WORK  
OF THE RAMKRISHNA MISSION

THE report of the work done by the Mission from November



1899 to March 1900 shows how a willing heart can make a little go a long way. A relief centre was started by the Swami Kalyanananda of the Belur Math, in December 1899, at Kissengarh, Rajputana. The Swami determined to work along the line of supplementing the work of local authorities, by helping only the destitute children, either real orphans or deserted by their parents. Eighty [...] children are there [...] fifty-five of such helpless [...] at Kissengarh at present, of whom [...] five are boys and the rest (thirty) girls. Ten of the boys have been working at the Carpet Factory, and six boys and seven girls in the neighbouring cotton-mills. The Durbar of Kissengarh have given two houses free of charge for the use of the relief works, besides the employment of a servant, the supply of almost all the fuel for cooking, and the grant of quilts for the orphans during the chill of December last. Promise has been given also through the Dewan, Rao Bahadur Sham Sundar Lall, of allowing the Mission to remove the real orphans and the destitute children to some favourable quarters, for the establishment of an Orphanage on a permanent footing, after the hard times of the famine were over.

We earnestly hope that the following appeal of the Mission will not be in vain:

'The time is not yet, when we can close the works. It will have to be continued till the end of June next, or a [...] too longer, if possible. We are grateful to the general public for the help rendered us up to this time for this noble cause, and we are sure to have their help and sympathy, till the hard times are over, by the grace of God.'

Major Dunlop Smith, Famine Commissioner, who visited Kissengarh by the end of February last, wrote as follows in his report:

'An Orphanage was opened in the city by the Durbar on the 28th December. It is now managed entirely by the Ram Krishna Mission of Bengal under the supervision of the Diwan. These missionaries are Vedantists. The head of the mission is Swami Vivekanand and the two chief centres are in Calcutta, and Mayawati near Almora. One of the two missionaries does the clerical work. There is a resident compounder. There are two sweepers and two water-carriers. A Brahmin and his wife do all the cooking and an old woman looks after the girls. There are now in the Orphanage 54 boys and 23 girls who are housed in two separate buildings. They have a meal of *khicheri* in the morning and of bread and pulse in the evening. They generally get a handful of parched gram in the middle of the day. I checked the store register for three consecutive days and found that each child consumes about 8 $\frac{1}{4}$  imperial chittaks a day. The children are in excellent condition and appear to receive every attention. They are all very happy. Five boys and five girls work



in the cotton-mills and ten boys are employed in the carpet-factory. The girls grind all the flour that is used.'

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July 5, 1900

(News and Gleanings)

PORTRAIT OF SWAMI VIVEKANANDA  
BY AN ADMIRER

The *Unity* for February writes:

'There is combined in the Swami Vivekananda the learning of a university President...rather than stretch forth to kill.'

(For the extract of the *Unity*, vide *The Indian Mirror* of June 24, 1900)

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July 17, 1900

RUBBING OIL ON THE ANOINTED HEAD

HUMANE people think that the Law of Compensation is Nature's counterpoise of the cruel law of Survival of the Fittest. That the weak *must* go to the wall is true, but the weak may console themselves with the reflection that every normal condition—even weakness—has its compensating advantages. It may be so, but in life we see that the law of compensation has a different meaning altogether. It means that over and above their natural advantages, the strong must be compensated for the trouble and inconvenience they suffer in consequence of the proximity of the weak. Any number of illustrations may be given, showing the working of this doctrine under various conditions and circumstances, and among various forms of animal life. It is, perhaps, in obedience to such a law that even those who have formally renounced the world and taken the vow of self-renunciation and poverty are sometimes found to be anxious to serve the strong at the expense of the weak. A 'Thirty-five Years' Wanderer,' presumably a venerable Faqir, seems to be bent on turning to account his wanderings in the Himalayas in a manner that cannot but be startling to all natives of India. In the columns of the *Prabuddha Bharata*—a journal published under the auspices of the Swami Vivekananda's followers—earnestly appeals to 'Western people,' on the look out for a likely home, to come and settle in the Himalayas. His first invitation to Western people originally appeared in the *Udbodhan*—a Bengali organ



of the cult—but fearing that it may not 'come under the notice of any Western people' he has put it in an English garb. The Editor of the journal is evidently very much taken up with the idea, for he not only requests the foreign exchanges and contemporaries to notice the communication, but will be pleased to furnish any information required on the subject. The following extract from the letter will show what the nature of the information he undertakes to supply will be:

In the West there are many to whom the home climate is trying, whose incomes are limited, and others who have not as yet found their proper vocation in the world. Now in many parts of the Himalayas, but especially in the Kumaon district, the climate is, for a continued residence, almost perfect. Spring commences in March and clear, bright days last to the middle of June, with occasional storms of thunder and rain, just enough to refresh thirsty nature. Then the rainy season sets in and lasts to the middle of September, but we seldom get more than six hours' rain at a time and there are many intervals of fine days. From thence to the middle of December, the weather is dry, clear and bracing, with slight frosts from the middle of October. During these months the snowy range stands out in all its grandeur. January and February are colder, with rain and snow at times, but the temperature seldom falls below 28°. Sunshine is the characteristic of the Himalayas the greater part of the year.

Then the necessaries of life are so moderate in price that a very small income will suffice for all reasonable needs. Pounds 25 per annum is ample for all except travelling expenses.

A small bungalow capable of accommodating four or five can be built for pounds 50 or less.

For those interested and knowing something of agriculture, the above cost of living could be considerably reduced, besides giving a healthy and pleasant occupation; for the raising of crops here has none of the risks and losses it has in the West, owing to the uniformity of the weather and the fertility of the soil. Most of the peasants live, with the exception of a few shillings they earn as coolies, on the proceeds of an acre or less of land, which they cultivate in the most meagre fashion and with the most antedeluvian of implements. With more knowledge and greater skill, the yield of crops could be considerably increased. Wheat, barley, maize, potato, rice, sugarcane, a variety of vegetables and fruits yield good crops, besides which, tobacco, turmeric, ginger, chillies, etc. can be grown to advantage and for sale.



WHAT the holy man proposes is akin to, in the words of the native saying, digging a trench from a flooded river into one's own compound. The whole world is open to the Occidentals. In fact, they have already taken possession of the choicest bits in every quarter of the globe. Strong exploration parties and scientific missions are ransacking the earth in all directions in search of fresh fields and pastures new for the benefit of the Western nations. Let there be anything to attract anywhere—in the freezing cold of the Frigid or the boiling heat of the Torrid zone—the sons of the West are sure to swoop down there in their hundreds and thousands. In India itself they have but to wish it to have the best of everything—of the land, or its produce. They have by competition killed all our trades and industries. Aye, even in the Himalayas, the especial domain of the 'Wanderer', their tea-plantations, their pleasure resorts, their settlements, their sanatoriums bid fair to occupy the most salubrious and picturesque sites. Our countrymen live somehow by forcing with immense labour the stony terraces to yield a little food grain. But it seems even they are not safe from the encroachment of the masterful Westerns. The bowels of compassion of the hermit of the Himalayas—modern descendant of the ancient rishies, who dwelt in those very hills—yearn for the poor westerns and he invites them to come and take away the lands from the natives. Need it be pointed out in so many words that if Europeans and Americans begin to settle down as agriculturists, the native cultivators would simply be nowhere. It is to be hoped that the westerns would either find the climate unsuitable and the living too poor, or would be scared away by the fear of plague which is endemic not far from place where the Thirty-five years' wanderer invites them to settle. The Editor ought to have added this fact about the plague, to his footnote. We wish our holy men would be equally anxious to find out suitable localities for poor homeless Indians to settle in, and would earnestly endeavour to induce them to remove from the congested tracts.

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*July 31, 1900*

#### LATTER-DAY SANYASINS

We have received the following rather excited communication from Mayavati, Almora, with reference to the leaderette headed 'Rubbing Oil on the Anointed Head' which appeared in our issue of the 17th instant:

SIR,—I am pained to see that while reflecting upon the law of compensation in the beginning of your above-named



Editorial in your issue of the 17th instant, you should be unconsciously subjecting yourself to the action of the same law in a strange manner. It is very rare to find in your columns anything that does not bespeak soberness and circumspection, but in the paper referred to there is a curious departure from your usual habit. I deeply regret to have to point out the erroneous statements made by you, but I am compelled to do so as they are mischievous. You have written: 'His first invitation to Western people originally appeared in the *Udvodhana*—a Bengali organ of the cult—but fearing that it may not 'come under the notice of any Western people he has put it in an English garb.' Evidently you never read the paper in the *Udvodhana* you refer to, or you could not have made this utterly baseless statement. There have been published two papers on the colonisation of the Himalayas in that journal (Vol. II, Nos. 2 and 10), and in both of them *Indians only* have been exhorted to come up and settle in the Himalayas. If you would have even done so much as cursorily glance through those two papers, you would have found that there was not the slightest mention about the coming of Europeans, and that your wish that 'our holy men would be equally anxious to find out suitable localities for poor homeless Indians to settle in, and would earnestly endeavour to induce them to remove from the congested tracts,' was that had exactly been anticipated in them.

As the rest of your paper is the outcome of this baseless misconception I shall not deal with it at length. I can also clearly see that prejudiced by this idea you have misread the letter of 'Thirty five Years' Wanderer' in the June *Prabuddha Bharata*, only a part of which you have quoted to lend support to your criticism. As this is unfair to the writer, I give below the rest of his letter, which, as I doubt not, you will now see, contains the most important object of his inviting Europeans to settle in the Himalayas. It is as follows:

'But to those having the desire to do some real and permanent good to their less fortunate Indian brethren, as well as to enjoy a life of health and happiness, there is one great field of useful work. In many out-of-the-way districts there are few, if any, schools, and in these only a very elementary vernacular education is given. People of these parts are eagerly desirous to give their children a better education but they are unable to bear the cost of sending them to schools sixty or seventy miles distant. Institutions giving a more advanced, liberal, and practical education is the crying need of these mountain districts and could be started by the hundred to the advantage of all. Each such school



could be maintained for from pounds 50 per annum upwards, with one good master and one or more assistants, including rent and all other expenses. In some districts a portion of this amount can be collected from fees, etc. Technical classes to give a better knowledge of the various simpler handicrafts would also be of the greatest service.

'There must be many of our Western brothers and sisters who long to get away from the daily drudgery of so-called civilized life, with its many binding, useless and foolish restrictions; to cut loose from the bondage of "Society" with its inane and lowering amusements; to be free to think and act as they desire. And there must also be some, especially amongst those who have had the inestimable advantage of listening to the teachings of the Swamis Vivekananda, Abhedananda and others, and of hearing, through the various publications on the subject, the great and ennobling truths of the Eastern Philosophy, who are anxious to learn more of this wisdom on its own soil and from its own teachers; as others also there may be who would be glad to prepare themselves for absolute renunciation. To such, Mayavati, with its *Advaita Ashrama*, will have a strong fascination, for here they can pursue their studies under the willing and careful guidance of the Sanyasins in charge, and to such, the Himalayas will be a heaven of rest and peace, where their souls will have the power to expand and thus gain Eternal wisdom.'

*Aum-tat-sat*

One word more in conclusion. You may rest assured that the Sannyasins are as much well-wishers of their own sacred motherland as anybody else, and when you have occasion to criticise their conduct on this score next, I implore you not to rush into print before getting your ground firm by ascertaining all the facts about it—and what will be better still—not before enquiring privately from them and learning what they have got to say for themselves.

Yours &c.,  
A SANYASIN

WE confess we have seldom come across such queer notions as these of our friend the 'Sanyasin'. His expectation that an Editor should 'enquire privately' and learn 'what they have to say about themselves' wherever he may have occasion to comment upon any published writings of Sanyasins, is about on a par with his desire to colonise the abodes of the Rishis with settlers



from the West. Both are equally without rhyme or reason. Evidently these Sanyasins themselves stand in greater need than ourselves of the advice to be careful of their ground before 'rushing into print,' if their plainest statements are susceptible of hidden meanings and strange interpretations by reference to what they think within their minds and may have said elsewhere. Our comment was based upon one of these plain statements, and we had absolutely no reason to go anywhere else for their interpretation, of which from the words themselves there could be only one—that given by us. Indeed, the passage to which the writer takes objection, and upon the alleged baselessness of which he seeks to invalidate the rest of our remarks, was almost a reproduction of the words used by 'Thirty-five Years' Wanderer' himself in the June number of *Prabuddha Bharata*. This is how the 'Wanderer' begins his communication to that journal which has been the subject of our comment: 'I understand that some interesting letters on "Colonisation on the Himalayas" have appeared in the pages of *Udvodhana* above the signature of "Sananda." As this paper is published in Bengali, it will not come under the notice of any Western people. I should be glad, therefore, if you would kindly grant me space in your columns *to specify some of the advantages which Western people might gain by coming over to live in the Himalayas.*' The italics are ours, and they clearly show what the writer was driving at. Whatever the writer of the articles in *Udvodhana* may have said or meant, that is altogether beside the mark, for we were concerned in our leaderette in question with the letter of 'Thirty-five Years' Wanderer' in *Prabuddha Bharata*. The writer's undoubted and specific object, in his own words, was to invite people from the West to come and settle in the Himalayas—to make up, in fact, for the shortcoming of the *Udvodhana* in this respect. The subsequent arguments used by him bear up the same plain meaning, and so also does the footnote added by the Editor to his communication. Says the 'Wanderer,' his heart almost visibly throbbing with the impulse of sympathy for the poor white: 'In the West there are many to whom the home climate is trying, whose incomes are limited, and others who have not yet found their proper vocation in the world.' All these dear, weak creatures to whom the West has proved unkind are invited by the writer to come and make themselves comfortable in the Himalayas, especially in the district of Kumaun. That one result of such a devoutly-to-be-deprecated migration would be to make the poor natives of the districts concerned highly uncomfortable, if not to drive them away from their ancestral



homes, we have our own reasons for believing, and we dare say the majority of our readers are inclined to be of the same opinion. But as our contention on this point has not been challenged by 'Sanyasin', there is no need of pushing this line of argument any further.

ACTING on the principle of our correspondent, we might have thought it unnecessary to deal with the rest of his letter, as being 'the outcome of a baseless misconception,' but there are some points in the methods of latter-day Sanyasins as shewn in the letter and extracts quoted above which call for comment. There might be excuse for an Editor sometimes mixing up things under the heat and pressure of his work room, but one would have hardly expected such a confusion of ideas, not to say impatience of spirit, from a Sanyasin enjoying his calm upon the serene heights of the Himalayas. Our apprehension is that these latter-day Sanyasins allow themselves to be mixed up too much with things mundane to be able to keep the even serenity of their minds. The practice of 'absolute renunciation' is hardly compatible with schemes for colonization, and the sneaking regard for white devotees, male and female, is a factor in the modern propaganda of the cult of the Rishis which is likely to make more for delusion than for realisation of the Absolute Truth. There is a large field for altruistic and self-denying work on the part of our Sadhus and Sanyasins in helping the distressed among their own countrymen, relieving the sick, educating the poor—and above all in keeping untarnished the banner of Renunciation from the dirt of ambition and the pettiness of worldly belongings. The practice of this renunciation the wants and misfortunes of the people of India afford endless opportunities for, without leaving room for giving hints to needy Westerns, who cannot make a living at home, how to take the bread out of the mouth of the poor hill-men who have not yet felt the pressure of the white man's elbow.[?] The anxiety of the Editor of *Prabuddha Bharata* to have the precious article noticed in his foreign exchanges, while it goes to support the validity of our comments to which exception is taken by 'Sanyasin', is a peculiar feeling for a denizen of the blissful abode where he expects Western people with their materialistic instincts to find 'A heaven of rest and peace.' He evidently overlooks the fact that his offer to open an Intelligence Bureau for intending colonists at Mayavati may soon spoil all its attractions as a place for the realisation of the spirit of *tatwamasi* and *aum-tat-sat*. We are no extremists, but we claim to having some notions of propriety. And with the old-fashioned Indian's



veneration for the Himalayas and their holy associations of the highest spiritual culture, we cannot appreciate the vandalism of colonists from the West being invited to settle there for cultivating corn and breeding chickens, under the plea of taking lessons in 'renunciation' from the holy 'Sanyasins in charge,' any more than we can admire the beauty of having the *Brahma Sutras* discussed over tea and toast and soft-boiled eggs.

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August 1, 1901

### ANIMAL VS. VEGETABLE DIET

IN the monthly magazine *Brahmavadin* Swami Vivekananda has given utterance to some views on the relative merits of a vegetable and a mixed diet that cannot but lay him open to criticism. Most people will follow him when he endorses the generally accepted Hindu view, which is supported by ordinary Hindu usage, namely, that the character of food must vary according to difference of birth and profession—and one might add climatic conditions. People in cold climates not favoured with an abundance of fruits and farinacea must resort to a more or less mixed diet; while the inhabitants of warm countries, where vegetables are plentiful, can maintain perfect health, and rise to the performance of the highest intellectual functions, without putting themselves under the necessity of killing their fellow-creatures. Under the same conditions of climate also food may and does vary according to occupations: those engaged in active pursuits calling for rapid dissipation of energy feel a craving for, and generally do better under a mixed than under a pure vegetable diet. Englishmen in India have found by experience that a lesser proportion of meat in their dietary suits them better in this country than in England. It is also a well-known fact that men of sedentary habits and occupations suffer from the effects of a meat diet, while those who follow active occupations sometimes cannot do without it. This is the ordinary state of things, in which there are exceptions in cases of individuals, families, and even castes, with whom generations of habit is the determining factor that has completely subjugated the influences of climate and occupation. Like the Mahratta and other Brahmins of the Deccan there are whole castes and tribes in India which have abstained for generations from animal food without in the least suffering from it, when



compared with other tribes and castes which observe a more or less mixed diet under similar conditions of climate and occupation.

The learned Swamiji, however, comes on doubtful ground when he shows his leaning in favour of meat-eating by declaring that 'the nations which take an animal food are, as a rule, brave, heroic, and most thoughtful.' Of course, the modern nations of the West are meant. But the claim which the Swamiji here makes on behalf of animal food has been preferred for several other things, among others the following: (i) Christianity; (ii) female emancipation; (iii) principles of self-government; (iv) indulgence in alcoholic drinks. The Missionary will put in his claim for Christianity as the sole power making for European preponderance in modern times. There are others who say that it is the recognition of female liberty in the West that has contributed so much to its progress. Radicals and Republicans are inclined to denounce Christianity as a factor which has impeded rather than forwarded progress, which they attribute solely to the development of the idea of individual liberty, and its necessary accompaniment of representative institutions, among the Western nations. And lastly, it is not toppers and brewers alone, but distinguished representatives of science also who have seriously held the view that a moderate indulgence in alcoholic drinks is essential to the maintenance of vitality on a high level, and has been an important factor in achieving the triumphs which have given the front rank to the European nations. Now, which of those views are we to accept as the true one? Swami Vivekananda, for aught we know, might wish to include the drinking habit also among the ingredients of the factor that produces greatness in nations; but most thoughtful people, if they were called upon to make a choice, would give their preference to such moral and social causes as Christianity and representative institutions rather than to material causes like meat and drink. Indeed, to say that meat-eating has contributed in any way to the worldly success of the modern civilized nations would appear to many to be as superficial a view as that the *white complexion* has something to do with it, that being also claimed to be a mark of their superiority.

Coming to a closer analysis, so far as bravery and heroism is an element of greatness, can it be said that a meat diet specially helps true courage, which is more a moral virtue (or vice when it degenerates into ferocity) rather than a



physical qualification? Without proceeding into any deep enquiry, are there not some patent facts subversive of such a theory? The Irish make the best soldiers in the British Army, and in bravery of the dare-devil kind they have no superior or perhaps equal. Yet the Irish peasantry which supply these soldiers are practically vegetarians, it being one of their standing grievances against British landlordism that it has made meat too costly a luxury for them. The same may be said of the Scotch Highlanders, whose staple food is oatmeal, as well as of the Jats and Sikhs of India, who for all the meat they eat from year's end to year's end might well be regarded as vegetarians. It is probable that certain habits and associations of life which are connected with meat-eating, such as hunting, slaughtering, &c., have an effect of encouraging the brutal and ferocious side of human nature by deadening the finer instincts, but so far as the development of true courage is concerned, there is not much evidence to prove that the mere *eating* part has any considerable share in it.

As religious preacher, however, Swami Vivekananda lays himself open to the most serious objection in the following passage: 'So long as there will be in human society such a thing as the triumph of the strong over the weak there ought to be animal food or some other suitable substitute for it, otherwise the weak will be crushed under the feet of the strong.' If the Swamiji means by this that the weak, in order to protect themselves from the encroachments of the strong, must go on taking more and more animal food, he makes his position as a religious teacher illogical and absurd. The absurdity will be plain when the converse of the above mentioned proposition is stated, namely, that 'so long as there will be meat-eating in the world, the strong must go on domineering over the weak.' Thus the strongest condemnation of meat-eating *as a gospel* is furnished from the Swamiji's own point of view. We use the words italicised advisedly. For it is to preaching meat-eating *as a gospel* that we object. Society is so constituted at the present day, and the requirements of life are so different under different climes and social conditions, that it would be an absurd attempt to lay down a uniform rule of diet for all races and circumstances. The religious preacher is, however, expected to advocate just such conditions of life and habits of thought as should ensure the triumph of the spirit over matter, the subjugation of the brutal by the divine instincts of man.



All the religions of the world have been directed towards this end. The truth is, there is a higher life of spirituality and a lower life of animality or worldliness, and it is the religious man's business to help in the growth of the former both in individuals and in the community. Swami Vivekananda himself admits that to 'eat flesh is barbarous,' and that vegetable food is for those whose end is solely to lead a spiritual life. The perpetuation of a state of things in which the strong must triumph over the weak should not be the ideal of the Sadhu or Sanyasi who wears the garb of renunciation. We have heard of 'Muscular Christianity.' Let us hope that our brilliant friend Vivekananda is not [...].

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*January 23, 1902*

(NOTES AND COMMENTS)

The Americans with a leaning for the *bizarre*, whose interest in some aspects of Hinduism has been roused by the preachings of Swami Vivekananda, must have become somewhat confused by now, as to the identity of the 'Lord'. The eloquent Swami preached the gospel of Vedantism in a way all his own. By the 'Lord' he meant Ramakrishna, the latest of the *avatars*. Swami Abhayananda, once one of Vivekananda's lady disciples we believe, has, it seems, taken to an earlier Incarnation. With an energy truly American she is working in California for the 'Lord'. But her lord is not now Ramakrishna but Gauranga. The Hindus believe that one thread of Divine unity runs through the diversity of creation—animate or inanimate. So the Hindu members of the cult think nothing of merging one Divinity into the others, and regarding Ramakrishna as simply a latter manifestation of Gauranga, and the latter of Krishna and so on. But the American, with his extrospective turn of mind, may be expected to be somewhat mixed up in his notions of the true 'Lord' after hearing now of one proclaimed as one and then of another.

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*May 17, 1902*

(News and Gleanings)

SISTER NIVEDITA WINNING A PRIZE

'Some time ago Babu Jadunath Mozoomder ... will be published in the *Brahmacharin* and the *Hindu Patrika*.'



(For the news *vide The Indian Mirror*, May 8, 1902)

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*July 8, 1902*

*(TOPICS OF THE DAY)*

News just reaches us of the death at Howrah, on Friday last, of Swami Vivekananda, the renowned disciple of Sri Ram Krishna Paramhansa. Not merely the sect to which he belonged but all India is looser by the untimely death of this remarkable man.

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*July 10, 1902*

*(NOTES & COMMENTS)*

ON Friday last, as already announced, was gathered to the shades of the Gurus the English educated young Indian monk and preacher of philosophic Hinduism who by sheer force of individuality rose by one leap from obscurity to renown, and whose genius secured to the much maligned faith of his fathers a high place in the estimation of thoughtful people in the West. Allowing for all that his detractors might say about failings in his character or shortcomings in his teachings, Swami Vivekananda was a truly remarkable man, a man of wonderful powers of persuasion and strength of will, who, with a larger experience of life and a deeper initiation into the realm of spirituality, might have worked wonders in the way of rousing his countrymen from their comatose condition in matters religious and social if his life had been spared longer. It is indeed a case of a most promising career cut short, of the spark of life burning out before it reached its fulfilment. What the Swami, however, achieved during his short term of public life was no small thing. He it was who more than any other scholar or preacher contributed to establish the claim of philosophic Hinduism to respectful attention and careful study among the peoples of the West by standing forth in their midst as a concrete and brilliant example of the culture produced by it. In his own country his genius, besides giving form and shape to



the cult which deifies his revered Guru, Sri Ramakrishna Paramhansa, as the last of the Incarnations, has brought into being a movement of practical benevolence which reminds one of the monks of old who went about preaching and practising the gospel of service to humanity. The Ramakrishna Mission is now a well-organised institution in the country whose members are seen working quietly in famine tracts or plague infected areas bringing relief to the needy and succour to the distressed according to their humble means. The monasteries established by the Swamiji at Belur, Mayavati, and other places are centres for the cultivation, by educated men who have renounced the world, of the practical religion preached by their Master of service to humanity and devotion (bhakti) to the Lord through the Guru. It was Vivekananda's genius that gave shape to this new and unique movement of a new school of monks in modern times, though perhaps the force of his revered master's spirit was behind. Ramakrishna was remarkable for his sayings, which have now passed into current proverbs in the Bengali language; Vivekananda was great in action and organising capacity. And as men of action have to come into contact and friction with the world, Vivekananda had his critics and detractors. But although the universal love and admiration that followed his Guru was not his lot, and although judged by conventional standards he might be found failing here and there, not his severest critic could deny that Vivekananda was a remarkable personality and a heroic character the best of whose aspirations and energies were devoted not to the aggrandisement of self, but to the uplifting of his fallen countrymen. He was a little over 39 at death.

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July 12, 1902

(CONTEMPORARY OPINION)

THE LATE SWAMI VIVEKANANDA

'We deeply regret to announce...it has established several orphanages.'—*Indian Mirror*.

(For the editorial *vide The Indian Mirror*, July 6, 1902)

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July 15, 1902

### THE LATE SWAMI VIVEKANANDA

'It is with deepest regret ...the good die first.'—*Bengalee*.

(For the editorial *vide The Bengalee*, July 6, 1902)

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'We are extremely sorry to announce ...rest in peace.'—*Native Opinion*.

(For the obituary note *vide The Native Opinion*, July 9, 1902)

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'To return to the worth and work of Swami Vivekananda ...gratitude of the entire Hindu race.'—*Indian Mirror*.

(For the editorial *vide The Indian Mirror*, July 9, 1902)

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All the different Provinces of India equally mourn the irreparable loss the country has suffered by the sudden and untimely death of Swami Vivekananda. The Madras Presidency, where the late Swami was most popular and where one comes across Vivekananda Societies and Vivekananda Town Halls, naturally mourns the most. Public meetings are being held all over the Presidency to mourn the sad event which the Madrasis consider as a national calamity, and it is remarkable that even the Mahomedans and Christians are coming forward with words of sympathy and sorrow.

Notes of grief are pouring in from almost all parts of the Presidency in prose and verse. The following is from Trichinopoly:

Immortal son of Ind. Thy land today,  
From snowy peaks of Northern Him to low  
Red strand of Comorin, with grief is low;  
And loud with wail resounds from sea to bay.  
Nor Ind alone thy early loss thus bewail;  
Climes far off where thine words did spread the light  
Of Love and Faith and Truth and changed to bright  
The minds in which did doubt and shadow prevail.

The Cocanada Literary Association at a special urgent



meeting recorded its deep regret for the sudden death of Swami Vivekananda and feels it a national calamity.

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*July 17, 1902*

(CONTEMPORARY OPINION)

THE LATE SWAMI VIVEKANANDA

'Swami Vivekananda's great work in life...some of the greatest men in the annals of humanity.'—*Hindu*.

(For the editorial *vide The Hindu*, July 8, 1902)

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*July 19, 1902*

(CONTEMPORARY OPINION)

THE LATE SWAMI VIVEKANANDA

'Disease and pain...a permanent record in the city's annals.'—*Indian Mirror*.

(For the editorial *vide The Indian Mirror*, July 10, 1902)

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*July 22, 1902*

(CONTEMPORARY OPINION)

SWAMI VIVEKANANDA

'Can the death of such a man...his example, we trust, remain long behind him.'—*Mahratta*.

(For the editorial *vide The Mahratta*, July 13, 1902)

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*July 26, 1902*

(TOPICS OF THE DAY)

SISTER NIVEDITA (Miss Margaret Noble) informs the public through the *Indian Mirror*, that at the conclusion of the days of mourning for the Swami Vivekananda, it has been decided between the members



of the Order at Bellur Math and herself, that her work shall, henceforth, be regarded as free and entirely independent of their sanction and authority.

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*July 31, 1902*

*(News and Gleanings)*

THE LATE SWAMI VIVEKANANDA. The following letter was addressed by the students of the Zamorin's College to Swami Vivekananda's disciple at Madras: We the students of the Zamorin's College, Callicut, in meeting assembled regretfully to convey to your holiness our deep regard, in common with the whole of India, at the sad and untimely demise of our late Swami and offer you our sincere condolence.

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*(CONTEMPORARY OPINION)*

THE LATE SWAMI VIVEKANANDA

'The death of Swami Vivekananda...gifted and devoted religious teacher.'—*Indian Messenger*.

(For the Obituary note *vide* the *Indian Messenger* of July 13, 1902)

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*August 5, 1902*

*(News and Gleanings)*

THE LATE SWAMI VIVEKANANDA  
MOURNING IN MADRAS

(For the news *vide* *The Hindu*, July 17, 1902)

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A CORRESPONDENT WRITES: A largely attended meeting of the Narëshpatam public was held last evening (13th instant) to express their heartfelt sorrow at the sudden death of Swami Vivekananda. Mr P. Mahadevan Pantaula presided. Mr B. Appadu Pantala gave a brief account of the Swami's



life. He dwelt at length on the many difficulties which the Swami had experienced in his mission to spread the 'Vedanta' throughout the world and on the splendid reception accorded to him at Madras and Calcutta on his return from the West. The speaker recited also a few Sanskrit and Telegu [...] to suit the occasion. Mr P. Mahadevan Pantaula addressed the meeting in terms of high admiration for the late Swami. The Chairman pointed out irreparable loss the people of India envisaged in the death of the Swami. Resolutions were passed to the effect that the proceedings of the meetings and Sanskrit verses composed by Mr B. Appadu Pantala be forwarded to the 'Ramakrishna Mission.'

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# THE KARNATAKA PRAKASIKA

## (BANGALORE)

*January 22, 1894*

*(SELECT NEWS AND NOTES)*

In the course of one of his speeches before the Parliament of Religions, Swami Vivekananda made the following observation: '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 others, and yet preserve its individuality and grow according to its own law of growth. If the Parliament of Religions has shown anything to the world, it is this that it has proved that holiness, purity and charity are not the exclusive possessions of any Church in the world, and that every system has produced men and women of the most exalted character.'

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*April 30, 1894*

*(SELECT NEWS AND NOTES)*

THE *BHARATA* makes the following remarks on Swami Vivekananda's lecture on 'Hinduism' at the Parliament of Religions.—'The BROCHURE is really worth more than its weight in gold. It contains in a very little compass the fundamental principle of Hinduism, and is written in a lucid and forcible style. It amply repays perusal, and we wish that every educated Hindu will obtain a copy of it and go through it carefully.'

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*August 27, 1894*

*(NEWS AND NOTES)*

Swami Vivekananda, in the course of a recent discourse, delivered in America, thus expressed himself on the root-idea



of the Hindu religion: 'I humbly beg to differ from those who see in Monotheism, in the recognition of a personal God apart from nature, the acme of intellectual development. I believe, it is only a kind of anthropomorphism which the human mind stumbles upon, in the first efforts to understand the unknown. The ultimate satisfaction of human reason and emotion lies in the realization of that universal essence which is the All. And I hold an irrefragable evidence that this idea is present in the Veda, the numerous gods and their invocations notwithstanding. This idea of the formless All, the SAT, *i.e.*, ESSE, or the Being called Atman and Brahman in the Upanishads, and further explained in the Darshanas, is the central idea of the Veda, the root-idea of the Hindu religion in general.'

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*February 4, 1895*

*February 4, 1895*

(NEWS AND NOTES)

'The visit of Swami Vivekanand and other Hindu preachers to America, says the *INDIAN MIRROR*, appears to have awakened in the people of that land so great a veneration for Hindu religion and Sanskrit literature...the institution should put itself under the guidance of some competent Sanskrit scholar in order to successfully carry out its laudable objects.'

(For the news *vide The Tribune*, February 2, 1895)

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*March 4, 1895*

(EXTRACTS)

VISIT TO AMERICA

*THE INDIAN MIRROR*: It is time, therefore, that more Hindus should go to America, and further disabuse the people there regarding the Hindu race and the Hindu religion. Hindu visitors will receive a royal reception from the people in the United States. And not only do we require Hindus to proceed to America for the above-mentioned purpose, but also for the more ordinary pursuits of every-day life.



America is a rich field, and intelligent Hindus could easily amass fortunes by industry and integrity. But let only such Hindus go as would not in any way disgrace their country or in any manner undo the impression made by such men as Swami Vivekanand and Mr P. R. Telang. Then follows the necessity of establishing in New York an organisation, like that of Miss Manning, in England. There ought to be formed a Committee of American gentlemen who would receive young Hindus on their arrival, and make them 'at home' in a foreign and distant land. We have, no doubt, that our suggestion will be readily taken up by the American people.

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*November 11, 1895*

*(NEWS AND NOTES)*

Swami Vivekananda, the famous Hindu monk, is now in England. He came there from America a week ago. The Swami is now the guest of Mr T. Sturdy, sometime back a Theosophist, but now a true 'Adwaiti'. Arrangements are being made to enable the Swami to deliver a series of lectures on the Hindu religion and its philosophy. It is said that Swami Vivekananda has had a splendid time of it in America. He has established several branches there and has actually converted a good many of the Yankee men and women to Hinduism, and given 'Sanyasum', or monkhood, to not a few.

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*November 18, 1895*

*(NEWS AND NOTES)*

Considerable interest centred round the appearance at the Prince's Hall, says the *Pall Mall Gazette*, of the disciple of a school of religious thought, in the person of Swami Vivekananda, who, clad in the picturesque garb of a Buddhist priest, discussed in perfect English, for over an hour, on the doctrines to which his life is devoted. He worked out the pantheistic conception of the personal identity of man and God with great comprehensiveness and an ample wealth of illustration, and in passage after passage of great beauty, solemnity, and earnestness. 'There is only one Soul in the



Universe,' he said: 'there is no "you" or "me"; all variety is merged into the absolute unity, the one infinite existence—God.' From this, of course, followed the immortality of the soul, and something like the transmigration of souls towards higher manifestation of perfection.

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*January 6, 1896*

(NEWS AND NOTES)

It is gratifying to learn, says the *INDIAN MIRROR*, that another disciple of the late Ram Krishna Paramahansa has proceeded to England to join Swami Vivekanand with the object of assisting him in his good work of the propagation of Hindu philosophy and religion in the Western world. This gentleman, Swami Ram Krishnanandji, though not so brilliant as his elder brother in faith Swami Vivekanand, is well versed in the Hindu religious lore and in the English language.

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*June 1, 1896*

(NEWS AND NOTES)

The *Indian Mirror* learns that an article on the life and teachings of Sri Ramkrishna Paramhansa will soon appear in the pages of the *Nineteenth Century* from the pen of Professor Max Muller. A similar article is shortly expected from Mr C. H. Tawney in the pages of the *Asiatic Quarterly Review*.

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*July 6, 1896*

(NEWS AND VIEWS)

The *DAILY CHRONICLE* of the 10th instant has the following about Swami Vivekananda. The gentleman known as the Swami Vivekananda, who was one of the most striking figures at the Chicago Parliament of Religions, and who went there to expound the ancient teachings of India to the newest of Western nations, is at present in England, returning to his own land in September. The Swami is one of the greatest living exponents of the Vedantic philosophy;



his calm manner, distinguished appearance, the ease with which he expounds a profound philosophy, his mastery of the English tongue, explain the great cordiality with which the Americans received him, and the fact that they almost compelled him to remain a year or two among them. The Swami has taken the vow of complete renunciation of worldly position, property and name. He cannot be said to belong to any religion, since his life is one of independent thought which draws from all religions. Those who desire that his teaching may be made known, arrange the entire business part of the work, and the lectures are, so far, made free. They may be heard at 63, St. George's Road, on Tuesday and Thursday at half-past eleven a.m. and half past eight p.m. up to the end of July. It is also announced that the Swami will lecture in one of the rooms of the Royal Institute of Water Colours, 191, Piccadilly, at half-past three p.m. on Sunday.

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*July 20, 1896*

*(NEWS AND NOTES)*

Information reaches us that the American followers of Swami Vivekananda are going to start a monthly magazine from 168, Brottlet Street, Cambridge, Mass. U.S.A., in order to keep up the work, which the Swami has begun there. It will treat chiefly on *BHAKTI* and *KARMA YOGAS*.

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*November 16, 1896*

*(NEWS AND NOTES)*

Swami. Avedananda, who has reached London, writes to say that he met two of the greatest European Vedantins Prof. Max Muller and Prof. Duessen, and had an interesting conversation with the latter in Sanskrit. Swami Avedananda is now working with Swami Vivekananda who is holding his classes on Vedanta at Wimbledon, London, which are attended by a number of influential ladies and gentlemen.

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*(NEWS AND NOTES)*

Swami Saradananda is reported to be doing yeoman's service in the field of the propagation of the truths of Hindu Philosophy in America. He is talked of as an interesting figure, and is much liked by the American people. People expect to hear much from him in New York this winter. We also learn that Mr Edward Day and Miss Mary Phillips have an interesting programme before them this season, for the spreading of the Vedanta in the higher circles of America.

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*January 11, 1897*

*(NEWS AND NOTES)*

Swami Vivekananda is expected to reach Colombo on the 14th instant, and after a short stay in the Island returns to Madras. As stated in his letter, the Swami is accompanied by three European disciples—one of whom has embraced *SANYASAM*, and proposes to live in India.

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*January 25, 1897*

*(NEWS AND NOTES)*

On Swami Vivekananda's arrival in Ceylon, on the 15th instant, the Secretary to the Madras Reception Committee addressed the following telegram of welcome: 'Motherland rejoices to welcome you back to India.' In reply, the following telegram was received from the Swamiji: 'My love and gratitude to my countrymen.' During his stay in Madras Swami Vivekananda will be received and lodged at the Castle Kernan on the South Beach.

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'Just after Kannappar guru poojah on the 17th, the Raja of Ramnad got unexpectedly a telegram from Honorable Cumaraswamy, of Swami Vivekananda's visit to Ramnad on the 27th January. The Rajah is overwhelmed with joy. The Swami was telegraphed to, not to abandon his intended visit to Ramnad. The Swami wired back that he is coming



under any circumstances. A thousand poor were fed, excessive rejoicing prevails in palace and town. The Rajah is starting shortly to Paumben to welcome the Swami.'

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*February 1, 1897*

*(NEWS AND NOTES)*

A PRELIMINARY meeting was held at Calcutta on the 26th ultimo to make the necessary arrangements for according a suitable reception to Swami Vivekananda at Calcutta. An influential Reception Committee has been formed with the H. H. the Maharajah of Durbanga as President.

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*March 1, 1897*

*(NEWS AND NOTES)*

Swami Vivekananda was received in Calcutta on Friday morning with right royal honours. 20,000 men attended the station. His carriage was drawn by the people. The excitement has now abated and his Madras speeches are being criticised by the local press. The Theosophists are in a rage.

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*March 8, 1897*

*(NEWS AND NOTES)*

The Vivekananda welcome meeting was held at Sovabazar Rajbati Natmandir on the 28th ultimo at four P.M. The audience was very large. Among others there were Raja Rajendranarayan Deb, Mr Justice Chunder Madhub Ghose, Raja Pearymohan Mukerjee, Raja Binaykrishna, and the Hon'ble Guruprasad Sen. The Maharaja of Darbhanga was unavoidably absent. Rajah Binaykrishna took the chair. He read the address after a few suitable remarks. The Swami rose amid loud applause. The Swami said he was glad to be again amongst his countrymen. He asked them to take him as the same Calcutta boy that he was before he went. Referring to the Chicago Parliament of Religions he said it gave him the opportunity for commencing his American career. It only made an opening for him. The Parliament was



originally meant as a heathen show. The American people treated him very kindly. The Swami was very grateful to them. More substantial work was done in England. The English people had a rough exterior but a fine heart within. Englishmen had given many things to India. The Swami would urge his countrymen to give something in return to them, viz., the treasure they had inherited from their ancestors. The meeting then dispersed with the usual thanks to the Chair.

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(NEWS AND NOTES)

*The THEOSOPHIST* received to-day has a fairly good summary of Dr Barrows' visit to Madras, but we have searched in vain from cover to cover for even a casual mention of Swami Vivekananda's doings in our midst. The Editor evidently thought it best to leave the Swami severely alone.

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*July 12, 1897*

(NEWS AND NOTES)

The society of ladies founded by Swami Vivekananda in London for the encouragement of female education in India on Aryan lines has, through its President, Miss F. Henrietta Muller, promised a yearly grant of Rs. 1,000, tenable for three years, in aid of the funds of the Mahakali Phathasala of Calcutta.

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*January 31, 1898*

(NEWS AND NOTES)

A competent Committee of Graduates has been formed under the auspices of the Aryan Association, Black Town, Madras, to translate the lectures of Swami Vivekananda in the Vernaculars, as the first step towards meeting the desire of the Swami that religion should be taught in the Vernaculars, and that the masses ought to be made acquainted with



'the practical principles of the Vedanta.' It is proposed to sell the translations at a very cheap price, agreeably to the object of the translators.

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The S. S. MOMBASA, which arrived in Madras on the 24th ultimo left on the next morning for Calcutta. Among the passengers on board is Miss Margaret Noble, of Wimbledon. She has come out to India to assist Swami Vivekananda in his work. While in London, she employed herself in the work of higher education in connection with which she is credited with possessing some highly original ideas. Since the Swami's visit to London, she had taken charge of his work there and held many meetings. She now goes to Calcutta to help the Swami in his educational work. Swami Vivekananda will arrive in Calcutta about the 28th of February, on which date the anniversary of Sri Ramakrishna Paramahansa will take place.

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# THE MADURA MAIL

*January 28, 1893*

## A BENGALEE SADHU ON HINDU RELIGION AND SOCIOLOGY

A young Bengalee *Sanyasi* of about thirty-two years of age, and a Master of Arts of the Calcutta University, was last week interviewed at the Triplicane Literary Society by about a hundred educated Indians, among whom was Dewan Bahadur Raghunatha Rao. A summary of what was stated by the Sadhu is published by the *Indian Social Reformer*, from which we make the following extracts:

(For the 'Extracts' *vide The Indian Social Reformer*)

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*May 11, 1895*

## CASTE SYSTEM IN TRAVANCORE

(Communicated)

The question of caste has been discussed from diverse points of view from time to time. In his recent speech Mr Webb, the President of the present Indian National Congress, remarks that caste stands in the way of our progress. In a letter recently written by Swami Vivekananda, he tells us that he is thoroughly convinced 'that no individual or nation can live by holding itself apart from the community of others and where such an attempt has been made under false ideas of greatness or policy on holiness—the result has always been disastrous to the secluding one.' These observations from such men as Mr Webb and Swami Vivekananda are entitled to great weight. But we do not think that caste is such a great impediment to national elevation and progress as is supposed by some. If there is any portion of India where the ties of caste are loose and the chances of intermingling and amalgamation are great, it is Travancore. In this country, caste Brahmins entitled to the study of the Vedas and to the practice of Vedic Karmas as well as other Brahmins



who are not so entitled heartily take meals in the presence and also in the company of Kshatrias. Some Namboori Brahmins even employ Kshatrias, cooks and take meals prepared by them. Brahmins and Kshatrias take the pickles prepared by the Sudras. It is the Sudras that sash and cleanse the kitchen of the Brahmins' houses there. Sudra servants are present in the kitchen and assist in the cooking. They approach the Brahmins while engaged in meals and come within the distance of a cubit from them and supply buttermilk....The caste system in India is highly elastic. The *Apath Dharmas* prescribed in Hindu Sastras allow the widest scope for intermingling with any caste and taking meals any where. Let anybody silently and quietly intermingle with any caste or nationality and do anything with them on the ground of national danger, there will be done no harm to them. At the worst some forms of expiation may have to be gone through, and that is all. We have known the instance of a Mahratta Brahmin who has gone to America freely taking meals in public choultries with the Brahmins in Travancore without objection from any source whatsoever. His explanation that he was taking a tour round the world (Bhooprathakhanam) was sufficient to satisfy any hesitating Brahmin. After all, interdining and intermarriages are not so important for social progress or national elevation. Our *Apath Dharmas* and expiatory rules are quite sufficient to meet all contingencies and emergencies for national co-operation for all public and social purposes. Caste system has not brought about the present low condition of India. It is the spiritual degeneracy of the Brahmins that has been the cause of the downfall of India. The social polity which was instituted by the Rishis of old upon the national divisions of human kind—has become disturbed and interfered with by the successive waves of foreign invasions. The Hindu race has maintained its individuality, through all their vicissitudes mainly owing to the caste institution, which has absorbed all such antagonistic elements into the elastic embrace and assimilated them to its own body.

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May 25, 1895

### SWAMI VIVEKANANDA ON THE PRESENT SITUATION IN INDIA

'I am thoroughly convinced that no individual or nation can live by holding itself apart from the community of others ... May Shankar always keep us steady in purity and perseverance.'



(The above extract was culled from a letter of Swami Vivekananda written in reply to the Thanksgiving Resolution passed at a Calcutta meeting. For the letter *vide The Indian Mirror* of April 18, 1895).

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*August 10, 1895*

#### A NEW WEEKLY PHILOSOPHIC JOURNAL

We circulate with today's issue a prospectus of a weekly to be named the *Brahma Vadin* to be published at Madras under the auspices of Swami Vivekananda. We learn that a distinguished citizen of ours at Madras has generously consented to finance the undertaking. The first issue of the journal will be out on or before the 1st September. We think that an organ of the kind is becoming to be felt as a want of the times. After the stir created in the Western countries by the lectures of Swami Vivekananda, the yearnings towards Indian philosophy—i.e., especially that aspect of it propounded by Srimat Sri Sankaracharyar, is becoming greater and greater. We gladly await the advent of this new companion in the journalistic field.

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*November 23, 1895*

#### THE SWAMI VIVEKANANDA

'Since the days of Ram Mohan Ray, says the *Standard*, with the single exception of Keshub Chunder Sen ... delivered in a pleasing voice, free from any kind of hesitation.'

(For the report of Swami Vivekananda's lecture published in *The Standard*, *vide The Indian Mirror* of November 15, 1895).

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# INDIAN REVIEW

*April 1900*

BRAHMAVADIN (February)

It is sometimes thought that Vedanta is but a system of speculative metaphysics with little or no practical bearing on politics and society. Many even go so far as to attribute our present national degradation to the influence of the Vedanta. To such as [who] entertain the erroneous view with regard to this noble system of philosophy, we recommended the careful study of an excellent article on 'Vedanta and politics' by Mr K. Sundara Raman, which appeared in the February issue of the *Brahmavadin*. Starting with the view that the ideal of state should include not only the maintenance of the state organisation and political life of the community but also the development and the perfection of the national life consistently with the ultimate destiny of humanity, he rightly contends that the modern states 'which are the organised results of the working of the spirit of human self-assertion' could not lead to that harmony, peace and goodwill among nations from which alone can spring a co-ordinate universal empire of which the different nations and states are to be members. To activate this ultimate end he says that 'the human political society must be built on the adamantine basis of principles which India, through the voice of her ancient seers, was the first to proclaim to the races of humanity.' They are: (1) Progress towards spiritual peace and perfection [which] is the law and end of the universal organism; (2) the essential ideas which ought to form the basis of political organisation are the Omnipresence of God and the essential solidarity of the whole human race. This lengthy contribution of Mr Sundara Rama Iyer deserves to be read and pondered over by every student of Vedanta. The editorial of this month discusses the essential characteristics of a universal religion and how far Vedanta satisfies the conditions of universality.



*January 1901*

*THE WORLD OF BOOKS*

**KALI, THE MOTHER**

BY THE SISTER NIVEDITA OF THE ORDER OF RAMAKRISHNA,  
CALCUTTA

[PUBLISHED BY SWAN SONNENSCHN & CO., LONDON, 1900]

This remarkable little book from the pen of an English Lady, nurtured in the traditions of Christian faith, bears an unmistakable testimony to the slow and silent influence which the East is exercising on the West in the domain of religious thought. Thanks to the labours of the Theosophical Society and the Ramakrishna Mission, Vedantic ideas have of late years spread far and wide in Europe and America and received a sympathetic treatment at the hands of not a few of their savants. What were once looked upon as crass superstition and meaningless dogma are now regarded as more or less adequate symbols of deep religious truths. This new spirit—full of promise for the harmonious development of religion in the future—has found an eloquent expression in the thoughts of Sister Nivedita. Her interpretation of Kali as the divine mother, just, yet merciful, breathing the consuming fire, yet filled with the tender love of the mother that passeth knowledge, is indeed profound and will evoke a sympathetic thrill of joy in the hearts of the Hindus. The appreciations of Ramaprasad and Ramakrishna Paramahansa, two typical saints of Kali, reveal a masterly insight into the deep significance of their inner life and the abiding value of the ideals which they embody. Nothing we have read of Ramaprasad and Ramakrishna has stirred us so deeply as Sister Nivedita's brief sketch, and we heartily recommend it to all who entertain doubts as to the living and life-giving character of the Vedantic religion. Religion, as has been well said, is not thinking and theorizing, but being and becoming, and this truly genuine side of religion is best studied in the lives of Ramaprasad and Ramakrishna who flourished in the nineteenth century and left behind them an imperishable record of songs and sayings pregnant with wisdom, inspiration and practical guidance to the aspirants after truth. We offer our best thanks to the Sister Nivedita for her very instructive and inspiring volume and hope she will continue this work of interpretation to the benefit alike of the East and of the West.



*May 1901*

## THE UPANISHADS

By M. Krishnam Chari

At a time when spirit of research in the West has extended to the philosophy of the East, when in the Parliament of Religions in Chicago a Hindu Sanyasi lecturing on the Vedanta was listened to with rapt attention and when the old spirit of regarding Hindu institutions and systems of thought as the relics of a superstitious age is gradually superseded even in go-ahead of enquiry into their underlying principles, any publication must be welcome in India that would help Indians, Europeans and Americans alike to a correct understanding of the text of the Upanishads, which are the basis of Vedanta. The five numbers before us of their text in Devanagari and an English translation of the text and the learned commentary of the Great Sankaracharya would be useful adjuncts to any student of the Vedanta philosophy. To the Sanskrit scholar it would be a disappointment to miss the Original Sanskrit commentary itself, but perhaps it was considered the books would grow bulky by its inclusion. The translations, however, are close without at the same time losing the spirit of the original. That difficult task has been well accomplished.

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*July 1901*

## TOPICS FROM PERIODICALS

## KANTISM AND THE VEDANTA

The *Brahmavadin* for June contains an interesting article on Kantism and the Vedanta, comparing and contrasting the metaphysics of Kant, the great German philosopher, with the speculations of the Vedantic philosophers of ancient India. It is pointed out that the one essential difference between the Vedanta and every other system of philosophical speculation, whether ancient or modern, monistic or dualistic, is the difference of standpoints from which the totality of existence is viewed for purpose of philosophical enquiry. From the nature of things there are two points of view and only two on which metaphysical enquiries can be based. They are the standpoints of being and knowing, of the noumenon and the phenomenon, of the permanent and the changing, or in the language of the Hindu philosophers, the *Paramarthika* and *Vyavaharika* standpoints. Both of them are based on the intrinsic constitution of things and are equally real. Nor do they exclude each



other, being the natural and complementary aspects of the same reality. They have their verification in the one reality which results from a synthesis of both of them. Any attempt of their unification by getting rid of either or both, or by regarding one of them as unreal and illusory and other as real is absurd and illogical. All the different systems of philosophy have risen from such futile attempts. Kant's metaphysical speculations set up an impassable gulf between the noumenon and the phenomenon. He agrees with Locke and Hume that our knowledge is confined to the sphere of the phenomena and that whatever is beyond the limits of experience is unknowable. He overthrows all the fundamental positions of rational theology by reducing to nought all the time-honoured proofs for the existence of God and arrives at the conclusion that the noumenon or the thing-in-itself is absolutely unknowable by the speculative reason. This divorce of the noumenon from the phenomenon lands him in a scepticism which sees no objective significance in the three rational ideas of the Ego, of the Universe, and God, being only the regulative rather than constituent principles of knowledge. The Vedanta, on the other hand, recognises the necessity as well as the inseparability of the two standpoints of knowing and being, the Paramarthika and Vyavaharika, and declares that the actual or the real is in the synthesis of what flows from both these standpoints. The chief defect of the Kantian system is the unnatural separation of the thing-in-itself completely from the plane of actual experience. On the contrary, the Vedanta, accepting the Kantian thing-in-itself under the name of *Nirguna Brahman* brings it within the plane of experience and recognises in it the conception of *Sat* (pure existence), which has all other things as its attributes or relations. The Brahman and the world are the substantive and attributive sides of Being which together form the totality of things known as the Universe, so that the essence of the Universe is the Brahman. The speculative philosophy of the Vedanta is not opposed to its religion. The speculative aspect thereof looks at things from the standpoint of being and regards the Universe as an essential unity. On the other hand Vedantic religion looks at the Universe from the standpoint of actual and concludes that it is constituted of three permanent realities which exist together as a unity. The article is on the whole very thoughtful and well worth perusal. The writer has dealt with the subject from the standpoint of Ramanuja's qualified dualism and has not sufficiently brought out the deep affinities subsisting between Kant's philosophy and the higher forms of the monistic Vedanta as developed by Sankara.



January 1902

### AN UNIQUE OFFER: PRABUDDHA BHARATA

A monthly journal devoted to the advanced and liberal thought, Old and New, conducted from their Ashrama on the Himalayas, by the Brotherhood of which the Swami Vivekananda is the head.

*Contents:* (1) Notes on current, social and religious subjects; (2) Sri Ramakrishna's teachings; (3) Serial stories illustrative of contemporary, social and religious life; (4) Elucidation of the truths and principles of Hindu philosophy and religion in a simple, rational, and scientific manner chiefly from the pen of Sannyasins; (5) Translation of episodes from the Shastras, anecdotes, lives of Saints &c.; (6) Report of lectures and work by Members of the Ramakrishna Mission at home and abroad; (7) Review of the New Thought movement in the West &c.

Though the cost of publication of *Prabuddha Bharata* is great owing to its printing and publishing office being situated on a range of about 6800 feet above sea level at a distance of about 65 miles from the nearest Railway Station, it is offered at an *annual subscription of Re. 1/8 only* including postage.

It has been the cheapest journal of its kind because its conductors are more anxious to reach a large body of readers than to make a profit.

Sixth volume began with the January number. For sample copy and advertisement rates apply to—THE MANAGER, MAYAVATI, ALMORA, KUMAON.

(*Advertisement*)

April 1902

(*Topics from Periodicals*)

### A MODERN HINDU SAINT

The *Theosophical Review* for March contains a very readable article from the pen of Mr Eric Hammond on the life and teachings of Ramakrishna Paramahansa, the greatest Hindu saint and mystic of modern times. He was born of poor Brahmin parents in the year 1833 [1836] in the village of Kamarpukur in the District of Hooghly. He was brought up in 'chill penury,' but in the strict accord with the rules of life prescribed for his caste. While he was quite young, his father died. The boy was then sent to school, but after



a short time he became convinced that the aim of all secular learning was mere material advancement, and he resolved to give up study and devote himself to the pursuit of spiritual knowledge. He was animated by an earnest spirit of enquiry and found it impossible to rest satisfied with the dry bones of the traditional lore. At the age of twelve he was invested with sacred thread. An interesting story connected with this ceremony reveals the broad cosmopolitan spirit that stirred in his youthful heart and burst out in such splendour in his later years.

- (1) 'Discipline obliges the newly-invested with the sacred thread to beg his food at the hands of the women of the neighbouring houses. Among the women who offer rice to the begging boy, the first from whom he begs is considered to hold him from that moment a position of peculiar relationship to him. She is supposed to take the place of the mother of the boy during the period of his studentship. We are reminded that this village of Ramakrishna's birth contained very poor folk for the most part; among them dwelt one of the carpenter (in fact blacksmith) caste, whose wife, Dhani, loved young Ramakrishna so greatly that she urged him to beg first from her, and despite the disapproval of his parents, he carried the point. Thus a woman of the carpenter caste became, as it were, the Godmother of a Brahmin boy. Apparently the inner humanity in the heart of the boy could not understand the narrowness of caste restriction. To him the lovable nature of Dhani did not appear marred in any way by reason of her belonging to the carpenter caste.'

We hear of him as priest of a temple of the Goddess Kali near Calcutta. Here in the temple, he thought and thought, and prayed and prayed. Here he gazed daily upon the image of Her who represented the female principle of the Godhead. Before Her he would lie prostrate, murmuring: 'Mother! Mother! Art thou *the* Mother to whom men may come for hope, for love, for salvation, for all?' Here in this temple he became possessed by a conviction that in the motherhood of God lay a great and glorious factor in faith. He was married by his people to a girl-bride in the hope that by her beauty and grace he might be weaned from too absorbing religious abstraction. But the



hope proved vain. He never associated with his wife and looked upon her as he looked upon women generally as the incarnation of the Divine Mother. One day, his wife, wondering at his continued absence, wandered from the home of her own people, with whom after the manner of the land, she still dwelt, to the shrine of his deity.

Quaintly, naively, he tells her that he now sees how the Mother exists in every woman, for him—even to her, his wife. 'You are to me, as an incarnation of Her, whom I adore ... I would be as I am. I would worship always, I would learn more and more deeply of divine things. Yet, if you will, I am yours. Then, I must be as other men, of and for this lower life.'

She bade him worship God in his own way, declaring that she would be no hindrance to that worship. Her desire for her husband should never stand between him and his God. She herself became one of his most devoted disciples always revering him as a divine being. Thus through his wife's consent the last barrier was removed and he was left free to lead the life he had chosen.

The next desire that seized upon the soul of this man was to know the truth about the various religions. In his determination to understand the inner meaning of the great creeds, their religious motives, their forms and regulations, he acquired and assimilated the good in each by actually conforming to and fulfilling the law of each. By indomitable perseverance he comprehended the essence of Divinity, the eternal Unity, alike in the Vedas, the Talmud, the Koran and the Bible. The conviction of the fundamental unity and harmony of all religions was the key-note of his teaching. Says Swami Vivekananda, one of his foremost disciples:

'To proclaim and make clear the fundamental unity underlying all religions was the mission of my master. Other teachers have taught special religions which bear their names, but this great teacher of the nineteenth century made no claim for himself; he left every religion undisturbed, because he had realised that in reality they are all part and parcel of the one Eternal Religion.'

Ramakrishna Paramahansa died in 1886 and left behind him a rich legacy of religious thought and example which are gradually spreading far and wide, in the West as well as in the East, softening the religious animosities and breaking down barriers of caste and creed. His noble teaching is summed in one of his discourses which Mr Hammond has



turned into verse as follows:

'Wouldst thou see God? Is it thy heart's desire  
To gaze with eyes of thine  
Into his holy eyes, nor fear their fire?  
To brook the light divine  
That falls and flashes from his faultless face  
Searching the inmost nook  
Of all thy being, with all-seeing look?  
Then, learn of me how thou may'st gain that grace.  
Wouldst thou, indeed, see God? Could'st thou endure  
To stand, unrobed and bare, body and soul,  
In His pure presence, sure and unashamed?  
There where knowledge dwells of deeds that thou  
hast done

And where thine every thought  
Into the radiance of His light is brought?  
Then, lo! my lips point out the way:  
'Tis one, one and one only. Lo! the path is plain:  
Love not the love of life!  
Love not the world nor any worthy gain;  
Play small part in the strife for fame or high estate,  
But these disdain and hold them of light worth;  
Then shall thou learn the lesson of new birth  
And, in His beauty, see the King-and reign.  
Thus, while within thee, one desire shall stay of lesser,  
lower sort  
Than God Himself, thou can'st not trace the way.  
Awake! Be not sport  
Of petty passions, little lusts or great,  
Lift up thy heart, and take control  
Of all they senses, that they make.  
No slave of thee their head! Then fear no fate.

*July 1902*

### THE PASSING OF A GREAT HINDU MONK

A glorious light is extinguished and a terrible gloom has been cast over the land. The brightest star that for ten years and more proclaimed in all its splendour and grandeur the glory of God and the divinity of man, has vanished from mortal view. He that came of the Lord has



gone unto the Lord. The noble soul that early in life cast off all that mortal man holds near and dear, donned the simple yellow robe of the ascetic, took the beggar's bowl in hand and wandered from one corner of the country to another, aye! crossed the distant seas to proclaim the glory of the Vedanta, is no more. We shall no longer see his majestic figure, nor hear his magnetic eloquence that kept under a spell all that came under its influence. On the 4th of this month, Swami Vivekananda, who had been out for a walk in the evening, feeling ill, returned to the Mutt, at Howrah, assembled, all his brother Sannyasins, announced that his Master's call had come and in a few minutes passed in peace. It is impossible to adequately give expression to the feelings of genuine and profound sorrow which the news of the premature demise of this great Sannyasin has caused throughout the land and the sorrow with which the sad tidings will be received in America, the land where he built his world-wide fame. It is equally impossible within the short space of a note, written hastily under the influence of great sorrow, even to describe in brief the glory of his mission and the greatness of his achievements. To that we shall have to refer often in future. For the present we content ourselves with answering the question, what is the reason of the extraordinary sorrow which his death has called forth? To say that he pandered to the vulgar patriotism of the people by speaking of the glory of the past would be a cruel lie. No, on the other hand, there was no more scathing critic of the present degeneracy of the Hindus than Swami Vivekananda. Those that have not had the fortune of listening to his many private discourses have simply to read his many lectures, and in particular the one on the Vedanta delivered at Lahore on the 12th November, 1897. Therein they will find the Swami's sledge-hammer blows on the excrescences that have crept into our religion and life. The secret of his success lay in his sincere but enlightened love for the land of his birth and the religion of his *Rishis*. His religion knew no caste, no creed, no colour; his philosophy knew no systems and sophistries, his sympathy was boundless, and he recognised a brother and a sister in every man and woman he met. With the same breath and the same spirit he praised the glory of the Brahman of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehova of the Jews and the Father in Heaven



of the Christians. He despised no religion, no form of worship. Read his favourite song:

'As the different streams, having their sources in different places, all mingle their water in the sea, so, O Lord! the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee.'

If often he laid stress on the glory of the Vedanta, it was because he felt that in ideal it proclaimed the great lesson which he incessantly voiced forth, the lesson of the harmony of all religions.

Remember the motto which he proclaimed from the platform of the great Parliament of Religions! 'Help and not Fight, Assimilation and not Destruction, Harmony and Peace and not Dissension.'

The death of such a man leaves a void that will long remain unfilled. This is the great misfortune of India at present. Worthy and capable leaders are few and far between, and when they go, they leave no successors to carry on their work. Swami Vivekananda, however, was a teacher of rare personal charm and power. May we hope that his blessed mantle has descended on some worthy pupil of his?

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## *THE WORLD OF BOOKS*

### LIFE AND SAYINGS OF PARAMAHAMSA RAMAKRISHNA

TRANSLATED INTO TELUGU BY SRI K. R. V. KRISHNA ROW  
BAHADUR, B.A., ZEMINDAR OF POLAVARAM. (PRICE 5 ANNAS)

'The life and sayings of Ramakrishna' has had the honour of being written in the English language by the celebrated Sanskrit Professor F. Max Muller and the Telugu version of it has now the equal privilege of being given to the public by an enlightened Zemindar. The Telugu rendering of it is so happy that it does not betray even the least sign of a translation. There is no doubt that the book will be well appreciated by those for whom it is intended.



*September 1902*

### THE HYMN OF CREATION

Rendered from a Bengali song, composed by Swami Vivekananda.

(*Vide The Prabuddha Bharata* of August 1902)

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*November 1902*

### SWAMI VIVEKANANDA'S CALL TO INDIA

First comes the vision, then follows the fulfilment. Swami Vivekananda as a prophet of her teacher foreshadowed a new awakening for India, a quickening of her pulse, a new light. He holds aloft the banner of Truth and Action, and the battle cry of his life was given out in unfaltering tones. Work! It was an inciting call, and his enthusiasm was, and still should be, a source of strength to us all, encouraging us to bring about great results. From the seed sown by him, is springing up a plant, which the youth of India should vigilantly foster, and endeavour carefully to mature. Let us show ourselves to be in accord with his leadings, and help to continue the work bequeathed by him to us, being quick to recognise the needs of our beloved India, and ever ready to lend a helping hand. We must see that no ground is lost by his death: that we in nothing go back; we must feel that religious freedom broadens and not narrows, and strive to maintain the highest ideals of the Indian race.

The Swami came in the great line of march of many heroic souls, in the foot-prints of Rishis and Saints. Every age brings forth philosophers with new attempts to explain the problems of existence, and be embodied the spirit of his age.

These are the opening words of a stirring little article in the latest number of the *Prabuddha Bharata* from the pen of a 'Western Disciple' of the late Swami Vivekananda. The Writer thus states the real message of the late Swami to young India.

The Swami particularly addressed himself to the youth of India. He urged them to extricate themselves from



the meshes of indolence, in which so many of them were entangled; to find out the meaning and significance of life; to arouse themselves to the realisation of their great possibilities, and see that a progressive future lay before them. He warned them that the world was an enchantress ever seeking to charm them into forgetfulness of the spiritual and eternal realities. As time passes, the pace of progress quickens; everywhere in India new ideas are fermenting.

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# THE HINDU HERITAGE

November 1899

## OURSELVES

The Hindus believe that towards the close of a sub-cycle as well as in the beginning of a new one, great events will happen—events which are calculated to promote the spiritual welfare of the nation. A sub-cycle has recently come to a close and a new one has begun. The life of Paramahansa Ramakrishna has already marked an epoch in the religious history of the Hindus. His simple but magnificent and spontaneous utterances were the outbursts of the highest spiritual truths. They contained the substance of the divine teachings of Rama and Krishna as if both of them were incarnate in him. He taught both by precept and example and his disciples are spreading his valuable teachings throughout the length and breadth of the world, for the regeneration of India and the Hindus.

There are some among us who think that the views of Swami Vivekananda or in other words the views of Ramakrishna Paramahansa, his teacher, are not quite orthodox and that they are in certain respects opposed to the views of Sankara and other religious reformers whose teachings are, now-a-days, more respected than even those of our ancient *Rishis*. These men are sadly mistaken and they may, in the long run, find out their own mistake.

While Paramahansa Ramakrishna's disciples will be thundering forth their oration and thus convincing the reasoning minds here and abroad, we will, for our part, be publishing and placing before the public such of our published and unpublished works—wherein the views of our ancient sages are clearly set forth—as will prove beyond a shadow of doubt that Ramakrishna's teachings are purely orthodox and that they have the hearty support of the *Rishis* whose teachings have only been once more given out through the world at large and specially to the modern Hindus who have almost forgotten the world-wide range of their heritage, owing to adverse influences.



Our heritage, as everyone knows consists chiefly of Srutis, Smritis, Itihasas, Puranas, and several other works handed down to us by ancient sages. Many of these works are still unpublished. The earnest student who would, with the aid of his learned guru, study and digest all his ancient authorities, acting at the same time according to the directions laid down therein, is not generally considered orthodox. But on the other hand, he who blindly and superficially follows the directions contained in certain particular religious works for which he may have a fancy is, now-a-days, considered orthodox.

When such is the deplorable state of our religious orthodoxy, it is no wonder that the so-called orthodox should find fault with the unostentatious teachings of a modern sage who, though he was termed illiterate, was, in truth, an ocean of spiritual learning. Southern India is strong spiritually and intellectually, if not physically, and should therefore be ever ready to help on the present religious movement. We see THE DAWN of day and the spiritual LIGHT OF THE EAST. We also see the AWAKENED INDIA and THE BRAHMAVADIN working in the field. We now invite the attention of the public to THE HINDU HERITAGE. It is our sincere belief that the Hindus will become more and more spiritually strong when they completely own their *heritage* whose important portion have been partly neglected and partly disowned by them....

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# THE LIGHT OF THE EAST

March 1893

(KEYNOTES)

The birthday ceremony of a truly great Hindu Saint Paramahansa Ramakrishna—was celebrated with great enthusiasm on Sunday, the 26th February last, in the famous Temple at Dakshineswar a few miles up the Ganges from Calcutta. Thousands of Hindus of all castes, creed and rank came in to witness the ceremonies; the great concourse of people male and female being estimated at about 8 thousands. From morning till dusk *Sankirtan parties* in 50 different batches or more streamed in to sing glory unto God and unto the Saint. People laid aside their caste distinctions and religious differences for the time and took part in the ceremonies and partook of the feast that the followers of the saint got ready for the visitors. What an ennobling sight it was to see stream of men of all ranks, barefooted with hearts full of reverential piety following to hear the sweet name of Hari that fell from the *Sankirtan parties*. The songs were very sweet and impressive. Intense religious fervour pervaded the whole atmosphere; and there was a glow of pleasure and fraternal sympathy observable on almost every countenance. Some were dancing in religious frenzy, others were enjoying divine ecstasy, while the more advanced persons sometimes fell into trances, their faces beaming with heavenly radiance. In Paramahansa Ramakrishna we see true Pantheism, Pantheism which is the basis of Hinduism. His life was most simple and exquisitely beautiful. He was a perfect embodiment of the poetry of religion, an appreciation of his greatness might be had by reading an extract to be found elsewhere. Lastly we may say that the gatherings of this nature are calculated to rouse an unity of devotion, that may lead to the harmony of Yoga, Bhakti and Gnan. This unity is the eclecticism of Hinduism.



PARAMAHANSA RAMKRISHNA<sup>1</sup>

By P. C. Mazoomdar

*(Reprint)*

My mind is still floating in the luminous atmosphere which that wonderful man diffuses around him whenever and wherever he goes. My mind is not yet disenchanted of the mysterious and indefinable pathos which he pours into it whenever he meets me. What is there common between him and me? I, a Europeanized, civilized, self-centred, semi-sceptical, so-called educated reasoner, and he, a poor, illiterate, shrunken, unpolished, diseased, half-idolatrous friendless Hindu devotee? Why should I sit long hours to attend to him, I who have listened to Desraeli and Fawcett, Stanley and Max Muller, and a whole host of European scholars and divines. I who am an ardent disciple and follower of Christ, a friend and admirer of liberal-minded Christian missionaries and preachers, a devoted adherent and worker of the rationalistic Brahmo Somaj,—why should I be spell-bound to hear him? And it is not I only, but dozens like me who do the same.<sup>2</sup> He has been interviewed and examined by many, crowds pour in to visit and talk with him. Some of our clever intellectual fools have found nothing in him, some of the contemptuous Christian missionaries would call him an impostor, or a self-deluded enthusiast. I have weighed their objections well, and what I write now, I write deliberately.

The Hindu saint is a man much under forty. He is a Brahmin by caste, he is well-formed in body naturally, but the dreadful austerities through which his character has developed appear to have permanently disordered his system, and inflicted a debility, paleness, and shrunkenness upon his form and features that excite compassion. Yet in the midst of this emaciation his face retains a fulness, a childlike tenderness, a profound visible humbleness, an unspeakable sweetness of expression and smile that I have seen in no other face that I can remember. A Hindu saint is always particular about his externals. He wears the *garua* cloth, eats according to strict forms, refuses to have intercourse with men, and is a rigid observer of caste. He is always proud and professes secret wisdom. He is always a *guruji*, a universal counsellor and a dispenser of charms. This man is singularly devoid of such claims. His dress and diet



don't differ from those of other men except in the general negligence he shows towards both, and as to caste, he openly breaks it every day. He most vehemently repudiates the title of a teacher or *guru*, he shows impatient displeasure at any exceptional honor which people try to pay to him, and he emphatically disclaims the knowledge of secrets and mysteries. He protests against being lionized, and openly shows his strong dislike to be visited and praised by the curious. The society of the worldly-minded, and carnally-inclined he shuns carefully. He has nothing extraordinary about him. Religion is his only recommendation. And what is his religion? It is orthodox Hinduism, but Hinduism of a strange type. Ramkrishna Paramhansa, for that is the saint's name, is the worshipper of no particular Hindu god. He is not a Shivaite, he is not a Shakta, he is not a Vaishnava, he is not a Vedantist. Yet he is *all these*. He worships Shiva, he worships Kali, he worships Rama, he worships Krishna, and is a confirmed advocate of Vedantist doctrines. He accepts all the doctrines, all the embodiments, usages, and devotional practices of every religious cult. Each in turn is infallible to him. He is an idolater, and is yet a faithful and most devoted meditator of the perfections of the one formless, infinite Deity whom he terms *Akhandā Sach-chidananda*. His religion, unlike the religion of ordinary Hindu *sadhus*, does not mean too much dogma, or controversial proficiency, or the outward worship with flower and sandal, incense and offering. His religion means ecstasy, his worship means transcendental insight, his whole nature burns day and night with the permanent fire and fever of a strange faith and feeling. His conversation is a ceaseless breaking forth of this inward fire and lasts for long hours. While his interlocutors are weary, he, though outwardly feeble, is as fresh as ever. He merges into rapturous ecstasy and outward unconsciousness often during the day, oftenest in conversation when he speaks of his favorite spiritual experiences, or hears any striking response to them. But how is it possible that he has such a fervent regard for all the Hindu deities together? What is the secret of his singular eclecticism? To him each of these deities is a force, an incarnated principle tending to reveal the supreme relation of the soul to that eternal and formless Being who is unchangeable in his blessedness and light of wisdom.

Take for instance Shiva. The saint views and realizes Shiva as the incarnation of contemplativeness and Yoga.



Forgetful of all worldly care and concern, merged and absorbed in *Samadhi*, in the meditation of the ineffable perfections of the Supreme Brahma, insensible to pain and privation, poverty, toil and loneliness, ever joyful in the blessedness of Divine Communion, calm, silent, sincere, immovable like the Himalayas where his abode is, Mahadeo is the ideal of all contemplative and self-absorbed men. The venomous serpents of evil and worldliness coil round his beatified form, but cannot hurt him; the presence of death surrounds him in various forms of dread and danger, but cannot daunt him, Shiva takes upon himself the burdens and cares of other men, swallows the deadliest poison to confer immortality on others. Shiva renounces all wealth and enjoyment for others' benefit, makes his faithful wife the companion of his austerities and solitude, and takes the ashes and tiger-skin as his only ornaments. Shiva is the god of Yogees. And the good man, while expatiating on the attributes of Shiva, would be immersed in the sublimity of his ideal, and become entranced, and remain unconscious for a long time.

Then, perhaps, he would come to talk of Krishna whom he realizes as the incarnation of love. Behold, he says, the countenance of Krishna as represented popularly. Does it resemble a man's face, or a woman's? Is there a shadow of sensuality in it, is there a hair of masculine coarseness? It is a tender female face that Krishna has, in it there is the fulness of boyish delicacy, and girlish grace. By his affectionateness, many-sided and multiform, he won the hearts of men and women to the religion of Bhakti. That Divine love can take the shape of every sanctified human relation is the great mission of Krishna to prove. As a loving child monopolizing all the fondness of the hearts of aged parents; as a loving companion and friend attracting the profoundest loyalty and affection of men and brethren; as an admired and adored master, the sweetness and tenderness of whose teaching, and whose affectionate persuasions converted girls and women to the self-consecration of a heart-felt piety, Krishna, the beauty and depth of whose character remain still beyond the reach of men's appreciation, introduced the religion of love into Hindustan. Then the good man would say how for long years he dressed himself as a cow-herd, or a milkmaid to be able to realize the experiences of that form of piety in which the human soul was like a faithful wife, and a loyal friend to the loving Spirit who is our Lord and our only friend. Krishna is the incarnation



of Bhakti. Then, in the intensity of that burning love of God which is in his simple heart, the poor devotee's form and features suddenly grow stiff and motionless, unconsciousness overtakes him, his eyes lose their sight, and tears trickle down his fixed, pale, but smiling face. There is a transcendent sense and meaning in that unconsciousness. What he perceives and enjoys in his soul when he has lost all outward perception who can say? Who will fathom the depth of that insensibility which the love of God produces. But that he sees something, hears and enjoys when he is dead to the outward world there is no doubt. Or, why should he, in the midst of that unconsciousness, burst into floods of tears, and break out into prayers, songs and utterances the force and pathos of which pierce through the hardest heart, and bring tears to eyes that never wept before by the influence of religion.

Anon he would begin to talk of Kali, whom he addresses as his mother. She is the incarnation of the *Shakti*, or power of God, as displayed in the character and influence of woman. Kali is the female principle in the nature of the deity. She tyrannizes over all tyrants. She brings down her husband low upon the ground, and places her foot upon his bosom. She charms and conquers all beings. Yet she is the mother of the creation. Her tremendous power is a guarantee that she can save and protect her children those that come to her as their mother and ask the shelter of her feet. Her motherly solicitude excites the tenderest filial affection in the hearts of her devotees, and the inspiration of Ramprosad Sen which expressed itself in the most wonderful songs of filial piety ever sung, bears strange testimony to the reality and effectiveness of the worship of Kali. The adoration of *Shakti* (which literally means Force) is according to our saint, a childlike whole-souled, rapturous self-consecration to the motherhood of God as represented by the power and influence of woman. Woman, therefore, has been long renounced by our friend in every material and carnal relation. He has a wife, but never associated with her. Women, he says, is unconquerable by man except by him who looks up to her as her son. Woman fascinates, and keeps the whole world from the love of God. The highest and holiest saints have been brought back to carnality and sin by the nameless power of woman. The absolute conquest of lust has been his lifelong ambition. For long years, therefore, he says, he made the utmost efforts to be delivered from



the influence of woman. His heart-rending supplications and prayers for such deliverance, sometimes uttered aloud in his retreat on the river-side, brought crowds of people who bitterly cried when he cried, and could not help blessing him, and wishing him success with their whole hearts. He has successfully escaped the evil of carnality which he dreaded. His mother to whom he prayed, that is the goddess Kali, made him recognize every woman as her incarnation, so that he now honors each member of the other sex as his mother. He bows his head to the ground before women, and before little girls, he has insisted upon worshipping not a few of them as a son might worship his mother. The purity of his thoughts and relations towards woman is most unique and instructive. It is the opposite of European idea. It is an attitude essentially, gloriously national. Yes, a Hindu *can* honor woman.

'My father,' says the Paramhansa, 'was a worshipper of Rama. I too have accepted the Ramayat covenant. When I think of the piety of my father, the flowers with which he used to worship his favorite god bloom again in my heart and fill it with Divine fragrance.' Rama the truthful, the dutiful son, the good and faithful husband, the just and fatherly king, the staunch and affectionate friend, is regarded by him with the love and profound loyalty of a devoted servant. As a master, the privilege of whose service is sufficient reward to the favoured faithful servant, as a master in whose dear and matchless service the laying down of life is a delightful duty, as a master who has wholly enslaved the body and soul of his adoring slave, the contemplation of whose holy and glorious worth transcends every thought of remuneration and return, is Rama viewed by Ramkrishna. Hanuman, the renowned follower of Rama, is to him the model of a faithful servitor, a being who was devoted to his master's cause inspired by such unworldly love and honour, such superhuman faithfulness as scorned alike death and danger, or hope of other reward. So the other sin which he has spent his life to be free from, is the love of money. The sight of money fills him with strange dread. His avoidance of woman and wealth is the whole secret of his matchless moral character. For a long time he practised a singular discipline. He took in one hand a piece of gold and in the other a lump of earth. He would then look at both, repeatedly call the gold *earth*, and the earth *gold*, and then shuffling the contents of each



hand into the other, he would keep on his process till he lost all sense of the difference of the gold from the earth. His ideal of service is absolute unworldliness and freedom from the desire of gain. He loves and serves Rama, because Rama is the best and most loving master. The service of the true saint is the service of the purest affection and most unselfish loyalty. Some of the songs he sings expressive of this touching devotedness are exceedingly pathetic, and shows how very negligent and mercenary we often are.

Nor is his reverence confined within Hinduism. For long days he subjected himself to various disciplines to realize the Mahomedan idea of an all-powerful Alla. He let his beard grow, he fed himself on Moslem diet, continually repeated sentences from the Koran. His reverence for Christ is also deep and genuine. He bows his head at the name of Jesus, honors the doctrine of his sonship and we believe he once or twice attended Christian places of worship. These ideas at all events show the catholic religious culture of this great Hindu saint.

Each form of worship which we have tried to indicate above is to the Paramahansa a living and most enthusiastic principle of personal religion, and the accounts of discipline and exercise through which he has arrived at his present state of devotional eclecticism are most wonderful, though they cannot be published. He never writes anything, seldom argues, he never attempts to instruct, he is continually pouring his soul out in a rhapsody of spiritual utterances, he sings wonderfully, and makes observations of singular wisdom. He unconsciously throws a flood of marvellous light upon the obscurest corners of the Puranic Shastras, and brings out the fundamental principles of the popular Hindu faith with a philosophical clearness which strangely contrasts itself with his simple and illiterate life. These incarnations, he says, are but the forces (*Sakti*) and dispensations (*Lila*) of the eternally wise and blessed (*Akhanda Sach-chidananda*) who never can be changed or formulated, who is one endless and everlasting ocean of light, truth, and joy. When this singular man is with us, he would sometimes say the incarnations forsook him, his mother the *Vidyashakti Kali*, stood at a distance, Krishna could not be realized by him either as *Gopal* the child, or as *Swami* the lord of the heart, and neither Rama, nor Mahadeo would offer him much help. The *Nirakar Brahma* would swallow everything,



and he would be lost in speechless devotion and rapture. If all his utterances could be recorded, they would form a volume of strange and wonderful wisdom. If all his observations on men and things could be reproduced, people might think that the days of prophecy, or primeval unlearned wisdom have returned. But it is most difficult to render his sayings into English. We here try to give some stray bits:

1. So long as the bee is outside the petals of the lily, it buzzes and emits sounds. But when it is inside the flower, the sweetness hath silenced the bee. It drinks the nectar, and forgets sounds, and forgets itself. So the man of devotion.

2. Put your *ghara* (earthen pot) inside the brook of clear water. There is bubbling, there is noise, as long as the vessel is empty. When it is full, the bubbling ceases, the disturbance ceases. In the silence and fulness the vessel lies in the depth of the element. So the heart in devotion.

3. Boil your sugar well in a living and active fire. As long as there is earth and impurity in it, the sweet infusion will smoke and simmer. But when all impurity is cast out, there is neither smoke nor sound, but the delicious crystalline fluid heaves itself in its unmixed worth, and whether liquid or solid, is the delight of men and gods. Such is the character of the man of faith.

4. Through the stream of troublous world I float a frail half-sunk log of wood. If men come to hold by me to save their lives, the result will be this: they will drown me without being able to save themselves. Beware of *gurus*.

5. Unshod, and with bare feet who will venture to walk upon thorns and sharp stones? Shod with faith in Hari, what thorn or sharp stone can harm you?

6. Hold the post well driven into the ground with your hand, and then you can quickly revolve round and round without falling. Have faith in a fixed and strong principle, and then though your movements may be many and rapid, no harm will ever befall you. Without principle every movement is a step towards fall.

7. Churn your pure milk before the sun rises, and the butter that is thrown up, gather, and put in clear water. There is another kind of butter that is obtained by churning whey after sun-rise, and that is allowed to float in the whey out of which it is churned. The latter kind of butter



represents the religion of the Brahmo Samaj while the former is pure Hinduism.

8. Woman and wealth have drowned the whole world in sin. Woman is disarmed when you view her as the manifestation of the divine Vidya Shakti, power of pure wisdom as the mother of the human race.

9. O Mother Divine, I want no honor from men, I want no pleasure of the flesh, only let my soul flow into Thee as the permanent confluence of the Gunga and Jamuna. Mother, I am without Bhakti, without Yoga, I am poor and friendless. I want no one's praise, only let my mind always dwell in the lotus of Thy feet.

10. God alone is true, all else is false.

A living evidence of the sweetness and depth of Hindu religion is this holy and good man. He has wholly controlled, and nearly killed his flesh. It is full of soul, full of the reality of religion, full of joy, full of blessed purity; as a *Siddha* Hindu ascetic he is a witness of the falsehood and emptiness of the world. His witness appeals to the profoundest heart of every Hindu. He has no other thought no other occupation, no other relation, no other friend in his humble life than his God. That God is more than sufficient for him. His spotless holiness, his deep unspeakable blessedness, his unstudied endless wisdom, his childlike peacefulness and affection towards all men, his consuming all-absorbing love for his God are his only reward. And may he long continue to enjoy that reward. Our ideal of religious life is different. But so long as he is spared to us, gladly shall we sit at his feet to learn from him the sublime precepts of purity, unworldliness, spirituality and inebriation in the love of God!

N.B.—Reprinted from *The Theistic Quarterly Review*, October, 1879 and *The Aids to Moral Culture* 1890.

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1 Place of Birth—Village Kamarpukur near Jahanabad, District Hooghly (20th February 1835 [1836]). Place of Residence—at the celebrated Rani Rashmoni's Temple of Kali on the bank of the Bhagirathi at Dakshineswar, North Suburb of Calcutta. Here his birthday anniversary is celebrated every year on Sunday following the day of his birth. Place of Departure—Kashipur garden, two miles north of Calcutta (16th August 1886). Place of Cremation—Baranagore Burning Ghat north-west corner. A *Bel* tree now marks the spot. Place where his ashes are interred—Temple of Kakurgachee



July 1893

(KEYNOTES)

We hear much of *avatars* now-a-days especially in Bengal. Only the other day a public lecture was delivered in the Star Theatre in which an attempt was made to prove that the late Ramakrishna Paramahansa was an *avatar* of Vishnu. This is a startling proposition and contrary to the spirit of the Hindu Shastras. We can never allow this proposition to go uncontradicted.

If Ramakrishna Paramahansa be an *avatar*, then every Rishi of ancient India should be regarded as such. There is no special reason which can lift Paramahansa Deva above the host of *Jivunmukta* Rishis. Byas Deb came to teach mankind and wrote out almost all the Shastras of the Kali yuga. Even he, the mouthpiece of Krishna, is not regarded as an *avatar*. For an ordinary man the assertion that he can distinguish an *avatar* from a saint is the height of presumption. We admit that it is the duty of a *chela* to regard his Guru as an *avatar*; but does it not at all follow that the same should be held up as an *avatar* before the public.

An *avatar* is he who descends from the highest plane of consciousness in order to teach mankind; like the *Jivunmukta* he has not behind him a series of births and rebirths. Even the great Buddha, to whom more than a third of mankind owe their spiritual allegiance, had a long series of births before him? Who will believe that Ramakrishna Paramahansa displayed higher spiritual qualities than even Buddha himself? The assumption is ridiculous.

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garden, a mile east of Manicktola Bridge, Calcutta. Here the Temple anniversary is celebrated every year on the *Jonmasti* day.

- 2 Including the great Brahmo leader Keshub Chandra Sen and a great number of intelligent and well educated young men. Eighteen of these young men, who were greatly attached to him have become ascetics on his departure from this world and are practising devotion in Baranagore *not* very near to the place where his body was cremated and on the Himalayas and in holy and solitary places all over India.
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November 1893

## THE HINDUS AT THE WORLD'S FAIR

Francis Albert Doughty, writing to the *Boston Evening Transcript* from Chicago, says:

'There is a room at the left of the entrance ... practical achievements and they are glad to learn these things from us.'

(For the news *vide The Hindu* of November 17, 1893)

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December 1893

### (KEYNOTES)

Recently at the World's Fair at Chicago the Hindu *Yogis* Swami Vivekananda and Mr Nara Sinha have made a profound impression on the Western mind. The tenets they preached were regarded by all present as the loftiest and noblest of which any system of religion or philosophy may be proud of. To the European audience these two gentlemen appeared to be the true type of the Eastern *Yogi*. But to us the thing appears in a different light. The *Yogis* in question appear to be the civilized *Yogis* of the nineteenth century and trained up in the Western School of thought. The fun at Chicago did not fail to attract their notice, nor did they shrink from unburdening their minds in glowing language before an audience most of whose members no doubt failed to fathom the heart of a real *Yogi*. The true *Yogi* is seldom in touch with the world and avoids the concourse of men as we do foul stench. He is naturally forgetful of the world and its interests and like an eagle loves complete solitude and retirement. He looks with an equal eye upon the assembly of emperors and the gathering of peasants. Such is the real type of the Indian *Yogi*.

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January 1894

## HINDUS AT THE WORLD'S FAIR

I have read with interest the accounts, published in the American Journals and reproduced in the Indian newspapers,



of the two Sannyasis who were present at the World's Fair at Chicago to attend the Parliament of Religions. The names of these two Sannyasis are Vivekanand Swami and Nara Sima or more correctly, I suppose, Nara Singha. It is not explained in the accounts as to what sect of Hindu ascetics does this latter gentleman belong. But I have almost no curiosity to know anything more about him. The man who styles himself a Hindu Sannyasi, and yet when asked whether he would not be afraid of wild beasts in the jungles to which he wished so much to repair and settle down replied that he would take his gun to defend himself against their attacks is not worthy of any body's regard or attention. This Nara Sima seems to be nothing more than an English educated young Hindu, denationalized both in heart and mind, and who has gone to Chicago out of a sort of curiosity which is common in almost all Anglicized Hindus, the curiosity to see the grand West. This being the case, his yellow robe has invested him with an importance out of the Far West which he could never hope to secure for himself had he gone there as an independent Hindu gentleman clad in his national clothes however attractive. He, therefore, hardly deserves any more notice.

As we read in the accounts, the most striking figure among the assembly of Indian delegates to the Parliament of Religions was Vivekanand Swami. He has been called the 'Brahmin monk,' whatever that may mean. His appearance, gestures, dress, and even distinctive features of outward behaviour and movements have been graphically described. In reply to questions of an interviewer he has said many things which form his opinions on various subjects.

One answer made by him to a question put by the interviewer I will single out, for it should not be allowed to pass unchallenged. I have no mind to criticize the opinions of Mr Vivekananda Swami, for the simple reason that criticism is not in my line. Besides, I know Vivekanand Swami personally, and I have a very high regard for his personal character, his purity and talents. He is "a worthy disciple of the great Ram Krishna Paramahansa in many ways. What I object to is his saying that he would not lose caste if he took food out of any body's hands to be Hindu or Mlechha. He means thereby that he being a Sannyasi, is above all castes. This is a grievous error. Even as a Sannyasi he cannot take food out of anybody's hands who is not born within the four castes. If he had been a Brahmin, which



he was not, and became a *dandi*—only Brahmins having the privilege of becoming *dandi*—he could not take food cooked by any other than a Brahmin until he had reached a very advanced stage of *Sannyas*. But even if we class Vivekanand among Sannyasis, he does not seem to have just yet reached that advanced stage of *Sannyas* in which he can be regarded as above all caste considerations. It is only at the *Paramhansa* stage of *Sannyas*, which is the fourth stage, that a Sannyasi can be regarded as beyond all social restrictions. But even a Sannyasi is a rare spirit in these days, and rare still is a *Paramhansa*. There may be seen hundreds of *Dandis* and thousands of yellowrobed Sadhoos walking about in Bharatvarsa at the present day, but there is no knowing if any of them has attained true *Sannyas*. And yet I do not say that true Sannyasis cannot be found anywhere in this *only* land of spirituality. Why, they can be found here and there, now and then, appearing like a sudden flashing light and disappearing as suddenly. They can also be found even among *Grihastas*, seemingly devoted to enjoying domestic felicity and engaged in mundane affairs and yet they are entirely free from the least taint of the temporal. They are real Sannyasis under the disguise of domestic life. Few, very few, however, are *Paramhansas* whose visit to us are strictly few and far between. But rarely do they walk in Bengal of densely populated places. Their favourite haunts are the Himalayas, and other hills, the woods and the sacred eighty four cosses of Sri Brindaban. In Bengal, the only *Paramhansa* we had was *Paramhansa* Ramkrishna. Ramkrishna was a *Paramhansa* of a novel style, but he was a genuine specimen of the order. I would rather say there are very few like him among those rare beings who can still be found in Varatvarsa. Vivekananda is not then a *Paramhansa*, and if I may be permitted to be more candid, he is not even a Sannyasi. I say this for two chief reasons among many. I will enumerate these two.

A Sannyasi is the produce of the Arya Dharma, or as is now popularly understood, the Hindu Religion. Now, a man who has entered even a little into the spirit of the Hindu religion will not think of going to a mlechha land. The question now is—what is a mlechha land or more properly, what is the meaning of the word mlechha? This word mlechha has of late been greatly misunderstood. The present day Hindu, especially of the English-educated class, understands it in such a general vague way that it is impossible for



him to explain what it all signifies. The Pundits will offer such a round about explanation of the term that it will only thicken the cloud which already surrounds the innocent questioner in regard to the import of the word. Not that they do not understand it at heart, but that they have no genius to make it clearly 'understandable' to the Anglized Hindu or a foreigner. To add to his difficulties, his ill-understood *slokas* muddle his power of expression. The European unknowingly takes offence at the term when it is applied to him thinking it is a piece of the worst abuse. But rightly understood the word is harmless enough for an 'enlightened' mlechha. I will not at all attempt to give its derivative or literal meaning but will only explain what the spirit of the word signifies. It signifies simply—a man or a woman who is always only mindful of The Pleasures of the lower senses, a man or a woman whose chief thought is centered upon satisfying the stomach and the carnal and sensual appetites. This is a mlechha. Now, look at 'civilized' Europe or America—what do you see? You see there nothing but a vast number of human beings all mad after the pleasures of the palate and sensuality. The chief thing which sways the mind of the entire West and Far West is how best to satisfy the palate and the other lower senses. Such a desire is only worthy of the beast and is the worst hindrance to spiritual cultivation. The Aryans in olden times used to send away such a man or a woman out of all Hindu Land lest one black sheep would infect the flock. A man whose predominant desire is eating, carnality, and making himself merry is found to be unmindful of following the injunctions of the Shastras in practice in his every-day life, and an Aryan king would never allow such a man to live among his subjects lest his example would spoil others and the cause of Sanatan Dharma would suffer. These were the rules of the Satya, Treta and Dwapara Yugas. With the advent of Kali Yuga, or the materialistic age, the Yavans and Mlechhas have swelled in number and we find it mentioned in the *Mahabharat* that Lord Krishna himself had to fight with many Yavans and Mlechhas in this sacred land itself. The English and Europeans themselves deplore the gross materialistic character of their people and civilization and what I have tried to convey by the meaning of the word Mlechha is nothing but a man who is grossly materialistic. If we are to judge our own men, Hindus, of the present day, by the old Aryan standard of judgement, a large portion



of them are to be called Mlechhas, and this sad result is only attributable to the influence of the glorious British or Mlechha education, 'Civilization,' and above all, Mlechha contact. This country is *still pure*, however, because the majority of the Hindu people are still Hindu in spirit and practice and because it is still instinct, every atom of its soil is still instinct, with the holy spirit of the ancient Rishis who have lived and blessed it for innumerable ages. The Hindus used formerly to go to Java and Sumatra, as has recently been shown by the promoters of the Hindu Sea-Voyage question, but they crossed the *Kalapani* not to go to a Mlechha but to a Hindu land because Java and Sumatra were then populated chiefly by Hindus. The promoters of Hindu Sea-Voyage only missed this point. Sea-Voyage for Hindus is not objectionable on the score of the Voyage over the sea at all but on account of the destination of the Voyage. The objection is mainly founded upon living upon Mlechha soil—a soil contaminated by the gross materialistic thoughts and habits of its people breathing an atmosphere surcharged with the grossly materialistic thoughts which pervade the soil and eating the products of a grossly materialistic soil and cultivation. As an instance in point in regard to the last named reason, it can be pointed out that most of the pure Hindus, Pundits and Widows still do not eat potato because its seed has been brought out from America. The Hindu fear is—and the fear is founded upon pure reason and science—that no sooner the Hindu rest his foot upon Mlechha land, than at the touch of the grossly materialistic soil and atmosphere all his spirituality must evaporate. He becomes, in fact, a Mlechha at once, and a few day's residence there and eating and mixing with its people will give the finishing touch to his Mlechhaship. He can therefore be never again taken into the bosom of Hinduism. He is lost to his people for ever.

This I speak of in the case of a Hindu, who goes to England sticking to his caste rules or religious injunctions and eats there his Hindu food cooking the same with his own hands. Fancy then what treatment the England-returned Barristers-at-law, Military Surgeons and M.B's and others of the class can expect at the hands of his caste people—the Baboo Sahibs who, during their stay upon English soil, not only infringe all Hindu rules of living but live there like a *pucca* Mlechha, eating all English foods cooked by English hands and conducting themselves in right royal English style.



These men make the Hindu society gape in wonder when on their return here they demand to be taken back into its fold, and mighty is the indignation they give vent to when their demand is treated with contempt. This rigid attitude of Hindu Society towards such 'black sheep' has still managed to keep alive the little fire of vitality of the Hindu religion. May this rigidity never relax, but recover its former strength day by day. No amount of *Prayaschitta* can purge away the sins of the England-returned piece of Hindu humanity—that centre of selfishness, self-conceit, and unspeakable swagger.

It is difficult to conjecture what can have attracted Mr Vivekananda Swami to the Mlechha soil of America. Had he been at heart a Hindu, he could never have entertained the idea. Had he been a real Sannyasi he would never have thought of anything else but Brahma [and] have remained immersed. The man who has realized the least idea of the sublime and the beautiful in Brahma can never think of finding even the millionth part of its sublimity and beauty in any other thing of the earth or the heaven. The man who has attained even a little of genuine Aryan purity will shrink from the thought of Mlechha touch. I know of several Sadhus who find it difficult to breathe the air of the White Town of Calcutta, and I once found one such who felt choked and was about swooning away while passing through one of the streets of the European quarters of this city. If even a higher standard of purity is claimed on behalf of Mr Vivekananda—a state which is above or beyond the influence of bad or good magnetism, I say that state is the creation of a Mlechha-used brain. What then did induce Mr Vivekananda to go to Mlechha land. But he seems to have infringed Hindu rules not only by going to Mlechha land and mixing with its people but he has set at defiance all Hindu ideas by taking Mlechha food cooked by Mlechha hand as can be understood by the declaration of Mr Nara Sima that meat did not suit him though he tried it on first arriving in America. This is one reason why I say Mr Vivekananda Swami has no idea of Sannyas. A man who goes to Mlechha land and mixed with the Mlechhas and eats Mlechha food can never claim to be considered a Sannyasi.

Another reason which leads me to put him outside the pale of holy Sannyas is his evident pleasure in finding himself appointed a delegate to the Parliament of Religions at Chicago. The Hindu who is imbued with the spirit of the Arya Dharma



which means the Chief Religion of the World, will *never* feel inclined to even enquire into the tenets of any other religion in the world. Arya Dharma is nothing but the product of the most perfect science and anybody who understands the science of Arya Dharma, must know that any other religion is but a upa-dharma, or corruption of the Arya Dharma, or a religion found upon defective science. A Parliament of Religions such as the one which assembled at Chicago will therefore be beneath his notice. Of course he will not despise any other religion, but should, on the other hand, feel and show his good will towards it. But he will never find it in his heart to have to do anything with any other religion, much less a Parliament of Religions. All other religions are ready to take any and everybody into their bosoms as a member after making him go through their respective initiatory ceremony. But nobody can become a Hindu by any means whatsoever. One can become a Christian, a Bautha [sic], a Jain, or a Mahomedan at his will. But one cannot become a Hindu though he is ready to sacrifice his life to become one. A Hindu is ever born, never made. To become a Hindu one must cultivate the highest spirituality in his own religion so that through thousands of rebirths and incessant cultivation in every such birth he may chance to be born a Hindu thousands of years after. A Hindu who knows it would never care to go to Mlechha land even for the crown of the Czar of all the Russians. What did then induce Vivekananda Swami to go to Mlechha land and join the Parliament of Religions? He can never possess the mind, the heart or the intellect of the Hindu, much, oh how much less—of a Sannyasi. Nay, nay, it is blasphemy to call him a Sannyasi or even a Hindu. What is he then? Well, what—d'ye-call-it!

The fact is, these very clever men have not yet been able to shake off the denationalizing influence of their English education. They had drunk the poison of English philosophy to their fill and, in spite of the reaction which has set in within them—a reaction set in motion by a worthy Guru—they have not yet been able to disgorge the whole of this poison. But until the whole of this poison is disgorged, they have no chance whatever to enter into the spirit of the Arya Dharma. As they are now, they are anything—Buddha, Jain, Christian—will [be], anything but a Hindu.

But had not Mr Vivekananda posed as a Hindu Sannyasi and had he not taken Hindu food at Chicago, he might



have been able to do some good to our society—very little good perhaps. I say this out of my love for Mr Vivekananda—yes, I love him. And if I have within, so much prejudicial to his present professions at Chicago, I have done so because I love my Dharma more. But I love him because he is worthy of being loved by everybody. A fine tall and broad man of very handsome intellectual features, large lustrous eyes that beam upon you with a quiet love and kindness, his intelligence lighting up his countenance, he is really a loveable man—Vivekanand! He is destined to play a very important part in modern history. His large and tender heart, his firmness, his self-sacrifice, his love for all men, and, above all, his purity and intelligence of a high order mark him out as one amongst thousands in whatever assembly he may be placed. If you try to look through his lustrous eyes as they beam upon you, you may find within him a volcano of strength of purpose which, once rightly directed, must work wonders in his native land, which needs the services of men like him at the present moment to help the religious revival which has already been brought about in it. And I, who to-day has sat in judgement over him, may someday think myself fortunate to exchange a word with him.—Z E R O

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*April 1894*

(KEYNOTES)

It seems that Swami Vivekananda has revolutionized the American world. After his lectures and speeches before the Parliament of Religions at Chicago, he is travelling over the whole of the United States as a Hindu missionary teaching the western people the tenets of the Aryan Religion. An American paper draws a sketch of Swami Vivekananda in the following terms:

'But no religion made so profound an impression upon the Parliament and the American people at large as did Hinduism. Among the Hindus of various schools who personally took part in the Parliament were Prof. Chakravarti, of Allahabad, Mr Narasimachari of Madras, and Lakshmi Narain, of Lahore. Manilal N. Dvivedi, though not present in person,



furnished several papers which were read and discussed, as was also a treatise on the Tengalai Sri Vaishnava theology sent by S. Parthasarathy Aiyangar, of Madras. The Brahmo Somaj was represented by Messrs. Mazoomdar and Nagarkar, who were particularly welcomed by the American Unitarians, with whom they are in close doctrinal accord.

'But by far the most important and typical representative of Hinduism was Swami Vivekananda, who in fact was beyond question the most popular and influential man in the Parliament. He frequently spoke, both on the floor of the Parliament itself and in the meetings of the Scientific Section, over which I had the honor to preside, and on all occasions he was received with greater enthusiasm than any other speaker, Christian or "Pagan." The people thronged him wherever he went, and hung with eagerness on his every word. Since the Parliament he has been lecturing before large audience in the principal cities of the United States, and has received an ovation wherever he went. He has often been invited to preach in Christian pulpits and has by all who have heard him on any occasion, and still more by those who have made his personal acquaintance, been always spoken of in terms of the highest admiration. The most rigid of orthodox Christians say of him: "He is indeed a prince among men," even when they find it necessary, for the sake of their time-honored prejudices, to add, "but he must be altogether an exception; of course there are no other Hindus like him."'

'As intense is the astonished admiration which the personal presence and bearing and language of Paramahansa Vivekananda have wrung from a public accustomed to think of Hindus, thanks to the fables and half-truths of the missionaries, as ignorant and degraded "heathen." There is no doubt that the continued interest is largely due to a genuine hunger for the spiritual truths which India through him has professed to the American people.'

\* \* \*

Again: 'All the Hinduising forces hitherto at work have received a notable impulse from the labors of Swami Vivekananda. Never before has so authoritative a representative of genuine Hinduism, as opposed to the emasculated and Anglicised versions of it so common in these days, been accessible to American inquirers and it is certain beyond



peradventure that the American people at large will, when he is gone, look forward with eagerness to his return, or to the advent of some of his confreres of the institute of Sankaracharya.'

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*May 1894*

(KEYNOTES)

It is very remarkable that not a single Theosophical Journal of India took any note of the labours of Swami Vivekananda in the Parliament of Religions at Chicago. Vivekananda was the representative of Hinduism and in point of intellectual greatness, he overshadowed the representatives of all other faiths. The Theosophical journals considered him to be beneath their notice; hence we found no mention of him in the organs of the Society. It was represented that Mr G. N. Chakurburty of Allahabad was the most prominent Hindu at the Parliament of Religions. The statement is wholly untrue for the neutral witnesses of the World's Fair gave a quite different account. The eclecticism of the Theosophical leaders did not allow them even to notice the great services which Vivekananda did for Hinduism.

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Some misunderstanding has arisen among some of the Hindus of the Madras Presidency regarding the article entitled the 'Hindus at the World's Fair' which appeared in the Light of the East for January. We have several letters in which the views of the writer of that article are roundly questioned. In reply we should state that the Light of the East is a Hindu Magazine in its widest sense. The orthodox view of Hinduism will find as much place in its columns as the more liberal view. Every shade of Hindu opinion will always be welcome in its columns. But this does not mean that the editor is responsible for the opinions of a contributor. We are not responsible at all for any signed article which may appear in the magazine. Hindu Orthodoxy is one of the most important elements in Hinduism. Its leader is the greatest thinker the world has ever seen, Viz, the renowned Sankaracharya. For this simple reason, Hindu Orthodoxy should find a place in the columns of this magazine.



It is be asked whether any blame should be attached to Vivekananda going to Chicago, we should most emphatically say, 'No blame whatever; for Swami Vivekananda calls himself a Paramhansa and nothing can soil the purity of Paramhansas even from the standpoint of Orthodox Hinduism.'

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September 1894

(KEYNOTES)

It is now just two years since the first issue of the 'Light of the East' appeared before the public. As regards the great Hindu Revival which is at the present moment convulsing the whole of India from one end of the country to the other, this short span of two years was pregnant with events of surpassing interest. While the Hindu monk Vivekananda was preaching to the American people the sublime doctrines of *Adwaitabad*, the call of Mrs Besant asking the Hindus to stand by their own religion and philosophy stirred the very depths of the Hindu Society. Other movements also are showing signs of increasing activity. The Arya Somaj and the Bharat Dharma Mahamandal have done some earnest work; and the Theosophical Society as a *literary body* has done much to spread the salient features of Hinduism in the Far West.

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It must not be regarded that all these contending forces which are fighting for the advancement of Hinduism are characterized by an unity of action and by the spirit of harmony, though they all have a common goal. The Theosophical Society has received its first impetus from two Western minds; hence a very large part of its followers believe in doctrines which resemble more nearly the *Niriswara Sankhya* philosophy than anything else. The organs of the society as well as its leaders (with the exception of Mrs Besant) are strongly opposed to the caste system which is the very basis of the Hindu Society. As the Theosophical Society is composed of a number of individual units, and as each individual cannot but have a creed of his own, it is useless to argue that the Society is without any creed. The vast majority of its members follow the Secret Doctrine, and in their religious practice they resemble more the Buddhas than the Hindus. Even the most Hinduized of its leaders, Mrs Besant



holds that it is a pollution for her to bathe in the Ganges, vitiated as the river is by the bad magnetism of the people who daily bathe in it! Certainly this sentiment is not palatable to a descendant of the Rishis! The Theosophical Society is not therefore, strictly speaking, a purely Hindu movement, in spite of the great service it has done to Europe by placing our sacred lore within easy reach of our Western brethren.

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Passing on to the other movement which is represented by the *Dharma Mahamandal*, we find that it is bent upon the revival of the social and religious institutions of the time of Sree Krishna among Hindus who are more or less influenced by the advent of a new cycle and by the contact of a material civilization. An impossible task! Each cycle has its own peculiar characteristics and the man of the Kali age in which we live is altogether different from the type of humanity which existed in the former *Yugas*. The movement is confined to the Pundits of the North Western Provinces and has hardly penetrated the stratum of the educated public. We fully appreciate the noble intentions of the leaders of the movement, but we do not think that it will spread far and wide against the current of the modern Hindu Society.

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The movement most suited to the spirit of the modern age is the Arya Somaj of Swami Doyanand Saraswati. It is already an established movement having a capital of a few lacs of rupees and several institutions of its own. It follows the golden mean between extreme orthodoxy and heterodoxy. The Arya Somaj has its branches everywhere in India except in Bengal where the religious life of the people is in its lowest ebb. On the other hand, the speeches of Swami Vivekananda in America may be regarded as the true exposition of the higher philosophy of the Upanishads as expounded by Sankaracharya. Both of these movements are suited to the spirit of the modern age, but it is a pity that Swami Doyananda left no able successor behind him to carry on the movement which he set on foot.

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*November 1894*

Swami Vivekananda in his speech in the Parliament of Religions, said, 'How the Perfect (Brahm) becomes the



quasi-perfect; how can the pure, the absolute, change even a microscopic particle of its nature?' In answer to the above he says, 'The Hindu is sincere. He does not want to take shelter under sophistry. He is brave enough to face the question in a manly fashion. And his answer is, "I do not know".' We must confess that we do not understand Mr Vivekananda. The Perfect *never* becomes encased in a body of flesh according to the Vedanta. *Jiva* is not *Brahm per se*. It is only the reflection of Brahm-in Prakriti. *Prakriti* again is not distinct from Brahm, but it is the *Sakti*, the universal mental force which depends upon Brahm as its attribute. The infinite changes which this *Sakti* undergoes and its attribute to reflect the pure consciousness never affect the Perfect at all. The moon is never affected by the motion of its reflection on the waves.

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The Absolute is within our body as well as outside it. It is within our body as a reflection; it is outside it as consciousness *per se*. The moon is within the lake as a reflection, it is outside of it as the real moon in the sky. The reflection returns to its source when the functions of the Upadhi are suppressed. If it be asked how can *Prakriti* take the reflection of the Absolute, the answer is that *Prakriti* is the sum of every *conceivable* attribute, and one of its attributes is to bear the reflection of the pure consciousness.

*January 1895*

### BIVEKANANDA

If we enquire into the cause of the immense popularity which Swami Bivekananda enjoys in America, if we dive deep into the reasons which have made his religious speeches a power among a nation which stands in the front rank of civilization, we come to the inevitable conclusion that the highest form of Hinduism as represented by the *Advaita* school of Sankaracharya has within itself the germs of that tremendous power which can shake materialism to its very foundation. Bivekananda is simply the bearer of the spiritual light which lies concealed in wornout palm-leaf manuscripts of the ancient Brahmans. We must not seek for the immense



influence of Vivekananda in the glowing sentiments of an orator but in the intrinsic merits of a system which can stand the over-powering attacks of the ever advancing strides of modern science. The nineteenth century, which is about to close has brought about a unique revolution in the history of human thought. Though its main field of action is Europe and America, yet it cannot be denied that the old world including India has felt its influence through its contact with the European races. The sole aim of the great leaders of modern thought who lived and moved in this century was to be *rational* in the strict sense of the term. Reason and experience were the two wings, as it were, by which their intellect soared high in order to discover untrodden fields of knowledge. Everything which lies beyond the province of reason, everything which is beyond the ken of ordinary experience they discarded as unreal. And what was the result of this *rationality*, of this minute observation, in all departments of nature? The conquest of matter and the utilization of force is to serve the interest of man. It is needless to multiply instances citing the triumph of modern science over matter. We have made some of the forces of nature our obedient slaves and in no distant date science is destined to achieve still more glorious results.

But there are things which lie beyond the scope of the five senses and above human experience. We all know that the range of our senses is very limited and there is a boundary which reason cannot cross. Still beyond the province of reason and the senses there are real existences, as real, nay even more substantial than those with which we are familiar; and one of such things is our self-consciousness, the very centre of our being. The knowledge of our self-consciousness is not attained by means of the senses, but by self-consciousness itself. It is invisible, intangible, but nevertheless a real entity. It is self-luminous for it knows *itself by itself*. No light but its own can illumine this fontal reality. It illumines the suns, the moons, and the stars, for by and through it we become conscious of their existence. The glory of this transcendental consciousness is described by the Rishi in the following rapturous stanza in the Mandukopanisad [Mundakopanisad ?]:

न तत्र सूर्यो भाति न चन्द्रताकं  
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं  
तस्य भासा सर्वमिदं विभाति ॥



There (in the atman) the sun, the moon, the stars, the lightning or the fire cannot shine. It shines by its own light. Everything else in the universe becomes manifest or is lighted by the light of consciousness.

Bivekananda took his stand upon this eternal reality. What he preaches is the infinite glory of this all-pervading self among a people who used to regard unconscious Matter and brute Force as the ultimate reality of the universe. At the Parliament of Religions at Chicago, he said: 'Science is nothing but the finding of unity, and as any science can reach the perfect unity, it would stop from further progress, because it would reach the goal; thus chemistry cannot progress further, when it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfil its services in discovering one energy of which all the others are but the manifestations, and the science of religion become perfect when it discovered Him who is the one life in a universe of death; Him who is the constant basis of an everchanging world; One who is the only soul of which all souls are but delusive manifestations. Thus was it through multiplicity and duality, the ultimate unity was reached and religion can go no further, and this is the goal of all, again and again, science after science, again and again.' The ultimate principle of the universe as described above, Bivekananda identifies with the human soul. For he says: 'So then the Hindu believes that he is a spirit. Him the sword can not pierce—him the fire can not burn—him the water can not melt—him the air can not dry.... The human soul is eternal and immortal, the perfect and infinite, and death means only a change of centre from one body to another.'

What is the standpoint of materialism as opposed to the uncompromising spiritualism as preached by Bivekananda? In the first place, the God of materialism is unconscious matter rolling in space as chance may direct; in the second place, the combination of this terrible matter in certain proportions produces consciousness; and in the third place, the dissolution of material combinations at death produces the cessation of individual consciousness. These were the mean and vicious doctrines with which the American people were familiarised by the leaders of materialism. And what is the moral which they drew from the above doctrines in order to guide their lives? 'Eat and drink for tomorrow we shall die' was their motto, the enemy alike of religion



and morality. The universe to the materialist, is the universe of death. Life, being short and confined between the boundaries of birth and death, is considered simply as the field to satisfy one's sensual appetites and to gratify one's selfish instincts. And the universe is regarded as a chaos in the beginning, a cosmos in the middle, and chaos again in the end.

On the other hand, modern Christianity did not satisfy the religious instincts of the more advanced thinkers of America. The kernel of Christ's teachings may be summed up in two short sentences, 'Love to God' and 'Love to Man'—of course, these noble moral doctrines are acceptable to everybody. But the metaphysical part of the teachings of Christianity as distorted by the Church, was weighed in the balance and was found wanting. The age of the world (only five thousand years), the arbitrary nature of the Divine will in creating an unequal world, an eternal heaven and an eternal hell as the reward and punishment for the acts of a single life,—these childish theological conceptions are too much for a civilized man standing in the border land between the closing and the opening centuries, and well-versed in the cosmological conceptions of a Darwin, a Huxley and a Spencer.

Such was the impenetrable gloom in the moral and religious atmosphere of a great nation, when the sublime teachings of the Upanishads fell upon the darkened moral chaos of America like a flash of lightning. The bearer of this strange light is a young man of thirty-two whose sole aspiration is not only to preach but to live the Upanishads. To a transcendental imagination glowing with religious fervour, to an acute reasoning sharpened by western culture. Vivekananda adds the self-abnegation of a voluntary homeless poverty which places him in a strange contrast with all other delegates in the Parliament of Religions. In the orange-robed monk of India, the American people could not detect the extreme luxury and worldliness of their own bishops and archbishops. It is said that example is better than precept, and here lies the secret of the popularity of the Swami. We do not want so much theological doctrines and metaphysical theories for the realisation of your spiritual aspirations as we do the noble example of self-denial and self-abnegation. The people who assembled at the Parliament of Religions saw before them a living, moving and breathing example of that noble and ancient philosophy which in ancient times produced men



like Vyas Deva and Sankaracharya. It is for this reason that Bivekananda conquered the Parliament of Religions in a moment. Theories, without the living example of a noble life, are merely life-less dogmas.

The Parliament of Religions is, without doubt, the greatest event in the closing decade of the Nineteenth Century. Here only did we see the unique spectacle of the representatives of different religions of the old and the new world shaking hands with one another in mutual admiration and forgetful of the religious animosities of a barbarous age. Here only we find, sitting side by side, on the same platform, the Hindu, the Buddhist, the Jain and the Christian. The Parliament has taught an important lesson to the representatives of the Christian Church. It has taught them, in unmistakable language, that Christianity is not the only religion and Christ not the only saviour. It has also taught, that beyond the narrow circle of modern Christianity there exists, in the so-called 'Pagan' world a system of theology and transcendental metaphysics which is destined, in no distant date to make its way even in the land of beaf and cake, materialism and divorce.

When we turn to the works of modern thinkers, like Spencer and Emerson, and examine their philosophical systems we fail to detect their slightest resemblance with the Christianity of to-day; on the other hand in the 'Absolute' of Spencer and the 'One Life' of Emerson we do not fail to detect the *Parambrahm* of the Vedas. Turn to Carlyle, to Spinoza, to Kant, to Hegel, to Fichte, to Schelling, to Schopenhaur, to Goethe, and to a host of other intellectual stars of this century, and let the Christian missionary tell me plainly whether he detects in their works any trace of dogmatic Christianity or the transcendental idealism of the Upanishads. Let us at least be honest.

Of these recent triumphs of Hinduism, we Hindus should be justly proud. The inevitable law of cycles has reduced us into a subject nation, and the only treasure, which India possesses to-day, is her spiritual lore. And is it not enough? What is this short life of three-score-and-ten compared with the eternal life beyond? What matters it whether we decorate this short span of existence with the flowers of sensual enjoyment or lead a life of poverty and suffering? We Hindus are taught by our noble ancestors to look upon this fleeting mortal existence with contempt. When Alexander the Great tried to examine the sincerity of some Indian *Sannyasis* during



his campaign in India, they flung themselves into the burning flames and reduced their bodies into ashes in order to show their contempt of life. This may be folly, but it shows an utter contempt for mundane existence which even the grand cynicism of Buddhism can not surpass.

Bivekananda has embraced a tiny spark of this unearthly self-abnegation of our Aryan ancestors, hence the series of his unparalleled triumph in America.

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*February 1895*

(KEYNOTES)

In his letter to the Hindus of Madras, Swami Vivekananda says:

'As absolute Brahman alone is true, so relatively true are all the different sects, standing upon different manifestations of the same Brahman, whether in India or elsewhere. Only some are higher than others. Suppose a man starts towards the Sun. At every step of his journey he sees newer and newer visions of the Sun—the size, the view, and the light will every moment be new, until he reaches the real Sun. He sees the Sun at first like a big ball, and then it begins to increase in size. The Sun is neither small like a ball, nor even like all the succession of Suns seen in the journey. Still, is it not true that our traveller always sees the Sun, and nothing but the Sun? Similarly, all these various sects are true—some nearer, some farther off from the real Sun—which is Ekamevaditiam.'

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*August 1895*

(KEYNOTES)

According to Dr Clark, Secretary of the American Board of Foreign Missions, there is a 'decline of popular interest in foreign missions at the present time.' The American people have begun to know their *padres* at last. Unceasing misrepresentation of the Hindu religion, philosophy and morals was the chief pillar which supported so long the funds of the Foreign missions. Dr Clark says, judging from the response to appeals for money, that 'the argument from the moral degradation and wretchedness of the great masses of the non-Christian



nations seems to have lost its power. Money can be raised for other religious and charitable works without difficulty in spite of the hard times, but to the missionary's appeal there is increasing indifference.'

One reason, the secretary thinks, is that the Christian world has come to know the heathen better. No doubt. Better knowledge of the heathen people corrects the false idea that they are all densely ignorant, all bad and all sure to be damned, if not converted to Christianity. As the *Nation* remarks: 'Travel and World's Fairs and Parliament of Religions and the going to and fro of the newspaper correspondents have revealed unsuspected heathen virtues, some of which we might copy to advantage.' This is enough to take the edge off the ordinary missionary appeal.

The *Nation* thinks that the decline of interest in missions is due to the passing of the movement from its romantic and heroic into its prosaic and business-like aspect. System and organization, though necessary, have had a deadening effect. 'Missionary service is as well established as the Indian service, as a regular means of livelihood, and missionaries come and go in shoals, with motives doubtless as excellent as ever, but with an inevitable loss of the old-time distinction and influence. This dulling of the interest and imagination that used to attach to their office necessarily affects their cause also in the popular mind.'

It is suggested also that what has been said from nearly all Christian pulpits and before thousands of missionary gatherings, that the heathen world was in a critical condition; that the millions of India were swaying in the balance to be won or lost for Christianity in the next few years; that Japan would, if the missions were supported, soon acknowledge Christ; that in China Christianity would accomplish wonders and the conversion of that empire was not far distant. Intellectual people are tired of this kind of talk. They are coming to understand that whatever is done for heathens, whether at home or abroad, to be of any lasting value, must be through schools and training in the industrial arts and that the improvement must necessarily be gradual and slow. The tendency will in the future probably be more and more to make appeals for missionary support with such an understanding all round as that indicated.

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The reaction against the missionaries is partly due to the labours of Swami Vivekananda and Virchand Gandhi and partly to the American Section of the Theosophical Society. There is a strange contrast between the narrow dogmas of conservative Christianity which restricts salvation to a handful of missionaries and the liberal doctrines of Hinduism



which recognise the claims of every pious man, of whatever age and nation, to salvation. It is the rule with the missionaries to denounce every other great Teacher of religion except Christ. Such an attitude of mind is the reverse of 'religious' according to the Hindu conception.

Buddha, Krishna, Mahomed, Sankarachariya, Chaitanya, all they are mystical maniacs according to the omniscient missionaries—only Christ is the Saviour! The entire Heathen world before the birth of Christ had no chance of salvation for thousands of years! Who will believe this? Only the half-educated and the half-starved who become converts either on account of their complete ignorance of the Hindu Scriptures or for the insufferable pinching of their belly. The truth which is contained in the whole Bible is contained in one page of the Mahabharat or in the quarter of a page of the Dhammapada. How then can the missionaries expect to convert the Heathens? Abuse, misrepresentation and slander are not the fit weapons for conversion.

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Referring to the union of the Buddhists and Hindus Swami Vivekananda says:

'We cannot live without you, nor you without us. Then believe what the separation has shown to us, that you cannot stand without the brain and philosophy of the Brahman, nor we without your heart. This separation between the Buddhist and the Brahman is the cause of the downfall of India. That is why India has been the slave of conquerors for the past 1,000 years. Let us then join the wonderful intellect of the Brahman with the heart, the noble soul, the wonderful humanising power of the Great Master.'

We cannot understand why the Swami characterises Hinduism as a religion 'without heart.' Why on the other hand Buddhism has been characterised as a religion 'without brain.' If Bhakti be the function of the heart then the different phases of Vaishnavism current in India can beat all religions of the world hollow in this respect. If Gnan be the function of the brain then what other intellectual systems can be compared with the Vedanta and the Sankhya philosophies? Hinduism is complete in itself and it does not want Buddhism as its complement to make it perfect. But the Swami had to address an American audience so he was obliged to have recourse to parliamentary tactics.

In the second place, we fail to understand why the separation of the Buddhist and Brahman is the cause of



the political downfall of India. Surely neither the Buddhists nor the Brahmans were fit persons to stand the charge of bullets and bayonets. The spheres of religion and of politics are quite distinct spheres and every attempt to amalgamate them must prove abortive. It is the sword of the *Khatrias* and not the austerity of the Brahmans which maintained the political independence of ancient India.

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*September 1895*

(OUR EXCHANGES)

*Swami Vivekananda*: A Phrenograph from a Personal Examination. By Edgar C. Beall, M.D.

(For the news vide *The Indian Mirror* of October 5, 1895)

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*October 1895*

(KEYNOTES)

Paramhansa Ram Krishna about whom we are hearing so much now-a-days through his illustrious disciple Swami Vivekananda had many points in his character quite dissimilar, if not antagonistic, to that of his disciple. We may almost say that though both of them hold the *Advait* doctrine, the master tried to reach the goal through the *Bhakti Marga*, and the disciple is an ardent follower of *Gnan Marga*. Ram-Krishna, up to the close of his earthly life, led the life of a humble devotee every hour of which was filled with the glorious visions of Divinity whom he was fond of calling by the appellation, *Mother*. During the whole course of his religious life he stood as an obedient son in relation to his Divine Mother—a son who had sacrificed every earthly longing for Her sake. In one word, he was a *Bhakta*, in the true sense of the word and if he believed in *Advaita*, he only regarded it as the final resting place in which the *Bhakti Marga* will land him.

The spiritual inspiration of the *Gnani* which consists in the realization of the Vedantic formula *Aham Brahmasmi* (I am Brahman) was foreign to him though it forms a special



feature of the path followed by his disciple. If we try to form some idea of Ram Krishna Paramhansa from the speeches of Swami Vivekananda, our attempt will be almost hopeless. For Ram Krishna in the practical aspect of his religious career more resembled Sree Ramanuja and Sree Chaitanya, while his disciple is a strict follower of Sankaracharya.

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The first two issues of the *Brahmavadin*, a new *Advaita* Journal, published in Madras are before us. Whether there is a real want of such a journal in spite of the various publications which have come into existence during the last five years, time alone can decide. The specimen before us is ably edited and is animated by a true Hindu spirit. We wish every success to this new publication which is started in a country where the Vedanta is more appreciated than in any other presidency.

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*December 1895*

(KEYNOTES)

Mr STURDY, probably a Theosophist, contributes an excellent article entitled 'The Prospect for Vedanta in the West' in one of the Madras religious magazines in which he argues that in its strictest sense Vedanta includes the Dvaita, Bishistadvaita, and the Advaita systems and that hitherto only the last aspect of this great religio-philosophical system has been preached to the Western people. According to him this does not cover the whole field and is the main cause why *Vedanta* cannot be as popular in the west as it should be. He defines Vedanta as 'that system of Philosophy and Religion combined which including the primitive, mounts to the most abstract of conceptions and thus covers the whole field of human thought. It is expressed *partially* in all religions and for the most part *potentially*, but unrecognised, in all'. The above is an excellent definition and we are exceedingly gratified to hear such a definition from an Englishman. It shows that all non-Hindus do not merely study Vedanta as an intellectual system but that there is in the minds of some of its sincere students a longing to realize its conclusions. Mr Sturdy goes on to say, 'The western effort (to realize Vedanta) does not cover the whole ground; soaring to the skies it ignores the weak, who cannot rise to the perception of its conclusions and therefore gathers to itself only those clear and keen minds which



persistently give themselves to *thought*.' All these are very true and (as Mr Sturdy says) the Dvaita and the Bishistadvaita systems are the steps which enable one to mount the heights of Advaita. Mr Sturdy concludes: 'So, for the West, we need men who can demonstrate this three-fold wisdom, not those who can only speak the *final* word, like the German philosopher and the advaitan, nor like our sectarians, who can only expound the *first* lesson, or at most the second. And such men must live as they teach, that is the method of the *practical* East. They must, in short, be *Yogis*. Now it is aid.'

\* \* \*

The burden of our past *Karma* has naturally placed the vast majority of mankind in a position which compels them to take a dualistic view of the universe; long spiritual training dissipates this false view and establishes a closer bond between our self and its surroundings; and lastly, the total breaking asunder of the bonds of Karma reveals to us the Advaita aspect of the universe. Dvaita and Advaita are the extremes and Bishistadvaita is the golden mean which connects them.

*January 1896*

### (KEYNOTES)

It is said that Mr Vivekananda has conferred the title of a 'Swami' upon an Englishman. We do not say that the fact of the above gentleman being an Englishman does not entitle him to enter the *Gnan Marga* and to become a Swami internally, but what we hold is that such a free distribution of the sacred titles of high spirituality is quite un-called for and unnecessary. Outward titles have nothing to do with the measure of the spirituality of the soul and to confer the title of a Sannyasi to an Englishman living in London, after, perhaps, the short acquaintance of a month or so is, to say the least of it, to degrade the Hindu ideal. The Hindus hold that the true Sannyasi is an aspect of the Brahman itself, and the less we meet with this high embodiment of the Hindu ideal of spirituality in such places as the Parliament of Religions the better.



*February 1896*

### AN INDIAN YOGI IN LONDON

(An interview of Swami Vivekananda, published in *The Westminster Gazette* of October 23, 1895)

(For the Interview *vide The Indian Mirror* of November 5, 1895)

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*April 1896*

### (KEYNOTES)

It is extremely difficult for a stranger, who is not brought up in the traditions of Hinduism to enter into its spirit. The well-known Dr J. H. Barrows of the Parliament of Religions after attending throughout the whole of the sessions to the able lectures of Swami Vivekananda has formed a very meagre opinion of Hinduism. In an address on 'Christianity and Hinduism' which he delivered in the Kent Theatre, the conception of God given in the Upanishad seems to him not only lower than the Christian but even the Mahomedan conception of the deity. He says: 'It (Hinduism) has a conception of God which is very penetrating and deep, although it lacked the simple, sublime, personal monotheism embraced by the 50,000,000 of Hindu Moslems, and the full-robed conception of God as Father, Son and Holy Spirit, which is the disclosure of Christianity!' There is a story among us that a person after reading the whole of Ramayana asked somebody to tell him the name of the husband of *Sita*! Similar is the plight of this overlearned doctor who is so very anxious to speak out his valuable thoughts on Hinduism! We also hear that he is coming to India to enlighten us on the problems of Hinduism.

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Swami Vivekananda has for the third time given the title of a *Sannyasi* to another European, Dr Stret [Street], who is henceforth to be called Yogananda, that is, one constantly enjoying the bliss of Samadhi. So Dr Stret has become Swami Jogananda within the short space, perhaps of two months! This is truly wonderful. This sudden



transformation of an Englishman into a full-fledged Yogi is even more wonderful than even the Theosophical imagination which can transform a school-boy, residing in London, into an astral Mahatma within a space of seven years! We are living in strange times. More wonderful things are in store for us in future.

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*June 1896*

(KEYNOTES)

The Theosophical Thinker of Madras has changed its name and styles itself Thinker, perhaps to shew that it will in future deal with all religions from an impartial point of view and not from its old theosophical way of looking at things. But it appears that though the title is changed the spirit is the same. Everything outside the charmed theosophical circle, is according to this thoughtful critic 'Oracular ignorance and illiberal criticism.' The Thinker defends Swami Vivekananda's liberal method of showering the titles 'Sannyasi,' 'Swami,' and 'Sannyasini' on foreigners and says that everyone who works for Humanity is a Sannyasi. The phrase 'working for Humanity' is very current now-a-days especially among those Hindus who have received lessons at the feet of European ladies. We do not mean the European ladies who preside over the Zennana Missions but our own familiar madame Blavatsky and Mrs Besant. It is true that a being who has lost all sense of self and has devoted his whole life to the cause of Humanity is a true Sannyasi; but after all, it remains to be seen whether such a class of beings is so cheap as to be picked up anywhere and by anybody. Mere renunciation of all family ties and the ordinary pursuit after wealth do not constitute a Sannyasi. There are other springs of action such as Honor, Celebrity, Fame and a world-wide Reputation. Who can prove that the above are not the springs of action of a great number of the so-called Sannyasis of the present day? Is not a true Sannyasi as rare as a Phoenix who being consumed by the fire of wisdom wakes up to a new and higher spiritual life? Here is the specimen of a recently converted French lady upon whom Vivekananda has affixed the label 'Swami.' Here is a full-fledged lady Swami, of course, full of *ananda* with which Vivekananda has filled her. A contemporary writes: 'The other day an address was announced to be given by "An Oriental Nun," Swami Abhyananda, a nun of the Order of Sannyasini of India. Attired in a long straight snuff-colored robe with silken sash and necktie, and wearing a piccadilly collar and white cuffs the lecturer turned



out to be a French woman, who professed to be a convert to the teachings of Buddha!

We should remark that the new class of *Karma-yogis* who have arisen of late must have 'silken, sash and necktie' and French shoes attached to their yellow robes! The New Sannyasi like the New Woman should live in splendid hotels and (instead of being *Mouni*) should deliver as many speeches as his breath will allow him to do. If you ask him, what do all these mean? He will promptly answer:

'I am working for Humanity.'

The world has become richer no doubt by the sudden appearance of a multitude of workers for humanity at the expense, of course, of the highest ideal of the Hindoos! Take a homeless, friendless, wandering Paramhansa, the product of ancient Hinduism and place at his side the so-called 'worker for Humanity' of the present day and you will find how meagre the latter (with all his professions) looks! The difference is as great as between the centurian oak which has braved a thousand tempests and the tiny shrub which trembles at every gale!

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We are told very gravely that the matted lock, the yellow robe and the austerity of the Hindu Sannyasi are externals with which the soul has no connection whatever. Whether a person clothes himself with purple robes or with beggarly rags, whether he eats on a golden dish or begs from door to door are matters of no moment. The real Sannyasi is a mental being within the cover of the physical body. If the mind is pure what need is there of paying attention to the externals?

The above remarks are no doubt very wise. But it is based on a wrong conception of the nature of man.

To the mankind of the present day overwhelmed with the affections of the physical body the absence of all forms is a great hindrance to his spiritual progress. The yellow robe and the matted hair create a spiritual surrounding by attracting the spiritual nature of every person who comes in contact with them. On the other hand, a luxurious style often creates a worldly atmosphere in the majority of cases. There may be exceptions to the above rule, but the exceptions are few and far between. The moral teacher should give directions for the guidance of the mass and not for the guidance of a few exceptional natures. He should not regard every man as an embodied Buddha. It is essential that the average man in order to scale the spiritual ladder should be made to go through forms again and



again in order to reach his goal. Form is the great moulder of a man's character, the architect of a great spiritual future. Spiritual surroundings remind us again and again of the invisible world into which we shall have to enter after leaving the mortal coil. The sound of the bell, the awful serenity of the temple, the fragrance of the incense are so many incentives to the spiritual ambition of man. A religion devoid of all forms is suited to a microscopic minority and not to the vast masses of the human race. Even our thoughts are formal and we cannot think anything beyond the universal forms, Space and Time. Let our critics realize this fully.

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*October 1896*

## THE VEDANTA

(By Swami Vivekananda)

Before going into the subject of my speech this afternoon, will you allow me to say a few words of gratitude now that I am allowed an opportunity to speak. I have lived three years amongst you. I have travelled over nearly the whole of this country, and as I am going back from here to my own country, it is meet that I should take advantage of this opportunity for expressing my gratitude to you all in this Athens of America. When I first came to this country, in a few days, I thought I would be able to write a book on the nation. But after three years' stay here, I find I am not able to write even a page of worthy interest. I have found in travelling in various countries that, beneath the surface differences of dress and food and little details of manners, man is man all the world over; the same wonderful human nature is everywhere represented. Yet there are certain peculiar characteristics about particular people, and in one line I would like to sum up all my experiences here. Here alone, in this climate, in this land of America, no question is asked about a man's peculiarities. If a man is a man, that is enough, and the Americans take him into their hearts; and that is the one thing I have not seen in any other country in the world.

I came to represent here a philosophy of India which is called the *Vedanta*. This philosophy is very, very ancient; it is the outcome of that mass of ancient Aryan literature known by the name of the *Vedas*. It is, as it were, the



very flower of all the speculations and experiences and analysis embodied in that mass of literature,—collected and culled through centuries. This *Vedanta* philosophy has certain peculiarities. In the first place, it is perfectly impersonal; it does not build itself around any one man as a centre. Yet it has nothing to say against philosophies which do build themselves around certain persons. In latter days in India, other philosophies and systems arose, built around certain persons,—such as Buddhism, and many of our modern Hindu sects. They have certain leaders to whom they owe allegiance, just as Christians and Mohamedans have. But the *Vedanta* philosophy stands as the background of all these various sects, and there is really no fight and no antagonism between the *Vedanta* and any other system of philosophy and religion in the world.

One principle it lays down—and that, the *Vedanta* claims, is to be found in all the religions of the world—that man is divine, and that all that we see around us is the outcome of that consciousness of the divine. Everything that is strong, and good, and powerful in human nature is the outcome of that divinity, and though it is potential in many, there is no difference between man and man essentially all being alike divine. There is an infinite ocean behind all, and you and I are so many waves coming out of that infinite ocean; and each one of us is trying our best to manifest outside that infinity which is within. So, potentially that infinite ocean of Existence, Knowledge, and Bliss is ours by birthright, by our real nature; and the difference between us is caused by the greater or less power in us to manifest that divine essence. Therefore the *Vedanta* lays down that each man should be treated not as what he appears, but as what he stands for. Each human being stands for the divine, and therefore every teacher should try to be helpful, not by condemning man, but by helping him to call forth the divinity that is within him.

It also teaches that all the vast mass of energy that we see displayed in society, and in every plane of action, really comes from within; therefore what is called inspiration by other sects, the Vedantist begs the liberty to call, permit me to say so, the *expiration* of man. At the same time the *Vedanta* has no quarrel with those who do not understand this divinity of man. Consciously or unconsciously every man is in reality trying to unfold that divinity.



Man is like an infinite spring, coiled up and put into a small box, and that spring trying to unfold itself; all the social phenomena that we see around us are the result of this tendency of the spring to get unwound; and all the competitions and struggles and evils that we see around us are either the causes of these unwindings or their effects. As one of our great philosophers, says, in the case of the irrigation of a field, the tank is somewhere up on a higher level and the water is trying to rush into the field, but is barred by some gate. As soon as the gate is opened, the water rushes in by its own nature even if there is dust and dirt. But dust and dirt are neither the result nor the cause of this out-flowing of the divine nature of man. They are co-existent circumstances, and therefore can be remedied or avoided.

Now this idea, claims the *Vedanta*, is to be found in every religion either in India or outside of it; only in some of them the idea is expressed through mythology, and in others through symbology. They claim that there has not been one religious inspiration, one manifestation of the divine man, however great, but has not been the expression of that infinite oneness in human nature; and that all that we call ethics and morality, and doing good to others, is also but the manifestation of this oneness. There are moments when every man feels that he is one with the universe, and rushes forth to express that oneness, whether he knows it or not. This expression of the oneness is what we call love and sympathy, and it is the basis of all our ethics and morality. This is summed up in the *Vedanta* philosophy by the celebrated aphorism, *Tattvamasi*, 'Thou art That'.

To every man this is taught: Thou art one with the universal Being, and, as such, every soul that exists is your soul; and every body that exists is your body; and in hurting any one you hurt yourself, in loving any one you love yourself. As soon as a current of hatred is thrown outside, it hurts yourself, whomsoever else it hurts; and if love comes out from you, it is bound to come back to you. For I am the universe; this universe is my body; I am the infinite, only I am not conscious of it now; but I am struggling to get this consciousness of the Infinite in me, and perfection will be reached when full consciousness of this Infinite is reached.

Another peculiar idea of the *Vedanta* is that we must allow this Infinite variation in religious thought, and must



not try to bring everybody to the same opinion, because the goal of all religious paths is the same; as the Vedantist says in his poetical language: 'As so many rivers, having their source in different mountains, roll down, crooked or straight, and at last come into the ocean,—so all these various creeds and religions, taking their start from different standpoints running through crooked or straight courses, at last come unto THEE.'

And as a manifestation of that, we find that this philosophy, though the most ancient that our world has, though its influence has been more than that of any system the world has ever produced—for it has directly inspired Buddhism, the first missionary religion of the world—and indirectly, I would beg the liberty to say that it has also influenced Christianity, through the Alexandrians, the Gnostics, the European philosophers of the middle ages, and later, influencing German thought, has produced almost a revolution in the religions of philosophy—yet all this mass of influence has been given to the world almost unperceived. As the gentle falling of the dew in the night brings support to vegetable life, so, slowly and unheard, this divine philosophy has been spread through the world for the good of man. No march of armies has been used to preach this religion. Even in Buddhism, the most forwardly missionary religion of all the religions of the world—we find inscriptions remaining of the great Emperor Asoka recording how missionaries were sent to Alexandria, to Antioch, to Persia, to China, and to various countries of the then civilized world, three hundred years before Christ—instructions were given not to revile other religions: 'The basis of all religions is the same wherever they are; try to help them in all the ways you can, teach them all you can, but do not try to injure them.'

The most wonderful effect of this has been, I am glad to tell you, that in India there has not been any great religious persecution by the Hindus, and that Hindus have wonderful reverence for all the religions of the world. They gave shelter to a portion of the Hebrews, when they were driven out of their own country; and that Malabar Jews remain today as the result. They received at another time the remnant of the Persians when they were almost annihilated in their own country; and these remain to this day as a part of us and are loved by us, and form the modern Parsees of Bombay. There are Christians who claim to have come with St. Thomas, the disciple of Jesus Christ and



they were allowed of old to settle in India and to bring up their own opinions; and a colony of them is even now in existence in India. And this spirit of toleration has not died out in India; it will not and cannot die there.

This is one of the great lessons that the *Vedanta* has to teach. Knowing that consciously or unconsciously we are all struggling to reach the same goal, why should we be impatient? If one man is slower than another, we need not be impatient; we need not curse others, or revile others. When our eyes are cleansed and the heart is purified—the work of the same divine influence, the unfolding of the same divinity in every human heart, will become manifest; and then alone can we be in a position to lay claim to the brotherhood of man.

When a man has reached the highest, when he sees no distinctions, neither man nor woman, neither sex, nor creed, nor color, nor birth, nor any one of these differentiations, but goes beyond all of them and find the divinity which is the real man behind every human being—then alone has he reached universal brotherhood, and that man alone is a true VEDANTIST.

This Vedantic spirit of religious liberality has very much affected even Mohammedanism. Mohammedanism in India is quite a different thing from what it is in any other country. It is only when Mohammedans come from other countries and preach to them about living with men who are not of their faith, that a Mohammedan mob rises and fights in India.

The caste system is opposed to this religion of the *Vedanta*. Caste is a social custom, and all our great preachers have tried to break it down. From Buddhism downwards, every sect has tried to preach against caste, and every time it has only strongly rivetted the links of its chain. Caste is simply the outgrowth of the political institutions of India; it is all hereditary trade guild. Trade competition with Europe has broken caste more than any religious teaching.

One peculiarity of the *Vedas* is that they are the only scriptures which again and again declare that you must go beyond them. The *Vedas* say that they were given out just for the child-mind; and when you have grown, you must go beyond them.

Re-incarnation is the evolution of nature and the manifestation of the God within.



The individuality of the soul consists of memory and thought; how can that be real?

Buddhism did not really decline in India; it was mainly a gigantic social movement. Before Buddha, great numbers of animals were killed for sacrifices and other purposes and people ate meat largely and drank. Since Buddha's teaching, drunkenness has almost disappeared, and the killing of animals has almost gone. Such are some of the practical historical results of the *Vedanta*.

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November 1896

(KEYNOTES)

Two pamphlets, *Bhakti-Yoga* and *The Ideal of Universal Religion* by Swami Vivekananda are before us. 'The Ideal of Universal Religion' is an abstract of the scheme of Swami Vivekananda as a religious preacher. The idea is not altogether new. About 20 years ago, the Theosophical Society placed before the world the same ideal borrowing it of course, from the Hindu Scriptures. Though even the exact details of the scheme are very old, the way in which our Swami puts it is certainly novel. There is much truth in his assertion that 'if by the idea of universal religion it is meant that one set of doctrines should be believed in by all mankind, it is wholly impossible; it can never be, there can never be a time when all faces will be the same. Again if we expect that there will be one universal mythology, that is also impossible; it cannot be. Neither can there be one universal ritual'. The Swami further says that variety amidst unity is the *very principle of life*. What then does he mean by the ideal of universal religion? He does not mean any one universal philosophy, or any one universal mythology, or any one universal ritual held alike by all. The world must go on working with its wheels within wheels, this intricate mass of complex machinery, most intricate and wonderful. 'What can we do then. We may make it run smoothly, we may lessen the friction, we may grease the wheels, as it were.' How? By recognizing the natural necessity of variation. Just as we have recognized unity by our very nature, so we must also recognize variation. We must learn that truth may be expressed in a hundred thousand ways and that each of these ways is true as far as it goes. We must



learn that the same thing can be viewed from a hundred different standpoints and yet be the same.'

Such is the pith and substance of Swami Vivekananda's Ideal of Universal Religion. We are very glad to notice that his mind has succeeded in taking the true standpoint in this intricate matter. This is also the view of the ancient Hindu sages who looked upon all religions with the same impartial eye. The other pamphlet—*Bhakti-Yoga* contains a thorough exposition of the philosophy and practice of *Bhakti*. It is the best exposition of *Bhakti-Yoga* in English which we have got. We recommend these two books of our western exponent of Hinduism to our countrymen.

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*December 1896*

WRITING FROM LONDON  
SWAMI VIVEKANANDA SAYS

Dear Sir,

Many thanks for your kindly sending me several copies of the 'Light of the East.' I wish the paper all success.

As you have asked for my suggestion I can make towards improving the paper—I must frankly state that, in my life-long experience in the work, I have always found 'occultism' injurious and weakening to humanity. What we want is strength. We Indians more than any other race want strong and vigorous thought. We have enough of the superfine in all concerns. For centuries we have been stuffed with the mysterious, the result is that our intellectual and spiritual digestion is almost hopelessly impaired and the race has been dragged down to the depths of hopeless imbecility never before or since experienced by any other civilised community. There must be freshness and vigour of thought behind to make a virile race. More than enough to strengthen the whole world exists in the 'Upanishads'. The Advaita is the eternal mine of strength. But it requires to be 'applied'. It must first be cleared of the incrustation of scholasticism, and then in all its simplicity, beauty and sublimity be taught over the length and breadth of the land as applied even to the minutest detail of daily life. 'This is a very large order', but we must work towards it nevertheless as if it would be accomplished tomorrow. Of one thing I am sure



that whoever wants to help his fellow beings through genuine love and unselfishness will work wonders.

Yours truly,  
VIVEKANANDA

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*February 1897*

(KEYNOTES)

The arrival of Swami Vivekanand in India after his wonderfully successful missionary labour in America and England has created a sensation throughout the length and breadth of the country. The sensation is wide-spread as the Swami is regarded by the Hindu community as their representative exponent of the national religious thought. Never within the memory of the oldest living inhabitant of India was a single religious man welcomed back to his native land with more enthusiasm than Vivekanand. Religious India has stood up like one man to do honor to the Bengali Sannyasi whose life and eloquence have raised the Hindu nation in the estimation of the civilized world. Neither Ram Mohan Roy, nor Keshub Chunder Sen, nor even Mrs Besant could create even half the interest in the religious India of today as this homeless, wandering, missionary disciple of Ramkrishna Paramhansa.

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True it is that in India even to-day there are men who tower far above Swami Vivekanand in spiritual greatness. In the caves of mountains, in the lonely recesses of forests, in the banks of solitary rivers untrodden by man there are men who are face to face with the grand mysteries of nature, and realize even in flesh the ideal of the Upanishad—the characterless Brahman. But with these monuments of spiritual greatness the mass of mankind has nothing to do. They are not in touch with the average man like the supreme Brahman which shines brightly in the lotus of their heart. They are spiritually too high to be the exponent of a religion or to mingle physically with the vulgar crowd. Whatever influence they exert on humanity they do so from the solitude of their spiritual plane.

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Swami Vivekanand is essentially a man of the people in religious sense of the term. His appearance as a religious teacher is not one day too soon. He is the product of the new forces which are slowly changing the spiritual ideal of the world at the present time. A typical Karma-Yogi like Swami Vivekanand is the most fitting person to satisfy the spiritual need of the western people. There is a wonderful admixture of the east and the west in Swami Vivekanand. Had it been otherwise the west would have lost a brilliant and most eloquent teacher of Hindu Philosophy in the person of the distinguished Swami.

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The address presented to Swami Vivekanand by his friends and sympathizers in London clearly shows that his teachings have exerted the most beneficial interest in the west. The address runs thus:

'The students of the Vedanta Philosophy in London, under your remarkably able instruction, feel that they would be lacking in their duty and privilege if they failed to record their warm and heartfelt appreciation of the noble and unselfish work you have set yourself to do, and of the great help you have been to them in their study of Religion.

'We feel the very deepest regret that you are so soon to leave England, but we should not be true students of the very beautiful philosophy you have taught us to regard so highly, if we did not recognize, that there are claims upon your work from our brothers and sisters in India. That you may prosper very greatly in that work is the united prayer of all who have come under the elevating influence of your teaching, and no less of your personal attributes, which, as a living example of the *Vedanta*, we recognize as the most helpful encouragement to us, one and all, to become real lovers of God, in practice as well as in theory.

'We look forward with great interest and keen anticipation to your speedy return to this country, but at the same time we feel real pleasure that India, which you have taught us to regard in an altogether new light, and we should like to add, to love, is to share with us the generous service, which you are giving to the world.

'In conclusion, we would specially beg of you to convey our loving sympathy to the Indian people, and to accept



from us our assurance that we regard their cause as ours, realizing, as we do from you, that we are all one in God.'

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That a prophet is not honored in his own country is a saying whose truth is verified by long experience. The *Bangabasi*, the leading vernacular paper of Bengal, having at least a *lac* of readers, in a leader on Swami Vivekanand says:

'Vivekanand has come back to India. The Indian Mirror is writing long articles about him. The Amrita Bazar and the Hindu Patriot are welcoming him loudly and several vernacular papers are following their suit. Kumar Benoy Krishna is eager to worship him with flowers and incense and Pandit Mohesh Chunder Nayratna will probably be the high-priest of this hero-worship. Let these people enjoy the company, sing the praise, and dance in ecstasy in honor of Vivekananda; let them embrace him and hold him to their breasts and decorate him with all the insignia of royalty: To all such manifestations we have no objection. On the other hand, we fully sympathize with him. The admirers of Vivekananda should honor the hero who has proclaimed the truths of Hinduism to the American people. It is their duty and if they failed in that duty we shall be rather sorry. To the above we agree, but we differ from them in other points. When it is claimed that Vivekananda is the saviour of Hinduism, that he is a Sannyasi, *Dandi*, Swami, Yogi or Paramhansa, we should enter our firm protest to these statements. If Vivekananda be presented to us as Babu Norendro Natha, which was his old familiar name, we shall be very glad to receive him with all due honor. Vivekananda has become a remarkable man and we should not be lacking in the honor due to him. We expressed joy at the arrival in India of the prince of Russia, of Mr Bradlaugh, of the Duke of Connaught, and why should we remain silent as regards Vivekananda? He has returned after his religious conquest of the Western world crowned with the laurels of victory.

'In truth, we love Vivekananda from a very long time. Even before his assuming the name Vivekananda we had certain regard for him. When after taking the B.A. degree he used to discuss about Hinduism we used to love him even then. When he entered the Metropolitan Institution as a teacher and tried to prove the shallowness of Hinduism



by various arguments, we used to love him even then though his views greatly affected us. After that when he began to take food not sanctioned by the Hindu Shastras and tried to induce others to do so, even then we did not altogether cease to love him. Afterwards he became the disciple of Ramakrishna Paramhansa. We used to love him because his intellect was keen, because he had vivacity and moral courage, because he had the capacity of unravelling the tangled knot of subtle metaphysical discussions, because he had a thorough knowledge of the various religions of the world, because he possessed a pre-possessing appearance and winning voice. If we could love him then, how can it be possible for us not to love him now that he has come out of a foreign land as a victorious moral hero whose exposition of Hinduism has captivated the hearts of the men and women of England and America. Should we fail to give Caesar his due? Should we fail to shower benediction upon our hero? Should we fail to sympathise with his aspirations? Welcome, then, Norendra Nath, come and adorn the lap of your mother-land and decorated with the golden crown and seated on the diamond-studded throne offered by your admirers fill up to the brim the cup of their joy.'

We have taken the trouble to quote the above from *Bangabasi* in order to give our readers an idea of the orthodox opinion of Bengal regarding Swami Vivekananda.

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March 1897

### VIVEKANANDA AND MRS BESANT

At the present moment two great religious reformers have devoted their lives as well as their brilliant intellect in preaching to the world the underlying principles of Hinduism. Both have made a mark in the world as staunch advocates of the cause they represent and both have succeeded in converting a vast number of people to their own views. The one had crossed the wide expanse of the sea from the land of his birth in order to plant his spiritual flag in the land of materialism; the other has done the same to remind the Hindus of the glories of their spiritual past and to explain to them the thousand noble traditions of their ancestors. Both have strange experiences before them; both felt in



the early part of their lives the influence of the materialistic education of the west; circumstances compelled both of them to face poverty and starvation at some period of their lives; both have risen again by the force of their genius to the proud position which they occupy in the world. Both have genius, talent, and eloquence in a remarkable degree; and both have in them talent, power and enthusiasm to move the world. We need not tell our readers that the one is Swami Vivekananda and the other Mrs Besant.

### SOURCES OF THEIR TEACHINGS

The source from which Mrs Besant draws her inspiration is mysterious. She does not lay claim so much to the infallibility of the current books on revelation as the source of her teachings as to the authority of the mysterious personages who are said to inspire her writings. And from such source she claims to have inherited a grand philosophy of the universe the like of which the world has never witnessed before. As the reader turns the leaves of such books as Esoteric Buddhism, one after the other, he feels astonished at the grandness of the cosmic processes disclosed in them and half suspects that they must be the revelation of a higher being. But what is the guarantee that the theosophic teachings regarding the Planetary Chain and the Evolution of Man are not the outcome of a highly intellectual brain which has woven such fabrics from hints scattered throughout the Shastras. The theosophical teachers say that from the grandeur of the theories you must infer that they are inspired by the Mahatmas. This contention is not true, for mankind know by practical experience that some of the grandest theories have been exploded by the later discoveries of science. The weak point of theosophy is this that it cannot prove the truth of its doctrines either by revelation or by the facts of experience. It is true that without Mahatmas there can be no Hinduism, for the existence of Mahatmas and *Mukta Purushas* is the very backbone of our religion. But this does not prove that the teachings of the theosophists are inspired by *Bideha Mukta Mahatmas*.

Swami Vivekananda, on the other hand, takes his stand on the *Upanishads* as the basis of his teaching. He has discarded every trace of mysticism from his speeches to such an extent that he has asserted that Mahatmas have



no existence at all. This is a puerile assertion, for the very aim of Swami Vivekananda's life is to reach the spiritual height of a Mahatma either in this life or in some other life to come. If we deny the existence of *Bideha Mukta Mahatmas*, what becomes of the great sages of Aryavarta from whose brains have emanated the ancient spiritual lore of the Hindus? What becomes of Byas, Patanjali, Kapila and Sankaracharya? All that Swami Vivekananda can say is that he does not trace his teachings to a spiritual being like Morya or Kuthumi, but draws his inspiration from the ever-living fountain of the Upanishads. And herein lies the strength of the Swami as a religious preacher. He has taken his stand upon that invulnerable rock of truth from which all other Indian systems have taken their rise.

#### THE IDEA OF UNIVERSAL BROTHERHOOD

The leading idea of the theosophists is the idea of universal brotherhood and the central point of the doctrines of Swami Vivekananda is the idea of universal religion. Theosophy has for the last twenty years sought to realize its ideal by teaching that all religions are the same. Whether it be the religion of the Parsis or of the Hindus, whether it be the religion of the Christians or of the Buddhists, there is always a never-changing factor which is common to all religions of the world. And this constant factor is called Secret Doctrine by the theosophists.

The idea of Universal Religion as preached by Swami Vivekananda is simply a complement of the idea of Universal Brotherhood. But there is an important difference. While preaching the idea of the universality of religion, theosophy has drawn most of its inspirations from Buddhism or more properly from what it calls Esoteric Buddhism. The ultimate principle of the cosmos according to the founder of theosophy is 'Absolute Unconsciousness' whatever that term may mean. It has been also described as the 'Eternal Breath which knows itself not.' The Upanishads in some places describe Brahman by negative terms and in other places by the significant epithet 'Satchidananda'. The theosophists have recognized the negative aspect of Brahman and have discarded the positive aspect. To say that the Supreme Being is Absolute Unconsciousness which 'knows itself not' is a contradiction of thought for as far as human consciousness is concerned there can be no such thing as absolute unconsciousness.



Such a doctrine can never furnish the basis of universal religion. Whatever be the secret meaning of the Absolute of the theosophists it is certain that their doctrine lacks in precision at least in its metaphysical side. Even ninety percent of the theosophists are not aware whether the Secret Doctrine teaches Absolute Monism or Absolute Dualism, or whether it is a compromise of the above two doctrines. If you tell them that the Hindu sages realized Brahman in the same manner as one realizes a small nut within the palms of his hand, they will laugh at you. They will tell you that even the Dhyan Chohans (planetary spirits) are far from realizing Brahman, not to speak of mortals clothed in flesh. There is another fact which gives theosophy a tinge of Buddhism. It has borrowed its terminology wholesale from the Buddhists scriptures. 'Dhyan Chohan', 'Devachan', 'Arhat',—all these are purely Buddhistic terms.

#### THE IDEA OF UNIVERSAL RELIGION

Swami Vivekananda had no necessity to bring to light a Secret Doctrine in order to form an Idea of Universal Religion. The Upanishads appeared to him more than sufficient to form the basis of universal religion. What need is there of a Secret Doctrine when there is before the world such a store-house of spirituality as the Upanishads? What need is there of borrowing Buddhistic terminology when we have among us the terminology of the Upanishads handed down from a teacher to his disciple in an unbroken succession? What need is there of the doctrine of the 'Arhats' when we have among us the doctrines of our 'Rishis'? It is good to be a Theosophist and to follow Madame Blavatsky and Mrs Besant but is it not better to follow the foot-steps of our Rishis? Theosophy has a grand mission no doubt, but that mission is for the West and not for the East. What true Hindu can admit even for a moment that the Secret Doctrine is of more weight than the Upanishads and Madame Blavatsky or Mrs Besant of more importance than Byas or Sankaracharya? In such a thing of vital importance as religion let us discard the theory of all mystical teachers not accessible to the public. There may be a Morya or a Kuthumi, but what *proof* have you that they undoubtedly exist? Let us turn away from mystical teachers whose existence is beyond the reach of our senses and let us follow in all earnest the foot-steps of our immortal sages.



Such is the difference between the methods of the Theosophists and Swami Vivekananda though their ideal is the same. There is very little difference if, at all, between the Idea of Universal Brotherhood, and the Idea of Universal Religion, especially when we remember that the Theosophists tried to realize their ideal by preaching that all religions have a common basis. The Idea of Universal Religion is a necessity of this enlightened and scientific age. It is being preached to the world since the very foundation of the Theosophical Society. Swami Vivekananda has given it a Hindu turn. He has tried to replace mystical teachers by the Upanishads and Buddhism by Hinduism. His idea seems to be that the Vedanta will serve as the basis of a Universal Religion.

### IS THE IDEA PRACTICABLE

How far is it possible to carry the idea of Universal Brotherhood or of Universal Religion into practice? Swami Vivekananda is not himself so hopeful about the success of his great ideal. He says, 'If by the idea of universal religion it is meant that one set of doctrines should be believed in by all mankind, it is wholly impossible.... The world must go on working with its wheel within wheel, this intricate mass of complex machinery, most intricate and wonderful. *We may make it run smoothly, we may lessen the friction, we may grease the wheels, as it were.* How? By recognizing the natural necessity of variation.' Universal Religion is an impossibility considering the present state of humanity; there is a limit which these great ideals can never cross. All that the earnest efforts of a religious reformer can do is to *lessen the friction* and to *grease the wheels*, so to speak. A few leading minds in every nation are able to grasp the ideal of universal religion but the mass will always remain beyond its influence. The idea of Universal Brotherhood or of Universal Religion is suited to a microscopic minority; and if Swami Vivekananda succeeds in converting the leading minds of this century to his doctrines after a life-long labor, humanity will lay under great obligation to him. The plan of the Swami to establish a number of *Ashrams* in India, England and America for the purpose of propagating the Vedanta philosophy is calculated to further his object a good deal. May the Swami live long to carry out his great mission!



## (KEYNOTES)

It will not be out of place to take a short review of Swami Vivekananda's religious propaganda as set forth before his countrymen just after his arrival in India. Much misconception prevails as to what he calls his 'idea of universal religion'. This idea forms the very nucleus, as it were, of all his plans as a religious teacher. Whatever he has spoken at the heat of the moment against the Theosophists, the go-a-head Brahmos, and the 'boy' reformers is only of passing interest to us. The public opinion has already taken him to task for some of his bitter utterances against a particular society or a particular person and the influence of this public criticism is clearly discernible in his opening speech in Calcutta. There is a noticeable change of tone in his Calcutta speech which stands in thorough contrast with the 'few bold words' which escaped his lips in Madras in the first flush of success. Time and experience will teach him that in religious matters India is neither England nor America and the mother-land whose soil he treads is replete with the holy atoms which formed the bodies of millions of saints who have entered the supreme rest of Nirvana.

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Nor should the dispute over the claims of a Sudra Sanayasi to become a religious teacher arrest our attention. The Swami has defended himself against his opponents in this point by tracing his descent from Chitra-gupta and by pleading that the *Khetria* blood flows in his veins. There was no need of such defence at all if we take into account the exalted spiritual position of a *Sannyasi* which the Swami occupies. According to the Tantras, in the Kali age Sannyasin is open not only to the Brahmin but also to the Sudra and even to the *Pariah*. A Sannyasi is above a Brahmin, a Khetria or a Sudra. Such being the case, the vituperation of Swami Vivekananda against his opponents and his extreme sensitiveness displayed in being called a Sudra were not worthy of the exalted position which he occupies. To err is human and to forgive divine. We are sure that the Swami will be guided in future more by the dictates of reason than by the sudden outbursts of feeling.

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Does the Swami wish to call himself a Khetria? Does he wish to give up his Sannyasism and enter a particular caste? Does he not know that the Sannyasi even changes his family name (as the Swami has himself done) to be free from all sorts of worldly relation and temporal ties? If this is true what need was there of the elaborate defence put forth by the Swami with regard to his caste and descent? Does he not know that according to the Shastras it is a sin for a Sannyasi even to remember his caste, his name, his descent and his family? Has not our *Swami* styled himself 'Vivekananda'—the bliss of pure knowledge? What business has he then to weave the tangled web of name and form around his holy person?

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But the above, as we have remarked before, are questions of passing interest: The main point with which we are concerned to-day is Swami Vivekananda's idea of universal religion. At the very first sight the term is likely to mislead us. We are apt to ask in wonder, can there be such a thing as a *single* religion for the whole of mankind? But Swami Vivekananda's view is more humble and practical. Let us hear what the author says in his 'Idea of Universal Religion.' 'If by the idea of the universal religion it is meant that one set of doctrines should be believed in by all mankind it is wholly impossible, it can never be; there can never be a time when all faces will be the same. Again if we expect that there will be one universal mythology, that is also impossible; it can not be. Neither can there be one ritual.' The author goes to say: 'What can we do then. We may make it run smoothly, we may lessen the friction, we may grease the wheels, as it were. How? By recognising the natural necessity of variation. Just as we have recognised unity by our very nature, so we must learn that truth may be expressed in a hundred thousand ways and each of these ways is true as far as it goes. We must learn that the same thing may be viewed from a hundred different stand-points and yet be the same.'

According to Swami Vivekananda Vedanta is the basis on which all religions stand. Vedanta should be preached to the masses in every country and this spiritual education when perfected will naturally lessen the friction which is caused by the opposing views of different sects. The Vedanta,



hitherto, was the property of the Brahmans, it should be made the property of the masses. In a letter to us the Swami writes, 'The Advaita is the eternal mine of strength. But it requires to be supplied.' 'It must first be cleaned of the incrustation of scholasticism, and then in all its beauty and simplicity be taught over the length and breadth of the land and applied to the minutest details of daily life.' How far is the view practicable time alone can show. If our Swami achieves half the success which crowned the efforts of *Sankaracharya* in this direction, humanity will be laid under great obligations to him. But there is one difference between his plan and that of *Sankaracharya* and that is this: *Sankaracharya* never intended to make *Vedanta* the property of the masses.

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'Karma-Yoga' by Swami Vivekananda which has been sent to us for review is a nice pamphlet containing eight New York lectures of the Swami. Like other lectures of Swami Vivekananda the style of this pamphlet is easy and fluent and the exposition of Karma-Yoga very lucid. We do not doubt in the least that everything which comes from the pen of the Swami will be highly appreciated in England and America as the West is entirely devoid of Aryan spiritual literature. To the modern Hindu also who has no access to original Sanskrit works these lectures are of great value. Though we do not admit that the way pointed out in these lectures is the only way to salvation, yet we must admit that practical unselfish work is suited to most people who find it difficult the [to?] scale the heights of Sankhya Gnan.

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*April 1897*

(KEYNOTES)

Swami Saradananda has taken up the work of Swami Vivekananda in America. No doubt he is an able exponent of the philosophy of the Vedanta and a worthy successor of the Swami. The Journal of Practical Metaphysics (Boston) has given an account of one of his recent discourses at the Metaphysical Club. The paper read there by Saradananda is very able and lucid and is best suited to meet the intellectual requirements of the Western people. There is much



truth in what the Swami says: 'The goal which this philosophy (Vedanta) teaches is the goal to which all humanity are hastening, either consciously or unconsciously, through the process of evolution. This philosophy is not built around one person or prophet. It teaches man to find *in himself* the centre of all knowledge and power. It took the Hindu mind ages to develop this philosophy. Religion and philosophy always went hand in hand appealing to both intellect and heart. Man is a compound being, a combination of reason, emotion and will. Can any religion satisfy him which does not satisfy him in all these fields?'

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### THE HINDU REVIVAL

ALL round the globe the signs of a great revival are visible. The ocean of thought is deeply agitated and men have lifted up their heads above the level of materialism to catch the stray glimpse of something grand, new and spiritual. The Hindu Revival of to-day is altogether a novel agitation whose centre is India and whose circumference comprises all civilized countries of the globe. A man of deeper insight will find that the character of this agitation is unique, so unique that it bears no resemblance at all to all other past movements of a similar nature. The wheels of this movement are running altogether in a new groove and its destination is, undoubtedly, towards a higher goal. The religion of the Nineteenth Century presents a strange blending of religion and science, it is a compromise between religion and science, so to speak. The goal of science is to bring the unknown within the ken of our knowledge and to grasp the root and origin of all things. Science tries to lift the veil of nature and to probe her deepest mysteries. In its arduous search for the origin of things, who knows that science will not some day lift up the veil that shrouds the mystery of all mysteries—God? Already something immaterial, intangible, all-pervading and infinite has dawned upon the horizon of scientific thought. Already the recent psychological researches are half willing to give consciousness an existence entirely independent of matter. Already the leaders of modern thought have plainly declared their inability to ascribe a material origin to consciousness. It, therefore, seems almost certain that when science has reached a riper stage, the veil which shrouds the origin of all things will be rent asunder and the mystery of existence will be revealed.

The religious revival of the present age should properly be termed 'religio-scientific' revival. It starts more from reason than from heart. It builds its superstructure upon the firm rock of facts and draws



its conclusions from data furnished by experience. It discards the idea of an anthropomorphic God and regards Him as the indwelling spirit of nature who acts according to fixed and invariable laws. The tendency of science is towards monism, that is towards the ascription of all phenomena of nature to a single source, single law or single power. It traces all phenomena back to their source, duality and multiplicity disappear from the point of view of the man of science. In the place of the many it sees the one, in the place of diversity it sees unity. At the origin of all things, it places the single undivided principle from which every thing proceeds and to which everything returns by the processes of evolution and involution. But science has not attained that stage in which it can decide whether the origin of all things is a conscious or an unconscious entity.

The goal of true religion is akin to that of true science. By religion is not meant here the religion of priest-craft, the religion of fanaticism and the religion of ignorant mass. The religion of the truly enlightened is the religion of science, the desire to know the truth, to love the truth and to enjoy the truth. But religion goes a step further than science. It clothes the unknown First Cause of science with consciousness. It regards the first cause as a living reality—a presence which permeates everything in the cosmos whether a grain of sand or a mighty sun. The Power which moves the starry host in never-ending circles, the mighty whirlwinds of force which sometimes shake nature to its very foundation, the beauty of the various manifestations of matter all then are from Him. Through Him the wind blows, through Him the flowers blow, through Him life wears all its varied aspects of joy and beauty! The Unknown Infinite of science is transformed into a living entity by the magic touch of Religion! The religious man bows before the great mystery of mysteries with a heaving heart and a beating pulse! A relation is established between God and Man, a deep living intercourse takes place in which the soul being freed from the trammels of matter is wafted into a higher atmosphere in which everything is life and no death.

Such is the general feature of the revival which is visible everywhere in the modern world. The spiritual force which is spreading all over the world just now has taken its start from the fountain-head of the Upanishads, and its lovely beams are chasing away the darkness of ignorance from all places penetrated by them. Above all reason is its ruling principle. All rank outgrowths of feeling are being carefully pruned off as abundant and unnecessary. The typical religious man of the century wants to understand everything by the light of reason and experience only. But this does not exclude the sway of feeling altogether. Feeling steps in as an ornament to reason but not as a guide in the arduous search of truth. Wherever feeling predominates,



reason is clouded and instead of religion we have ignorant fanaticism. The excessive play of imagination lands us in cloudy dream-land where like the blind we stumble at every step and cannot properly feel our way. All is mysticism where feeling unguided by reason prevails; all is light where marches the shining reason clothed in its glory. Feeling is neither inspiration nor spiritual intuition. It is like an unbroken colt which rushes blindly here and there to satisfy its unreasonable craving. It builds a fabric of dream which falls away like a house of cards as soon as one tries to realize it. It wants to drink water out of a mirage where nothingness shines in all the glory of reality.

We have remarked before that the Hindu Revival of the present time is a sign of the times. Like the laws which regulate the ebb and flow of the ocean, like the law which rules the course of the wind, like the law which keeps the heavenly bodies in their appointed course, Time has its own laws and its own cyclic waves. The vast immensity of the universe is permeated by its wonderful laws! Who is there or what is there which does not bow before the sway of its omnipotent laws? The rhythm of evolution and dissolution which we meet with everywhere in the universe, the grand geological upheavals which sometimes change the whole feature of the earth, the astronomical changes which affect the course of the suns and the stars, the sociological changes which often shake society to its very foundation and in the place of the old and rotten give birth to a new humanity with new characteristics—what are all these but different aspects of Time? Very truly an American editor has written that the end of all corruption is death and destruction; there is no exception to this law. The end of a corrupt civilization is the same as that of a decaying tree. That the old order is corrupt through and through (from the standpoint of the New) is everywhere evident in church and state and society. The world cleansing storm has commenced, and it will not cease until all the corrupt systems of the old order, that breed the selfishness, the crimes, the cruelties of mankind are swept away. Viewed from the standpoint of New all is well. *These old systems have out-lived their usefulness*, and become corrupt, to continue to follow them can only bring destruction to the body politic. Humanity must now ascend another round on the ladder of eternal progress; the old is breaking away, and they who do not get on to the new will go down with the old, and live in the ever increasing misery and hopelessness that a life of selfishness and greed engenders.

The italics in the above passage is ours. What the above passage means is not that the old is corrupt *per se* but that it is useless from the stand-point of the New, having out-lived their usefulness.



The modern Hindu Revival will never tread the track of the religious revivals which took place in the days of Sankaracharya, Ramanuja, or Chaitanya. The men of the present time are different from the men who lived in those times, the surroundings are different, not to speak of the tendency of the modern age. To suit the present state of things the modern Hindu Revival has taken an altogether new turn. The modern revival is an evolution of the modern times. Who can check its course and make it run in its old groove? Who can check the periodical manifestations of time? Each *Yuga* has its own peculiar characteristics which are the result of previous causes? Has man any control over the cause? What man can turn the tide of Time?

The tendency of the orthodox portion of the Hindu Community is to check this new order of things and to make the current of the revival flow in its old channel. But this cannot be for the old has passed away and the new has taken its place. The past is old from the standpoint of the present and the present is old from the standpoint of the future. What is new now will be old from the standpoint of the distant future and what is fresh will be rotten in times to come. It is the decree of nature, and he who stands up against the new order of things, stands up against nature itself. Does not even the *Shastra* say in so many plain words that the characteristics of the *Kali Yuga* will be entirely different from the characteristics of all former *Yugas*? Is it not apparent that the *Satya Yuga* develops one faculty of the mind, and the other *Yugas* the other faculties? Who can say that even the *Kali* is an absolute evil? Who can say that nature is leading us towards absolute evil? Are not the justice and beneficence of nature visible on all sides? Have not all men of present age passed through all the former *Yugas*? Have not our readers, according to the theory of re-incarnation, passed successively through the different *yugas* living and dying many times in a single *yuga*? *Kali Yuga*, then, has a peculiar mission of its own—a mission which no doubt, guides man in the eternal round of progress. All the great revolutions of the world together with the men and women who played their part in them are the out-come of time. The reformers who raise their heads now and then above the crowd to teach mankind and lift them to a higher level are only the messengers of time; they are the product of the national thoughts and sentiments. They are simply the outcome of the causes generated by the nation. Their lives are not independent of and separate from the national life for they are the product of the agitation of the national thought. Great they are no doubt but their greatness is not distinct from the greatness of the nation which has given birth to them. As a plant draws its vitality from the soil upon



which it grows, so these great men, these messengers of thought draw the central principle of their vitality from the nation. If they are successful it is because their surroundings are favourable and their aspiration similar to the aspirations of the nation.

The above facts have an important bearing on some of the events of our time. Conflicting opinions have been passed on the preaching of Swami Vivekananda from various parts of India. The orthodox community have not taken him so favourably as other classes of Hindus and on the whole, he has made a more favourable impression on the people of Madras than on the people of Bengal. His prestige in England and America is greater than his prestige in India. While he has been regarded as a prophet in the West, Indian opinion is conflicting as to the exact place which he should occupy in the galaxy of India's great men. Whether Vivekananda is the product of the age can only be best decided by the measure of success with which his efforts will be crowned. No doubt he has a great mission in the West, but whether the influence of his preaching will be felt in India can only be decided by the degree of success which will attend his efforts. Whether Vivekananda is a product of the time, the future alone can show and the decision of the problem that whether he is destined to influence the spiritual destiny of India is also a question of time. A great man thinks the national thoughts and speaks out the sentiment of the nation. This being the case his success is certain and the depth and measure of his success is the criterion of his greatness.

From the dawn of the Kali Yuga thousands of years have passed away. Nations have risen and fallen and empires having reached the climax of glory have gone to decay. Over the smouldering ashes of decayed civilizations new nations have sprung up with their characteristic ideas. Amidst all these changes how can we expect the golden age of the Vedic times? How can we expect that the old cycle will take the place of the new? It is as idle and hopeless to expect the dawn of the *Satya Yuga* in the present age as to expect the return of the glacial period. Those who aspire to change the new order of things are struggling against the spirit of the time. The Hinduism of to-day is neo-Hinduism with all the characteristics of a new civilization which places it in prominent contrast with the past ages.



*July 1897*

(KEYNOTES)

The religious agitation which attended Swami Vivekananda's arrival in India is well-nigh hushed. The talk about the Swami and his plans seem to be buried in oblivion and the religious pulse of India is beating as weakly as ever. For a few days Calcutta talked about the Vedanta and the Upanishads to plunge again in the tumult of materialism.

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*August 1897*

(KEYNOTES)

Swami Saradananda has taken up the work of Swami Vivekananda in America and is successfully preaching the doctrine of universal toleration before the Cambridge Conference and other Societies in America and England. His admirably friendly spirit in treating of the various religions and his power of explanation have made him no unworthy successor of Swami Vivekananda. Another fair disciple of the Swami, Miss Waldo, is propagating Vedantic teachings in his absence in New York. The Swami himself after taking a well-earned rest in Darjeeling and Almora is preparing for a tour through the Northern and Central India.

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'From Colombo to Almora' is another book of two hundred and seventy six pages containing seventeen lectures of Swami Vivekananda delivered during his tour from Colombo to Almora. The lectures are clear and able expositions of the subjects they contain and impart a good deal of information regarding philosophical and religious subjects. Vyjayanti Press, Madras.

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*October 1897*

(KEYNOTES)

After passing through the first five years of its opening life, The Light of the East has just entered the sixth year of its existence. During this period great events have taken place in the world of



spiritual thought. A deep and permanent reaction has taken place in America, a reaction from the materialism of the West to the spiritualism of the East. The study of Sanskrit, the spiritual wealth of the Vedas and the Upanishads, the wisdom of the ancient sages of India,—all these are now-a-days the theme of attraction of all thoughtful Western minds. A great change has come over the world, a spiritual renaissance, the like of which the world has not witnessed before. The Parliament of Religions by gathering together representative religious men of all places into one centre and by publishing their views far and wide have been the cause of arousing the attention of the intellectual world to the spiritual treasure of India. Through its means Swami Vivekananda has won a world-wide fame, through its means religious men of different nationalities could sit and discuss religious matters in the same platform in a Christian country, and through its means the world has learnt the great lessons of universal toleration. No doubt the Parliament of Religions has worked wonders in changing the tone of a purely material civilization.

In India, the religious upheaval stirred up by Swami Vivekananda and Mrs Besant has to a great extent subsided and only a few students can be found here and there who care to study the intricacies of the Sankhya and the Vedanta. While the West is being spiritualised by the East, the East is slowly losing its spiritual vitality by coming in contact with the material civilization of the West. The life-blood of the Hindu nation is ebbing away and a cold stream has taken the place of the bounding tide of spiritual vitality which once flowed through Hindu views. The Hindus have lost their political independence and the vestige of spirituality which still remains as their glorious heritage is going to be shrouded in the gloom of materialism at no distant future. It is yet time to recover our glorious heritage which the ancient Rishis have bequeathed to us, so that it may lead not only to our national but also to our individual prosperity. For no goal is higher than emancipation and no bliss more permanent than that of *Moksha*.

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*November 1897*

(KEYNOTES)

Dr Barrows in the course of an article in the 'Outlook' an American Unitarian Journal, says one or two amusing things about Swami Vivekananda. 'Vivekananda's Hinduism was laughed at by the Pandits of Benares. He cannot teach, he never has learned.' Ram Krishna Paramhansa was called



by some of his disciples the greatest man of the nineteenth century. He was the religious teacher, the Guru, of Vivekananda. Max Muller dubs him 'a true Mahatma'. The learned Oxford Professor told me that he asked Vivekananda if Ram Krishna knew Sanskrit. The answer was at first evasive, but finally he said, 'When Ram Krishna was in the jungle, an ascetic, a beautiful woman, came down from heaven and taught him the language.' Max Muller's very natural reply was 'Nonsense! The only way to learn Sanskrit is to get a grammar, and a dictionary and go to work.' Dr Barrows was invited to a religious discussion to the Triplicane Hindu Club of Madras and he describes the discussion as follows:

'I spoke of my distress in witnessing the debasing forms of idolatry prevalent in Benares and elsewhere. One lawyer rose and quoted a recent apology for idolatry furnished in one of the addresses of Vivekananda. The idol was a symbol of a God, and brought the divine nearer. "But", I said, "You do not think it elevating for human beings to crawl through the filth of a temple and to kiss the tail of a cow, as I have seen them do?" The quick-witted lawyer was on his feet instantly, and said: "I think it is a great deal better to kiss the tail of a cow than to kill the cow and eat her!" There was a burst of laughter at this sally, in which Mr Kehott and I joined. I did not say in reply that the killing and eating of cows to give nourishment to the human body did not appear to me any worse than the Hindu's killing a goat before the black and hideous stone image of Kali; I simply replied: The eating of cow's flesh is not confined to Christians. After the first session of the Parliament of Religions I went with Vivekananda to the restaurant in the basement of the Art Institute, and I said to him, "What shall I get you to eat?" His reply was "Give me beef!" This little story had the effect of a thunderbolt, and the consternation and silence were profound. My friends did not sail any further up that creek!'—*The Interpreter*.

\* \* \*

The charge of eating beef which Dr Barrows lays at the door of Swami Vivekananda does not appear to us so shocking as the killing of such a useful animal as the cow in order to propitiate one's belly-god.



It is not very easy for an outsider to say what circumstances compelled the Swami to take beef in America. The Shastras allow a great latitude to the Sannyasin. A Sannyasi may take any kind of food whatever provided it is offered to him. But he is strictly prohibited to ask for any particular kind of food.

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*January 1898*

(KEYNOTES)

We have very little to notice this month of the movement of the Hindu revivalists who as time goes on seem to lose the energy and enthusiasm with which they started. We expected much from the arrival of Swami Vivekananda in India. Mrs Besant who worked hard for several years in support of Hindu religion is a foreigner and the texts through which she drew her inspiration were mystical and in some respects unfamiliar to the Hindu mind. The impression she created was, therefore, superficial. But quite different is the case with Swami Vivekananda. He is a born Hindu, well-versed in Vedantic lore. He has renounced the world and has followed the footsteps of the ancient Rishis. Much was expected from his example and influence. But nothing is heard of his activities at present. As far as Bengal is concerned he seems to have retired from public life. Is it want of public sympathy which has driven him from the stage?

It may be. For the people of Bengal are as unsympathetic to religious matters as can be imagined. Thousands of rupees they will spend on Theatre and Nautches but nothing to help a noble purpose. Public sympathy is the soil in which a genius can grow. An unsympathetic public is like the barren sands of burning Shahara a blast of which scorches away the plant of genius, root and branch. This is the cause of the decline of the vitality of the Hindu nation. The want of co-operation, want of public sympathy, suppression of the higher feelings of the human mind for worldly, sensual motive, these are the causes of the downfall of the Hindu nation. Swami Vivekananda had to face all these untoward circumstances. From his own native land, he received no sympathy whatever. This is the probable cause which paralyzed his activity.

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## THE HINDU IDEAL

Very truly Schopenhauer says that the world is an idea. It is idea which governs the world and all its departments. Every nation is trying to realize its own ideal and similar is the case with each individual. A nation whose ideal is worldly prosperity must make the pursuit of wealth and power the sole object of its ambition. The great European nations who have made wealth and power the be-all and end-all of their existence are running a mad race after their own ideal. From their mind's eye has entirely disappeared the incontrovertible truth that the short span of life between the cradle and the grave is a mere point in eternity and that the goal of existence should be somewhere beyond human life.

Quite different is the case with the ideal which our Hindu ancestors followed for thousands of years. Shut up on the northern side by the lofty peaks of the Himalaya and surrounded on all other sides by the sea, the Aryans remained free from molestation from outsiders and had ample opportunity to satisfy their spiritual ambition. The peaceful associations with which they were surrounded induced them to look beyond the circumscribed limit of earthly existence. The Hindu ideal was essentially opposed to materialism. Our ancestors turned their eyes to transcendental happiness, to the life beyond, to the spiritual heights illuminated by the rosy gleams of eternity. They loathed to confine themselves to the cobweb of earthly existence full of pain, full of struggle, full of never-ending despair. Is not one earthly existence a point in the limitless expanse of eternity? Are not our pleasures transient and our happiness a mere dream? Is not the life of every man a series of unrealized hopes full of the broken fragments of castles-in-the-air built by him during youthful inexperience?

These considerations and many more of a similar nature led our forefathers to cut off all the bonds of attachment, all the fetters of earthly concern, which are likely to retard the upward flight of the soul. Experience had taught them, as experience had taught Plato thousands of years afterwards that real happiness is not attainable here on earth and that the goal of existence is somewhere beyond the span of human life.

The above was the ancient Hindu ideal, an ideal which has lost its attraction in the eyes of the modern Hindu simply because he has failed to understand its true import. Great changes also have taken place in the constitution of the Hindu Society. The contact with the foreigners, the inroads of the Mahomedan and Hindu conquerors have broken down to a great extent the Hindu ideal. Materialism by coming in contact with spiritualism has succeeded in robbing it



of its transcendental glory. In the present state of evolution the demand of the senses is more imperative than the demand of the spirit. The modern man inclines more to the appeal made through the senses than through the spirit. The alluring objects of attraction with which he is surrounded make the voice of conscience dim and the cry of the spirit faint. The great ideal which our forefathers placed before their eyes has grown dimmer and dimmer with the advance of the Kaliyuga. Both internal and external circumstances also contributed to the deterioration of the ancient ideal—an ideal whose very watchword was spirit.

But the important question which now confronts us is how to revive that ideal? Various attempts have been made to place the venerable figure of the Aryan Rishi before the world, all of which have more or less failed. The reason of their failure lies partly in the fact that all these movements aimed at the revival of the theoretical aspect of religion without taking care of its practical side. The teachings which the public hear now-a-days from the Theosophical Society, Swami Vivekananda, or from Mrs Besant are for the most part, if not wholly, devoid of the practical side of religion, that is Karma Kanda. These teachings no doubt give us a comprehensive idea of the theoretical aspect of the Vedanta, Sankhya and other ancient systems but they give us no clue whatever as to the practical side of our moral upbuilding. To be more plain, these teachings appeal more to the heart and they are devoid of the clue which may enable one to guide one's life according to a fixed spiritual motive. The Karma Kanda of Hinduism is the basis over which rests the magnificent structure of Gnan Kanda. Without Karma Kanda what is Gnan Kanda if not a theory and a philosophical system? The Karma Kanda and the Gnan Kanda are the two aspects which make up Hinduism. Gnan Kanda (ज्ञानकाण्ड) without Karma Kanda (कर्मकाण्ड) is a system of speculative philosophy. Karma Kanda without Gnan Kanda is an anomaly and a string of meaningless rites and ceremonies. The harmonious blending of the two is Hinduism.

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March 1898

## LEAVES FROM THE GOSPEL OF LORD SRI RAMKRISHNA

*(According to M., a Son of the Lord and servant)*

Visit to Pandit Iswara Chandra Vidyasagar  
Place: Badur-bagan, Calcutta



Date: 21st Sraban : The Seventh Lunar Day

(Dark Fortnight of Sraban)

5th August, 1882

Saturday, 4-30 p.m. to 8 p.m.

Present—Bhavanath, M., Hazra and many others

[Report of this interview and exchanges between Sri Ramakrishna and Vidyasagar was serially published in this journal in Nos. March, April, and May 1898. All these were reproduced from *Brahmavadin*, and later published in book form, *The Condensed Gospel of Sri Ramakrishna*]

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April 1898

(KEYNOTES)

It gives us much satisfaction to learn that the Vedantic impulse imparted to the Americans by Swami Vivekananda is gradually becoming a fruitful movement. It is true that Hinduism was never a missionary religion but it is nevertheless true that without the Parliament of Religions and without the labours of the Swami, America would never have received the spiritual light of the Advaita Philosophy. Swami Abhedananda who continues the work of Swami Vivekananda in America is a worthy disciple of the master and has a thorough insight into the Philosophy of the Upanishad. The New York Sun publishes one of his lectures about Christ, throughout every sentence of which is discernible the liberal spirit which characterizes every disciple of Ram Krishna Paramahansa. Though Gnan devoid of *Karma* is not suited to the spiritual instincts of the Hindu people, yet it is no doubt a great boon to the average westerner to grasp intellectually the fundamental problems of life and death as presented by the Hindu Rishis. The missionary fraternity will be surprised to hear the following explanation of Swami Abhedananda with regard to the source of inspiration of Jesus Christ.

'Schopenhauer says the New Testament must be traced in a certain way to Indian sources, and the connection can be shown. Asoka, the Buddhist Emperor of India, about 260 B.C., sent Buddhist missionaries to every part of the known world, as stone tablets still testify. These missionaries preached in Palestine down till near the birth of Christ. They left their impress upon the country.



'It is most improbable that Jesus got His inspiration to begin with from this source. We know but little of Him until He was 30 years of age. Not till then did He realize His own true nature, else He would have been heard of sooner. He was doubtless born with every mental and physical quality of the perfect yogi and either by accident or from Buddhistic methods learned how to realise the God within Himself. Some of His chosen disciples had learned how to realize the same truth. At the Transfiguration they, as well as He, saw Moses and the prophets.

'The New Testament is full of suggestions of practices by which Hindus have become sages. Witness the long meditations of Christ, His prayers, His long fasts, and those of His disciples. His sufferings and resignation at His death are conclusive testimony that He was a human being with a soul, as you and I are, but whose soul was labouring and succeeded in throwing off His mind and body and joining itself to that larger Soul that is manifesting itself so grandly throughout the universe.

'In the last hours of His life He retired and prayed three times: "If it be thy will, Father, remove this cup." He saw with all the terrors His approaching ignominious death, to be inflicted in the most cruel manner. From His first prayer He could not summon the courage to face such painful death. Why? Because He could not control His mind. He could not entirely withdraw the senses from the body. He could not detach His soul from His mind. In the second prayer He failed. But after the third prayer He became resigned. "It is thy will". He had now reached the state of mind known to Hindus as Samadhi or super-consciousness and there was no pain for Him on the Cross. The nails driven into His hands and feet excited no more sensibility than they would if driven into so much wood. Painters have sometimes painted His face on the Cross as showing great anguish, but the life and resignation of the Man deny this idea.'

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*June 1898*

LEAVES FROM THE GOSPEL OF THE LORD  
SRI RAM KRISHNA

*(According to M., a Son of the Lord and servant)*



Place — Dakshineswar Thakur badi.

Date — 3rd August, 1884, 2 p.m. to 9<sup>1</sup>/<sub>2</sub> p.m.

Present — Balaram, M., Rakhal; Bauls from Sibpur, and visitors from Bhowanipur; Hazra, Ram Chatterjee, etc., etc.

[Reproduced from *The Brahmavadin*. Report of the same day's 'Gospel' continued in July 1898 also].

July 1898

(KEYNOTES)

The 'Light of Truth' of Madras (no doubt a very able and learned periodical) says: Asks Swami Abhedananda 'Yet they will make God finite (Personal) and Infinite (Impersonal) at the same time. *Can there be anything more contradictory than a Finite-Infinite God; What thing can be finite and Infinite at the same time?* (*Brahmavadin*, p.619).

Answers Swami Vivekananda, 'So the whole is the Absolute, but within it every particle is in a constant state of flux and change, unchangeable and changeable at the same time, *Impersonal and Personal is one*. (Do. p.157).

Answers their Guru, '*Brahman and Sakti (The Impersonal God and the Personal are one (Abheda).*' (*Prabuddha Bharata*, p.103).

Says the First Swami, 'We commit another error when we say God created this Universe.' (*Brahmavadin*, p.621).

Says *Brahmavadin* (p.588), 'We have seen that God is directly concerned with creation. He it is that creates.'

\* \* \*

In the above Swami Abhedananda makes a mistake by introducing the standard of time in grasping a Being from whose stand-point *there is no time at all*. Brahman should be judged from the stand-point of Brahman only and not from the stand-point of *Jiva*. In *Susupti* (deep-sleeping state) the universe melts into the consciousness of the *Jiva* and from the stand-point of the sleeping man there is no duality. But as soon as the sleep is transformed into dream the deep-sleeping state of consciousness splits up into subject and object. Similarly the absolute Brahman *appears* as God on the one hand and universe on the other without losing its own nature; for the appearance of Brahman as a plurality of existence is *fictitious* and not *real*. 'Can anything be more contradictory than a finite-infinite God' asks Abhedananda. The answer is that the finite aspect of God is *fictitious*



and the infinite aspect *real* and for this reason a finite-infinite god is not contradictory. A rope may be a rope and a serpent at the same time provided the serpent aspect of the rope be fictitious.

\* \* \*

This doctrine of Maya or fictitious emanation is the central point of the Vedanta philosophy and without it the Advaita philosophy is incomprehensible. The student of the Advaita should never lose sight of this central point in explaining the Vedanta. Give reality to matter and Jiva and at once the Brahman of the Advaita philosophy becomes a material substance.

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*September 1898*

(KEYNOTES)

'The Awakened India' has appeared in a new garb under the auspices of Swami Vivekananda from Almora. The first number which is before us contains the following subjects, True Vairagyam, The Debt of Hypocrisy, the Outlook of Indian Monism, and the Legend of Dame Care. The get-up does not appear to be what it should have been and we hope that the manager will mind this defect in the future issues.

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## GNANA YOGA

A Lecture by Swami Vivekananda.

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*October 1898*

(KEYNOTES)

Another year has rolled away, another wave in the ocean of eternity. *The Light of the East* has entered the seventh year of its existence after witnessing tremendous changes in the religious thought of the world during the above period. They are fresh in the memory of the people and so need not be enumerated. The Parliament of Religions, Annie Besant, Vivekananda, the Buddhist Revival are things of today and yesterday. We need not recapitulate them. All that we should



try is to keep burning within us the fire of energy with which we started seven years ago—to reach the goal.

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December 1898

(KEYNOTES)

Says 'Prabuddha Bharat', 'We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Koran. Mankind ought to be taught that religions are but the varied expression of The Religion, which is oneness, so that each may choose the path that suits him best.'

Nobly said but it is impossible to lead mankind to the place where there is neither the Vedas, the Bible, nor the Koran, and we may add, *neither the sun, the moon, nor the stars*. These theories are very fine, indeed, in *theory* but in practice they are as brittle as glass: To lead the *mankind* to the place where there is neither the Vedas, the Koran, nor the Bible: Buddha, Sankaracharya, Jesus, and Mahomet combined can not bring about such a state of things in the Kali yuga.

A very small fraction of the Kali yuga has passed and yet its characteristic features are being revealed one by one.

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WHAT IS AN IDEAL RELIGION?

By a Hindu

... It [the Vedanta] is the back-ground of all religions—a philosophy of all of them. Whatever is great, noble, lofty, sublime, pure, in every religion, is of what I call Vedantism. Narrow is indeed the Vedantism which is limited to Hinduism. A Plato, a Socrates, a Pythagoras, a Plotinus, a Zeno—a Hafiz, a Kabir, a Nanak, a Christ, a Buddha, a Zoroaster, an Arhat, a Mohamed, a Krishna, etc., are only the representatives of this universal religion with such differentiating circumstances as are unavoidable where personalities are concerned. To pull down Vedanta from its universal heights to the low level of a particular sect is indeed pulling down the heights of the Himalayas to level them with the plain below. I do not think that any sect can appropriate it to itself. Ram Krishna Paramhansa was in our own times, a most prominent exponent of this liberal Vedantism,



and it is the duty of all his disciples and followers to propagate his universal views before the world, which no doubt they are doing but at the same time, to take care to see that they do not, like the followers of other great men, such as Christ, Kabir etc., lose the solid gold for the few glitterings of the personality of the teacher.

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May 1899

(KEYNOTES)

SWAMI BISHUDDHANANDA, the greatest Vedic Scholar of Benares, one of the last of the great line of Hindu religious teachers, is no more. He was a Sannyasi in the true sense of the word, one of that race of spiritual giants in whom we feel a just pride as an invincible bulwark of our religion....

We feel his loss, for with the extinction of the old order of Sannyasis we are afraid of a retrograde move in the present spiritual condition of India. A new order of Sannyasis is rising fostered by modern education and environment and of this new order we are really afraid. The Barnasrama Dharma is about to fly into pieces and a new Hinduism is about to spring into existence. The darkness of Kali Yuga is growing deeper and deeper and the inky pall which is about to fall on the Sanatan Dharma is really ominous.

With the fall of spiritual supremacy of the Brahmans must also fall the mighty fabric of Hinduism reared up by the Rishis and fostered by the great Sankaracharya. The various schools which have arisen, that of Dayananda Saraswati, that of Vivekananda and that of Madame Blavatsky—all struggling with one another with their individual views and all of them departing from the central point of Hinduism viz., its *form*, are replete with dangerous dynamite which in no distant future is destined to blow up primeval Hinduism into atoms. We say that *form* is the central point of Hinduism and the above movements have all departed from *form* more or less. If you doubt it, look closely at the life of their leaders and say whether all of them have not departed from the *regime* of an orthodox Hindu, a Hindu of the stamp of Sankaracharya.

Hitherto the ascetic order had always been guided by fixed rules laid down by the Shastras. There is the Dandee, the Hansa, and the Paramahansa in the ascending order of spirituality. There is again the Brahmachari, the Banaprasta and the Vikshu. The actions of all these religious orders are controlled by the injunctions of the Shastras, and every detail of their life is guided by some fixed principles. The aim of this system of religious austerities [is] being the evolution of a spiritual being.



But all these injunctions have been broken at present by a class of English-educated religious reformers who have risen at present. The lower stages of religion which consist chiefly of forms are entirely overlooked by them. Without any systematic course of spiritual training they wish to reach the state of a Paramahansa at one leap. These self-styled Yogis and Sannyasis are bringing about the ruin of the holy super-structure of Aryan religion.

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*September 1899*

### THE CENTRAL HINDU COLLEGE

The September *Prabuddha Bharata* has a characteristic article on the Central Hindu College which shows a change of the attitude of the Swami towards the Theosophical Society:

The Central Hindu College scheme would be regarded as epoch-making from three points of view. Firstly, educational. It will supply a want which is more and more being felt in the present system of education, namely the absence of any provision for imparting religious instruction. No doubt, there has been an enormous amount of intellectual and moral awakening even through the purely secular education imparted in our schools and colleges. But can the greatest optimist of the present system of education assert that it will be all the worse, if associated with something like occasional religious instruction? The Central Hindu College professes to teach the highest standard attainable in any Indian University, nay to reproduce some of the best features of English universities in the matter of endowments for scholarships, fellowships, etc. If it attains the development which its founders seek and expect, it will become the largest institution of its kind in India. Whether it will solve the many educational questions which have of late cropped up, such as the evils of cram and the absence of originality, cannot be theorised now, but must be left to time to decide. But there can be no denying that, even if it be not a panacea for all the maladies of the present system of education, through it a means will be found to make the ethical ideals of Hinduism mould the life of the coming generations of Hindus and thus make them doubly better. Even if it be a single college and no more, it will be entitled to our support. But it is more. Its advantages lie not so much in its actualities as in its possibilities in the future. It professes to be only the heart of an educational agency, which, it is hoped, will ramify throughout India, giving to the Hindus the control of their own education, than which there is no more glorious prospect. The anomaly of Hindu students studying



in mission colleges whose avowed and prime object, with some honourable exceptions, is the conversion of the *heathen*, must be put an end to. That the influence of the proposed Hindu College cannot but be of great use in this direction is evinced from the fact, that already one of the largest of mission colleges in Calcutta is said to contemplate a change of attitude towards its Hindu students. So much for the educational aspect of the question which is the least in importance. Now going to the social aspect, we think it is fraught with greater power for good. Any institution which professes to be anything, like national, is bound to become what may be called, for want of a better expression, a greater social *idea*. What is the social idea which the Central Hindu College will foster? If there be one thing which the Hindus should seek to realize, it is the idea of the unification of our race, which is dimly taking a form, corresponding to the idea of Federation and Anglo-American Union, among the people of the United Kingdom. We can no longer remain congeries of people erecting great social barriers between the people of one province and another. Social exigencies require the unity of the Hindus so far as is practicable. 'Provincial patriotism' must give place to Pan-Indianism. The nation must become organic, the whole participating in the experiences, good and bad of the part. The Indian National Congress has already marked one stage in the unification of India, by facilitating the assemblage of the people from all parts of India, for the purpose of discussing common political questions. The Central Hindu College will build another arch in the edifice of Hindu unity, by enlisting the sympathy of all Hindus for a common educational object. The above ideas may appear utopian and ultra-sentimental. But a survey of the conditions of life of modern India, irresistibly points to the conclusion that nothing short of national unity can ensure our salvation and that a striving for the game cannot be too early begun. This is an aspect of the question which unfortunately has not been dwelt upon in the Indian papers with the prominence its importance requires, and it is this aspect of the question which gives Annie Besant's scheme its ever-enduring interest for Hindus.

Now to the religious aspect of the question. It is unnecessary for us to refer to the Revival of Hinduism which for good or evil is a positive fact and must be reckoned with all the speculations on the future of Hindu Society. The Hindus have seriously begun to study and admire their Scriptures. The conviction is growing upon them that it is the only religion which is in harmony with the facts of human life and the main conclusions of modern science. If it only begins to prosecute a strong proselytising career, armed with all the resources of wealth and organization, its success in the world of thought is assured. Already without any extrinsic aids, it is penetrating



the minds of thinking foreigners. The Central Hindu College may be easily made, among its other functions to subserve the purposes of a theological seminary, capable of training and sending Hindu missionaries like Swami Vivekananda, to all parts of the world, with infinite good, spiritual and political, for India and other countries.

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*October 1899*

### SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA (Gleams of Light)

1. That knowledge which purifies the intellect is the true knowledge, everything else is non-knowledge.

2. Do not allow worldly thoughts or anxieties to disturb your mind. Do everything that is necessary in its proper time and let your mind be always fixed in God.

3. Water passes under a bridge but never stagnates; so money passes through the hands of the free but it is never hoarded by them.

4. Is it possible for a human soul to obtain the condition of absolute union with God when he is able to say 'He is I?' If so, how? This is just like the case of an old servant of a house who in course of time comes to be counted as one of the members of the family. When the master of the house becomes pleased very much with the servant's works, he one day takes into his fancy and gives him his own seat of honour saying to all the members of the house—'Henceforth there shall be no difference between him and me. He and I are one. Obey his commands as ye do mine, and he who fails to do so, disobeys my orders and will be punished for it'. Even though the servant may hesitate through modesty to occupy the seat, yet the master compels him to the seat of honour. Similar to this is the condition of souls who reach the state of 'He and I'. When they serve the Lord for a long time He graciously endows some of them with all his glory and attributes and raises them to His own seat of Universal Sovereignty.

5. An *Avatar* is a messenger of God. He is like the viceroy of a mighty monarch. When there is any disturbance in some far off province, the king sends his viceroy to quell it. So whenever there is any waning of religion in any part of the world God sends His *Avatar* there.

6. It is One Being that, having plunged into the ocean of life, rises at one point and is known as the *Avatar*



of Krishna, and diving again it rises at another point and is known as Christ.

7. It is *Maya* that reveals the *Brahman*. Without *Maya* who could have known the *Brahman*? Without *Sakti* or force there is no means of knowing the *Brahman*.

8. *Hari* (God) means He who steals our hearts, and *Haribal* means Hari is our strength.

9. What is the nature of *Brahman*? The *Brahman* is without attributes, without change, immovable and firm like the mount Meru.

10. The men of the present generation seek for the essence of things. They want not the fish with its useless head and tail but only its soft middle portion. So the ancient rules and commandments of the scriptures must be pruned and purged of their excrescences to suit the wants of the modern time.

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### ADVAITAVADA

By Swami Abhedananda

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*December 1899*

### THE ADVAITA ASHRAMA (HIMALAYAS)

(KEYNOTES)

A prospectus of the Advaita Ashrama has been sent to us for review by Mrs Sevier, J. H. Sevier Esq. and Swami Swarupananda. The object of the prospectus, it is stated, is to establish a centre of Advaita in the Himalayas in which both Hindu and European preachers of both sexes of the Advaita will be trained in order to spread the light of Advaita by preaching as well as by publications.

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*January 1900*

### VEDANTA PHILOSOPHY

The Science of Soul Explained as Held in the  
Orient by Swami Abhedananda

The word *Vedanta* means literally 'end of all wisdom,' and this philosophy teaches what that end of wisdom is and how it can



be attained. Some people may misunderstand the meaning of the above phrase, and may think that, like all sectarian philosophies, it limits the scope of human knowledge by asserting that there is an 'end,' and that no one can go beyond it. This philosophy never means that; it tells us rather to realize the eternal *Truth* of the universe and to become one therewith. It teaches that revelation is not given once and then left to stand for all time, but that it wells eternally in the heart of man, being ever from *within*, never from without. It teaches that science, philosophy, and logic must not be separated from religion; that that which is unscientific, unphilosophic or illogical cannot be truly religious.

Vedanta says that religion does not mean a belief in this creed or that dogma, in this book or that person, but that it is the *science of the soul*. It gives a scientific and philosophic basis to religion. It teaches that every soul is divine and a child of immortal bliss; that we must become conscious of our divine nature and become perfect in this life, manifesting divinity in and through all the actions of our every-day life. It points out the various methods by which we can unfold our higher nature and mould our conduct of life in the highest form. It teaches the secret of *work*, the secret of *devotion*, the secrets of *concentration* and *meditation*, as well as the secret of the *highest wisdom*. The Vedanta philosophy explains the purpose of life and how it can be fulfilled. It is based upon the doctrine of evolution and teaches that through the natural process of evolution each soul is bound to attain to the highest stage of spiritual development and become perfect sooner or later. It recognizes the different stages of the evolution of the individual soul as spiritual childhood, youth and maturity, and explains scientifically the immortality of the individual soul. It teaches that the soul of man existed in the past, exists in the present and will exist in the future, continuing to exist after death, manifesting again according to its desire, tendency and powers, either on this earth or on some other planet. The Vedanta holds that our present is the resultant of our past, and that our future will be the result of our present. It maintains that we ourselves are responsible for all the pleasure and pain, happiness and misery, of our present life; that we make our own destiny and shape our future by our thoughts and deeds. It teaches that we are at present bound by the law of action and reaction—of cause and sequence. The Vedanta says that God does not reward the virtuous, nor does he punish the wicked; but that reward and punishment are the reactions of our own actions.

Vedanta philosophy has three divisions—first, the Dualistic; second the Qualified non-dualistic; and third the non-dualistic. By these three it includes within its all-embracing arms the various systems of religion



that exist in the world, together with all their creeds, sects and denominations. It has no quarrel with any system of philosophy or religion. It believes in an intra-cosmic eternal Being, who is personal as well as impersonal. The *personal* aspect of that Being is called 'Iswara,' the Creator (i.e., Projector) of the universe, who is worshipped by all nations under different names—by some as a Father in Heaven; by others as Divine Mother; by some as God; by others as Jehovah, Allah, Brahma, Hari, Buddha or Lord. The *impersonal* aspect is called 'Brahman' by the Hindus, 'Will' by Schopenhauer, 'The Unknown and Unknowable' by Herbert Spencer, 'Substantia' by Spinoza, 'The Good' by Plato, and 'The Absolute' and 'The Noumenon' by others.

Vedanta is not pessimistic, like Buddhism. It does not teach that the whole visible universe is an illusion, as some people misunderstand the spirit of this philosophy though not knowing the real meaning of the word *Maya*. Its true meaning is *relative, conditional or phenomenal existence*, and not 'illusion'. Professor Max Muller understood this when he said:

'For all practical purposes, the Vedantist would hold that the whole phenomenal world, both in its subjective character, should be accepted as *real*. It is as real as anything can be to the ordinary mind. It is not mere emptiness, as the Buddhists maintain. And thus the Vedanta philosophy leaves to every man a wide sphere of real usefulness and places him under a law as strict and binding as anything can be in this transitory life. It leaves him a Deity to worship as omnipotent and majestic as the deities of any other religions. It has room for almost every religion—nay, it embraces them all.'

The Vedanta philosophy does not recognize caste, creed or sex in the soul of man. It teaches the equality and sameness of the true nature of all human beings. The one peculiarity of the teachings of Vedanta lies in their universal toleration for, active co-operation with, and acceptance of all the various phases of religious thought in the world. It says that there is one universal religion in the world which cannot be confined by any name or authority—nor by any personality or book. Christianity, Judaism, Mohammedanism, Buddhism, Zoroastrianism, Jainism, Hinduism, and all other 'isms' are but partial expressions of that underlying, universal Religion. It teaches that all such 'isms' are but so many paths leading to the same Goal. It says: 'As rivers rising from different mountains run, crooked or straight, toward one ocean, so all these various creeds, sects and religions, starting from different points of view, run crooked or straight toward one Infinite Ocean of Truth which we call "God".'

The Vedanta philosophy is not confined to any particular book or scripture—it embraces all the scriptures of the world. It is not built around any particular person or special revelation. Its ethics



includes all the ethical laws discovered by all the great prophets and religious teachers of the world—Christ, Confucius, Zoroaster, Buddha and others. Moreover, it gives a rational explanation of the moral or ethical nature of man, as distinguished from his true spiritual nature, and it explains the moral and spiritual laws that govern the destiny of each individual soul.

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*July & August 1900*

### A HINDOO'S COMMENT ON CHRISTIANITY

Under the above heading the New York Journal of May 13th, 1900, publishes the following, from the pen of Swami Abhedananda, together with a portrait of the Swami:

The Christian will say that his religion is true because it was revealed by God, while others are not so. As the Koran is a revealed scripture of the Mohammedans, so is the Bible of the Christians, the Talmud of the Jews, the Zendavesta of the Parsees, and the Vedas of the Hindus. Each of these scriptures is held to be the sacred word of God, and is considered to be true by its followers. The Mohammedans do not recognize other scriptures, so they quarrel with their followers and try to convert them by force. The Christians do not recognise other scriptures, consequently they feel it a bounden duty to save others by adopting various means, fair or foul.

The followers of every religion will say that there cannot be higher doctrines than what exist in their scriptures. The ideal which they have is the height of all.

But if we can get such a religion which would include all the different religions that are now existing on this earth, or that may exist in future, which would embrace all sects and creeds, with all the peculiarities which each of them has got, and which would recognize them all and allow them full scope to play their full parts, then there is hope of finding peace and harmony in the religious world.

That religion must not be limited by any particular book or dogma or by the life of any particular prophet. It will not denounce any sect or creed, but will recognize all the great prophets, and religious teachers, such as Christ, Buddha, Mahomet, Krishna and all those that came in the past or will come in future with equal reverence, and accept the teachings of each as equally true and leading to one goal. That religion must be based on the common principles of all religions.

That religion must give infinite scope for growth to all the various branches of the dualistic, qualified non-dualistic and monistic systems



and their followers. It will pass through various sects and creeds of different religions as a thread in a garland passes through the beautiful and ugly flowers of different colour and size and combines them together.

Above all that religion should be based upon the doctrine of evolution and harmonize with the ultimate conclusions of modern science.

If such a religion of religions be discovered, then there will be no quarrel between sect and sect, between creed and creed, between religion and religion.

Is such a religion possible?

Yes. It is possible. It is not only possible but practicable.

Now the time has come when, as many people are seeking it, it will be discovered. That will be the outcome of these great battles over creeds.

Unity in variety is the law of nature.

The spiritual nature of each individual is peculiar to himself. Each must have a religion which suits his spiritual nature. If we force all men and women to follow one doctrine we shall act against the law of nature and the result will be disorder and disharmony.

This grand truth of unity in variety in religion has been discovered by the Vedantic sages in India. Therefore, their religion is built not around a particular prophet, and on universal principles it does not depend on a particular book, but on the spiritual laws of nature.

Hundreds of sects exist in India, but a student of Vedanta never interferes with any of them. He says that each individual has perfect liberty to follow any creed or denomination which he sincerely wants to follow. The religion of Vedanta embraces all religions, sects and creeds. (The word Vedanta means the end of all wisdom and knowledge).

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*January 1901*

(KEYNOTES)

One of the sayings of the Ramkrishna Paramhansa quoted in the *Brahmavadin* runs thus: 'The sun can give light and heat to the whole world, but it can do nothing when the clouds cover the earth and shut out its rays, similarly, so long as egoism covers the soul, God can do nothing.' The passage is highly significant in the spiritual sense and in it is concealed a world of thought. To the practical student of spiritualism, it is of vital importance to realize the truth concealed in it.



But what is meant by the terms 'egoism' referred to in the above passage. If it means the 'I-hood,' the sense of 'I', then we should bid fair to Moksha altogether, for to leave it is to forego the very basis of our waking consciousness, the fulcrum of all our actions, so to speak. In the state of deep sleep as well as in the state of Samadhi, the sense of egoism, no doubt, dwindles away, but then in those states, our mind can not perform any action whatever. The question is how can a man work in those states devoid of the sense of egoism? If so, is there nothing practical in the above passage?

What the Vedantins urge when they speak of renouncing the self is that the individual should forget the sense of 'I-hood' when performing everyday actions. He should work unselfishly for the sake of others and even for his own sake as a matter of duty.

In short we should forget self even when immersed in our daily occupation acting simply like a machine and as a matter of duty.

We should, when acting thus, learn to regard ourselves as the vehicle of God, the medium through [whom] the Divinity finds expression in all His works. This attitude of our mind if persisted on for a length of time will place the soul in rapport with the God-head.

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# THE DAWN

*December 1897*

LEAVES FROM THE GOSPEL OF LORD  
SRI RAMKRISHNA

*(According to 'M.', a Son of the Lord and servant)*

Visit to A Hindu Pandit and Preacher

Place—College Street, Calcutta

Date: Ratha-Jatra; 25th June, 1884, 4 P.M. to 6.30  
P.M.

The Second Lunar Day of Ashadh (Light side)

The Master in Samadhi (That blessed and serene mood)

When our Lord had got into the carriage which was to take him to the house in which Pandit Sasadhar was putting up, He was again in Samadhi, that 'blessed and serene mood' in which place all sense-consciousness is taken by pure God-consciousness—a mood which He called his *abes*, and in which the Yogi is carried away into the supersensual world.

It was about 4 P.M. It was drizzling a little when he set out from *Isan's* house. The roads were covered with mud. The disciples followed the carriage on foot. They were eager to observe what promised to be an interesting meeting. It being the blessed day of the Rathajatra, they could find on their way children playing about and blowing their pipes made of palm-leaves. The Master's carriage drew up before the door and He was warmly received by the host and his people.

## THE MEETING

Coming upstairs the Master met Sasadhar advancing towards him. He appeared to be a middle-aged man with a fair complexion and had a rosary of Rudraksha thrown round his neck. He came forward with a reverential air, saluted the Master, and led Him into the parlour which



was intended for His reception. The disciples and others all went after the Master and seated themselves as near Him, and as comfortably as they could.

Among the many disciples present were Narendra and M.

Master (smiling in the midst of his *abes* and approvingly): 'Very well, very well! Well, what kind of lectures are you in the habit of giving?'

Sasadhar: 'Sir, I try to bring out the truths taught by the Sastras.'

#### BHAKTI-YOGA FOR KALIYUGA—NOT KARMA-YOGA

Master: 'For Kaliyuga, it is Naradiya Bhakti (Communion with God by love, devotion and self-surrender, as practised by the *Rishi Narada* that is enjoined). There is hardly time for Karma-Yoga *i.e.*, for doing the various Karma (works) laid upon man by the Sastras.

'Don't you see that the well-known decoction of the ten medicinal roots—*dasamul pacan*—is not the medicament for fevers of the present day? The patient runs the risk of being carried off, before the medicine has time to take effect. "Fever mixture" is therefore, the order of the day.'

#### THE MASTER ON VARNASRAM-ACARA IN KALI-YUGA

'Look here. Teach them Karma, if you like. But do so, weighing the fish minus the head and the tail. I tell people not to trouble themselves with "apodhanyanya" (sandhya) and the rest of it, but to say only the Gayatri. Karmis (workers) like *Isan* are exceptions. You are welcome to talk of Karma to such people if you must, and of conduct (acara) enjoined by the Sastras.'

#### THE VALUE OF LECTURES TO WORLDLY MEN

'Your lecture cannot possibly make any impression upon those that are immersed in worldliness.'

##### (a) The Nature of Worldly Men.

'Is it possible to drive nails into a stone? Should you make an attempt to do so, the chances are that the nails would sooner have their heads broken than make any impression on the stone.'



'The crocodile will in vain be struck with the sword or spear.

'The mendicant's bowl (Kamandalu) may have been to the four dhama (the four places of pilgrimage which a sadhu—a holy man—is required to visit) and may still remain as bitter in taste as ever.

'Therefore I say unto you, to such men your lectures shall prove useless. They are sure to remain as worldly as ever in spite of your lectures.'

(b) Experience for a religious Teacher.

'But I dare say you will get wiser with added experience. The calf is not able to stand upon its legs all at once. It drops down at first as it tries to do so. But it is precisely in this way that it at last learns to walk.

(c) The effect of First Love (anuraga) on the Power of Discrimination.

'It is not your fault that you cannot know the godly from the worldly-minded. When a strong wind blows it raises the dust and makes it difficult for one to know one kind of tree from another, for instance, the mangoe from the tamarind. So in you is blowing, for the first time, the strong wind of Anuraga (first love). You cannot know the godly from the worldly-minded. They are the same to you.

KARMA-TYAGA (GIVING UP OF WORKS) AND REALIZATION

'It is possible for him alone to give up all works (Karma) who has seen, who has realised, God.

(a) Karma-Yoga (work without attachment) cut short by Realization of God (Samadhi) through Bhakti.

(BHABA-SAMADHI IN BHAKTI-YOGA)

'The question is, how long should Sandhya (the usual religious exercises laid by the Holy Books upon the twice-born pious Hindu three times a day) and other Karma last? The answer is, the term of these Karma is over as soon as there are (1) tears visible in the eyes and (2) pulaka (horripilation) at the sacred name of God. When you say, "Om. Rama," and when immediately tears stand in the eyes, then know it for certain that the term of your Karma is over. Then you are at liberty to give up Sandhya and other routine exercises. You are placed above Karma.



'When the fruit appears the blossoms drop off. The Bhakti which realizes God is the *fruit*. Karma is the blossom.

'When the daughter-in-law of the house is found to be with child the mother-in-law takes care that her household duties become less every day. When she comes up to the tenth month of her pregnancy, she has almost ceased to work at all.

(b) Karma-Yoga cut short by Realization of God (Samadhi) through Jnan (True Knowledge).

(*Samadhi in Jnana-Yoga*)

'Sandhya loses herself in Gayatri. Gayatri loses herself in Pranava (i.e., Om, the sacred symbol in the Vedas for Brahman, God Absolute and Unconditioned). The Pranava in the end loses itself in Samadhi (pure God-consciousness).

'The sound of the bell is symbolical of this state of things. Tong (or the sound of the bell) gradually loses itself in infinity. This symbolises *Nadaveda* (pure soul penetrating the anahata sabda—the incessant sound perceived by the Yogin as proceeding from Brahman—and being then lost in the Absolute).

'In the same way Karma (Sandhya or the like) in the end loses itself in Samadhi (pure God-consciousness).

'Thus Jnan (Realization of Brahman) cuts short Karma.'

#### THE MASTER IN SAMADHI

The master was talking of Samadhi, and once more His mood went through a remarkable change. A strange heavenly expression came over His sweet radiant face. He lost all sense-consciousness. Remaining speechless in this state for a time, He said, as was His wont, 'Give me a little water.'

The call for water was, as a general rule, a sure sign for the Master coming down to the plane of sense-consciousness.

He then went on saying 'Oh Mother! it did not please Thee to show me *Isvara Vidyasagara*. This time again I said to Thee, Mother! I desire to see a *Pandit*, and Thou hast heard my prayer.'

#### THE NECESSITY OF PRACTICE (OR SADHAN) AN APPEAL TO THE PANDIT

Turning to Sasadhar the Lord said, 'My son, do add to your strength a little. Go through the religious exercises



(Sadhan) a little longer. You have hardly got upon the tree and you expect to lay hold on a cluster of its big fruits!

### THE WISH TO DO GOOD

'The redeeming feature of your conduct is that it comes of a laudable desire to do good to others.' Saying this the Master bowed to Sasadhar.

### LEARNING WITHOUT VIVEKA

Continuing He said 'when I heard your name first mentioned I asked people whether the Pandit was a mere pandit or a person who had attained Viveka (i.e. discrimination between the Real, i.e. God, and the unreal; in other words, a sense of the vanity of the world).

'A Pandit without Viveka is a Pandit of no worth whatever.

### THE DOCTRINE OF ADESA. (COMMANDMENT FROM GOD)

'Preaching does no harm if there has been any Adesa—if one has received a commission from the Lord to preach the Truths of Religion.

#### (A) THE COMMISSIONED TEACHER IS INVINCIBLE.

'Made strong by such a commission the preacher becomes one whom nobody can beat.

'One ray of light coming from the Goddess of Wisdom, my Divine Mother has the power to turn Pandits (men of the vastest book-learning) into the veriest worms that crawl upon the earth.

#### (B) THE COMMISSIONED TEACHER AND HIS PERFECT INDIFFERENCE TO ORGANIZATIONS AND HIS CONTEMPT FOR GOT-UP MEETINGS AND POPULAR APPLAUSE.

'When the lamp is lighted the insects that appear in numbers in cloudy weather wait not till they are called in. They are sure to rush upon the flame of the lamp without anybody bidding them come.

'A man with a divine commission does not look out for an audience. It is the audience that looks out for him. Such a person does not care to get up lecture-meetings and the rest of them. People all must come to him of their own accord. His magnetic influence none can resist.'



## (C) OUR LORD THE IDEAL TYAGI (OR SANYASIN) AND TEACHER.

'Then Princes and Baboos all flock to him and ask, "Lord, what would you take? Would you like to take these mangoes, these sweetmeats, these sandes, gold, jewels, shawls?" and so on. I say to such people, "Away with you! No! Excuse me, I don't want any thing."

'Surely it is not for the magnet to invite pieces of iron to be drawn on to it. These latter run to the magnet because they must.

## (D) THE COMMISSIONED TEACHER AND THE WISDOM OF LIFE.

'Do you fear because such a teacher does not seem too learned—does not seem to be well up in the truths taught by the *Sastras* and other books? Do you fear because he is not a *Pandit* (book-learned)? No! No! He never falls short of the Wisdom of life. He has a never-failing supply of Divine Wisdom—truths directly revealed—which rise superior to the wisdom taught by the books.

'In that part of the country\* you may often find people measuring paddy lying in a heap. One man goes on measuring with a standard measure. Another man pushes the paddy on to him as soon as he has done measuring the portion of the heap that is within his reach. Much in the same way the Divine Teacher receives his supply of truths from the Fountain of all Wisdom, the Divine Mother. That supply is never used up.

'Should it be the rare good fortune of a person to be favoured with one side-glance of love from the Lord, such a person becomes blessed at once with Divine Wisdom (jnana) enough and to spare.

'Therefore I ask whether you have received any Adesa (Commandment) from the Lord?'

Hazra (to the Pandit):— Oh! I dare say there must have been some Adesa or other. Is it not?

Pandit:— 'No. I am afraid there has been no such thing.'

S's Host:— 'No Adesa. He is lecturing only from a sense of duty.'

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\*i.e. where the Lord was brought up.



## THE MASTER ON THE VALUE OF LECTURES WHERE THE LECTURER HAS HAD NO DIVINE COMMISSION (ADESA).

The Master went on. He said:

'What are lectures worth, if the lecturer has not a good record—a sufficient force of character derived from a Divine Commission?

'A, said in the course of a lecture, "Brethren, I used formerly to drink" and so forth. This revelation only made the position of the lecturer worse, for, some of the people said to themselves "Look at the fellow. What does he, my wife's brother, mean by saying 'I used to drink'?"

'A retired Sub-judge from Barisal once said to me, "Sir do *you* go about lecturing? In that event I shall be glad to follow suit and gird up my loins." I said, "My dear sir, listen to a story. There is a tank called Haldarpookur in the village of Kamarpookur. Once upon a time people used to commit nuisance about the edge of the tank-water. Every morning abuses were showered upon the devoted heads of those that offended. But it was all in vain. The nuisance was repeated the following morning and went on as ever. At last there was a notice put up by a peon attached to the Municipality forbidding people to commit the nuisance. The effect of this authoritative notice was miraculous. There was no more any repetition of the nuisance."

'Therefore I say, your lecturer must not be an ordinary man. He must be a person armed with credentials—clothed with authority from the Most High. He must be one who has received his Commission from Him.

'A teacher of mankind must possess sufficient spiritual power (Sakti). In Calcutta there are many Hanuman Puris (Veteran Wrestlers—Paloans). You have got to try your strength on such men—not on these patthas (novices in wrestling).

## LORD CAITANYA DEVA AND HIS WORK.

'Caitanya Deva was, as we all know, an Avatar (Incarnation of God). Well, what remains of His work now? How infinitely less valuable must be the work of him who is weak in spirit and has received no commission from the Lord?

## HOW TO RECEIVE A COMMANDMENT (ADESA) FROM THE LORD.

'Therefore I say (and the Master sang intoxicated with the wine of Divine Love).



## (Song) Dive Deep.

1. Dive deep, Dive deep, O my mind! into the Sea of Beauty.

Make a search in the regions (tala, atala, and Patala) lower and lower down under the sea; you will come by the jewel, the wealth of Prema (intense love of God).

2. Within thy heart is Vrndavana (the abode of the God of Love). Go about searching, go about searching, go about searching. You will find it.

Then shall burn without ceasing the Lamp of Divine Wisdom.

3. Who is that Being that doth steer a boat on land—on land, on solid ground?

Says Kuvir, "Listen, Listen, Listen; meditate on the hallowed feet of the Lord Gurudeva (the Divine Preceptor.)"

"Fear not" continued the Lord at the end of the hymn, 'because I ask you to plunge, to dive deep into the Sea. Fear not. It is the Sea of Immortality.'

## NARENDRA AND THE SEA OF IMMORTALITY.

'I once said to Narendra, who is here present, 'God is like a sea of liquid sweet. Would you not dive into this Sea? Just think of a vessel with a wide mouth containing the rasa (syrup) of sugar and suppose you were a fly anxious to drink of the sweet liquid. Where should you sit and drink? Narendra said that he should like to drink from the edge of the vessel, for if he came to a point beyond his depth he was sure to be drowned. Thereupon I said to him, 'You forget, my son, that diving deep into the Divine Sea you need not be afraid of death. Remember Saccidananda Sea (the Divine Sea) is the Sea of Immortality. The water of this sea never causes death but, is Water of Everlasting life. *Be not afraid like some foolish persons that you may "run to excess" in your love of God.*

'From this Sea of Immortality drink the Cidananda Rasa—the nectar of Absolute, Everlasting Knowledge and Joy.

'Yes, first see Him, realise Him, in this way. Then shall you hear His Voice. He will talk to you and, if He so wishes, will entrust you with His Commission.



## THE WAY TO THE SEA OF IMMORTALITY.

(A hope held out to all Religious Cults and Dispensations.)

*'Infinite is the number of ways leading to the Sea of Immortality.*

'It is immaterial how you get into the Sea.

'Suppose there is a reservoir (Kunda) of nectar. It is open to you to walk slowly down the sloping bank from any point, get to the amrita (nectar) and have a drink. You get immortal in any case. Again, what does it signify if you throw yourself into the Kunda or are pushed into it by somebody? The result in either case is the same. You taste Nectar—Water of life—in either case. You become immortal.

## THE MASTER ON YOGA OR COMMUNION.

'The ways being numberless, Jnana, Karma, Bhakti all lead to God, other things remaining the same.

'Yoga (communion with the Lord) is of three kinds:—1. Jnana Yoga. 2. Karma Yoga 3. Bhakti Yoga.

'1. Jnana Yoga.

'This is communion with God by means of Jnana (Knowledge in its highest sense). The Jnani's object is to realise Brahman, the Absolute. He says "Not this," "Not this," and thus leaves out of account one unreal thing after another until he gets to a point where all Vicara (discrimination) between the Real (*i.e.* God) and the unreal ceases, and Brahman is realised in Samadhi.

'2. Karma Yoga.

'This is communion with God by means of work. It is what you are teaching.

'Ashtanga-Yoga,\* if practised without attachment.

'The doing of duties by householders—the doing them without attachment to the end that God may be glorified—is Karma Yoga.

'Again Puja (worship according to the Sastras). Japa (silent repetition of the name of God), and other Karma of the kind is Karma-Yoga if done without attachment for the glorification of God.

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\* Ashtanga-Yoga (of Patanjali) means Yoga with eight members *viz.* Yama (control over thought, word, deed), Niyama (rules for conduct), Asana (control over the posture), Pranayama (control over prana or the breath of Life) etc.



'The end of Karma Yoga is the same, *viz.* the Realization of God, impersonal or Personal (Nirguna or Saguna Brahman) or both.

'3. Bhakti-Yoga.

'This is communion by means of Bhakti (love, devotion, and self-surrender). It is specially adapted to Kali-Yuga.

'This is the Yugadharma—Law for the present age.

## DIFFICULTY OF KARMA-YOGA AND JNANA-YOGA

### Difficulty of Karma-Yoga.

'Pure Karma-Yoga (work without attachment), as I have already said, is exceedingly difficult in this Kali-Yuga.

'In the first place, there is, as I have already pointed out, hardly time in this Yuga (age) for doing the various Karma (works) laid upon us by the Sastras (the Holy Books).

'In the second place, you may form a resolution to work unattached without expectation of any reward or fear of any punishment in this world or the next. But the chances are that knowingly or unknowingly you get attached to the fruit of your works, unless indeed you are already a perfect man.

### Difficulty of Jnana-Yoga

'Jnana-Yoga (Communion by Absolute Knowledge) is also exceedingly difficult in this Kali-Yuga.

'In the first place, our life in this Yuga resides, so to speak in food (Annagata-Prana).

'Secondly, the term of human life in this age (Yuga) is much too short for this purpose.

'Thirdly, it is almost impossible in this Yuga to get rid of Dehabuddhi (the conviction that the *self* is the *same* as the body) which clings to us. Now, what is the conclusion which the Jnani must come to? It is this : "I am not the body, gross or subtle, I am one with the Universal Soul, the Being Absolute and Unconditioned. Being not the body, I am not subject to the necessities of the body—e.g. hunger, thirst, birth, death, disease, grief, pleasure, pain etc."

'One subject to these necessities of the body, and calling oneself a Jnani is like a person suffering from intense pain caused by a thorny plant. It scratches and tears his hand and causes it to bleed. But he nevertheless says, "Why, my hand is not at all scratched or torn. It is alright."



## BHAKTI-YOGA, THE YUGADHARMA AND NOT JNANA-YOGA OR KARMA-YOGA

'Hence Bhakti-Yoga—communion by (Bhakti) love, devotion and self-surrender to God, is as a general rule, laid down for the present day. It brings Karma (work) to a minimum. It teaches the necessity of *Prayer without ceasing*. It is, in this Yuga, the shortest cut leading to God.

### (DIFFERENT WAYS BUT THE SAME GOAL.)

'The meaning of this is that (1) Jnana Vicara (discrimination between God,—the only Reality, and the unreal phenomenal universe) or (2) Karma, doing of works, is far more difficult in this age than Bhakti as a method or way leading to God.

'It is not meant that the goal is different.

'The Jnana-Yogi, indeed, wants to realize God impersonal (Brahma nirgunam). What is meant is that such a person would, in this age (Yuga) do better to follow the method of the Bhakti-yogi. Let him love, pray, surrender himself entirely to God. The Lord (Bhakta-batsal) loves his devotee and will vouchsafe unto him even Brahma-Jnan, if he hungers and thirsts after it.

'The Jnana-Yogi will thus realise God, both Personal and Impersonal; *only let him, in this Yuga, follow the method of the Bhakta.*

## THE BHAKTA AS RELATED TO JNAN. CAN THE BHAKTA ATTAIN BRAHMA-JNAN?

'The Bhakti-Yogi on the other hand, would be generally quite content with seeing, realising, the Personal God (the Saguna Brahman). The Lord would, however, make him heir of his Infinite Glories—grant unto him knowledge of both Saguna and Nirguna Brahman. Both Jnana and Bhakti shall be his.

'For does not a person who manages to reach Calcutta succeed in finding his way to the Maidan, the Ochterlony Monument, the Museum and other places, and know which is which?

'The important thing is to be able to come to Calcutta at all.

'Do but come to my Divine Mother and you will get not only Bhakti but also Jnan, not only Jnan but also Bhakti—not



only see Her in Bhaba-Samadhi manifesting Herself in forms Divine (Sakara Rupa) but also realise Her as Brahma nirgunam (the absolute in Nirvikalpa Samadhi) in which all self in the devotee is effaced by my Mother and there is no manifestation of Divine Forms.

#### THE BHAKTA'S ATTITUDE TOWARDS KARMA: HIS PRAYER

'The true Bhakta says: "Lord! Karma (work) with attachment I see is dangerous, for, just as a man shall sow, so must he reap. I see, again, that Karma without attachment is exceedingly difficult. Save me from the first, Lord, for else I shall forget Thee. Deign to make less and less what work (Karma) I have, until by Thy Grace I see Thee and no work remains to be done. Till then, may it please Thee to grant that I may be blessed with Bhakti, that love, devotion and self-surrender to Thee which is the one thing needful. As for the little work that is left for my share, grown less and less by Thy Grace, do Thou grant that I may have strength to do it without attachment. But until I am blessed with the Vision Divine and thus realise the true end of life, grant that my soul may not be disposed to look about for fresh work—unattachment though it be—unless indeed I receive from Thee Thy Commandment (Adesa) to do Thy Work.'"

#### THE VALUE OF PILGRIMAGE

Justification not by Works (Karma) but by Non-attachment to the World

(Bairagya) and Love of God (Bhakti)

Pandit: 'Please, Sir, how far did you go abroad on Pilgrimage?'

Master: 'Oh! I did go to some places. Hazra went farther, and higher up to Hrshikesa on the Himalayas. I did not go so far or so high up.

'The vulture and the Kite do, indeed, soar very high, but all the while their looks are directed to the Bhagad—a place where the carcasses of dead cows and other animals are thrown.

'What is the good of visiting places of pilgrimage once you are able to cultivate Bhakti (devotion to God)?

'When on my pilgrimage I visited Kasi (Benares) I was surprised to see that the grass there was the same grass as here, and that there were the same tamarind leaves.



'Pilgrimage without Bhakti carries no reward.

'With Bhakti within your heart, it is not absolutely necessary that you must visit the holy places. You are very well where you are.

'Bhakti is the one thing needful.

'The Bhagad is the world—which is another name for woman (Carnality) and Gold (riches, honours, work with attachment etc.).

'The Vulture and Kite are they that talk big and try to justify themselves by the doing of works (Karma) enjoined by the Holy Books (Sastras). All the while their mind is attached to things of the world—riches, honours, sensual pleasures etc.'

Pandit: 'Yes, sir, such pilgrimage is like setting at naught the Kaustuva mani (Jewel worn suspended on the breast of Vishnu) and going about searching for other Jewels.'

### RELIGIOUS AWAKENING AND THE TIME FACTOR

Master: 'In order that your teaching should take effect you should take into account the Time Factor. Unless, in the case of each individual, you allowed a certain space of time to go by no teaching would bear fruit. Thus those that you teach would not, as a general rule, be able at once to profit by what you say.

'A child which was going to bed said to its mother, "Mamma, wake me up when I shall have a call of nature." Mamma said in reply, "My child, the call of nature shall itself wake you up. So you need not be anxious on that account."

'Spiritual awakening is very much a question of time. The teacher is a mere help.

### THREE CLASSES OF RELIGIOUS TEACHERS

'Doctors are three classes.

'There is one class of doctors who when they are called in, look at the patient, feel his pulse, prescribe the necessary medicines, and then ask the patient to take them. If the patient declines to do so, the doctor goes away without any further troubling himself about the matter. This is the lowest class of doctors.

'In the same way there are religious teachers who do not much care whether or not their teachings are valued or acted up to.



'The second class of doctors not only ask the patient to take the medicine, but they go further. They reason with him in case he does not take it.

'In the same way, those religious teachers who leave no stone unturned to make other people walk in the ways of Righteousness and of Truth by means of the arts of gentle persuasion must be said to belong to the next higher class.

'The third and highest class of doctors would go on to use force on the patient in case their kind words failed. They would go to the length of putting their knee on the chest of the patient and forcing the medicine through his gullet.

'In the same way, there are some religious teachers who would use force, if necessary, on their disciples, with a view to make them walk in the way of the Lord. These belong to the highest class.'

Pandit: 'So there are religious teachers, like doctors, of the highest class. Then, sir, why do you say the time factor must be taken into account?'

Master: 'Yes. There are doctors of the highest class. But suppose the medicine does not get to the stomach. The doctors, then, with all their zeal, are quite helpless.

#### FIT VESSELS TO RECEIVE THE TRUTH

Master: 'It is necessary to choose fit vessels (Patra) for the reception of Spiritual Truths. I ask those that come to me "Have you got any guardian to take care of you? For suppose the father has left any debts. Suppose the would-be disciple has no one in the world to look after him. Then it would be next to impossible for such a person to fix his mind upon God. Dost thou hear my child (Bapu)?"'

Pandit: 'Yes, sir, all, I am all ears.'

#### THE LORD IS OUR OWN FATHER: GRACIOUS IS THE LORD

The conversation then turned on 'Daya', the Grace of God.

The Master said: 'Once a number of Sikh soldiers came to the Thakur Badi. They had a meeting with me just before the temple of Mother Kali. They said "God is very Kind." I asked, "Is it indeed so"? They replied, "Why, sir, does not the Lord take care of His creatures, provide for their wants etc., etc.?" I said "The lord is the Father



of all. He must take care of His children—His own creatures. If He does not, who else is to take care of them? Surely it is not the duty of the people of the other Pada (quarter of the town or village) to come and feed God's own creatures!"

Narendra: 'Then the Lord should not be called Dayamaya (Kind or Gracious)?'

Master: 'I don't forbid you to call Him so. You are at liberty to call Him by that name. I only meant to say that the Lord is our own.'

Pandit: 'Priceless are these words.'

#### SONGS FOR WORLDLY OBJECTS. (A WARNING)

Master (Aside to a Disciple): 'You were singing. But your songs, this day, were to me insipid as if from want of salt. I could not enjoy them. Yours was the condition of a person looking for a situation through the recommendations of the master of a family. Hence I could not keep listening to the songs, but left the place.'

The Disciple blushed.

#### PURITY

The Master then asked for a fresh glass of water. The one already offered was therefore taken away. The Master, it appeared, looked upon it as unfit to be offered to the God in him—being made impure by the 'Feverish' touch of some very worldly men.

#### THE PARTING

Pandit (to Hazra): 'You gentlemen, the Master's constant associates must always be in the midst of exceeding joy!'

Master (smiling): 'This day I have had the rare pleasure of looking at the Moon of the Second (lunar day). I say Moon of the Second (lunar day) advisedly.'

'Sita said to Ravana, "Thou art the full moon and my Rama Candra is the moon of the second (lunar day)." Ravana was highly pleased until the sense was explained to him. Sita meant to say that the fortune of Ravana had reached its climax, and that now it must be on the wane like the full moon. Not so the fortune of Rama Candra which had reached only the second (lunar day). His fortune like the moon of the second lunar day was not on the wane but must ever grow day by day. Rama Candra must increase, but Ravana must decrease.'



Here the Master rising to depart, the Pandit and his friends bowed down before him. He then left the place, followed by his disciples.

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(*Editorial Comment*)

We are extremely thankful to our friend M., whom we may introduce to the reader as an unassuming gentleman of high spiritual attainments, and a devoted servant of his Lord and Master, *Sri Ramakrishna*, for having given us an opportunity of presenting to our readers what we may most appropriately call, 'A Modern Gospel'—which breathes throughout a deep catholicity in reference to all forms of religious discipline and is therefore at war with not *one* of them; but which also recognises the conditions of existence in an age of materialism, and recognising them—leads and directs, when such direction has become imperative. The 'Gospel' by M. will be continued in these pages; and we do this, the more gladly, because it is based on original records in the shape of *notes* taken of the Master's deliverances in his presence. The deliverances were reduced to writing by M. on the *very day* of the event and purport to give the *Master's own words* as far as possible. The records were kept in Bengali and the present translation is made by M. himself and follow the original as closely as the English language would permit—*Eds.*

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ON THE VALUE OF SRI RAMAKRISHNA'S GOSPEL

The value of *Sri Ramakrishna's Gospel* to the lay public at large might be viewed and appreciated from a number of standpoints. But before we should be able to deal directly with the subject, it is, we think, extremely necessary, to clear the ground by explaining the general attitude of science or scientific philosophy towards that world of spirituality (as distinguished from materialism, or more properly naturalism) with which *Sri Rama Krishna's Gospel* is, above everything else, so supremely concerned. When that ground has been cleared, when that attitude has been analysed and appreciated, it would appear that the veil which separated us from the world of spiritual forces of which the *Sastras* speak and which *Sri Ramakrishna's Gospel* doubly emphasises has been visibly rent asunder (from the intellectual standpoint of course),—and we are the more prepared, the more willing to



receive and walk by the light of the blessed gospel of *Sri Ramakrishna*.

Since the dawn of existence, as far as science or imagination can carry us, the mystery of life and death, of here and hereafter, of a God or of gods, has ever been a source of painful intellectual thrill, of anxious enquiry, of unsatisfied longings; sometimes, of loving aspirations, yearnings, hopes and joys; sometimes, of fears, despairs and deaths. Scientific materialism, at every step of scientific advance, is cutting at its own root, and the riddle of mind and matter is asserting itself with more and more painful sway, in the intellect and imagination of the most orthodox of scientists. The limitations and paradoxes of official science are being daily understood, and materialism has begun to hide itself under agnosticism, or, the position that asserts that, exist what may, absolutely, there is *not* the least possibility of our obtaining any knowledge beyond our own consciousness; forgetting however, to ask or inquire, whether in the process of evolution of consciousness itself, we might not arrive at a state of higher consciousness, the stage of what may be called spirit-consciousness, which, by hypothesis, transcends sense or mind-consciousness, and of which saints and prophets speak, or are supposed to speak in the sacred books of many peoples. The self-contradictions of agnosticism itself, however, are being slowly detected, and the most ardent exponents of the various scientific schools of philosophic thought are retracing their steps little by little and intrenching themselves round the position that science and religion are reciprocally independent; that each is sovereign in its own sphere; that, as two of the most famous of our continental scientists Du Bois Raymond and Virchow put it, the natural sciences have no right to make excursions out of their own domain and to settle questions like those of the origin of life or of man, which is specially the problem of religion. The position of Herbert Spencer, one of the greatest of modern English philosophers, on the same question is unique and probably marks a farther step in advance. He traces all phenomena, physical and metaphysical, to the unceasing action or operation of an Unknown Power or Energy, which is nevertheless a 'Reality, co-extensive with all orders of phenomena and of which Matter, Motion and Force (that give rise to all knowable relations called truths or laws) are but symbols;' <sup>1</sup> so that, according to him, the Reality is neither matter nor mind, but a higher entity, which is for ever inscrutable. His reasonings, he explains (p.558, *First Principles*) afford no support to either of the antagonist hypotheses respecting the ultimate nature of things, for the Reality he posits, transcends, and therefore includes, both, and is necessarily incapable of knowledge. And he accordingly

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<sup>1</sup> Herbert Spencer's *First Principles*, pp.556-58.



concludes his monumental work,—the *First Principles*, by saying 'that though the relation of subject and object renders necessary to us these antithetical conceptions of spirit and matter, the one is no less than the other to be regarded as but a sign of the Unknown Reality which underlies both.' Even so far back as 1868, he saw in the theory of (organic) evolution, which he has elaborated and expounded with so much force of thought and wealth of illustration in his later writings, no solution of the problem of existence, but only a process which showed not the origin of things, of Matter, Motion, and Force, but only a wider or more generalised conception of how these acted and reacted upon each other producing an organised system, an endless chain of phenomena. For writing in the *Westminster Review*, XX (1868), he pointed out, with special reference, however, to the great nebular theory which sought to explain the causation of world-life through a process of (organic) evolution, that 'the problem of existence was not resolved by it;' that it 'threw no light upon the origin of diffused matter which were supposed to be the elements of creation;' and that 'that hypothesis implied a First Cause.' The idea has gone abroad, at least in India, that material science, the special achievement of the West has dug down into the foundations of life and naught is left but follow it up with breathless zeal into its various and labyrinthine paths of outer observation and experiment. But if Huxley started and expounded with remarkable ability the doctrine of physical basis of life, and thus resolved all existence into a function of cold, material laws, it was himself alone who was to undo himself in his later writings and to admit a process of 'ethical evolution' (as opposed to the 'cosmical' or the competitive) which made for righteousness and progress; and also an 'intelligence that pervaded the universe.'<sup>2</sup> Slowly but surely, again, is it being recognised by biologists and physiologists that the old explanation of adaptation to environment is insufficient to explain the origin and growth of life. For as a distinguished President of the British Association, a distinguished physiologist himself,<sup>3</sup> said in his Presidential Address at an annual meeting (1893) at Nottingham—'That if on the one hand protoplasm is the basis of life, life is the basis of protoplasm. The relations to each other are reciprocal. We think of the visible structure only in connection with the invisible process;' and he referred to the fact as the fundamental distinction between living and non-living; vital and physical processes. If *biologists and physiologists* have failed to account for the origin of life, and even been compelled to admit the existence of an 'invisible process' a 'life'—process as aforesaid

2. Huxley's *Evolution and Ethics*.

3. J. S. Burdon Sanderson M.A., M.D., L.L.D., F.R.S., D.C.L.



(Saunderson); and also a 'pervading intelligence' and a process of 'ethical evolution' (Huxley the *physicists* themselves), we mean the more distinguished of them, have not been slow in detecting the weakness of their position on this subject of subjects, the origin of life, or the ultimate constitution of matter. Thus where Kelvin and Helmholtz, the two great physicists of Europe have confessed to their inability to account for the same except upon the basis of a directing *intelligence* working in and through the laws, the cause of a *physical* explanation of things must be regarded as well-nigh lost. Says Lord Kelvin, with reference to the vortex-ring theory of matter, 'If we consider with Helmholtz—that these atoms are vortex rings produced by same *creative act* in the ether,' &c. 'According to Helmholtz's theory, when a vortex-ring is formed in a perfect fluid like the ether, it ceases to be ether, and becomes a particle of matter, which is indestructible so far as our experience goes. It can never be destroyed except by the same creative act which first called it into being. Matter may by the application of heat, cold or chemical action, be changed into apparently various forms, solid, liquid or gaseous; but it can never by any process with which we are acquainted be annihilated or resolved back into the ether from which it was originally evolved.' So the 'vortex rings' which are supposed to build up the atoms must have had a principle of intelligence to bring them into life; and this view, Lord Kelvin has emphasised in many another [other?] place. Huxley and Helmholtz have even in some of their well-known writings doubted the independent existence of matter upon which view, the entire base of modern material science as affording an ultimate clue to the origin of life or matter, must be found to have veritably toppled down. The things which we see or perceive, the things of the outer world, Huxley says, cannot be things as they are, but only 'symbols in consciousness.' Helmholtz also is, if possible, even more emphatic, 'Our sensations are as regards their quality, only *signs* of external objects, and in no sense images of any degree of resemblance.... They are signs which we have learned to decipher.' After this confession of faith on the part of three such distinguished votaries of science, as Huxley, Helmholtz and Kelvin, there seems to be no need to trouble ourselves over the materialistic theories of Tyndall, to account for the mysteries of thought and life. But even Tyndall, the arch-defender of the mechanical theory of the universe is yet in places quite inconsistent with himself, as when he says:— 'Take your dead hydrogen atoms, your dead carbon atoms, your dead nitrogen atoms, and all the other atoms as dead as rains of shot of which the brain is formed. Imagine them separate and sensationless; observe them running together and forming all imaginable combinations. But can you see, can you *dream*,



or in any way imagine how—from these individually dead atoms, thoughts and emotions are to arise. You cannot satisfy the human understanding in its demand for logical continuity between molecular process and the phenomena of consciousness. This is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of life.' Passing now from physiology, biology, and evolution, and physics, we find the stronghold of chemistry with its basic conception of seventy odd chemical elements, each of them represented by innumerably individual atoms attacked in its strongest point and its weakness exposed by no less distinguished a man than Prof. Crookes, F.R.S., first and foremost among English Chemists. The materialistic conception of the universe receives strength and force from the idea that the genesis of the world began with a number of eternal or primordial elements or material substances which refuse to break up into matter more primitive still. Now it is remarkable that in his Presidential Address delivered before the Chemical Section of the British Association at Birmingham (1887) and again in the year following, the President of the Chemical Society, conclusively demonstrated that the barrier between element and element is not an impassable one—that 'it is impossible to erect a definite boundary between any two adjacent (chemical) bodies and to say that the body on this side of the line is an element, while the one on the other side is non-elementary or merely something which simulates or approximates to an element.' After thus breaking down the hitherto impartible barrier between element and element, he adduces proof to show that the atoms have their *birth* like everything else; and so what is now recognised as matter was originally something else—what Crookes designates as 'primordial matter' out of which our so-called elements have been evolved. So the mystery of matter is removed one step further, and the materialistic basis of life, as of everything else, is undermined in one of its least vulnerable (as was supposed) points. Says Prof. Crookes: 'Our commonly received elements are *not* simple and primordial, that they have not arisen by chance or have not been created in a desultory and mechanical manner, but have been evolved from simpler matters—or perhaps indeed, from one sole kind of matter. Chemists, physicists, philosophers of the highest merit declare explicitly their belief that the seventy (or thereabouts) elements of our text-books are not the pillars of Hercules which we must never hope to pass.' Thus Prof. Crookes traces the genesis of the elements to some original primal matter to which he gives the name of *protyle*. Says he, 'Let us start at the moment when the first element came into existence. Before this time, matter, as we know it, was not. It is equally impossible to conceive of matter without energy, as of energy, without matter; from one point



of view both are convertible terms. Before the birth of atoms, all those forms of energy which become evident when matter acts upon matter could not have existed; they were locked up in the protyle as potentialities only. Coincident with the creation of atoms, all those attributes and properties, which form the means of discriminating one chemical element from another, start into existence fully endowed with energy.' (*Presidential Address*). The term *protyle*, if we have understood it rightly, might be taken to correspond to the name *tan-matras*, or the five original substances of Hindu spiritual science, whence all the elements have taken their rise. Turning now to another conception of matter—that of Faraday's, of Boscovitch's, we find the same repudiation of the purely materialistic conception of existence. For those distinguished scientists, with many another, declare that the atoms and molecules, are ultimately not material entities, but 'centres of force,' i.e., points without dimensions which attract and repel each other in specific ways; and also that the corresponding element, force, is an *entity* by itself. For, Faraday's confession of faith as stated by Tyndall,<sup>4</sup> runs thus:— 'What do you know of the atom apart from its force? You imagine a nucleus which may be called *a*, and surround it by forces which may be called *m*; to my mind the *a* or nucleus vanishes, and the substance consists of the power of *m*. And, indeed, what notion can we form of the nucleus independent of its powers? What thought remains on which to hang the imagination of an *a*, independent of the acknowledged forces.' The 'centres of force,' with force, as an original independent entity, the conception of a primordial *protyle* as different from matter as we see it now, as could possibly be, all resolve themselves more or less into the action of an intelligence called by whatever name, directing creative or evolutionary, for they are but different aspects of the one principle about which we are all agreed. Valuable testimony from a practical electrician, the celebrated Thomas Alva Edison of the United States also adds weight and volume to the preceeding hypothesis. 'I tell you that no person can be brought into close contact with the mysteries of Nature; or make a study of Chemistry without being convinced that behind it all there is supreme intelligence. I am convinced of that, and I think that I could, perhaps I may sometime, demonstrate the existence of such intelligence through the operation of those mysterious laws with the certainty of a demonstration in mathematics.'<sup>5</sup>

Step by step, then, has it been shown that materialism, or that view of life and the universe which ultimately traces everything to

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4. Faraday as a discoverer.

5. Thomas Alva Edison by E. C. Kenyon. (London: W. and R. Chambers Ltd., 1896).



dead matter has had to give way with scientific advance, till at last the very conception of matter itself has so far undergone a complete change that scientists have been compelled to admit that they *really* knew very little of matter indeed; step by step has it been shown that the position has been surrendered that science could explain all; step by step has it been understood and appreciated that beyond the ken of the experimental inquirer, there is a whole world of facts or entities out of which the world as we see it to-day has evolved; and that those facts, principles or entities are of a nature that transcends the limitations of the highest of human faculties such as we have known of. If, then, physicists, biologists, physiologists, chemists and philosophers who argue upon scientific data have had to acknowledge two worlds, one of visible evolved matter, and another of something which is not matter, but to which sense-perceived matter owes allegiance as the source of life itself, the position of the agnostic that there is not the least possibility of our obtaining any knowledge of the second, the higher world, because it transcends our present consciousness becomes extremely untenable, because it presupposes the impossibility of our present consciousness itself undergoing a process of higher and higher evolution, which is certainly highly unscientific, because dogmatic. As the late Prof. George J. Romances F.R.S., himself a scientist of reputation declares, 'Scientific men, as a class, are quite as dogmatic, as the strictest sect of theologians. They profess to be agnostics at the very time they were egregiously violating that philosophy by their conduct.'<sup>6</sup> And he goes on to remark that if science has failed to unravel the origin of things, 'no one is entitled to deny the possibility of what may be termed an organ of spiritual discernment (which might let us into their secrets. In fact to do so would be to vacate the position of pure agnosticism *in toto*, and this even if there were no objection of a strictly scientific evidence in favour of such an organ, such as we have in the lives of the saints, and in a lower degree, in the universality of the religious sentiment.)' The great agnostic philosopher, Herbert Spencer, while he posits (and makes good his position) 'a Reality of which Matter, Motion and Force are symbols' declares also that It is also the unknown and ever-unknowable, because it cannot be affirmatively grasped or reached by the mind, because it refuses to be represented in terms of thought, because it is, in a word, unthinkable. So exactly the Reality which underlies thought and matter is hidden away from thought, from the mind; but if our present consciousness is only one of mind-consciousness, and if there is a whole world of transcendent

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6. 'A Candid Examination of Religion' by G. J. Romances.



realities, such as material science itself in its higher flights affirms, surely those realities could be realised only by something higher than the mind, by what may be designated as transcendent organs.. And it is of such *organs* that Professor Romances speaks in the passage we have quoted. To the same effect is the declaration of Prof. Crookes F.R.S., before the British Association at Birmingham (1887):— 'That which is not the Absolute and the One is, in virtue of that very differentiation, however far removed from the physical senses always accessible to the *spiritual human mind*.' We have elsewhere attempted to show the futility<sup>7</sup> of attacking the *higher* problems of science by the method of induction, and have indirectly endeavoured to establish the necessity of an organ of spiritual discernment as Prof. Romances terms it for entering into the world of invisible forces and energies. What scientists call their *scientific imagination* without which no inductive reasoning could proceed is, we also attempted to shew<sup>8</sup> the germ of a higher organ, and is in no way to be confounded with the processes of deductive reasoning in which alone our mind-intellect is concerned. For we must always remember that the 'inductive' method is always the inverse deductive method; and the major-premiss is always supplied by *intuition*, or the more acceptable name of scientific imagination.

Thus, then, by slow degrees, have we arrived at the conclusion, on the testimony of official science—(1) that there is a world of something which is other than matter, but which explains matter, and also accounts for the origin of the living world itself. (2) That this world which is always unknown and unknowable by the mind might be revealed by 'organs of spiritual discernment' (Romances), or 'the spiritual human mind' (Crookes); (3) that it is highly unscientific, i.e., dogmatic to deny the possibility of such an organ, on mere *a priori* grounds; (4) and lastly, that the 'scientific imagination' of the inductive inquirer is one such undeveloped higher organ, which brings him, as it were, face to face with the truth of a thing, and is not a mere process of reasoning from premiss to premiss. These propositions having been laid down, we invite the reader to follow us in our further discussion of this subject which we propose to carry out in the next issue of this journal and which will bring out with greater directness of bearing the value of Sri Ramakrishna's Gospel which is the subject-matter of the present paper.

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7. Side Lights on Modern Science, No.11pp.141-46 of this Journal.

8. Read Jevons' Principles of Science—a well-known work.



*January 1898*

LEAVES FROM THE GOSPEL OF LORD  
SRI RAMAKRISHNA-II

(Report of talks of Sri Ramakrishna with Protap Chunder Moozumdar and other devotees on June 16, 1884.

For the report *vide The Condensed Gospel of Sri Ramakrishna*, 'According to M., a son of the Lord and disciple,' published by Sri Ramakrishna Math, Madras)

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*February 1898*

LEAVES FROM THE GOSPEL OF LORD  
SRI RAMAKRISHNA-III

Place : Badurbagan, Calcutta.

Date : 21st Sraban: The Seventh Lunar Day.

(Dark Fortnight of Sraban)

5th August 1882, Saturday, 4-30 p.m. to 8 p.m.

Present : Bhavanath, M., Hazra and many others.

(Report of Sri Ramakrishna's talks with Pandit Isvara Chandra Vidyasagara. This report was continued in March and April 1898 issues.

For the report *vide The Condensed Gospel of Sri Ramakrishna* )

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*May 1898*

THE GOSPEL OF LORD SRI RAMAKRISHNA-VI

Place : Dakshineswar Thakurbati.

Date : 3rd August, 1884; 2 p.m. to 9.30 p.m.

Present : Balarama, M., Rakhal, Bauls from Shibpur and visitors from Bhowanipur; Hazra; Ram Chatterjee etc., etc.

(Report of talks of this day was continued in the June 1898 issue.

For the report *vide The Condensed Gospel of Sri Ramakrishna* ).

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October 1900

## GOSPEL OF SRI RAMAKRISHNA

(According to M., a son of the Lord and servant)

Sri Ramakrishna with Vivekananda and other Disciples;  
His Illness At Shampukur, Calcutta, and Treatment by Dr.  
Sircar And Others.

Tuesday, 27th October, 1885

(Report of talks of this day was continued in the November 1900 issue.

For the report *Vide The Condensed Gospel of Sri Ramakrishna* ).

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December 1902

## A POPULAR EXPOSITION OF THE FUNDAMENTALS OF HINDU RELIGION AND PHILOSOPHY

[Sri-Sri—Ramakrishna Katha-Mrita (in Bengali). Part I by M., one of Sri-Ramakrishna's devoted disciples: Pages 394. Price Rupee one only.]

We have been long looking out for a book of this description. The fundamental truths of Hindu Religion and Philosophy have been able and learnedly dealt with by many Indian scholars here and also in other parts of India; but it remained for M., one of the devoted disciples of the late Sri Rama-Krishna to present his Master's teachings on the basal truths of Hindu Religious Philosophy and Practice in a way that is least open to objection and which is also highly popular, interesting and accurate. We say *highly accurate* because the teachings are presented in the Master's own words. *Sri-Rama-Krishna Kathamrita* in Bengali, for that is the book to which we refer, is wholly based upon original records in the shape of *notes* taken of the Master's deliverances in the disciple's presence. The deliverances were reduced to writing by M. on the *very day* of the event and purport to give the Master's own words in Bengalee as far as possible. The work of the disciple has only been to arrange these *notes*, present them in proper order, and under proper headings and in a general manner



to weave the whole into a systematic work with such descriptions from the pen of the disciple of the circumstances under which the deliverances were uttered as were deemed necessary.

As to the popular and interesting character of the work, it is enough to say that it is only given to a saint speaking to a body of hearers drawn from all classes of the people young and old, educated and half-educated, men of differing creeds, sects and persuasions, men with the weight of worldly cares upon their shoulders and men upon whom such cares sit lightly,—we say it is only given to a saint discoursing upon the high topics of religion—and especially upon the abstruse questions of the Vedanta—of Bhakti—of Jnana, of Karma, of Yoga, on the Immortality of the soul—on God-vision—on Rebirth and Re-incarnation—on God and Evil—on Revelation—on God in His Sakara and His Nirakara aspects (topics which are all dealt with in the work under review) to make His speech interesting as well as convincing to a composite audience. As an illustration of the manner on which the most abstruse truths of our religion have been expounded, we present to the reader the following exposition of the Master on the Vedantic Doctrine of Mission or Advaitabad. We have made a translation of the extracts, and although a great deal must necessarily be lost in the process of translation, of the impression and originality of the Master's discourse, still we are convinced enough would be left to the reader to enable him to judge of the unique value of the book as a most popular, interesting and *masterly* presentation of the basal truths of Hindu Religious Philosophy and Practice. In this connexion it is as well to remember that the saint who expands and enforces the truths of *Advaitabad* with such zest, clearness and power was also a devoted worshipper of Kali, that is, of God as the Mother of the Universe. The perpetual conflict between the *Nirakar-vadin* and the *Sakar-vadin* or God-the-Formless and God-the-Formful ought to cease in the light of the actual Revelations of Truth from the lips of a saint—which comes to us through the unique pages of this most delightful and instructive book.

(A) MASTER: "WELL, I WAS TALKING OF VIDYA.

"But Brahman is above and beyond Vidya (the Knowledge leading God-ward) as well as Avidya (that which keeps all beings away from the Knowledge of God).



"Vidya is the last topmost step of the stairs leading to the roof Brahman is the road.

"Maya is either Vidya or Avidya. Thus Brahman is above and beyond Maya."

(B) THE ADVAITA POSITION: BRAHMAN IS NIRLIPTA (PERFECTLY UNATTACHED): THE PROBLEM OF GOOD AND EVIL SOLVED.

"Brahman is unattached to Good or Evil. Brahman is like the flame of a lamp. You may read the Bhagavatam (the Holy Scriptures) in the light of the lamp. It is equally open to you to forge a document with criminal intent in the same light.

"Again, Brahman is like the serpent. What does it signify if the serpent has poison in its fangs? The serpent is none the worse for it. The poison does not cause its death. It is poison to other creatures whom it may happen to bite.

"Much in the same way what misery, what sin, whatever evil we find in this world is misery, sin and evil *only relatively* to us. Brahman—God Absolute—is above and beyond all these things.

"Evil in creation is not *evil* to Brahman (the unconditioned) any more than the venom in the fangs of the serpent is venom to the serpent. Brahman is above and beyond Good and Evil.

"Yes, that Being is perfectly unattached. He is not to be judged by any human standard of Good and Evil. His sun sheds light equally on the evil and the good."

(C) THE ADVAITA POSITION: BRAHMAN IS UNSPEAKABLE (AVYAPADERYAN).

"Everything—the Sastras—even the Vedas, the Puranas, the Tantras—all Holy Books—have, with one sole exception, become more Uchchishta (like leavings of food) having been given expression to by the mouth and having thus got defiled. *That One Exception is Brahman.* For whom you read the Vedas and Holy Books you must use the vocal organs and thus cause them (the Sastras, etc.) to be in touch with the mouth, so to speak. Thus they have all been defiled (Uchchishta) like leavings of food. But there has been as yet, in this world, no created being who has been able to give proper and adequate expression to Brahman.



He is not only not capable of being expressed by word of mouth but also not conceivable by any stretch of the intellect. Thus Brahman alone is not *Ucchishta* (defiled by the mouth), so to speak."

Vidyasagara: "I must say, here is indeed, something that I learned to-day. '*Brahman is the One Substance that has not been made Ucchishta*'!"

Master: "Yes, that is so. Brahman is not a Being conditioned by anything—time (*Kala*), space (*Desa*), the law of causation (*nimitta*) etc. How can you give expression to Him by any word of mouth?"

#### BRAHMAN BEYOND ALL PREDICTION: THE VEDAS AND BRAHMAN: SUKA DEVA AND BRAHMA JNANA.

"Brahman is again like the Unfathomable Ocean. Nothing can be predicted of Him—the Being beyond the bounds of relativity—Unconditioned and Absolute! The last feeble attempt at describing this Being—the attempt made in the Vedas—is to call Him by the name of *Anandam* (Bliss Everlasting)!"

"If you are asked to describe the ocean, you stand with your mouth wide open, and can only stammer out, 'Oh, what a lot of waves, what a thundering sound incessant and eternal!' That is all!"

"The utmost that Suka Deva and Mahapurushas like him could do was to see and to touch the water of this Immortal Sea, and taste a bit! Had he gone down into that Sea, he would have been merged in it never to have come back into this world!"

#### (D) THE ADVAITA POSITION: THE GREAT MYSTERY UNFATHOMABLE BY CONDITIONED KNOWLEDGE: THE PRIDE OF KNOWLEDGE CONDEMNED: PARABLE OF THE ANTS AND THE MOUNTAIN OF SUGAR.

"Once upon a time some ants came to a mountain entirely made of sugar. The ants, of course, had no idea that it was such a big mountain. They ate up a few particles of the sugar and were filled. Then they took—each a particle or two—which they wanted to carry home. As they went their way, they thought that next time they would be able to remove the whole thing, meaning the whole mountain, to their place of habitation!"



"Such, alas! is the condition of man. It is given to some few, indeed, to realise the Supreme Being. But, unfortunately, it very often comes about that many run away with the idea that they have fully known, fully enjoyed communion with, fully realised that Being!

"The sugar mountain seems to be all but carried home by the ant; for is it not filled and satisfied with its meal? Thus too the self-deluded Rationalist! *He* is satisfied with his ounce of *Reason*. *Ergo*, he comprehends Brahman!

"People talk glibly of the Infinite, the Absolute, the Unconditioned, as if they had any conception of It at all!

"Suka Deva and others like him were at best ants of the larger sort. If we say that they were able to eat up eight or ten particles of the sugar, we have said enough in their favour.

"It is as much absurd to say that Brahman (God Absolute) has been known and comprehended by anybody as it is absurd to say that a mountain of sugar, as big as the Himalayas, has been carried home by some ants to be eaten up.

(E) THE ADVAITA POSITION: THE GOAL OF THE VEDANTIN:  
(NIRVIKALPA-SAMADHI: THE PARABLE OF THE SALT DOLL.)

"Once upon a time a Doll made of salt went up to the sea with a view to measure its depth. The Salt Doll had a sounding line and lead in its hand. It came to the edge of the water and looked on at the Mighty Ocean that was before it. Up to this point it went on to be the Salt Doll that it actually was, keeping an individuality of its own. But not sooner did it take one step forward, put its foot in the water than it became one with the Ocean—lost—entirely lost to view! Every particle of the salt-doll now melted away in the sea-water. The salt, of which it was made, had come from the ocean, and, behold it went back once more to get re-united to the original salt of the ocean.

"The Differentiated once more became One with the Undifferentiated.

"The human soul is the Salt Doll—the Differentiated Individualised Ego. Brahman the Absolute and the Unconditioned (is the Infinite Salt Ocean—the Undifferentiated Ego.



"The Salt Doll could not come back and speak of the depth of the Mighty Ocean.

"This is he who is fortunate enough to realise Brahman in the unfathomable depth of Nirvikalpa samadhi. Undifferentiated as He is, He comes not back out of that depth to tell the world the nature of Brahman—God Absolute and Unconditioned.

"For if it be ever possible, my Mother willing, for the Salt-Doll to come back differentiated again, it must speak in terms of the *finite*—in the language of the differentiated. It must behave as an inhabitant of the relative, phenomenal world.

"This is why the Great Mystery defies all attempts at explanation. The Absolute and Unconditioned cannot be stated in terms of the Relative and the Conditioned. The Infinite cannot be expressed in the terms of the Finite."

#### BRAHMAN BEYOND ALL PREDICTION: PARABLE OF THE VEDIC FATHER AND HIS TWO SONS.

*The sign of True Brahma-Jnana:— cessation of Vichara: Vichara after Jnana.*

"A certain father had two sons. When they were of age he wished to put them into the first stage of life—that of the Brahmacharin. To this end they were placed under the care of an acharya (preceptor) and with him made to go through the Vedas and other Holy Books.

"In this way, there passed some days. The father was now anxious to see how the young men were getting on with their studies. He sent for them and asked whether they had read the Vedanta (or Upanishads) which purport to teach the Highest Knowledge to the aspirant. The sons replied that they had.

"*Father:—* So, my boys, you have read up the Vedanta! Well, do tell me what sort of a Being is Brahman.

"*Eldest son* (quoting the Vedas and other SAstras):—O Father, Brahman, I know, is not capable of being expressed by words or known by the mind [Avak manasa gocharam]. O He is so and so I know it all. (*Here quotes texts from the Vedanta*).

*Father:—* Very well, that will do. So you have known Brahman. You may go about your business. Now, my boy, let me hear what *you* have got to say. What sort of a Being is Brahman?



"The second son to whom this question was put, hung down his head and sat quite mute. Not a word fell from his lips. Nor did he make any attempt to speak.

"He continued in this state for a long time.

"The father thereupon said, 'Yes my boy, you are, after all, right. Nothing can be predicated of Brahman, the Absolute and the Unconditioned. No sooner do you talk of Him one way or the other, you state the Infinite in terms of the Finite, the Absolute in terms of the Relative, the Unconditioned in terms of the Conditioned! Your silence is more eloquent than the recitation of a hundred slokas (texts) and the quoting of a hundred authorities.'

(F) THE ADVAITA POSITION: REALISATION: BRAHMAN IS THE ONE SUBSTANCE TO BE REALIZED—NOT DESCRIBED OR KNOWN.

PARABLE OF THE KANCHA GHI AND THE PAKA GHI.

"Yes the purna jnani (he who is full of Brahma-Jnana) ceases to have anything to do with vichara, i.e., talking for the purpose of realising Brahman by discrimination of the Real from the Unreal.

"How long does the ghi (clarified butter) in a pan set over a hot oven go on making a noise? Why so long as it does not get to the right degrees of heat, so as not to have any trace of water left. When the kancha ghi (not sufficiently hot) it gives those well-known sounds (kal kal).

"The paka ghi (ghi melted to the right degree of heat) not making any noise is he who has got Brahma-Jnana—that is, who habitually realizes Brahman.

"The Kancha Ghi is the aspirant of knowledge. The water with which it has got mixed must go off by its being set over the fire. This is the ahamkara—the ego or self which gets very clamorous in the process of being got rid of. As soon as this ahamkara is shaken off, it is Paka Ghi. No noise, no clamour.

"At the same time the impurities ail settle down at the bottom of the pan. Worldliness or attachment to Kamini (or carnality) and kanchan (gold) and their attendant evils (sensuality, work with attachment, etc.) are the impurities.

"Again, the purna jnani (perfect or true jnani) is like the pitcher of water filled to the brim. When the pitcher is being filled in, it gives a gurgling sound (bhak-bhak).



As soon as it is filled up, the sound ceases altogether. The sound is Vichara leading up, my Mother willing, to Brahma-Jnana. The sound tells us that the pitcher has not been filled up. Vichara too proves that the Goal has not been reached.

The bee buzzes so long as it does not settle down on the flower, and begin to drink of the honey. As soon as it tastes the honey all buzzing is at an end."

Is Vichara possible after Brahma-Jnana?

"The question now arises, how do you explain the relation between a Siddha (perfect) Guru (preceptor) and his disciples? The Guru must talk with a view to drive away the ignorance of the disciple. *This is Vichara.* This Vichara, however, does no harm.

"The Ghi in a pan set over the fire when melted to the right degree of heat has no doubt ceased to give any sound. But throw in a Kancha luchu (i.e., a luchu or a flour-cake not fried in the hot melted ghi), the result is that the Paka Ghi in contact with the water in the Kancha luchu, once more begins to give off sounds. The sound goes on, so long as the luchu is not paka (i.e., not sufficiently fried and made ready for eating).

"The Kancha luchu is the disciple. The sound which the Paka Ghi (the Guru) gives the second time, is the Vichara which the Guru is called upon to make in order that the disciple might be brought into light. The cessation of the sounds tells us that the Guru has stopped Vichara as soon as the disciple has been illumined. For he (the Siddha Guru) is already placed far above all Vichara."

(G) THE ADVAITA POSITION: THE HIGHER SELF (ATMAN) ALONE KNOWS THE HIGHER SELF (ATMAN).

TRUE MEANING OF GOD UNKNOWN AND UNKNOWABLE.

"The result of the foregoing position (e) is that the Higher Self (Atman) alone knows the Higher Self (Atman). The Vodha Svarupa (He, the Knowledge Absolute) is capable of being realised by Vodha (Him, the Knowledge Absolute) alone.

"Chaitanya alone can know (realise) Chaitanya.

"The 'differentiated' Soul (jiva) so long as it goes on to be differentiated and work on the lower plane cannot as such realise Brahman.



"The Undifferentiated (Brahman or the Suddha Atman) alone realises the Undifferentiated.

"This is the true meaning of the expression 'God Unknown and Unknowable.' Brahman is known to the Suddha Atman or, what is the same thing, to Brahman the Undifferentiated."

(H) THE ADVAITA POSITION: MAYA IS UNREAL.  
VEDANTA PHILOSOPHY AS INTERPRETED BY THE  
SCHOOL OF SANKARA.

"All differentiation takes place in the domain of Maya. In other words, Maya causes the differentiation. It ends with the cessation of Maya.

"All the facts of the Universe—every object, every phenomenon that comes under Creation, Preservation and Destruction,—under Body, Mind and Soul; under waking, dreaming, having dreamless sleep; even under meditation (Dhyan) etc., etc., all come under Maya.

"All these are looked upon as Mithya (unreal) by those that interpret the Vedanta philosophy after Sankara and the like. These interpreters are Jnanis.

According to these, Brahman is Satya (real); Jagat (the universe) is Mithya (unreal).

"Mithya means, unreal, i.e., when looked at from the point of view of the Absolute. To the Absolute or the Undifferentiated, the Jagat (universe) and Jiva (man and other creatures) are unreal, for the only Reality is the Absolute.

"When Maya is realised as unreal, the Aham (the differentiated ego) has been completely shaken off or effaced, so to speak. There is no trace of that Aham left behind. It is perfect Samadhi.

"It is absurd to say 'That Jagat (world) is unreal' so long as we remain convinced that we ourselves (our Aham) are real. A person who has not realized Brahman cannot realise that the world is unreal.

"On the other hand, a Mahapurusha (Saint) returning from Samadhi to a lower spiritual plane gets back, My Mother willing, his Aham—his differentiated attenuated, though purified, *ego*.

"Getting back his *ego*, the Saint is thrown once more upon the world of relativity. So long as his ego is real to him (real relatively), the world is real too, and Brahman is unreal (relatively).



"He with his differentiated *ego*, restored to him, perceives Maya as real. Only the *ego* being purified by God-Vision, he sees the Jagat of Maya (phenomena of the universe) as manifestations, to sense, of Brahman the Absolute.

"He also sees Maya as either Vidya or Avidya

"Vidya-Maya leads Godward. To this belongs Viveka (discrimination), Vairagya (non-attachment), Bhakti Prema, (Love of God) etc. Avidya leads away from God. To this belong Kamini, (carnality), Kanchan (riches, honours, work with attachment, etc.).

—EDITOR

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## A STUDY OF INDIAN CASTE

(By Sister Nivedita)

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In the said *Complete Works* the article was not divided into subtitles, as we find in *The Dawn*, nor some of the sentences were printed in bold types as in *The Dawn*.

We mention below only the sub-titles.]

### Part I

1. CASTE OR HONOUR? 2. THE TRUE CASTE VICTIM. 3. SUPREME PURPOSE OF HINDU EVOLUTION IN THE PAST: PRESERVATION OF THE ARYAN RACE-TREASURE: OF SANSKRIT LITERATURE. 4. WHAT IS CASTE? 5. THE SECRET OF RIGID OR HEREDITARY CASTES. 6. HISTORIC PICTURE OF THE RISE OF INDIAN CASTE: ELEMENTS OF THE PROBLEM: 7. FUNCTIONAL GROUPING OF CASTES: THE AUTONOMY OF CASTES. 8. THE BRAHMAN IS NOT THE PRIVILEGED MONOPOLIST OF RELIGION. HE IS THE COMMON CHANNEL OF RELIGIOUS LORE.

### Part II

1. INDIAN RELIGIOUS LIFE GIVES PRECEDENCE TO SAINTHOOD OVER ALL OTHER FORMS OF GREATNESS. 2. THE GREAT SPIRITUAL BEYOND-CASTES OF INDIA: OR



THE CASTE OF THE SPIRIT. 3. THE SPIRITUAL CASTES AND THE CASTES OF THE PRIESTS IN INDIA HOW RELATED. 4. THE GREAT SPIRITUAL CASTES AS AFFECTING THE OTHER CASTES: OR THE MEANS OF CASTE-REFORMATION, 5. PROGRESS IN CASTE REFORMATION, TAKING THE HISTORY OF HINDUISM AS A WHOLE. 6 THE TRUE CASTE IS NOT THE NECESSARY ANTITHESIS OF DEMOCRACY: IT IS THE SOCIAL FORMULATION OF DEFENCE MINUS ALL ELEMENTS OF AGGRESSION. 7. LOSSES SUFFERED BY MODERN HINDU SOCIETY ON ACCOUNT OF CASTE REGULATIONS. 8. PROS AND CONS IN THE ESTIMATION OF SUCH LOSSES. 9. THE RULE OF DOUBLE EFFECT IN THE CASE OF ALL FORMS OF SOCIAL PRIDE (CASTE-PRIDE INCLUDED): GREAT BENEFITS AS WELL AS GREAT EVILS. 10. THE RULE OF DOUBLE EFFORT ILLUSTRATED: GREAT BENEFITS. 11. THE RULE OF DOUBLE EFFECT ILLUSTRATED: GREAT EVILS. 12 HOW THE EVIL IS TO BE COMBATED: THE CRY OF HONOUR, OF COUNTRY, OF RACE HAS YET TO BE HEARD. 13. THE HINDU PEOPLE HAVE ALWAYS POSSESSED SUFFICIENT SENSE OF AFFAIRS: BUT THEY ARE HESITATING BEFORE FRESH DEVELOPMENTS, BEING PRE-OCCUPIED WITH THE PROBLEM OF THE PAST.

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